



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 161:

Writings and Utterances of Abdu'l-Baha, 1913, part IV
(Oct-Dec)



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

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

‘Abdu’l-Bahá

I. Pre- and early ministry

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

II. Travels to Egypt and the West

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

III. Late ministry

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

Index of sources

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

Introduction to volume 161

This October–December 1913 volume presents the last Egyptian interval as a period of recuperation that never becomes disengagement. Ramleh is described as a place where believers arrive daily and letters pour in beyond the capacity of day and night to answer (AB11103), while AB00318 gives the bodily and emotional cost of the preceding travels: ‘Abdu’l-Baha asks not to be burdened with reports of newspaper attacks, since the friends did not suffer martyrdom, exile, and imprisonment in order to be praised or criticized in the press. The same letter is valuable for its press-consciousness: it predicts that the world’s newspapers will divide into praise and condemnation of the Cause, yet treats both as secondary to the real aims of the Revelation—human progress, Iranian moral reform, the oneness of humankind, interreligious reconciliation, and universal guidance. AB01474 gives the practical counterpart, urging Star of the West to publish accurate, reality-based materials, encouraging the publication of the American addresses, and insisting that the Tablets to the Kings be translated by a learned committee rather than by a single individual.

A major theme is the transfer of responsibility from ‘Abdu’l-Baha’s public journeys to the believers’ teaching work. AB01654 frames the moment as the time to gather the fruits of seventy years of suffering, persecution, exile, imprisonment, and martyrdom; the friends must become sanctified candles and treat these days as days of severance, attraction, and sacrifice. AB07137 reduces the matter to two poles: firmness in the Covenant is the “Most Great Bestowal,” while teaching and guiding humanity is the magnet of divine grace. AB09114, AB11459, AB08417, AB09455, AB06176, and ABU2872 repeat the same charge across different recipients: silence is no longer permitted, and the friends must proclaim the Kingdom in America, Japan, Cairo, India, Persia, and elsewhere. ABU0836 is especially useful because it gives concrete teaching counsel for Bombay: speak from the American and European addresses, avoid politics, affirm the oneness of humanity, address Indians, Zoroastrians, and Theosophists according to capacity, and associate with all religions and sects in joy and respect.

The volume also contains important administrative and Covenantal guidance. AB01474 sharply distinguishes local Spiritual Assemblies or boards of consultation from the House of Justice: they are described as spiritual bodies concerned with teaching and diffusing the divine fragrances, and their value is measured by whether the work of teaching is actually carried forward. AB00731 is a severe warning against secret meetings and hidden agendas in Tihiran, insisting that the Baha’i Cause has no secret program and that covert organization only arouses suspicion and produces corruption. AB11468, AB01055’s continuing context, and related items warn the American friends against association with disruptive Iranian travelers lacking explicit credentials. AB07137, AB12210-like themes, and several shorter letters define the Covenant as the source of spiritual vitality, while AB03300 assures persecuted Western believers that they stand in the line of the apostles, whose apparent abasement became historical victory.

Several utterances give the volume a universal and interreligious reach. ABU0734, spoken to an unnamed Russian princess, is the most compact formulation: a Baha'i is at once Christian, Jew, Zoroastrian, and Muslim; the Cause is a tree bearing all kinds of fruits, each a divinely revealed religion, the goal toward which all paths converge, and a banquet containing food suited to every taste. The same utterance insists that a Cause in this age must be universal, able to contain the mysteries of the Old Testament, the aims of Christianity, the principles of Islam, Theosophical inner teachings, and both divine and material philosophy, while carrying the soul beyond racial and national distinctions into the unity of one human family. ABU2718 gives a more homely version of the same truth: when asked whether one is English or French, the answer should be, "I am a Baha'i," like the simple shepherd whose only identity was that he was the shepherd of Husayn-'Ali. AB09498 and ABU2625 add symbolic and metaphysical depth through the Qur'anic verse of "light upon light" and the triadic language of divine mediation.

The social teachings remain urgent and wide-ranging. ABU0237, the al-Ahram interview, is one of the major public documents of the period: 'Abdu'l-Baha recounts imprisonment in the barracks of 'Akka, names the "crimes" for which the exiles suffered—religious liberty, universal peace, public moral education, equality of the sexes, universal education, and uprightness—and then denounces war as satanic, whether justified by religion, patriotism, race, or politics. ABU2967 identifies universal peace as the best remedy for the Islamic world in the face of European military power; ABU2197 argues that Islamic societies cannot regain vitality through ordinary institutional imitation alone, but need the "Celestial Power" that can accelerate moral and social transformation. ABU2935 calls for the emancipation of Oriental women through useful sciences and public opinion, while ABU2583 and AB04065 emphasize Baha'i education of children as protection from future tests and as the means by which virtues are formed before the "green branch" hardens.

Finally, the collection has a vivid pastoral and anecdotal texture. ABU2597 combines racial teaching with remembered history: even black and white bears in zoological gardens do not despise one another by color, and the story of Isfandiyar, Baha'u'llah's freed African servant, becomes an exemplary narrative of faithfulness, honesty, and freedom. ABU2408 praises contentment as true wealth, recalling the happiness of simple meals in Baghdad. ABU1428 reflects on sincerity, lost opportunity, and the sufferings borne by Baha'u'llah so that humanity might become truthful in conduct. AB03541, with warmth and humor, corrects poetry that praises 'Abdu'l-Baha too highly, declaring that servitude and lowliness before Baha'u'llah are His joy, song, and light. The volume as a whole closes the Western-journey cycle in a quieter key: Egypt becomes the place where exhaustion, correspondence, teaching strategy, protection of the Covenant, journalistic controversy, interreligious universality, peace advocacy, women's advancement, and child education are gathered into a single post-journey mandate—let the friends now embody and spread what has been proclaimed.

Contents

AB01035 to Amin Amin, Ghulam Rida et al., in Tihran	1
AB00318 to Director of Chihrih-Nama Journal, in Egypt	2
AB01654	4
AB09741	5
AB10710 to Eliahu	6
AB11102	6
AB11103	6
AB01474 to Albert R Windust, in Chicago	7
ABU1428 Words spoken on 1913-Oct-02 in Ramleh	8
ABU2149 Words spoken on 1913-Oct-02 in Ramleh	9
ABU2934 Words spoken on 1913-Oct-02 in Ramleh	9
AB12502 to Anna Maria Schweizer, in Stuttgart	10
ABU0836 Words to Mrs Stannard, spoken on 1913-Oct-11	10
AB11468 Cablegram dated 1913-Oct-11	12
AB07137	12
AB00731 to Ghulam Ali Davachi, in Tihran	13
AB03300	14
AB05476	15
AB07829	15
AB08465	16
AB08466	16
AB10783	17
AB09114	17
AB08467	18
ABU0237 Interview for al-Ahram newspaper, Ramleh, 1913-Oct-15	18

AB04179 to Albert B Vail, in Urbana, IL	21
ABU1935 Words to Mrs DeBons, spoken on 1913-Oct-16	22
ABU2570 Words spoken on 1913-Oct-16 in Ramleh	22
ABU2583 Words spoken on 1913-Oct-16 in Ramleh	23
ABU2718 Words to Mona DeBons, spoken on 1913-Oct-16	23
ABU3306 Words spoken on 1913-Oct-16 in Ramleh	24
AB03541 to Aqa Mirza Muhammad Natiq, in Kashan	24
AB05212 to Umbrao Sirdar Singh Seghal, in Budapast	25
AB06176 to Mary H Ford, in Paris	26
AB12481 to Mirza Muhammad Ganjii, in Tihran	26
AB07417 to Edwin Moor, in Budapast	27
AB08417 to Ida B Slater, in Chicago	27
AB08360 to Ali Akbar Arani, in Kashan	28
AB09455 to Mary Lesley Okeefe, in California	28
AB09230 to Rajab Ali Kashani, in Kirmanshah	29
AB10452 to Adalin L Langlois, in Chicago	29
AB11459 to Charles Mason Remey, in Honolulu	30
ABU1328 Words to Jinab-i-Sina, spoken on 1913-Oct-23	30
AB03176 to Nizamul-Mamalik, Mirza Fadlullah Nuri Awrangi et al.	31
AB03319 to Baha'is of Zuffenhausen et al., in Stuttgart	32
ABU1998 Words to some Persian Baha'is, spoken on 1913-Oct-23	33
ABU2191 Words spoken on 1913-Oct-23 in Ramleh	34
AB09293 to Mirza Siyyid Muhammad Nazimul-Hukama, in Bandar Jaz	34
AB09498 to Azizullah Misbah	35
AB10010 to Bertha Bender, in Stuttgart	35
ABU2872 Words to Albert Windust, Ramleh, 1913-Oct-23	36
AB04065 to Hattie Bowen Latimer, in Portland, OR	36
ABU2625 Paraphrase of words spoken on 1913-Oct-24 in Ramleh	37
ABU2626 Words spoken on 1913-Oct-24 in Ramleh	38
ABU2935 Words to Madame Laheebe Hashem, spoken on 1913-Oct-24	38
ABU1495 Words spoken on 1913-Oct-25 in Ramleh	39
ABU2197 Words spoken on 1913-Oct-25 in Ramleh	39

AB07534 to McGuffin Echole, Florence et al., in Portland, OR	40
ABU2408 Words spoken on 1913-Oct-25 in Ramleh	41
ABU2597 Words spoken on 1913-Oct-25 in Ramleh	41
AB01621 to Adurbad, Mihraban et al., in Bombay	44
AB09918 to Naraqi, Nimatullah son of Aqa Muhammad Javad Naraqi, in Hamadan . . .	45
AB02088 to Baha'is of Nayriz et al.	46
AB03186 to Mirza Aqa Khan son of Muhammad Taqi, in Nayriz	47
AB03110 to Najjar, Ustad Ibrahim brother of Ustad Isma'il, in Qumrud	48
AB03779 to Khayyat, Aqa Ghulam et al., in Hamadan	49
AB04015 to Spiritual Assembly of Hamadan et al.	49
AB04113 to Mirza Musa Hakimbashi, in Qazvin	50
AB12360 to Naraqi, Haji Aqa Khan et al., in Hamadan	51
AB04977 to Siyyid Abdu'llah Miyanihi, in Maraghih	52
ABU1946 Words spoken on 1913-Oct-26 in Ramleh	52
AB05542 to Teachers of Mawhibat School, in Hamadan	53
AB05991	54
AB08328 to Haji Abdur-Rahim, in Nayriz	55
AB12554 to Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Shiraz	55
AB12652 to Javahir Khanum mother of Nimatullah Naraqi	56
ABU2729 Words spoken on 1913-Oct-26 in Ramleh	56
ABU3462 Words spoken on 1913-Oct-26 in Ramleh	57
ABU2126 Words spoken on 1913-Oct-27 in Ramleh	57
ABU1966 Words spoken on 1913-Oct-28 in Ramleh	58
AB01248 to Juliet Thompson, in New York	58
ABU1193 Words to a telegraph officer, spoken on 1913-Oct-29	60
AB04748 to Suhrab, Hidayatullah et al., in Tihiran	61
AB12103 to Inayatullah Suhrab, in Isfahan	61
AB12582 to Alice Schwarz, in Stuttgart	62
ABU0734 Words to a Russian princess, spoken on 1913-Oct-30	62
ABU2967 Words to Ahmad Sohrab, spoken on 1913-Oct-30	64
AB07823 to Spiritual Assembly of Hamadan	64
AB06177 to Agnes B Alexander, in Honolulu	65

AB03584	65
AB04213	66
AB04214	67
AB06532 to Prof. T. K. Cheyne	67
AB06527	68
AB10304	68
ABU2899 Words spoken on 1913-11 ca. in Ramleh	69
AB11296	69
ABU1535 Words to H.E.H et al, spoken on 1913-Nov-01	70
ABU2508 Words to H.E.H et al, spoken on 1913-Nov-01	71
AB09096 to a Zoroastrian believer, in India	71
AB09146 to Family of Javanmard Gushtasb et al., in Bombay	72
AB10290 to a Zoroastrian believer, in India	72
AB10297 to a Zoroastrian believer, in India	73
AB10778 to a Zoroastrian believer, in India	73
AB10781 to a Zoroastrian believer, in India	74
AB11080 to a Zoroastrian believer, in India	74
ABU0605 Words to H.E.H et al, spoken on 1913-Nov-03	74
ABU1322 Words spoken on 1913-Nov-03 in Ramleh	76
ABU1647 Words spoken on 1913-Nov-04 in Ramleh	77
AB09517 to Ibn-i-Abhar, in Tihran	78
ABU0692 Words to H.E.H et al, spoken on 1913-Nov-05	80
AB12183 to Mirza Azizullah Khan, in Tihran	81
ABU1335 Words spoken on 1913-Nov-05 in Ramleh	82
ABU1682 Words spoken on 1913-Nov-06 in Ramleh	83
AB03893 to Aqa Mirza Nabi Amidi, in Rasht	84
AB08704 to Grace Krug, in New York	85
AB01824 to Aqa Asadullah Hasan Ali the Pilgrim	86
ABU1403 Words to some American visitors, spoken on 1913-Nov-08	87
ABU3210 Words spoken on 1913-Nov-08 in Ramleh	88
ABU3211 Words to Mrs Hiscock, spoken on 1913-Nov-08	88
ABU1538 Words to the Russian Consul-General of Beirut, spoken on 1913-Nov-09	88

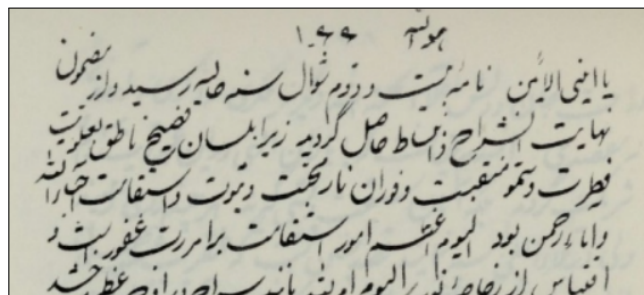
ABU2006 Words spoken on 1913-Nov-09 in Port Said	89
ABU0390 Words to Lua Getsinger, spoken on 1913-Nov-10	90
ABU0434 Words spoken on 1913-Nov-10 in Port Said	92
ABU1227 Words to Zoroastrian pilgrims, spoken on 1913-Nov-10	94
ABU2388 Words to Edward Getsinger, spoken on 1913-Nov-10	95
ABU3403 Words to some Arab visitors, spoken on 1913-Nov-10	96
ABU2018 Words to Edward Getsinger, spoken on 1913-Nov-11	96
ABU2258 Words spoken on 1913-Nov-11 in Port Said	97
ABU1230 Words spoken on 1913-Nov-12 in Port Said	97
AB00737 to Mr. Stark, in Budapest	98
AB09947 to Mary (?) Taller, in Vienna	100
ABU0230 Words to pilgrims, spoken on 1913-Nov-14	100
AB03617 to Abu'l-Hasan-i-Ardikani (Haji Amin), in Tihiran	103
AB04494 to Muhammad Ali Khan Baha'i, in Tihiran	104
AB04888 to Mahmud Furughi, in Ishqabad	105
AB05075 to Mirza Haji Aqa, in Tihiran	106
AB08290 to Muhammad Hashim Kashani, in Tihiran	106
ABU0406 Words spoken on 1913-Nov-15 in Port Said	107
ABU0469 Words to Zoroastrian pilgrims, spoken on 1913-Nov-15	109
ABU1231 Words to Lua Getsinger, spoken on 1913-Nov-15	110
AB02740 to Prof. Cheney, in Oxford	111
AB04973 to Amin Effendi Al-Halabi, in Iskenderun	112
AB05979 to Lua Getsinger	112
AB08624 to George Jacob Augur, in Honolulu	113
AB11492 to Pauline A Hannen, in Washington, DC	114
ABU2445 Words spoken on 1913-Nov-17 in Port Said	114
ABU3411 Words spoken on 1913-Nov-17 in Port Said	114
AB06543	115
AB05592 to Gustav Leinenweber, in Stuttgart	115
AB12541 to Margarete Doring, in Stuttgart	116
AB01119 to Agnes S Parsons	116
AB01928 to Mirza Musa Hakimbashi, in Qazvin	118

AB00137 to Sarhang, Husayn-Quli et al., in Chadigan	119
AB00310 to Mir Habbatullah et al.	121
ABU0862 Words to Ahmad Sohrab, spoken on 1913-Nov-21	122
AB04441 to Darrabi, Muhammad Husayn et al., in Isfahan	123
ABU2472 Words spoken on 1913-Nov-21 in Ramleh	123
AB10654 to Hashim Qalami, in Isfahan	124
ABU1477 Words to Mrs. von Lilenthal, spoken on 1913-Nov-22	124
ABU0339 Words spoken on 1913-Nov-23 in Ramleh	125
ABU0449 Words spoken on 1913-Nov-24 in Ramleh	128
AB05648 to Sarraf, Haji Musa et al., in Mashhad	130
ABU1369 Words spoken on 1913-Nov-26 in Ramleh	130
ABU2936 Words to Ibn-i-Asdaq, spoken on 1913-Nov-27	131
ABU2666 Words spoken in Dec. 1913 in Akka	132
ABU3224 Words spoken in Dec. 1913	132
AB09723	133
AB09742	133
ABU2781 Words to a lawyer, spoken on 1913-Dec-01	134
AB10278	134
AB10716 to Ibrahim Piruzbakht Shafai, in Tihran	135
ABU2351 Words spoken on board the SS Baron Call at sea, 1913-Dec-02	135
ABU0606 Words spoken on board the SS Baron Call at sea, 1913-Dec-03	136
ABU2358 Words spoken on board the SS Baron Call at sea, 1913-Dec-03	137
ABU2835 Words spoken on board the SS Baron Call at sea, 1913-Dec-03	138
ABU2894 Words spoken on board the SS Baron Call at sea, 1913-Dec-03	138
ABU2851 Words to some Arab Baha'is, spoken on board the SS Baron Call at sea, 1913-Dec-03	139
ABU3277 Words spoken on board the SS Baron Call at sea, 1913-Dec-03	139
ABU1089 Words to Saidol Molk, spoken on board the SS Baron Call at sea, 1913-Dec-04	139
ABU3049 Words to the ship's doctor, spoken on board the SS Baron Call on 1913-Dec-05	141

AB01035

To: Amin Amin, Ghulam Rida et al., in
Tehran

Date: 1913-Oct ca.



INBA16

- 1 O My trusted one! Your letter of the 22nd of Shawwal of this year arrived and its contents brought the utmost joy and delight, for it eloquently spoke of the nobility of character, lofty virtues, and the burning fire of love, as well as the firmness and steadfastness of the loved ones of God and the handmaidens of the All-Merciful.

یا امینی ال‌امین نامه بیست و دوم شوال سنه ۱۳۱۲
حالی رسید و از مضمون نهایت اشراح و انبساط
حاصل گردید زیرا بلسان فصیح ناطق بعلویت
فطرت و سمو منقبت و دوران نارحمت و ثبوت
و استقامت احبباء الله و اماء رحمن بود
- 2 Today the greatest of all things is steadfastness in the Cause of the All-Forgiving Lord and drawing light from the glass of illumination. Today the Cause of God shines like a lamp at its zenith, and all eyes are bewildered and amazed that a Cause of such greatness, like the brilliant moon, has never before appeared in the realm of possibility. When you reflect carefully, it is the cry of “O Glory of the All-Glorious!” that echoes throughout the horizons, and “O Thou the Most Exalted!” that resounds throughout East and West.

ال‌یوم اعظم امور استقامت بر امر رب غفور است
و اقتباس از زج‌ج‌ه نور ال‌یوم امر الله مانند
سراج در اوج اعظم میدرخشد و جمیع انظار و اله
و حیران که امری باین عظمت چون مه تابان
الی‌الآن در حیز امکان ظاهر نشده چون دقت
فرمائی نداء یا بهاء ال‌ابهیست که زمزمه آفاقست
و یاعلی‌ال‌اعلی‌ است که دمدمه شرق و غربست
- 3 Even strangers testify to the greatness of the Cause of God. In all Western newspapers and journals, from all religions and nations, testimony to the greatness of the Cause exists, with clear acknowledgment that the Blessed Beauty is the renowned Personage of the horizons and the supreme Educator of the human world.

بیگانگان نیز شهادت بر عظمت امر الله میدهند
در جمیع صحائف و جرائد غرب از عجوم مذاهب
و ملل شهادت بر عظمت امر موجود و اقرار بر
اینکه جمال مبارک شخص شهیر آفاق و معلم اعظم
عالم انسانی است مصرح و مذکور و
- 4 This is unique to this blessed Cause, for in previous dispensations, as explicitly stated in the Qur'an, they would cry out “This is but a mortal like yourselves” and “He hath forged a lie against God” or “he is possessed”, and they would say “We see no superiority in you above us” and “When they see thee, they treat thee only as a jest, saying ‘Is this the one whom God has sent as a Messenger?’” However in this dispensation, contrary to the past, all tongues speak the glorious praise of the Blessed Beauty. At most, they do not acknowledge His supreme Manifestation, yet all confess that the greatness of the Blessed Beauty's Cause is evident and manifest like the sun.

این اختصاص بامر مبارک دارد زیرا در سایر
دورها بتصریح قرآن ان هذا الا بشر مثلكم و اقتری
علی الله ام به جنة فریاد میزدند و ما نری لكم
علینا من فضل بر زبان می‌راندند و اذا راوک ان
یتخذوک الا هزوا ۱ هذا الذی بعثه الله رسولا
می‌گفتند اما در این دور جمال مبارک بالعکس
السن جمیع بنای جمیل ناطق نهایت اینست که
اعتراف بمظهریت کلیه ندارند ولی کل مقرر که
عظمت امر جمال مبارک مثل آفتاب ظاهر و
باهر

- 5 O trusted one! You ask for a special letter for each and every one of the loved ones of God and handmaidens of the All-Merciful. Although you know I have neither time nor opportunity - merely mentioning the names would not be possible as time does not suffice, let alone writing - therefore I have written this letter for each individual, so that you may make copies and give to each one individually, that each may know this letter is specifically for them. You know how loving I am toward the friends and handmaidens of the All-Merciful. If any shortcoming appears, it is due to necessity.
- 6 And as for those blessed souls among the loved ones and handmaidens of God who have taken flight to the rose garden of the All-Merciful, and for whom you have sought intercession for forgiveness, 'Abdu'l-Baha, at the hour of dawn which is the beginning of daybreak, seeks forgiveness for those near ones of the divine threshold and supplicates and implores at the court of the Blessed Beauty that He may cause those blessed souls to enter His Kingdom and be immersed eternally in the ocean of lights in the gathering of His manifestation.
- 7 And upon thee be the most glorious Glory.
- ای امین از برای هر فردی از افراد احباء الله و اماء رحمن نامه مخصوصی میطلبی باوجود آنکه میدانی فرصت و مهلت ندارم مجرد ذکر اسماء ممکن نیست وقت کفایت نکند تا چه رسد بتحریر لهذا این نامه را بجهت هر فردی از افراد تحریر نمودم که عکس برداری و بهریک فرداً فرداً بدهی تا هریک بداند که این نامه مخصوص اوست تو میدانی من چه قدر به یاران و اماء رحمن مهربانم اگر قصوری صدور یابد مجبور هست
- و اما نفوس مبارکی از احباء و اماء یزدان که پرواز بگلشن حضرت رحمن نمودند و تو شفاعت طلب مغفرت از برای آنها نمودی عبدالهء در وقت استخار که بدایت طلوع صبحگاه است طلب مغفرت از برای آن مقربان درگاه الهی میکند و بدرگاه جمال مبارک تضرع و زاری مینماید تا آن نفوس مبارکه را در ملکوت خویش داخل و در محفل تجلی در بحر انوار مستغرق و خالد فرماید
- و علیک البهاء الأبهی

INBA16:166, MMK6#348x

AB00318

To: Director of Chihrih-Nama Journal, in Egypt
Date: 1913-Oct ca.

- 1 Dear kind friend,
- 2 Your letter arrived and its contents were noted. Although a brief message was sent with Mirza Asadu'llah, now a detailed response is being written. The known incidents mentioned in the previous letter are not important enough to require denial or confirmation. These incidents were created by the Azalis, and they could not find any newspaper inside [the country] to publish such news since no one would accept it. Later, based purely on false imagination, they resorted to the distinguished newspaper Chihrihnama and the beloved Hablu'l-Matin, hoping these fabrications would be published in foreign newspapers.
- دوست عزیز مهربانا
- نامه شما رسید و مضمون معلوم گردید هرچند با جناب میرزا اسدالله پیام مختصری فرستاده شد ولی حال جواب مفصل مرقوم می شود حوادث معهوده که در نامه سابق بود اهمیتی ندارد که محتاج تکذیب یا تصدیق باشد این حوادث را حضرات ازلی ها ایجاد کرده اند و هیچ روزنامه در داخله نیافتند که چنین اخبار نشر شود زیرا کسی قبول نکرد مؤخرأ مجرد تصور باطل به جریدهء فریدهء چهره نما و بجریدهء نازنین حبل المتین توسل جستند که شاید این اراجیف در جرائد خارج منتشر شود

- 3 I do not have time to be occupied with such matters, but you compel me and I request that henceforth you absolutely do not correspond with me about such communications saying that so-and-so wrote such-and-such. Whatever you find appropriate, even if it is criticism, publish it. Rather, correspond with us about pleasant stories and accounts, for these wanderers have endured seventy years of these calamities and trials for the progress of the world of humanity, the education and improvement of the character of Iranians, the spread of the oneness of mankind, connection between all people, reconciliation between religions, and the illumination and guidance of all on earth. All these souls did not hasten to the field of supreme martyrdom, all these precious lives were not sacrificed, all this blood was not spilled, and all these trials and tribulations were not endured so that we would be praised or criticized in newspapers. These things have no importance to us.
- 3 من فرصت ندارم که به چنین امور مشغول گردم ولی شما مجبور می‌نمائید و خواهش دارم که منبعداً از این قبیل مخابرات با من مفرمائید که فلان چنین نوشته است آنچه را موافق میدانید ولو مذمت باشد درج فرمائید بلکه با ما مخایره از حکایات و روایات خوش فرمائید زیرا این آوارگان هفتاد سال این مصائب و بلاها را بجهت ترقی عالم انسانی و تربیت و تحسین اخلاق ایرانیان و انتشار وحدت عالم انسانی و ارتباط بین عموم بشر و اصلاح بین ادیان و نورانیت و هدایت من علی الأرض کشیده یعنی اینهمه نفوس به میدان شهادت کبری نشتافتند و اینهمه جانهای عزیز فدا نگشت و این خونها ریخته نشد و اینهمه بلاها و مصائب تحمل نگردید بجهت اینکه در جرائد مدح و ستایش شویم و یا مذمت و نکوهش بینیم اینها پیش ما هیچ اهمیت ندارد
- 4 It is certain that soon all the world's newspapers will be divided into two groups - one group will give the utmost praise and the other group will give the utmost criticism. But neither has any importance to us. We give our lives in the path of the Beloved, not in the path of newspapers. Consider how much praise and criticism exists in books about the holy souls of the past (may my spirit be sacrificed for them), but those sacred spirits in the private chamber of truth are beyond all of these. No stone of criticism reaches their pure being, no arrow or dart arrives at their supreme height, and no praise or eulogy finds its way to their sanctified realm. They are pure and free from all these things.
- 4 یقین است که عنقریب جرائد همهء عالم بدو قسم منقسم گردند قسمی نهایت ستایش نمایند و قسم دیگر نهایت نکوهش کند لکن در نزد ما هیچ یک اهمیت ندارد ما جان در سبیل جانان میدهیم نه در سبیل جرائد ملاحظه کنید که در حق نفوس مقدسهء سابق روحی لهم الفداء چه قدر ستایش و نکوهش در کتب موجود ولی آن ارواح مقدس در خلوتگاه حق از جمیع اینها در کنار نه سنگ طعنی به وجود پاک آنها رسد و نه تیر و خدنگی باوج اعلاى آنان وصول یابد و نه مدح و ستایشی بعالم تقدیس آنان راه یابد از جمیع این شئون پاک و منزّه اند
- 5 As for these recent reports, their falsehood is obvious and you understand this well. The first proof is that it states "I have sent horrific, vile telegrams from this country to Tehran." The telegraph offices of Egypt, Alexandria and Port Said still exist - if there is any trace of such telegrams then all is correct. There is a famous saying: "If the Ka'bah is far, the mosque is near." Investigate. Second, is it possible to send such provocative telegrams so explicitly to Tehran? Even a nursing infant knows this is impossible. Third, such telegrams would cause others to wake up - certainly they would rise up with utmost force in opposition and enmity. Fourth, ten thousand tumans to be sent to Haji Ghulam-Rida and he gambles away that entire sum in one night, then the amount is sent again? Surely no sane person would do such a thing. Fifth, such telegrams would
- 5 اما این اخبار اخیره واضح البطلان است و آتجناب خوب میفهمید دلیل اول اینکه نوشته است از این مملکت من تلغرافات فظیحهء رزیه به طهران نموده ام این تلغراف خانهء مصر و اسکندریه و پورت سعید موجود اگر از یکی از این تلغرافات اثری موجود جمیع صحیح است مثلی است مشهور اگر کعبه دور است مسجد نزدیک است تحری نمائید و ثانی اینکه آیا ممکن است چنین تلغرافهای مهیجه باین صراحت به طهران نمودن طفل رضیع میدانند که ممکن نیست ثالثاً چنین تلغرافها سبب بیداری دیگران می شود یقین است به نهایت قوت بر ضدیت و

cause us utmost degradation. Such telegrams are befitting of those who call people to the world and invite them to position and rank, not those who call people to God. How far, how far is what you are promised!

- ⁶ The actual truth is that I sent one telegram to Tehran regarding the election, and it is this: "Tehran - Aqa Ghulam-'Ali the druggist - Seek divine good pleasure, not membership in Parliament." This telegram exists in the Alexandria telegraph office - investigate so the truth becomes evident. Nevertheless, whatever benefits and promotes the eloquent newspaper Chihrihnama, even if it criticizes us, if it is published we are not at all hurt. We want what benefits you and give you complete freedom since we are not concerned with such thoughts. What I request from you is that you do not correspond with me about such matters saying that so-and-so wrote such-and-such. Publish whatever you consider in your interest. I have the utmost love for you. Such correspondence causes depression and I do not have the time or state for it, as I have become sick and weak from the intensity of effort and difficulty of this long journey. May the rest of your days of life and prosperity endure!

DAS.1913-11-06

عداوت قیام خواهند کرد رابعاً ده هزار تومان فرستاده شود پیش حاجی غلامرضا و او آن مبلغ را بالتامه یک شب قمار زند باز دوباره مبلغ ارسال شود البتّه مجنون پیرامون چنین کار نگردد خامساً چنین تلغراف‌ها سبب نهایت توهین ما است چنین تلغراف‌ها سزاوار نفوسی است که مردم را به دنیا می‌خوانند و به منصب و جاه دعوت می‌کنند نه نفوسی که مردم را بخدا می‌خوانند هیئات هیئات لما توعدون

⁶ آنچه حقیقت واقع است یک تلغراف من به طهران کرده‌ام در خصوص انتخاب و آن این است طهران آقا غلامعلی دوافروش رضایت الهی خواهید نه عضویت پارلمان این تلغراف در تلغراف‌خانه اسکندریه موجود است تحری کنید تا حقیقت مشهود گردد باوجود این آنچه سبب منفعت و ترویج جریده بلیغه چهره نما است ولو مذمت ماست اگر درج گردد ابداً ما مکرر نمی‌شویم ما منفعت شما را می‌خواهیم و نهایت حریت را بشما میدهم زیرا در این خیالات نیستیم آنچه من خواهش از شما دارم که در چنین خصوصات با من مخبره فرمائید که فلان چنین نوشته است آنچه را مصلحت خویش میدانید درج فرمائید من نهایت حب را بشما دارم اینگونه مخبرات سبب افسردگی میشود و وقت و حالت آن ندارم زیرا از شدت زحمت و مشقت این سفر طویل مریض و علیل شده‌ام باقی ایام عمر و اقبال مستدام باد

BRL_DAK#0756

AB01654

Date: 1913-Oct ca.

O thou real friend! Thy letter was received. Thou hast written concerning the unity and concord, the affinity and communication, the fellowship and attraction amongst the believers of God and how these qualities are made manifest in their dealings toward each other. It is befitting that I may sacrifice

my life for such news; for this glad-tiding is the cause of the tranquillity of my spirit.

I hope that the results of the vicissitudes and the trials, tests and sufferings, persecutions and troubles, calamities, exile and imprisonment foreborn by the Wronged One of the regions and the martyrdom of His Holiness the Bab may not become wasted. When a just and fair person thinks of the oppression heaped upon the Blessed Perfection he will never harbour in his mind any idea of rest, comfort, will not entertain any thought or idea and will not chase after any life or immortality. He will make himself totally evanescent and will have no other hope save self-sacrifice at the Altar of Love...

In brief, my point is this:- These days are the days of gathering in the fruits of the persecutions and sufferings of the last seventy years;- so that the martyrdom of the martyrs, the self-sacrifice of the friends and the sufferings of the Blessed Perfection may import results. At such a juncture, each one of us must become the essence of sanctity and like unto a bright candle we may illumine the world of humanity. This is the day of severance, this is the day of attraction, and this is the day of self-sacrifice! If on such blessed days we may occupy our time with other things, I declare by the Blessed Perfection that it is regret after regret and loss after loss...

DAS.1913-10-18x

AB09741

Date: 1913-Oct-01

O thou new plant in the garden of Abha! Happy is thy condition for thou art a fresh branch in the Paradise of Abha! Thou art the twig of the Tree of Life, hast entered in the Citadel of the guidance of God and art free from the dross of error. Thou hast attained to the Most Great Purity, opened thy eyes and unstopped thy ears and became the Candle of the Assemblage.

I hope that day by day thou mayst add to thy faith and assurance, knowledge and wisdom, firmness and steadfastness.

DAS.1913-10-01

AB10710*To: Eliahu**Date: 1913-Oct-01*

O thou kind friend! Through the bounties of the Blessed Beauty, my wish for thee is that thou mayest ever remain secure, protected and joyful. Make thou no lamentation or cry of grief, but instead chant melodies and raise thy voice in song. They say that [name not readable] is melodious and tuneful as David, renowned for his sweet voice - not for sighs and groans and constant wailing day and night. Therefore be thou happy and remain in melody and delight.

DAS.1913-10-01, SW_v07#04 p.026

AB11102*Date: 1913-Oct-01*

Praise be to God, the Fragrances of Holiness are diffused and the believers and maidservants of the Merciful are engaged in the promotion of the Most Great Glad-Tidings. They are overflowing like unto a cup with the Love of God. This is the Favor of the Almighty.

DAS.1913-10-01

AB11103*Date: 1913-Oct-01*

At present we are living in Ramleh, near Alexandria. From all parts the believers are arriving daily and the banquet of meeting is spread. Likewise numberless letters are being received in large quantities. If I devote my day and night to their reading it is not sufficient.

DAS.1913-10-01

AB01474

To: Albert R Windust, in Chicago

Date: 1913-Oct-02

O thou servant of His Holiness Baha'u'llah!

Thy letter was received. As there is no time for a detailed answer I will give it briefly.

Concerning the Star of the West. Make ye an exceeding effort that such materials (articles, news, etc.) and Tablets may be published in its columns that it may become the means of the attraction of the hearts of the seekers, conducive to the happiness of the hearts of the friends and its contents may correspond with the facts, (reality). Consequently the utmost research and investigation is necessary. As to the delay of forwarding the report of the Star of the West, no harm is done, whenever you send it, it will be acceptable.

Regarding the Spiritual Assembly (board of consultation, working committee, etc.) this is not the house of Justice. It is a purely spiritual Assembly and belongs to spiritual matters, and that is: to teach the Cause of God and diffuse the Fragrances of God. If the believers arise in the accomplishment of this work, the existence of the Spiritual Assembly will not become absolutely necessary or obligatory. The aim is to teach the Cause of God and spread the Fragrances of God. In California they have no board but the teaching of the Cause is being done.

Regarding the writing of a statement to appear upon the title page of every book, first the book must be forwarded here and concerning that book a brief answer will be written and if its publication is permitted a statement will be written for its title page. This is better.

Concerning the compilation of my addresses in New York and other parts. Unquestionably their publication will not be without result. If an effort is displayed in their publication beneficial outcomes will be obtained.

Concerning the Tablets of the Kings. If they are translated and published it will be very useful, but one person alone cannot do the translating. A committee must be organized the members of which are well-read and erudite in both Arabic and English languages; so that such a committee may engaged in the translation and not a single individual. All the translations up to the present time have been the result of individual endeavor; therefore the results are not obtained in a befitting

and behooving manner. When the Tablets of the Kings are translated through a committee then you may undertake their publication and circulation.

That which is the most important of all the affairs in this day is to teach the Cause of God. You must engage in the diffusion of the Fragrances of God, so that ye may impart life to the worlds, illumine the dark regions, confer new existence upon these moldering dead bodies, make intelligent and mindful these negligent hearts: thus may they free themselves from this nether world and soar toward the Universe of the Almighty.

Convey the wonderful Abha greeting to all the friends of God!

Upon thee be Baha El Abha!

DAS.1913-10-18, DAS.1913-10-19x, BSTW#094

ABU1428

Words spoken on 1913-Oct-02 in Ramleh

God, through His Grace in the course of the life of every man opens a wide door of golden opportunity before his face. There are some people who take such a great privilege by the forelock and enter in the garden of the heavenly good-pleasure and ever pray and strive to protect this spiritual station; others shut their eyes and let the opportunity slip out of their hands.

I had ordained for tt a palace of diamond but he did not appreciate it. He followed his own desires rather than to live in accord with my own good-pleasure. How often I argued with him to set aside his will and follow the Will of God. He did not listen. I loved him. I wished him [to] become like unto a glorious sun irradiating the rays of severance and holiness but he preferred to wallow in the filth and quagmire of human propensities. Behold, how my love was cordial and my attachment heartfelt!

Man in all his transactions and feelings must be sincere and straightforward, The Blessed Perfection accepted all the oppression and persecution and promulgated thereby divine Teachings so that people may become sincere in their dealings toward each other. On repeated occasions the Blessed Beauty said that while his holiness Christ suffered derision for three

years and finally crucified we were daily, hourly martyred and yet forebore all these so that mankind may be clad itself with the celestial garment of sincerity. No one could stand the strain and pressure brought against Baha'u'llah for one moment.

DAS.1913-10-02

ABU2149

Words spoken on 1913-Oct-02 in Ramleh

...his [al-Afghani's] admirers have written to me that "the traces of his tomb owing to neglect are almost effaced. We beg you to order some of the Baha'is to build his tomb." Now I hope to do this. If he was inimical toward us we did not oppose him [at] all.

When, however, I observed that he is entirely misrepresenting the Cause by [sharing] foul calumnies in the Egyptian Press I wrote to him:- "Ere long thou shalt hear the thunderous peals of this bell and the resonant sound of this Bugle from the Supreme Concourse, glorifying and praising My Lord the El Abha!" After that he stopped his attacks.

DAS.1913-10-02

ABU2934

Words spoken on 1913-Oct-02 in Ramleh

I consider him [Tolstoy] a Baha'i, a real Baha'i, because he lived and acted in accord with the good-pleasure of Baha'u'llah, because he divided all his estate between himself and his farmers. Many of the translations of the Holy Tablets were forwarded to him and toward the latter end of his life he was going to write a book on this Cause but death overtook him. While he lived all Europe listened to his utterances and his works are translated in many languages.

DAS.1913-10-02

AB12502*To: Anna Maria Schweizer, in Stuttgart**Date: 1913-Oct-08*

O daughter of the Kingdom! Your letter was received. You had written that the German government wants to send your dear husband for service either to Iran or to Africa. In Africa he would not be happy, but if he goes to Iran, since there are many friends there, they would become the cause of his joy and happiness. Therefore it is better that he choose Iran. However, he must make firm arrangements beforehand - that is, regarding salary he must make a firm contract. If he does not make it firm, since the government of Iran is not very organized, it would later cause difficulties. But if he makes a firm contract, the work will be properly arranged.

And upon you be the Most Glorious Glory!

BBBD.627

ABU0836*Words to Mrs Stannard, spoken on 1913-Oct-11 in Ramleh*

The principles of the Baha'i Cause are the pure seeds which we are sowing in the fertile ground. Unquestionably many harvests shall be gathered. Daily these seeds are sprouting, growing in size and verdancy and soon they will reach the stage of fruition. Rest thou assured that all thy services in the Cause will yield abundance results.

Now you will go to Bombay. I am not going to give you any set of rules but let the spirit and the requirements of the time and moment guide you in your propagation of the Cause. There are many friends in India with whom you can consult whenever you feel the need of consultation. You may stay in Bombay as long as you deem it necessary then you may go to another part. Praise be to God thou art free, detached from husband or son or home tie. Thou hast consecrated all thy time to the service of the world of humanity.

Deliver your addresses according to my speeches in America and Europe. Let them be the foundation of all your public

talks. To the Indians say: God is the Shepherd of all and we are his flock. There are not many races. There is only one race. Were you to look carefully, the Englishman is the Persian, the Persian is the American, the American is the French, the French is the German etc. Don't talk about politics. Speak about the good work the English have done in Egypt.

To the Persian Zoroastrian say: Awake, Awake! For the sun of your salvation hath arisen from the horizon of Persia. Ere long the ancient glory of your native land shall return, you will be honored amongst all the nations of the earth. Shake off your sleep! Ahuramazda has come and he shall make this world a paradise and its inhabitants the angels of heaven.'

Be kind and considerate to all the religions and sects and show your genuine sympathy and respect toward all. The spiritual youth shall inspire your heart. You are young. Man alone does enjoy physical and spiritual youth but the donkey and cow have only the former and are deprived of the latter. The spiritual youth renews one's force and upbuilds one's character. It is the great elixir that changes the baser metals of human nature into precious divine attributes of the divine nature.

To the theosophists be kind and considerate. They are readier to receive this Truth than many other sects. Make them understand that a young boy educated in Oxford will not become the universal educator of mankind. One who is in need of the knowledge of the Professors of a university will not become the Manifestation of God. Christ was never taught by any man yet he was the universal Educator. Baha'u'llah did not study but his knowledge was immeasurable. He became the general instructor of the world of humanity. Even his enemies testify to this fact.

In short associate with all with joy and fragrance. The Confirmations of the Kingdom of Abha will encircle you at all time.

DAS.1913-10-11

AB11468*Cablegram dated 1913-Oct-11**To: William Hoar**Date: 1913-Oct-11*

Hold aloof from Taki Zade, Baba Aga, Assad'o'llah, and whomsoever associates with them. Send cables to the Baha'i Assemblies of America. (Signed) Abbas

BSTW#073e

AB07137*Date: 1913-Oct-12*

O thou who art exhilarated with the Wine of the Covenant!

Know thou this of a certainty that today the title of the Most great Bestowal is firmness and steadfastness in the Covenant of the Almighty but the magnet for the attraction of the Graces of His Highness the Merciful is to teach and guide humankind. Thank thou God that thou art assisted in the former and the latter and art confirmed with every glorious attainment.

Loosen thy tongue as much as thou canst in conveying the message and with the utmost eloquence and fluency explain the proofs and demonstrate the evidences of His Highness the One!

Upon thee be greeting and praise!

DAS.1913-10-12, SW_v08#16 p.218x

AB00731

To: Ghulam Ali Davachi, in Tihiran

Date: 1913-Oct-13

- 1 O you who are firm in the Covenant! Packets numbered one hundred and sixty-four, sixty-five, sixty-six and sixty-seven arrived. Regarding the gatherings, it is as you wrote. The Unity Meeting became a cause of discord because Tavahhush'ul-Mulk was a main pillar in that meeting, despite 'Abdu'l-Baha warning from last year that this person was insincere. Though he wrote a letter of repentance, he still has several secret collaborators in the Unity Meeting. It is very strange that although no sweet fragrance emanates from the Unity Meeting, they have established branches, and the friends have remained silent. This is very strange. The friends must uncover this hidden secret and realize that great corruption will result from this. However, some are naive and thought all members of the Unity Meeting intended to serve, so they joined it. If it becomes clear to them that some members are collaborators with Tavahhush, they will certainly avoid it.

- 2 Last year it was written that Christ says no one puts a lamp under an iron lantern, meaning secret discussions among a limited few people are contrary to the divine Cause and lead to corruption. In Baghdad, one of the mystic sheikhs came privately into the holy presence and requested to be told a secret. He was told: "We have proclaimed our secrets openly with drums and cymbals - we have no secrets." Yet after this manner, they have an agenda in Tehran and have formed a meeting to keep secrets, with each member forming their own secret meeting, continuing in succession. This will cause the government to suspect they have established a secret government, leading to great corruption. Beware of such an establishment! You must certainly stop this matter.

- 3 This was written last year and it was thought this meeting had dissolved. Now suddenly we see its voice raised with drums and cymbals. In short, some members have hidden motives to throw all the friends at once into the trap of the base people, meaning to cause all the loved ones to slip from the straight

ای ثابت بر پیمان پاکتهای نمرود صد و شصت و چهار و شصت و پنچ و شصت و شش و شصت و هفت رسید در خصوص محافل همان است که مرقوم نمودید محفل اتحاد سبب اختلاف شد زیرا توحش الملک در آن محفل رکن رکین بود باوجود آنکه عبدالهء از پارسال این خبر را میداد که این شخص منافق است بعد توبه نامه نوشت و ایضاً در محفل اتحاد چند نفر سرّاً همدستان دارد بسیار عجیب است که محفل اتحاد باوجود آنکه رائحهء خوشی از آن نمیزد شعبها تأسیس کرده اند و احیاناً نیز سکوت نمودند بسیار عجیب است همین سرخفی را باید احباً کشف کنند بدانند که در این ضمن فساد عظیمی میشود و لکن بعضی ساده هستند گمان نمودند که جمیع اعضای محفل اتحاد را مقصد خدمت است لهذا بآن پیوستند و اگر بر آنها واضح شود که بعضی از اعضای محفل همدستان توحشند البته اجتناب کنند

2 پارسال مرقوم شد که حضرت مسیح میفرماید چراغرا کسی زیر فانوس حدید نمیگذارد یعنی مذاکرات سریه بین نفوس معذوره مخالف امر الهیست و سبب فساد و در بغداد شخصی از مشایخ طریقت در حضور مبارک در خلوت رسید و استدعای سری از اسرار نمود فرمودند ما اسرار را با طبل و دهل چهاراً بر ملا زدیم سری نداریم پس از این ترتیب در طهران مقصدی دارند و مجلسی تشکیل نموده اند که اسرار داشته باشد و هر یک از اعضای آن محفل سری تشکیل نماید و بتسلسل برود این سبب وهم حکومت گردد که حضرات حکومت خفیه تأسیس نموده اند و این سبب فساد عظیم شود زنهار از چنین تأسیسی البته این قضیه را موقوف نمائید

3 در سنهء گذشته این مرقوم شد و چنان مظنون بود که این مجلس فسخ شده حال یکدفعه دیدیم که با کوس و دهل صدایش بلند شد و خلاصه بعضی اعضا را مقاصد خفیه اینکه

path. No one thought about what this hidden secret was, what this "house of forgetfulness" was, and what the motives were. Glory be to God! Although 'Abdu'l-Baha wrote such an answer to Tehran last year, still the friends did not notice the deception and trickery of some Unity Meeting members.

احباً را بکلی یکدفعه در دام قوم لثیم اندازند
یعنی جمیع یارانرا از صراط مستقیم بلغزانند ابداً
کسی فکر نکرد که این سر مکنون چه چیز است
و این فراموش خانه چه چیز است و مقاصد چه
سبحان الله باوجود آنکه سال گذشته عبدالبهاء
چنین جوابی به طهران مرقوم نمود باوجود این
احباً ملتفت مکر و خدعه بعضی از اعضای
اتحاد نشدند

- ⁴ In any case, this is not unity - this is the foundation of discord. This destroys the divine edifice. Whoever draws near to it shall have no portion of the favors of their Lord. Counsel these souls that faithless owls cannot lead astray the divine white falcons, and birds of night cannot hide the Sun of Truth. This is why they form secret meetings like bats in the darkness underground and tell each other the sun is dark. Due to jealousy they intend to cover your sun with these fragments. And upon you be the Most Glorious Glory!

⁴ باری این اتحاد نیست این اساس اختلافست این
هادم بنیان الهی است من تقرب الیه فلیس له
من الطاف ربّه من نصیب این نفوس را نصیحت
نمائید که جغدان بیوفا بازان سپید الهی را گمراه
توانند نمود و طیور شب شمس حقیقت را پنهان
توانند کرد اینست که محافل خفیه خفاشها در
ظلمات تحت الارض تشکیل نمایند و با یکدیگر
براز گویند که آفتاب تاریک است قصد آن
دارند این گلپاره ها کز حسد پوشند خورشید تو
را و علیکم البهاء الاهی

INBA16:199, MSHR4.218-219

AB03300

Date: 1913-10-13 ca.

...These days are like unto the days of Christ and the days of the Apostles. Unquestionably all the people, especially the leaders of religions and the missionaries shall loosen the tongue of ridicule and contumely about you and they will become the enemies of your souls on account of your love for His Holiness Baha'u'llah and will strive to heap upon you ever kind of persecution. You have, undoubtedly read in the gospel how the Jewish Rabbis oppressed and maltreated the apostles. They were scorned and derided at every turn but after awhile they defeated and vanquished and the banner of His Holiness Christ and His Apostles were unfurled. All the flags were brought down but the Flag of the wronged and oppressed Peter and Paul was upraised. The Standard of the Roman Emperors on account of their opposition to the Cause of God was shattered to pieces. Consequently be ye not sad...

According to the Teachings of Baha'u'llah be ye as the Mercy of the Almighty to all the people of the world including the enemies. Rest ye assured that ere long the Banner of Guidance shall over [sic] all the regions and the Harmony of the Baha'is shall fill the Kingdoms of the East and the West.

DAS.1913-10-13

AB05476

Date: 1913-10-13 ca.

O thou beloved daughter! Thy letter was received. It became the cause of great rejoicing for it spoke concerning thy faith and thy advancement toward the Kingdom of God. This light of Guidance which is enkindled in the glass of thy heart must become more luminous day unto day and illumine all directions. If thou shouldst travel to Japan for the sake of guiding the souls unquestionably divine Confirmations shall descend upon thee.

Convey on my behalf infinite kindness to and say to her: The doors of the Kingdom of God are open, the Call of the Lord of the Kingdom is raised, divine Graces are infinite and the splendours of the Sun of Reality have enlightened the East and the West. Under such circumstances negligence and carelessness are not permissible. With the utmost joy and acclamation thou must proclaim the Bounties of thy forgiving Lord.

DAS.1913-10-13

AB07829

Date: 1913-10-13 ca.

O thou who art attracted with the Fragrances of God!

The eloquent and delightful Odes of that maid-servant of His Holiness Baha'u'llah - May my life be a sacrifice to His friends - were in the utmost sweetness and charm. Praise be to God that thou hast a poetic nature and thy tongue is inspired with exalted rhythmical thoughts. Therefore, compose thou at all

time songs and anthems in the glorification and praise of His Holiness Baha'u'llah who hath illumined the dark regions, hath conferred new life upon all created objects and infused a new spirit in the temple of the world.

DAS.1913-10-13

AB08465

Date: 1913-10-13 ca.

It is some time since you are living in Yazd. Unquestionably you are the means of joy and happiness of the friends of God. The Afnans are the cause of ecstasy and joyousness of 'Abdu'l-Baha.

Continually do I remember them, and beg for those blessed souls especial Confirmations. At all times I have entreated toward the Kingdom of Abha, wishing for each infinite Protection and Grace - so that each one of them may become like a shining star in the horizon of Reality, like a sharp-edged sword they may divide the wrong from the right, becoming the ensign of guidance and the Flag of the Supreme Concourse.

DAS.1913-10-13, PN_various p013x

AB08466

Date: 1913-10-13 ca.

Praise be to God that in every Society thou didst investigate the Reality and at last thou didst attain to the Center of Reality. Those societies were like so many stages on the road but the Kingdom of Baha'u'llah was the final goal and the object of the heart and the soul.

Now be thou thankful to God that thou didst reach the Center of Reality and at the termination of the journey thou didst find the Palace of His Highness the Desired One. Therefore, strive

with heart and soul to become firm, steadfast and unshakable in this great Cause.

DAS.1913-10-13

AB10783

Date: 1913-10-13 ca.

The beloved friend is always before my sight both at home and abroad. With my heart, tongue and pen I mention thee. As regards to my vicissitude it is ease in the path of God, trouble and trials are comfort, tests are the bounties and favors of Thy Lord. Therefore be thou not sad on account of my difficulties, occupations, burning and sufferings.

DAS.1913-10-13

AB09114

Date: 1913-10-14 ca.

The quintessence of the matter is this: with the greatest effort one must arise to spread the Teachings of Baha'u'llah, the teachings which are the very spirit of this age and they consist of the oneness of the world of humanity, love towards all mankind and other principles which I promulgated in London and America.

Rest ye assured that the Confirmations of God shall descend and the spirit of the heavenly love will be breathed in the hearts. If ye act in such wise and show steadfastness, ye will be ignited like unto the lamps in the assemblages of the world.

DAS.1913-10-14

AB08467*To: Unknown, in Japan**Date: 1913-10-14 ca.*

O thou herald of the Kingdom of God!

The contents of thy letter written to [...] was perused. Thank thou God that in that country thou hast become assisted to raise the call of the Kingdom and like unto the Candle thou hast become ignited and art diffusing the light of guidance. Endeavor as much as thou canst to create a spiritual awakening in Tokyo and the Flag of the Kingdom be hoisted. Turn thy face to the Blessed Perfection and beg for heavenly Confirmations and be confident that victory and triumph shall descend upon thee uninterruptedly.

DAS.1913-10-14

ABU0237*Interview for al-Ahram newspaper, Ramleh, 1913-Oct-15*

“We were thrown into the barrack with no permission to have intercourse with the outside world!”

The Correspondent could not believe in such a cruel treatment. “Do you mean the barrack?” he exclaimed in incredulously. “The barrack where the criminals are imprisoned? Do you mean that? How is that? What was your crime?” he asked indignant against the tyrants.

“Oh! Our crime was the proclamation of religious liberty, to worship God according to our own hearts, to spread universal Peace, to educate public opinion for moral and civic uplift of the nations, the equality of the sexes, universal education so that no ignorant boy and girl remain in the country, the development of spiritual susceptibilities, rectitude, uprightness, honor and righteousness. These were a few of our crimes.”

“And did they put you in prison for these things?” he asked.

“Yes. They were very bitter against us. They desired to do away with us but in a nice way. The climate and the weather of Acca were abominable and in sending us to this living tomb

they had in mind the idea that in three months we will be exterminated by the common enemy, but God intervened and frustrated their plans. While we were in the barrack an important meeting of the Pashas (here he named their names one after another which opened the eyes of the Correspondent) was held in Turkey. They all agreed upon the fact that soon there will be left no trace from us, that the young plant of the Baha'i Cause will be completely uprooted and its fragrant flowers soon withered. But today each one of those Pashas is afflicted with military or civil punishments, they are all scattered to the winds but the Baha'i Cause has become triumphant and with the greatest freedom I am am [sic] living in Egypt. The events of the time have clearly shown us whose Cause was the spirit of the age."

Then the Correspondent asked about the war which has been waged by the Balkan Allies against Turkey.

"War" he said emphatically "is the work of Satan, the devilish instrument of hell. Nations in various ages have resorted to different excuses to slaughter their fellowmen and crown their heads with the bloody crown of so-called victory which we may call it defeat. In the past religious wars were repeatedly waged on the ground that this is Mohamadan, that is Christian, this Hindu, that is a Jew etc. This was a pretext appealed to the religious emotions of mankind. Another excuse has been and is that of country or patriotism, this is France, that is Germany, here is England and that is India. Let my country advance at the expense of another. Let me do something to grab a piece of somebody else's land. Let the commerce of my people develop while the other is ruined!

"The wars are brought about by Kings, politicians and diplomats. The poor people of all countries are united together by an invisible bond of brotherhood. They have nothing to fight for, they have not seen each other. But these leaders of the nations live in their palaces, are surrounded with luxuries, they walk for recreation in fairy gardens, they give royal entertainment. They breath the purest air in their summer palaces. And if they are a little wearied of life they prefer the rhythm of the motions of the waltz in the ballroom rather than the stern realities of the battlefield. The dreamy music of the drawing room is more enjoyed by them than the stirring march of battle where human lives are used as pawns and the field crimsoned with blood. If they mean what they say, let them go to war, let them leave the indolent life of Council chambers and chancelleries and come out in the open to face each other in this brute struggle they set up from behind the closed doors. If they have any grievances against each other, why should they

marshal huge armies against each other who are entirely innocent, let them settle their disputes in the best manner their consciences dictate to them.

“Another excuse for war is that of race. This is black, that is yellow, you are white, he is red and then they fall on each other’s lives instead of each other’s neck. What utter stupidity! What sheer ignorance! These are all flimsy excuses and they stand neither the test of reason or religion. They are pure fictions of disordered minds and interested parties. While, in reality we all seek to worship the one Supreme God who is the Father of us all. He is the Shepherd and we are his flock. The whole world is one home and mankind are the members of one family. In the estimation of God there are not many races but one race and that is humanity. Therefore the motives for all these wars are superficial and baseless. Countries are devastated, villages are razed to the ground, thousands of men, women and children are killed for the sake of these shadowy imaginations.

“When I was in America they asked me whether Turkey will be able to ward off the defeat inflicted on her by the Balkan Allies. I answered she cannot do it, because she is one and they are four. The odds are too much against her. In a ways she was surprised and attacked on four sides, defeat was certain in the face of the combined consolidation of the four states, but I said also that as soon as the Allies achieve their aim they will disagree on the division of spoils and the erstwhile friends and brothers drew sword to shed each other’s blood and as you see now all these predictions came to pass ...

“Your daily paper ‘Al Ahram’ is a progressive journal and one of the best dailies in Egypt. God has sent His prophets and messengers to wipe away these prejudices from amongst mankind. May He assist your paper to carry on this work, that it may become a wonderful instrument for the propagation of knowledge and peace, that it may vanquish the regions of darkness and teach that all the people are the sheep of God, that they must love each other. The differences which exist in the physiognomy of men, although substantial and extraneous do not lead to war, then why should the differences based entirely upon human imagination cause bloodshed and carnage? Is this worthy of the station of man? The sheep, the doves, although they may belong to different countries and have various colors do not fight. If you gather them all in one pasture or at the top of one tree they will associate with each other with perfect intimacy and love. Then are we less than these domestic animals? Why should we ever create any imaginary differences between ourselves? Why should we build walls of iron and steel

with such airy material as evil thoughts, malice, race hatred? Religion is the Cause of fellowship, not strangeness, the motif of ideal communication and not separation, the basis of complete union and not ill-feeling, the foundation of the solidarity of human race and not backbiting. I hope you will work day and night to make people understand these divine principles ...”

DAS.1913-10-15

AB04179

To: Albert B Vail, in Urbana, IL

Date: 1913-Oct-16

O thou son of the Kingdom!

The article that thou hast written was perused. There is no doubt that thou hast written this article through the Confirmations of the Kingdom, because most of its contents indicated the assistance of the invisible Inspirations. Although its value is not known at the present time, yet in the future it will become evident and manifest. There are many authors and their written works are circulated in all parts of the world but this article of thine is the crown of all the works, because the works of others deal with the material world while this composition belongs to the world of the Kingdom. They are earthly melodies but this is a heavenly harmony. After the lapse of ages and cycles all the works will be forgotten but this article will day by day circulate more widely, gaining in fame and importance and in future periods and centuries it will be on the lips of men. Therefore thank God that thou art assisted in the composition of this article. Publish and circulate this article.

Whenever the means of your voyage are prepared so that you can travel with joy and tranquility to visit the Holy Threshold (of the Bab) and the Blessed Garden (tomb of Baha'u'llah) undoubtedly we will meet each other with perfect joy.

Upon thee be Baha El Abha!

DAS.1913-10-16

ABU1935

Words to Mrs DeBons, spoken on 1913-Oct-16 in Ramleh

You must live and conduct yourself in Cairo in such a manner and characterize thyself with such attributes that when people come in contact with thee they may feel thy spiritual influence, that if they are earthly they may become heavenly, if they are blind, they may find sight, if they are dead they may become quickened, if they are material they may become spiritual.

Speak to them on divine subjects. Tell them that this world is ephemeral, it is not worth human attachment. Man must seek after eternal joy, he must obtain everlasting life and become in the image and likeness of God.

Speak about the Cause with thy Western friends. Teach thy pupils the beauty and charm of the spiritual music, the harmonies that exalt the spirit and ennoble one's thoughts.

Man can teach better through deeds than words. But when the words are the expressions of our deeds, then it will be light upon light ...

When you write to your mother in Paris give her my greeting and tell her:- Thou hast made me very happy with thee. Thou hast become the cause of my joy. I shall never forget thee and beg from the Kingdom of God that thou mayst sit upon the throne of everlasting Glory ...

DAS.1913-10-17

ABU2570

Words spoken on 1913-Oct-16 in Ramleh

The future of Germany is very bright. The German people on the whole are religious. They are very noble and progressive. The Cause of God will advance amongst such a good-hearted people.

The Star of the religion of Baha'u'llah will arise resplendent from the horizon of that country. The banner of universal Peace will wave over the German people, for to the contrary

notwithstanding, they love peace and desire to maintain their amicable relations with all the nations.

DAS.1913-10-16

ABU2583

Words spoken on 1913-Oct-16 in Ramleh

You must give your daughter a Baha'i education, so that she may become an excellent teacher of the Cause. She must receive a spiritual education. Then she will make extraordinary progress.

Religious teachings are essential for the proper development of the mind and the spirit. If religious instruction is not given to the children they will grow heedless and forget moral susceptibilities. They will laugh at all moral obligations.

The children are like unto green branches. As long as the branch is wet you can train it in whatever way you think best but once the branch is dried up you cannot do anything with it. if you want [to] straighten it, it will break.

DAS.1913-10-16, SW_v09#08 p.096

ABU2718

Words to Mona DeBons, spoken on 1913-Oct-16 in Ramleh

If the people ask thee whether thou art English or French, tell them I am a Baha'i.

Once upon a time there was a shepherd who shepherded the sheep of Hossein Ali. He was [a] very simple man. He could neither read nor write. His neighbours would come and ask him, 'Art thou a Musulman, a Jew or a Christian.' He did not know how to answer them, but [after] a moment of reflection, he would say, 'I really don't understand your question but all that I know I am the shepherd of Hossein Ali.'

DAS.1913-10-16, SW_v09#18 p.203-204

ABU3306

Words spoken on 1913-Oct-16 in Ramleh

The Chinese civilization is very old and hoary with age. Once they start on the right path, they shall reach their destination very quickly. Like the Japanese they are industrious and intelligent.

DAS.1913-10-16

AB03541

To: Aqa Mirza Muhammad Natiq, in Kashan

Date: 1913-Oct-20

- 1 O eloquent speaker! Your poetry is truly worthy of the utmost praise for its meter, eloquence, seemingly effortless artistry, and fluency. However, as I wrote last year, if it were confined to praising the Blessed Beauty, it would merit a very rich and sweet reward. But this year again, like before, it soared too high. For 'Abdu'l-Baha, the utmost praise is servitude and lowliness before the Sacred Threshold. This is my cup of joy, this is my birdsong, this is my lamp of light. If you wish for my heart's delight, raise this melody. I swear by your precious life that the reward will be very rich and sweet, delicious and savory, like the musk candy of Rasht and the baklava of Qazvin. You know the rest. In any case, you have permission to circumambulate the gathering place of the Supreme Concourse.

1 ایها الناطق البلیغ اشعار شما فی الحقیقه از جهت اوزان و بلاغت و سهل الممتنعی و فصاحت نهایت ستایش را سزاوار ولی همانست که سال گذشته نوشته بودم اگر محصور در ستایش جمال مبارک باشد صلهء خیلی چرب و شیرین دارد ولی امسال باز بر منوال سابق آهنگ بلند پرواز بود عبدالهء را نهایت ستایش عبودیت و خاکساری آستان مقدس است اینست صهای سرور من اینست آهنگ طیور من اینست مشکوة زجاجهء نور من اگر سرور قلب من خواهی این آهنگ را بلند کن بجان عزیزت که صله بسیار چرب و شیرین است لذیذ و نمکین است مانند نقل مشکین رشت و باقلاوای قزوین است دیگر خود میدانی باری اذن طواف مطاف ملأ اعلی را داری

- 2 The waiting period for women after absolute divorce applies whether due to ordinary circumstances or painful events, but after proof of improper conduct by the wife, her consent has no effect. As for the right to choose the residence, although this belongs to the husband, if the choice of residence is made with mutual consent, this is more complete and causes joy and fragrance. As for determining the dowry, this depends on the husband - if from city dwellers it is gold, and if from villagers it is silver.

2 تربص نساء بعد از طلاق مطلق است خواه سبب وقوعات عادیه یا وقوعات مؤلمه باشد ولی بعد از ثبوت امر نالایق از زوجه رضایت او حکمی ندارد و اما اختیار تعیین منزل و سکنی هر چند راجع بزوجست ولی اگر تعیین سکنی بر رضایت طرفین گردد این تمامتر است و سبب روح و ریحان اما تعیین مهر بسته بزوجه است اگر از اهل مدینه ذهب است و اگر از اهل قری فضه

3 And upon you be the Most Glorious Glory.

3 و عليك البهاء الابهي

MSBH3.407b

AB05212

To: *Umbrao Sirdar Singh Seghal, in Budapest*

Date: 1913-Oct-20

1 O Sirdar Umbrassingh Shergil, spiritual army commander! The letter you wrote to Jinab-i-Mirza Ahmad arrived. Do not call it a letter - it was a musk-scented fragrance, for the sweet aroma of the love of God was inhaled from its contents. In those days when I was in Budapest, you were my companion and associate. That fellowship and love will not be forgotten, and my hope is that in the future the results of that intimacy will become great, for it was with utmost oneness and sincerity, and we were always engaged in mention of the Sun of Reality. You expressed complaint and despair at the heedlessness of people and the blindness and deafness of humanity.

1 Sirdar Umbrassingh Shergil
سردار سپاه روحانی نامه‌ای که بجناب میرزا احمد مرقوم نموده بودی رسید نامه مگو نافهء مشگبار بود زیرا رایحهء طیبهء محبت الله از مضامین آن استشمام میگشت ایامی که در بودابست بودم همدم و همنشین بودی آن انس و محبت فراموش نگردد و امیدم چنانست که در آینده نتایج آن الفت عظیم گردد زیرا در نهایت یگانگی و خلوص بود و همواره بذکر شمس حقیقت مشغول بودیم از غفلت ناس و کوری و کری خالق اظهار شکوه و نومیدی فرمودی

2 Listen! Do not despair, for there is much hope,

2 هین مشو نومید بس امیدهاست

3 After darkness come many suns.

3 که پس از ظلمت بسی خورشیدهاست

4 Every endeavor is difficult in the beginning, but once the foundation is laid, the lofty edifice will easily be raised. Now you must remain firm and steadfast and engage in spreading the lights of truth. Know with certainty that the angels of the Kingdom will assist and the confirmations of the lights of the Divine Realm will successively shine forth. Convey my greetings and kindness to your respected wife. And upon you be the Most Glorious Glory.

4 هر کاری در بدایت مشکست ولی چون اساس گذاشته گشت بسهولت بنیان بلند شود حال شما ثبات و استقامت کنید و بنشر انوار حقیقت مشغول شوید یقین بدان که ملائکهء ملکوت نصرت نمایند و تأیید انوار لاهوت پی در پی بدرخشند بحرم محترم تحیت و مهربانی برسان و عليك البهاء الابهي

DAS.1913-10-19

MSHR5.285-286

AB06176*To: Mary H Ford, in Paris**Date: 1913-Oct-20*

O heavenly daughter! Your detailed letter written to his honor Mirza Ahmad was noted. It was very fitting, appropriate and suitable. You undertook this journey well. The apostles of Christ would always travel and proclaim the Kingdom of God. You too should do likewise. Travel to every land and in every place raise the call to the Kingdom of God. All human beings are like children occupied with toys of dust, and their aspirations are very low. Praise be to God, you have lofty aspirations. Therefore arise to call to the Kingdom of God. This call will encompass East and West and will continue throughout centuries and ages without interruption. This is why people of wisdom and insight raise their aspirations high and call to the Kingdom of God.

And upon you be the Most Glorious Glory.

DAS.1913-10-19, SW_v05#01 p.006x, BLO_PT#003c

AB12481*To: Mirza Muhammad Ganjii, in Tihiran**Date: 1913-Oct-20*

- 1 O thou who art firm in the Covenant! Thy letter was received. Its verses were like pure water and in the utmost eloquence and grace. The heart of 'Abdu'l-Baha was deeply moved by its perusal, and He turned in supplication and entreaty to the Abha Beauty, saying:

- 2 "O Thou Beloved of the horizons! This yearning servant, descendant of the illustrious 'Abdu'llah, seeketh Thy good-pleasure. May he remain protected and preserved in the shelter of Thy protection from the winds of tests and trials. O Thou loving Lord! Keep this servant of the Threshold safe and secure from all afflictions in the stronghold of Thy grace, make him successful in both worlds, make him the chief

1 ای ثابت بر پیمان نامهء شما رسید اشعار مانند ماء زلال بود و در نهایت فصاحت و بلاغت قلب عبدالبهاء از تلاوتش متأثر شد و بدرگاه جمال ابهی به تضرع و زاری پرداخت که

2 ای دلبر آفاق این بندهء مشتاق سلیل عبدالله جلیل آرزوی رضای تو نماید تا در صون حمایت از اریاح افتتان و امتحان محفوظ و مصون ماند ای خداوند مهربان این بندهء آستان را در کھف عنایت از جمیع عوارض محفوظ و مصون بدار و در دو جهان کامران فرما و سرحلقهء عاشقان کن و در جانفشانی سرور آزادگان نمائ توئی مقتدر و توانا

INBA85:151a

among the lovers, and in sacrifice make him the leader of the free. Thou art the Mighty, the Powerful.”

AB07417

To: Edwin Moor, in Budapest

Date: 1913-Oct-20

O true friend Moor - in Persian “ant” means “moor”, but I hope this Moor becomes a fierce lion and a soaring falcon of prosperity and success. May divine power confirm you.

All the powers of the world are limited, but the power of God’s Kingdom is unlimited. All powers will eventually cease to exist, but the power of the Kingdom exists forever. Therefore, I beseech from the favors of Baha’u’llah that He may bestow upon you a heavenly power so that you may guide souls and bring those who are deficient to the station of perfection, make the blind seeing, and bestow eternal life upon those who are spiritually dead.

Convey utmost kindness to your esteemed wife, the handmaiden of God. And upon you be the Most Glorious Glory.

DAS.1913-10-19

AB08417

To: Ida B Slater, in Chicago

Date: 1913-Oct-20

O handmaiden of God! Your letter was received and contained good news, namely that you have recently guided someone. Today there are souls who, confirmed by the confirmations of the Most Glorious Kingdom, are engaged in guiding people, for the call to the divine Kingdom is the magnet of heavenly confirmation. Praise be to God that you have been successful in this. I hope that your respected husband will also receive a

portion and share of the gifts of the Blessed Beauty and become like a bright candle. Convey my greetings to him and likewise to those two girls, Glares Hoerber and R. Dubeck. Express the utmost kindness to them on my behalf. And upon you be the Most Glorious Glory.

DAS.1913-10-18

AB08360

To: Ali Akbar Arani, in Kashan

Date: 1913-Oct-20

- 1 O thou man of wisdom who art sought after in the Glorious Qur'an! I beseech God to make thee a mighty pillar in that city which hath been stirred by the fragrances of God in this new Day.

1 أيها الرجل الرشيد المطلوب في القرآن المجيد اسئل الله ان يجعلك الركن الشديد في تلك المدينة التي اهتزت بنفحات الله في هذا اليوم الجديد
- 2 Behold the signs of thy Lord's mercy - how He hath caused the earth to flourish after its death, and how He hath kindled the fire of God's love after it had been extinguished. Those sanctuaries and hills were moved after their stillness, and verily I beseech God, blessed and exalted be He, to make thee the spirit of its life and a guide unto the path of its salvation, that the light of guidance may shine forth while thou dost chant the verses of divine unity and expound their clear evidences.

2 فانظر الى آثار رحمة ربك كيف انبت الأرض بعد همودها و سحر نار محبة الله بعد نهمودها فاهتزت تلك المعاهد و الربى بعد جمودها و انى اسئل الله تبارك و تعالى ان يجعلك روح حياتها و هادياً الى سبيل نجاتها حتى يضيء نور الهدى و انت ترتل آيات التوحيد و تشرح بيناتها
- 3 And upon thee be the Most Glorious Glory.

3 و عليك البهاء الأبهى

MMK6#202

AB09455

To: Mary Lesley Okeefe, in California

Date: 1913-Oct-20

O thou dear handmaid of God!

Thy letter was received. It is certain that thou art completely happy, for thou art successful in teaching the Cause of the forgiving Lord. How many philosophers and professors there

are and yet God hath set the crown of faith upon thine head, that thou mayest cry out and proclaim the Abha Kingdom in that city and become the cause of guiding the people. I have never forgotten, and I never shall forget thee, and I ever desire heavenly assistance for thee and for thy daughter.

Upon thee be Baha'u'l-Abha.

DAS.1913-10-19x

AB09230

To: Rajab Ali Kashani, in Kirmanshah

Date: 1913-Oct-20

O servant of the Most Glorious Beauty! Be thou happy that thou hast been present at the heavenly feast and hast been nourished by the spiritual repast. Thou hast perfumed thy nostrils with the holy fragrance and illumined thy countenance with the light of recognition. Thou hast quaffed the cup of the most great favor and hast sweetened thy taste with the honey of the love of God.

For this divine bounty a hundred thousand thanksgivings are due, and for this heavenly bestowal praise and glorification are befitting. And upon thee be greetings and praise.

DAS.1913-10-20

AB10452

To: Adalin L Langlois, in Chicago

Date: 1913-Oct-20

O thou who art thirsty for the fountain of guidance! Praise be to God that thou hast reached the wellspring of guidance and drunk from the Salsabil of the love of God. Thou wert a nightingale yearning for the divine rose garden and found thy way therein. Thou wert a moth in love and beheld the lights of

the divine lamp. Through the favors of Baha'u'llah, my hope is that thou mayest become the cause of guidance to others.

DAS.1913-10-19

AB11459

To: Charles Mason Remey, in Honolulu

Date: 1913-Oct-21

...Convey my infinite love and kindness to [...] and say: "One must summon the people to the Kingdom of God. Silence and speechlessness is not at all permitted."

DAS.1913-10-14x

ABU1328

Words to Jinab-i-Sina, spoken on 1913-Oct-23 in Ramleh

I have written the Tablets for all the persons thou hast asked. But thou art a manifest book. Like unto a speaking book thou must return. Be thou an eloquent book.

Today those souls who are free from every thought save the True One, their hearts are inspired with the divine inspiration. Whenever they begin to speak on any subject they are prompted by the spirit, as though some one speaks to them.

Wherever thou seest one of the believers of God, convey to him my greetings and salutations and say to them: 'My heart and soul are occupied with the friends of God by day and by night. I entertain no other thought save their spiritual advancement, happiness, good-pleasure, attraction and progress.

Praise be to God that thou hast come, hast seen everything with thine own eyes and hast observed that in this Holy Spot there are no other ideals and no other hopes save the diffusion of the Fragrances of the rose-garden of Abha. In sickness and in health, in fever and out of fever, under all conditions

and circumstances we are striving, making the utmost effort to promote the Word of God.

Mayst thou ever be beneath the protection of God! I hope that always good news will be received from thee; - saying that in such and such a city Mirza Jalal Sina has become the Cause of spreading the fragrances of God, has been the instrument for the creation of love and good-fellowship and has become the means of the happiness of the hearts of the beloved ones.

Thou must leave this place in a ecstatic state so that every one who comes in touch with thee may feel the vibrant power of truth.

I have great love for thee. In reality thy household have sacrificed every condition in life in the Path of the Blessed Perfection; this family of Nayyar and Sina have forgotten every thought and given up every aspiration for the sake of the Cause and because of this I love them most devotedly.

DAS.1913-10-23

AB03176

To: Nizamul-Mamalik, Mirza Fadlullah Nuri Awrangi et al.

Date: 1913-Oct-23

- 1 O thou who art the bounty of God! O thou dear Uncle 'Ali! 1 ای فضل الهی ای عزیز عمو علی
- 2 Once ye were the companions of this wanderer of mountain and plain, this rover of field and sea; and I was exceedingly gladdened when, upon the railway in the furthestmost regions of America, the letter of Jinab-i-Mirza Fazlu'llah Khan reached me, wherein mention was made of 'Aziz'u'llah, and likewise of Jinab-i-Nazim, as among the favours vouchsafed by the Blessed Beauty – may my soul be a sacrifice unto Him. 2 وقتی همدم این آواره کوه و صحرا و سرگشته دشت و دریا بود و بسیار مسرور شدم که نامه جناب میرزا فضل الله خان در راه آهن در اقصی بلاد امریکا بمن رسید و ذکر عزیزالله در آن بود و همچنین جناب ناظم از الطاف جمال مبارک روحی له الفداء
- 3 I hope that ye will kindle the candle of the departed Uncle 'Ali, that he may become in truth a dear uncle indeed. The light of Baha'u'llah hath so shone upon the continent of America that in every city a company of the faithful is found, and the cry of "Ya Baha'u'l-Abha!" is raised on high. In the great churches and the mighty gatherings, 'Abdu'l-Baha, crying aloud, demonstrateth the truth of the mission of the Apostle of God, of the Exalted One, and of the rising of the Sun of Baha'u'llah; and most of the newspapers voice the utmost praise. 3 امیدوارم که شمع عمو علی مرحوم را روشن نمائید و عمو عزیز گردد انوار بهاء الله چنان بر قطعه امریکا تابیده که در هر شهری جمعی از مؤمنین موجود و ندای یابهاء الابهی بلند و عبدالبهاء در کائس عظمی و مجامع کبری نعره زنان اثبات حقیقت حضرت رسول و حضرت اعلی و طلوع شمس بهاء الله مینماید و اکثر جرائد نهایت ستایش مینمایند

- 4 Thus shall ye witness how the Luminary of the horizons hath risen from the Kuh-i-Urang, and how now, over the mountains and plains and fields of America, it hath passed from place to place. What proof could be more glorious than this? What power more mighty than this?
- 5 Notwithstanding all this, the people of Nur are still asleep and know not what bounty hath been conferred upon that region and land, nor what crown of honour hath been set upon the head of the people of Nur, whose radiant jewels have illumined the horizons.
- 6 Upon you both be the Most Glorious Glory.

4 تا به بینید که نیر آفاق از کوه اورنگ طلوع نموده
و حال بر کوه و صحرا و دشت امریکا از کجا بکجا
رسیده چه برهانی اعظم از این چه قدرتی اعظم
از این

5 باوجود این هنوز اهل نور در خوابند و نمیدانند
که چه موهبتی در حق آن خطّه و دیار شد و
چه تاج افتخاری بر سر اهل نور گذاشته گشته
که جواهر زواهرش آفاق را روشن کرده

6 و علیکم البهاء الابهی

MHMD1.279

MKT4.088, AKHA_118BE #10 p.b,
YHA1.143x, BDA1.261.01x

AB03319

To: Baha'is of Zuffenhausen et al., in Stuttgart

Date: 1913-Oct-23

- 1 O ye sons and daughters of the Kingdom!
- 2 Your letter dated September 30 of this year hath been received, and from the contents it became clear and evident that the fire of the love of God hath burst into a flame in that region—a flame that can illumine the whole world and transform the East and the West into a field for the knights of the Kingdom.
- 3 Consider how all the peoples of the world are slumbering upon the couch of negligence, but praise be to God, ye have been awakened. All men remain sunk in heedlessness, but ye have become quick of apprehension. They are deprived of the blessings of the Kingdom, but ye are among the well-favoured. Neither the crow nor the raven can take part in the delights of a sparkling rose-garden; the charm and perfection of the rose are as nourishment to the impassioned nightingale endowed with a melodious voice. The realm of the Kingdom is like the fountain of life and ye are as the fish, sore athirst and restless.
- 4 Render ye thanks unto God, inasmuch as in the Day of the advent of the Kingdom ye have drawn so nigh unto His court and are so greatly favoured at the Threshold of the loving Lord. Therefore it behoveth you to strive with heart and soul so that the human world may shine resplendent, that the basis

1 ای ابناء و بنات ملکوت

2 نامه‌ئیکه بتاريخ ۳۰ سبتمبر سنهء حالیه بود رسید
از مضمون واضح و مشهود شد که نار محبه الله در
آندیار شعله زده شعله‌ئی که جهان را روشن نماید
و شرق و غرب را میدان شهسواران ملکوت
گرداند

3 جمیع مردم در بستر غفلت خفته الحمد لله شماها
بیدار شدید جمیع غافل و شما هوشیار گشتید جمیع
از فیض ملکوت محروم و شما نصیب یافتید زاغ و
کلاغ از گلشن روشن بهره‌ئی ندارند جمال و کمال
گل رزق بلبل مشتاق است او از رائحه و لطافت
و طراوت گل بهره و نصیب برد حال ملکوت
مانند گلزار است و شما بلبلان خوش بخت و
خوش آواز جهان ملکوت مانند چشمهء حیات
و شما مانند ماهیان لب‌تشنه بی‌قرار

4 شکر کنید خدا را که در یوم ظهور ملکوت
چنین مقبول و مقرب درگاه رب و دود شدید
پس بجان و دل بکوشید که عالم انسانی نورانی
گردد و بنیان بغض و عداوت بکلی برافتد جمیع

of hatred and antagonism may be wiped out from the earth and that all mankind may live together in unity and harmony, with the utmost love and fellowship.

بشر با یکدیگر در نهایت محبت و مهربانی انس و الفت نمایند

BBBD.274

BRL_ATE#044, BBBD.275, DAS.1913-10-20

ABU1998

Words to some Persian Baha'is, spoken on 1913-Oct-23 in Ramleh

We summon the people to severance and enkindlement. We call their attention to spirituality. We have nothing to do with political tricks and chicaneries. All the nations and governments of the world are harbouring these thoughts, are flying in this devitalizing atmosphere. But God has given us wings whereby we may soar toward the immensity of space wherein we find the radiant worlds of abstraction, beatitude and certainty.

Know this. I give you the following as a disinterested advice. In the world of humanity nothing is as important as the universal principles. They are imperishable. Do give your attention to their propagation and never fail in your enthusiasm. All the limited problems once solved have limited results but the lights of the guidance of God are ever shining. In this manner men attains to eternal happiness and will enjoy perpetual spiritual health.

For the happiness of man is through the spiritual susceptibilities; the happiness of man is through evanescence and complete self-abnegation; the happiness of man is to renounce everything in the path of the Blessed Perfection; the happiness of man is through divine Bestowals; the happiness of man the [sic] conceptions of the Kingdom. The misery of man consists in the absence of these.

DAS.1913-10-23

ABU2191*Words spoken on 1913-Oct-23 in Ramleh*

Once there was a man who had a negro servant. His name was Kafour. Having decided to make a voyage he bought a horse and with himself he took Kafour. After travelling all day they reached a small ruined Caravanserai and realizing how tired they were they resolved to pass here the night and refreshed with sleep they will start next morning to continue their journey.

As that locality was infested lately with robbers they decided that the master will sleep till midnight provided Kafour will keep guard over the horse. Then he will sleep in turn and the master will sit awake. After their supper the master slept but after an hour he awoke and asked: "Kafour! What art thou doing?" He answered: "I am meditating." 'On what art [thou] meditating?' 'I am meditating on the subject of 'Why God has fashioned the edges of these thistles so sharp and cutting?' 'Very good.' the master chuckled to himself as he drew his head under the blanket 'continue to meditate. This is a good subject.'

DAS.1913-10-23, SW_v09#18 p.209-210, STAB#008

AB09293*To: Mirza Siyyid Muhammad Nazimul-Hukama, in Bandar Jaz**Date: 1913-Oct-23*

1 O thou who art firm in the Covenant!

1 ای ثابت بر پیمان

2 The letter which thou didst write to Jinab-i-Asad brought great joy, for it conveyed glad tidings of the firmness of the Cause of God in those regions. Particularly from the news of the manifestation of the flame of Sinai upon the summit of Light upon Light, since that region is the original homeland of the Blessed Beauty, utmost gladness was obtained.

2 نامه‌ئیکه بجناب اسد مرقوم نموده بودی بسیار سبب سرور شد زیرا مرده قوام امر الله در آنصفحات داشت علی‌الخصوص از خبر تجلی شعله طور در قلّه نور نور علی نور چون آن [خطّه] موطن اصلی جمال مبارک است از این خبر نهایت مسرت حاصل شد

3 حمد کن خدا را که موفق بخدمتی و در ره حق جانان جانفشان و علیک الهاء الاهی

YMM.041, NJB_v05#12 p.005

- 3 Praise God that thou art confirmed in service and art sacrificing thy life in the path of the Beloved of the hearts. Upon thee be the Most Glorious Glory.

AB09498

To: Azizullah Misbah

Date: 1913-Oct-23

O Misbah! In the blessed verse He says that when the luminosity of the lamp, the delicacy of the glass, and the purity of the niche combine, light upon light results: "The likeness of His light is as a niche wherein is a lamp, the lamp in a glass, the glass as it were a glittering star, lit from a blessed tree, neither of the east nor of the west, whose oil would almost glow forth though no fire touched it - light upon light." I hope that you may become thus. And upon you be the Most Glorious Glory.

ای مصباح محبت الله در آیه مبارکه میفرماید
چون نورانیت مصباح و لطافت زجاجه و
صنای مشکاة جمع گردد نور علی نور حاصل
شود مثل نوره کمشکاة فیها مصباح المصباح فی
زجاجة الزجاجة کأنها کوکب درّی یوقد من
شجرة مبارکة لا شرقیة و لا غربیة یکاد زیتها
یضیء ولو لم تمسسه نار نور علی نور امیدم چنان
است که چنین گردی و علیک البهاء الأبهی

YMM.062

AB10010

To: Bertha Bender, in Stuttgart

Date: 1913-Oct-23

O seeker of truth!

All creation is submerged in the ocean of vain imaginings and is unaware of the Sun of Truth. As thou wert a lover of truth, praise God that thou hast attained unto the truth and hast received a portion and share of heavenly grace.

I beseech the divine favors that through thee that household may be illumined and that God may keep thy children safe and protected in His sheltering care.

BBBD.273, DAS.1913-10-19x

ABU2872*Words to Albert Windust, Ramleh, 1913-Oct-23*

That which is the most important of all the affairs in this day is to teach the Cause of God!

You must engage in the diffusion of the Fragrances of God, so that ye may impart life to the worlds, illumine the dark regions, confer new existence upon these mouldering, dead bodies, make intelligent and mindful these negligent hearts. Thus may they free themselves from this nether world and soar toward the Universe of the Almighty!

SW_v04#15 p.251

AB04065*To: Hattie Bowen Latimer, in Portland, OR**Date: 1913-Oct-24*

- 1 O thou teacher of the children of the Kingdom!
- 2 Thou hast undertaken such a service that shouldst thou glory over all the teachers of the world, thou art deserving. For the teachers of the world confer a material education, so that human faculties, physical and ideal, may grow and develop; but thou art bestowing heavenly instruction and the lessons of the Kingdom to the new plans of the divine garden. The results of this education are to obtain the Bestowals of the Most Glorious Lord and the appearance of the virtues of the world of humanity. Demonstrate firmness and steadfastness in this work. The most important outcomes will be most important. From their childhood the children must be given a Baha'i, spiritual and godlike education. Should they be so instructed they will be protected and guarded from every test.
- 3 Mr. Remey and George rendered great service in their trip to the Kingdom of Abha. The results of this trip of theirs is important and unquestionably if it is possible that these two be together it will become the cause of greater Confirmation.

1 ای معلمه اطفال ملکوت

2 بخدمتی قیام نموده‌ئی که اگر بجمع معلمین آفاق افتخار کنی سزاوار است زیرا معلمین آفاق تربیت ناسوتی نمایند تا قوای بشری چه صوری چه معنوی نشو و نما نمایند ولی تو تازه‌نهایای باغ الهی را تربیت آسمانی میکنی و درس ملکوتی میدهی نتایج این تعلیم حصول الطاف ربّ جلیل است و ظهور فضائل عالم انسانی در این تعلیم ثابت و مستقیم باش نتایج عظیمه حاصل خواهد شد اطفال را باید از صغر سنّ بهائی روحانی ربّانی تربیت کرد اگر چنین تربیت شوند از هر امتحانی محفوظ و مصون مانند

3 مستر ری می و مستر جورج از این سفر خدمت عظمی بملکوت ابهی نمودند نتایج این سفر آنها عظیم است و البته این دو باهم اگر باشند بیشتر سبب موفقیت است

- 4 Regarding the rent of a public hall (for the meetings) consult
about this matter with the believers and whatever they deem
advisable, practice. 4
أما در خصوص تالار عمومی با احباً مشورت
کن هر نوعی که آنها مصلحت بدانند مجری دار
- 5 Convey my longing to thy respected husband. You are related
to me. Rest ye assured. 5
و بقرین عزیزت اشتیاق من ابلاغ نما شماها
منتسب بمن هستید مطمئن باشید
- 6 Upon thee be Baha El Abha! 6
و علیک البهاء الابهی

COC#0616x, LOG#0489x, DAS.1913-10-24, SW_v09#08 p.089

TRBB.051

ABU2625

Paraphrase of words spoken on 1913-Oct-24 in Ramleh

Apropos of someone asking a question he gave the explanation that in every dispensation three persons are mentioned. In the Mosaic dispensation there was Jehovah, the burning bush and Moses. In the Christian time we had Christ, the holy-Spirit and the Father. In Islam we have Mohamad, Gabriel and Allah. Consequently God revealed Himself to Moses through the burning bush, to Christ through the Holy Spirit and to Mohamad through Gabriel. These different names mean one thing.

Then he gave a lengthy explanation on the meaning of three kinds of Words, “literal Word”, “intellectual Word” and “divine Word” according to the Mohamadan metaphysic and how the “Divine Word” is embodied in the world and for what purpose. He spoke in Arabic and as I was standing out I could not catch all that he said.

DAS.1913-10-24

ABU2626*Words spoken on 1913-Oct-24 in Ramleh*

I hope you will read the newspaper of the Kingdom of Abha the articles of which are the ideals of God. This newspaper will perish but that newspaper is indestructible. The thoughts of this newspaper is material but the conceptions of that newspaper are spiritual. The Editor of this newspaper is a man but the Editor of that newspaper is His Holiness Baha'u'llah. The subscribers to this newspaper are frail humanity but the subscribers to that newspaper are the angels of the supreme Concourse. The policies of this newspaper are earthly but the policies of that newspaper are heavenly. The pages of this newspaper are made of perishable materials but the pages of that newspaper are made with the celestial texture.

DAS.1913-10-24

ABU2935

Words to Madame Laheebe Hashem, spoken on 1913-Oct-24 in Ramleh
Question/topic: Will you give me a few advices?

Be thou kind to all mankind. Try thy utmost to alleviate their burdens. Enlighten the minds with the light of knowledge.

Work unfalteringly for the emancipation of the Oriental women. Illumine their hearts with the rays of useful sciences.

Consider the members of humanity as thy own brothers and sisters. Elevate public opinion to the summit of excellence.

Let not any difficulty discourage thee. Have faith in thy mission and inspire others with the same.

DAS.1913-10-24

ABU1495*Words spoken on 1913-Oct-25 in Ramleh*

The Arabs are a hardy race; their physical constitutions are like iron. The Arabs of the interior of the Peninsular still preserve their strong physiques and astonishing agility. Their sterling qualities of hospitality and faithfulness are proverbial. Although their principle of faithfulness is clannish yet their idea of hospitality is all-embracing. One may well wonder how these Arabs live in the Sahara with hardly any modern essential means of living, yet developing such sturdy personalities and genial characteristics.

As soon as the Bedouin Arab hears the clatter of the hoofs of a horse he comes out of his tent, thinking that a guest is in sight. Then he welcomes him with a cheerful countenance, brings out the only carpet he has, spreads it under his feet, orders his wife to prepare coffee and his servant to kill a mutton. Then he goes around and invites all his Bedouin friends to dinner, giving them the good news that he is honoured in thus having a guest in his tent. Their conception of hospitality is so unique that if the guest either by accident or by purpose kills the son of host and takes refuge under the latter's tent he will be protected and his crime forgiven.

DAS.1913-10-25

ABU2197*Words spoken on 1913-Oct-25 in Ramleh*

This power is not verbal. It must be actual, demonstrative, dynamic. This power has gone out of the body of Islam. The Islamic world cannot grasp the political principles of the modern time and is devoid of the spiritual potency. If they desire tremendous progress in as a short time as possible they must get hold of this spiritual potency, thus reforming and changing all the various branches of their institutional life.

The Western nations for the last five centuries have been steadily going forward and with a superhuman energy pushing further and further the frontiers of ignorance and illiteracy they have attained to their present unassailable position.

Now if the Islamic people start on this path with the same determination and constancy it will take them at least five centuries before they could reach the up-to-date level of Western civilization. This is of course a slow progress and as I told you, they must get hold of this Celestial Power. Then you will observe their magical advancement.

DAS.1913-10-25, SW_v08#08 p.102

AB07534

To: McGuffin Echole, Florence et al., in Portland, OR

Date: 1913-Oct-25

- | | | |
|---|---|---|
| 1 | O thou who art trusting in God! | 1 ای متوکلّه علی الله |
| 2 | Thy letter was received. It was a proof to thy faith and assurance. The heart and the spirit of Abdul Baha is extremely tender. Therefore, continually he begs from the Kingdom of Abha inexhaustible favors for the friends of God and the maid-servants of the Merciful. | 2 نامه شما رسید دلیل بر ایمان و ايقان شما بود عبدالهآء را دل و جان بسيار مهربان است لهذا همواره از ملكوت ابهى ياران و اماء رحمن را الطاف بنى پايان طلبد |
| 3 | As far as thou canst give a Bahai education to thy little child. | 3 طفل كوچك خویش را تا توانی بهائی تربیت کن |
| 4 | Thou hast asked regarding the means of livelihood. Trust in God and engage in your work and practice economy; the confirmations of God shall descend and you will be enabled to pay off your debts. Be ye occupied always with the mention of Baha-ollah and seek ye no other hope and desire save Him. | 4 و اما از چگونگی زندگانی نمودن سؤال نموده بودی توکل بخدا بکنید و بکار پردازید و قناعت نمائید تأییدات الهیه میرسد و قروض خویش را میدهید همیشه بذکر حضرت بهاء الله مشغول باشید و مقصود و مرادی جز او نخواهید |
| 5 | Upon thee be Baha'o'l Abha | 5 و علیک الهآء الابهى |

BWF.375-375ax, LOG#2112x

SFI07.022b

ABU2408*Words spoken on 1913-Oct-25 in Ramleh*

Man must live in contentment with the conditions of his time. He must not make himself the slave of any habit. He must eat a piece of stale bread with the same relish and enjoyment as the most sumptuous dinner. Contentment is real wealth. If one develops within himself the quality of contentment he will become independent. Contentment is the creator of happiness. When one is contented he does not care either for riches or poverty. He lives above the influence of them and is indifferent to them.

When we were in Bagdad often with one pound of meat we serve dinner to fifteen or twenty people. We cooked with it Persian stew and filled the pot with water so everyone could have a bowl of thin soup. Notwithstanding this we were all very happy and thought that ours was the most delicious dinner.

DAS.1913-10-25, SW_v08#02 p.017

ABU2597*Words spoken on 1913-Oct-25 in Ramleh*

“When I was in America and Europe” he said “I went through some of the Zoological gardens. There I saw great polar bears, savage-looking, black and white. The white bear did not say to the black bear, ‘thou art of another race. I dislike thy association. Get thee behind me.’ Nor the black ever grudged the whiteness of its fellow. They lived in one cage without molesting each other. Now can we confess with shame that men, notwithstanding his godlike intelligence is even inferior to these ferocious bears?”

Then he spoke with much love about Mr and Mrs Gregory of Washington and the progress of the Cause amongst the colored people of America. “Mr Gregory” he said “is a true devoted Baha’i. He has a gentle spirit and is continually serving the Cause. I love him very much. He is my son.”

Toward the end of his talk he related the story of Esfandeyar [Isfandiyar], the colored attendant of Baha’u’llah. “In his palace

my grandfather” he commenced “had many colored maids and servants. When the Blessed Perfection became the head of the family he liberated all of them and gave them his permission to leave or stay, but if they desired to remain it will be of course in a different manner. However, all of them revelling in their new found freedom preferred to leave except Esfandeyar. He remained in the household and continued to serve us with proverbial faithfulness and chastity.

Then when Baha'u'llah became known as a Babi and he was teaching the people right and left the populace arose against him and with tacit consent of the government, our home was pillaged and ransacked. My father was put in the prison and we were persecuted on all sides. For days the rabble in their fanatical fury and rage threw stones into our homes, broke the windows and damaged everything. At that time I was probably six or seven years. Everybody had left us and our family, then consisted of my mother, my sister (the greatest holy Leaf) and Aga Ammou. Fearing that the stones thrown into the house may hit one of us, my mother went out and rented a simple house in an entirely [other] quarter of the city and for fear of recognition she carried us safely to our new humble quarter by night.

On the other hand the enemies of my Father who had poisoned the mind of the Shah that he harbors secret plans against the throne were convinced that Esfandeyar is the guardian of all the secret plans of Baha'u'llah. Therefore they imagined that once they lay their hands on Esfandeyar they will force out of him everything and then be able to substantiate their vague accusations with these solid facts. Hence they commissioned one hundred and fifty policemen to find him and bring him before them. Esfandeyar had a chum with whom he passed most of his time. At first they tried to get hold of his chum, thus he may divulge the hiding-place of Esfandeyar but they failed in their purpose.

One midnight we arose out of our sleep by the loud knocking at the door. It was opened and lo! and behold it was Esfandeyar. My mother told him with anxiety: “How is it that thou art yet in the city? Dost thou not know that there are 150 policemen after thee? Fly as quickly as thou canst. If they get hold of thee thy life will be in danger.” But he smiled and answered:- “No. I will not leave Teheran even if a thousand policemen are after me. I am not afraid. I have much debts in the Bazaar. I owe money to many shopkeepers and before I leave this city I must pay off all the debts. I do not want the people say afterward that the Negro-servant of Baha'u'llah escaped without paying his debts.” Then he left us and for one month and half he was

walking in broad daylight in the streets and Bazaars and finally succeeded to clear off all his financial obligations. All this time the policemen were after him but could not catch him. Then one night he appeared again and said: "I am now free. I have paid actually all my debts and will leave the city with a clear conscience."

He went to Mazandran and the governor who was not a Baha'i engaged him in his service, made him the chief of his equerry and protected him from the pursuit of his enemies. Years lapsed and the governor being a religious man desired to make a pilgrimage to the Holy City of Karbala. Naturally he took Esfandeyar with himself who by this time had grown very much in his favour and could not separate from him. When they reached the city of Bagdad, Esfandeyar was overjoyed to stand again in the Presence of the Blessed Perfection because he loved him most intensely. He requested Baha'u'llah to keep him with himself; that he rather leave the governor and serve his old Master. But Baha'u'llah told him:- "You must act in this matter in accord with the wish of the governor. You owe him a debt of deep gratitude. Because at a time that your life was in danger and no one would have received you he gave you position and stopped the persecutions of your enemies. Now if he is willing for you to remain with us, we will accept you, otherwise you must continue to serve him with the same zeal and sincerity that you have served us in the past."

Esfandeyar went to the governor and explained his case. He answered:- "It is impossible. I cannot find in this wide world another man as honest and faithful as thyself. Thou must continue to stay with me. I have grown to love thee and will do everything to add to thy comfort and happiness." Of course Esfandeyar was heart-broken over this decision but he had to abide by the wish of the Blessed Perfection. He in turn consoled him and showered upon him his blessings. Esfandeyar returned to Mazandran with the governor and stayed with him till his last day.

Such was the sterling faithfulness of Esfandeyar that whenever I think of him my eyes grow dim with tears. He was a King among men, a glorious star in the heaven of humanity. Although his face was black his heart was as white as the snow. He was peerless and had no equal. I cannot sufficiently praise him. I loved him. He was a glory and a jewel on the crown of the colored race. For his life was a noble record of proud achievement and the whole world may learn a lesson from it."

DAS.1913-10-25, SW_v09#03 p.038-039x

AB01621

To: Adurbad, Mihraban et al., in Bombay

Date: 1913-Oct-26

- 1 O beloved friends of 'Abdu'l-Baha and handmaidens of God! Some time ago, Khudabakhsh Adarabad and Bahmard Bahram requested that a letter be written to you, but due to lack of time this request was not fulfilled. Now that 'Abdu'l-Baha has found a little time, he has undertaken to write.

ای یاران نازنین عبداله‌آ و کنیزان خدا جناب
خدا بخش آدرباد و جناب بهرم بهرام مدتی
پیش خواهش نگارش نامه بشما نمودند ولی
چون فرصت نبود این خواهش حصول نیافت
حال عبداله‌آ چون اندکی فرصت یافت بتحریر
پرداخت
- 2 Bombay is a good location and center, with the capacity for the progress of the Cause of God, but this depends on the unity and agreement of the divine friends. If the friends achieve oneness and become entirely detached from estrangement, and embrace one another, and follow the way and conduct of 'Abdu'l-Baha, in a short time that region will become fragrant with musk. The light of truth will shine and the darkness of the contingent world will vanish. The divine banner will be raised high and the sail of glory and greatness of the Cause of God will be hoisted on the ark of salvation.

2 بمبائی خوب موقع و مرکزست و استعداد ترقی
امر الله دارد ولی منوط به اتحاد و اتفاق احبای
الهیست اگر دوستان یگانگی یابند و بکلی از
پیگانگی بیزار شوند و دست در آغوش یکدیگر
نمایند و روش و سلوک عبداله‌آ گیرند در
اندک زمانی آندیار مشکار گردد نور حقیقت
بتابد و ظلمات عالم امکان زائل شود علم الهی
بلند گردد و شرع عزت و عظمت امر الله در
کشتی نجات مرتفع گردد
- 3 Especially in these days when some of the believers from America and Europe, solely for the purpose of guiding souls, intend to travel to those parts and will soon arrive in that region. When they arrive, the divine friends must conduct themselves in such a way as to cause joy and delight to those Western guests.

3 علی‌الخصوص در این ایام که بعضی از مؤمنان
امریک و اروپ مجرد بجهت هدایت نفوس عزم
آنصفحات دارند عنقریب بآندیار خواهند آمد
چون وارد شوند احبای الهی باید نوعی رفتار
کنند که سبب سرور و حبوران مهمانهای غربی
گردند
- 4 O divine friends! Set aside every thought and remove every difference from your midst, and forget every conversation that relates to this world. Do not discuss in the spiritual gathering and assembly of the friends about the late Mirza Muhammad and his claims and debts. Have such discussions outside, for in the gathering they cause listlessness, they cause stagnation, they cause heedlessness, they cause other souls to become weary of the Cause of God. Never make mention of such matters in the gathering.

4 ای یاران الهی هر فکری را بگذارید و هر اختلافی
را از میان بردارید و هر صحبتی که تعلق بانجمن
دارد فراموش کنید و در خصوص مرحوم میرزا
محرم و مطالبات و دیونش در محفل روحانی
و مجمع احبای صحبت مدارید اینگونه صحبتها در
خارج نمائید زیرا در محفل سبب نمودتست سبب
جمودتست سبب غفلت است سبب بیزاری سایر
نفوس از امر الله است در محفل ابداً از این اذکار
ذکری ننمائید
- 5 With perfect love and harmony, occupy yourselves with praising and glorifying the Mighty Lord, so that God willing, the few souls who have withdrawn from the Cause due to differences may return again, and in India the fire of the love of God may kindle a new flame and great warmth may become

5 با کمال محبت و الفت به تسبیح و تقدیس ربّ
قدیر مشغول شوید بلکه انشاء الله نفوس معدودی
که بسبب اختلاف از امر کماره گرفته‌اند دوباره
رجوع نمایند و در هندوستان آتش محبت الله

manifest. This is the wish of 'Abdu'l-Baha. And upon you be the Most Glorious Glory.

شعلهء جدیدی زند و حرارت عظیم هویدا گردد
اینست آرزوی عبدالبهاء و علیکم البهاء الابهی

YARP2.511 p.371

AB09918

To: Naraqi, Nimatullah son of Aqa Muhammad Javad Naraqi, in Hamadan

Date: 1913-Oct-26

¹ O thou who art firm in the Covenant! Thy letter was received. Its contents were detailed and comprehensive. This servant knoweth not how to fulfill all that thou hast requested, for thy heart is vast, thy pen is swift, and thy bounty is like an all-encompassing ocean, while this servant hath neither time nor strength. Despite this, how can he fulfill it? Nevertheless, I shall strive to comply with thy request to the extent possible. I hope that an eloquent decree of propagation may be issued in thy name from the Most Glorious Kingdom, that thou mayest receive fresh confirmations each day, become wholly devoted to the Blessed Beauty, and sacrifice thy life in the path of God.

¹ ای ثابت بر پیمان نامهء شما رسید مضمون معانی مفصل بود و مطالب مشروح العالی این عبد نمیداند چگونه از عهدهء آنچه خواسته‌اید برآید زیرا قلب شما وسیع و قلم شما سریع و کرم شما دریای محیط ولی این عبد بی‌جبال و مزاج پراعتلال باوجود این چگونه از عهده برآید ولی بقدر امکان بامثال امر شما پردازم امیدوارم که یرلیغ بلیغ تبلیغ از ملکوت ابهی بنام تو صادر گردد و هر روز تأییدی جدید یابی بکلی فدائی جمال ابهی گردی و جانفشانی در راه خدا نمائی

² If the friends of God receive no share or portion of the worthless things of this world, praise be to God, the treasure of the Kingdom floweth freely. This is true wealth and eternal riches. Nevertheless, I hope that the favors of the Lord, the All-Merciful, may encompass all and that apparent hardship may be transformed into ease. In truth, Hamadan, nay all of Iran, possesseth boundless capacity. Therefore, all the friends must loose their tongues in teaching. That is, each of the beloved ones should, each year, establish friendship with one of the strangers, at first merely cultivating friendship and companionship, amazing that person through their deeds and actions. Once love hath been established, they should gradually teach. In this way, teaching becomes possible for every soul.

² یاران الهی اگر از حطام دنیا بهره و نصیب نگیرند و طرفی نبندند الحمد لله کنز ملکوت روانست غنا اینست و ثروت ابدیه چنین باوجود این امیدوارم که الطاف رب رحیم شامل گردد و عسر ظاهر نیز بیسر مبدل شود فی الحقیقه همدان بلکه ایران استعداد بی‌پایان دارد لهذا یاران باید جمیعاً زبان تبلیغ گشایند یعنی هریک از احبا در هر سال با یکی از بیگانگان طرح الفت اندازد و در بدایت مجرد دوستی نماید و رفاقت کند و به اعمال و افعال او را حیران نماید و چون محبت حصول یافت بتدریج تبلیغ کند باین ترتیب هر نفسی را تبلیغ ممکن

³ Thou hadst praised the School of Confirmation. I too am most grateful to the friends in Hamadan in this regard, and am likewise pleased with the members of the assembly. Undoubtedly, Monsieur André is teaching with heart and soul. I am extremely satisfied with the founders and members of the assembly, the teachers, and those who have rendered assistance.

³ از مدرسهء تأیید توصیف نموده بودید من نیز از احبای همدان در اینخصوص بسیار ممنون و همچنین از اعضاء انجمن خوشنودم البته جناب مسیو آندره به جان و دل همت در تدریس مینمایند از مؤسسين و اعضاء محفل و معلمین و نفوسیکه اعانت کرده‌اند نهایت رضایت را دارم

I am also infinitely pleased with the teachers of the School of Bounty.

و همچنین از معلمین مدرسه موهبت بی نهایت
مسرورم

- 4 As to the question of adultery, this pertaineth to those who are not in wedlock, not to those who are married. As for those who commit adultery while married, their judgment resteth with the House of Justice. Regarding thy late mother, a prayer for forgiveness hath been revealed, which is enclosed. And upon thee be the Most Glorious Glory.

4 اما مسئله زنا این تعلق بغیر محصن دارد نه محصن
و اما زانی محصن و محصنه حکمش راجع بیت
العدلست و اما در خصوص والده مرحومه
مناجاتی در طلب مغفرت شد جوفست و علیک
البهاء الابهی

DAS.1913-11-04x

INBA85:153, TAH.303bx

AB02088

To: Baha'is of Nayriz et al.

Date: 1913-Oct-26

O descendant of that illustrious person! Your letter together with that of Mirza Aqa Khan was received. It is as you wrote - the friends in Nayriz from the dawning of the Day of Guidance were filled to overflowing and respected and cherished in the Abha Kingdom. The cup of every tribulation made its rounds in that great region and the friends drank from that pure wine with utmost joy. They endured every calamity and hardship in the path of God and all are deserving of the favors of the Lord. Praise be to God, the shade of the Blessed Tree has fallen upon that holy land and the rays of the Sun of Truth shine upon it with utmost power and the breezes of grace waft from the direction of bounty.

Each one deserves a detailed letter, but 'Abdu'l-Baha has become so weak, frail and feeble from this journey that he lacks the strength to write even a short letter. Yet his heart is so stirred with remembrance of the friends that it cannot be described. At dawn and daybreak he supplicates the divine threshold and begs for infinite favors: "O Lord! Make that pure soil which was dyed red with the blood of precious martyrs a secure city and illumine it with the manifest light and grant success in mighty services for they are deserving. From the wine of Thy love give each an overflowing cup. Make each one a shining candle and make each soul a manifest banner for they are deserving - they are awake, they are mindful, and they are firm and steadfast in the Covenant." And upon them be the Most Glorious Glory.

He is the Ever-Living, the Ancient

O friends in Nayriz! Those spiritual ones constantly sacrificed their lives in the path of the Beloved and repeatedly hastened to the altar of love. Now too must the people of that city surpass and excel other cities and become renowned throughout the horizons for their self-sacrifice in spreading the divine fragrances.

DAS.1913-11-07

AB03186

To: Mirza Aqa Khan son of Muhammad Taqi, in Nayriz

Date: 1913-Oct-26

- 1 O thou who art turned toward the Abha Kingdom! Due to lack of time, be content with a brief reply. The meaning of the word in the tradition is not the pronounced letter. Rather, the meaning is that whatever human virtues appeared in the early centuries and were manifested in the realm of existence - of sciences, arts, inventions, discoveries, institutions, mysteries of creation and realities of beings - all of these are equivalent to two letters. However, what will appear after the manifestation of the Qa'im regarding the mysteries of the world of being, realities of things, arts and wonders, human knowledge, hidden secrets and guarded mysteries, is equivalent to twenty-five letters. As thou observest, what tremendous matters have come to pass after the manifestation of the Qa'im, such that all previous human knowledge does not compare to even one of these.
- 2 Consider material things, which are a symbol of spiritual things. For example, all human inventions and material discoveries in early centuries do not compare to a single power of telegraph, phonograph, photography, telephone, electrical power, and wireless communication. And so forth. And upon thee be the Most Glorious Glory!
- 3 He is God!

1 ای متوجه بملکوت ابهی از عدم مجال بجواب مختصر قناعت نما مقصود از عبارت حدیث حرف ملفوظ نیست مقصود اینست که آنچه در قرون اولی از فضائل عالم انسانی بجز ظهور پیوست و در عرصه شهود جلوه نموده از علوم و فنون و مخترعات و اکتشافات و مشروعات و اسرار کائنات و حقائق موجودات کل بمنزله دو حرف است اما آنچه بعد از ظهور قائم ظاهر خواهد شد از اسرار عالم کون و حقائق اشیاء و صنایع و بدایع و معلومات عالم انسانی و سر مکنون و رمز مصون بمنزله بیست و پنج حرف چنانچه ملاحظه مینمائی که بعد از ظهور قائم چه امور عظیمه حاصل شده است که جمیع آنچه در سابق معلومات انسانی بود مقابلی با یکی از آن نمینماید

2 در مادیات ملاحظه کن که عنوان روحانیات است مثلاً جمیع اختراعات عالم انسانی و اکتشافات مادی در قرون اولی مقابلی بیک قوه تلغرافی فتوغرافی تلفون قوه کهربائی و مخیره بدون وسایط سیم نمیکند و قس علی ذلک و علیک البهاء الأبهی عبدالهاء عباس

3 هو الله

- 4 O servant of God! From the tradition itself it is evident that the meaning refers to preserved knowledge, not pronounced letters. The miracles of this century are witnessed and observed. I hope that thou wilt become delighted by them.

DAS.1913-11-06

4 ای بنده الهی از نفس حدیث معلوم میشود که مقصود علوم محفوظست نه حروف ملفوظ و معجزات این قرن مشهود و ملحوظ امیدوارم که بآن مَحْظُوظ گردی

MAS2.008

AB03110

To: Najjar, Ustad Ibrahim brother of Ustad Isma'il, in Qumrud

Date: 1913-Oct-26

- 1 O servant of the Lord! O my wandering carpenter! Your brief letter gave me hope that, praise be to God, you are firm and steadfast in the mighty Covenant and are thinking about promoting the teachings in those regions.
- 2 The divine friends must certainly exert their utmost effort so that once again the former school in Qamrud may be established with perfect order. Convey my greetings and longing to the friends and say that this school is the cause of fellowship, the cause of love, the cause of children's progress. Every effort must be made so that in that city it becomes a glorious school and all will testify that in this school the children are being educated as they should and ought to be.
- 3 Convey my heart's and soul's longing to Jinab-i-Aqa Faraj'ullah. I hope that relief will come in hardship. Convey the Most Wondrous Most Glorious greetings to Jinab-i-Hashim Khan, and convey utmost kindness on my behalf to Jinab-i-'Inayat and Jinab-i-Ustad Isma'il.
- 4 Likewise, with a humble and submissive heart I convey Most Wondrous Most Glorious greetings to all the divine friends and I beseech the Court of Oneness to keep the friends of Qamrud preserved and protected under the shadow of His grace and to breathe new spirit into their hearts at every moment so that that region and locality may become musk-diffusing and the fragrance of mysteries may be scattered in all directions. And upon them be the Most Glorious Glory.

DAS.1913-11-07x

1 ای بنده پروردگار ای آواره من نَجَّار نامه اختصار شما مرا امیدوار نمود که الحمد لله بر عهد وثیق ثابت و برقراری و در فکر ترویج تعالیم در آندیار

2 البته باید احبای الهی نهایت همت را مبذول دارند تا دوباره مکتب معهود در قمرود در نهایت انتظام وجود یابد تحیت و اشتیاق مرا بیاران برسان و بگو این مکتب سبب الفت است سبب محبت است سبب ترقی اطفال است باید از هر جهت همت نمود تا در آئندینه مکتب پرشکوهی گردد و جمیع شهادت دهند که در این مکتب اطفال چنانکه باید و شاید تربیت میشوند

3 بجناب آقا فرج الله اشتیاق دل و جان برسان امیدم چنانست که در عسرت خفت حاصل گردد جناب هاشم خان را تکبیر ابدع ابی برسان و جناب عنایت و جناب استاد اسماعیل را نهایت مهربانی از قبل من برسان

4 و همچنین جمیع احبای الهی را بقلبی خاضع و خاشع تحیت ابدع ابی میرسانم و از درگاه احدیت رجا میکنم که یاران قمرود را در ظل عنایت محفوظ و مصون بدارد و در هر دم روحی جدید در قلوب بدمد تا آن خطه و دیار مشکبار گردد و نافه اسرار در اطراف نثار شود و علیهم البهاء الأبهی

QUM.260

AB03779*To: Khayyat, Aqa Ghulam et al., in Hamadan**Date: 1913-Oct-26*

- 1 O blessed souls! Assemblies exist and are visible in every land, but the name of this assembly is the desire of the hearts, evidence of teaching, and from the Abha Kingdom it is the recipient of an eloquent decree.
- 2 Assembly means the diffusion of the divine fragrances, not merely a gathering. Assembly means humility and submissiveness toward the loved ones of God. Assembly means the exaltation of the Word of God. Assembly means sanctification and purification from all else save God.
- 3 This is a spiritual assembly. This is a divine gathering. This is a heavenly congregation.
- 4 'Abdu'l-Baha's ultimate purpose is the establishment of such an assembly, and He is its servant, for this servitude is the crown of eternal sovereignty and this bondage is freedom from both worlds.
- 5 Therefore, O divine friends, strive with heart and soul so that you may become eternal members and everlasting pillars in the heavenly assembly and gathering of the Abha Kingdom.
- 6 And upon you be the Most Glorious Glory.

1 ای نفوس مبارکه محافل در هر دیار موجود و آشکار ولی نام این محفل آرزوی اهل دل دلیل بر تبلیغ است و از ملکوت ابهی مشمول بیرلیغ بلوغ

2 محفل یعنی نشر نفعات الله نه مجمع محفل یعنی خشوع و خضوع باحباء الله محفل یعنی اعلاء کلمه الله محفل یعنی تنزیه و تقدیس از ماسوی الله

3 اینست محفل روحانی اینست انجمن الهی اینست مجمع ربّانی

4 عبدالبهاء را نهایت تأسیس چنین محفل است و او خادم محفل زیرا این خادمی اکیلی سلطنت ابدیست و این بندگی آزادی از دو جهان

5 پس ای یاران الهی به جان و دل بکوشید تا در محفل آسمانی و انجمن ملکوت ابهی عضوی ابدی گردید و رکنی سرمدی

6 و علیکم البهاء الأبهی

SW_v08#10 p.096-097x, BSTW#228x

INBA85:169a

AB04015*To: Spiritual Assembly of Hamadan et al.**Date: 1913-Oct-26*

- 1 O true friends! There are many assemblies throughout the world. In every city there are assemblies in perfect order, but all are connected to the material world. One assembly is for amassing riches, another for seizing people's wealth, another for discovering mines and inventing tools and instruments as time passes, and so forth. But praise be to God that in Hamadan that merciful assembly has been established.

1 ای دوستان حقیقی انجمن در اقطار عالم بسیار در هر شهری انجمنها در نهایت انتظام ولی جمیع تعلق بعالم اجسام دارد انجمنی بجهت جمع حطام و انجمنی بجهت سلب اموال انام و انجمنی بجهت اکتشاف معادن و اختراع آلات و ادوات در

مرور ایام و قس علی ذلک ولی الحمد لله در
همدان آن انجمن رحمن تأسیس گشته است

- 2 An assembly must become illumined, and the luminosity of every assembly comes through teaching the Cause of God. The spirituality of a gathering comes through diffusing the divine fragrances. The mercifulness of an assembly comes through words, deeds and conduct in accordance with the teachings of God.

2 انجمن باید روشن گردد و نورانیت هر انجمن
بتبلیغ امر الله و روحانیت محفل نشر نفحات
الله روحانیت انجمن به گفتار و کردار و رفتار
بموجب تعالیم الله

- 3 This is what a gathering should be! This is what an assembly should be! This is what a meeting should be! Blessed is he who is confirmed in this. And upon you be the Most Glorious Glory.

3 محفل اینست انجمن اینست مجمع اینست طوبی
لمن آید بهذا و علیکم البهاء الأبهی

TAH.281a, ANDA#41-42 p.97

AB04113

To: *Mirza Musa Hakimbashi, in Qazvin*

Date: 1913-Oct-26

- 1 O my faithful friend, your letter was received. Praise be to God, the friends in Qazvin are engaged in service to the Manifest Light with the utmost joy and steadfastness. It is hoped they will be successful in teaching the Great News in the future - that is, the friends of God should weave bonds of fellowship with others and show absolute love and affection towards them. This type of association will influence most souls and they will listen. When they sense receptivity to the Word of God, they should deliver the Message with wisdom. First they must strive to remove any apprehension in people. For example, each of the friends should choose one person every year and first establish good relations until fear disappears, then gradually teach that person. This is the best method.

1 ای یار باوفای من نامه شما رسید الحمد لله
احبابی قزوین در نهایت سرور و تمکین مشغول
بخدمت نور مبین و امید چنین است که در
آینده موفق بتبلیغ نبأ عظیم شوند یعنی یاران
الهی با نفوس سائر طرَح الفت افکنند و بکمال
محبت و مؤانست پردازند این نوع معاشرت در
اکثر نفوس تأثیر نماید و گوش بکلام دهند و
چون استعداد القاء کلمه بینند بحکمت القاء
کلمه کنند اول باید کوشید تا استیحاَش در
خلق نماند مثلاً هر یک از احبّا در هر سال
یکنفری انتخاب کند ابتدا حسن معاشرت نماید
تا وحشت نماند بعد بتدریج تبلیغ کند این بهترین
طرق است

- 2 Regarding the matter of Jinab-i-Samandar, this servant submits this promised amount with utmost embarrassment and hopes it will be accepted. As for the matter of news of death or murder of a spouse and waiting nine months, this applies to

2 اَمّا قضیه جناب سمندر این مبلغ معهود را اینعبد
با نهایت نجلت تقدیم ایشان مینماید و امیدم
چنانست که قبول فرمایند و اَمّا مسئله خبر
موت یا قتل زوج و مکث نه ۹ ماه این تعلق
بغائب دارد نه بزوجه حاضر و مناجاتی طلب

an absent spouse, not a present one. A prayer seeking forgiveness for the late Badi' at the Divine Threshold was included herein. And upon you be the Most Glorious Glory.

مغفرت بجهت مرحوم بديع بدرگاه احدیت شد
در جوفست و عليك البهاء الابهي

MMK2#228 p.162

BSW#17.14x, COC#1924x

AB12360

To: Naraqi, Haji Aqa Khan et al., in Hamadan

Date: 1913-Oct-26

- 1 O my God! My God! Thou seest these faces radiant with the light of guidance, these eyes gazing toward Thy most glorious Kingdom, these hearts overflowing with Thy love amidst all creatures, these breasts dilated with the signs of Thy oneness throughout the earth.

1 الهی الهی تری هذه الوجوه الناضرة بنور الهدی و هذه الأعین الناضرة الى ملکوتک الأبهی و هذه القلوب الطافحة بمحبتک بین الوری و هذه الصدور المنشرفة بآیات توحیدک فی بسطة العبراء
- 2 O Lord! They have forsaken the depths of vain imaginings that they might commune with the Seven Spheres in the heights of divine knowledge.

2 ربّ انهم ترکوا حضيض الأوهام حتّى یناغوا السبع الطباق فی اوج العرفان
- 3 O Lord! Strengthen them with proof and demonstration, make them successful in knowledge and exposition, and cause them to speak forth with proofs before which necks bow down and voices are hushed.

3 ربّ أیدهم بالحنة و البرهان و وقهم علی العلم و التبیان و انطقهم بالدلائل الّتی تخضع لها الأعناق و تخشع لها الأصوات
- 4 O Lord! They are poor - enrich them from the treasures of Thy Kingdom; they are lowly - exalt them through the outpourings of Thy Realm Above; they are thirsty - give them to drink from the Spring of Tasnim; they are naked - clothe them in the raiment of sanctity.

4 ربّ انهم فقراء اغنهم بکنوز ملکوتک و اذلّاء عزّزهم بفیوضات لاهوتک و ظمأء جرّعهم من عین التّسّیم و عراة البسهم قميص التّقديس
- 5 Verily Thou art the Generous, verily Thou art the Compassionate, the Kind, verily Thou art the All-Bountiful, the Ancient.

5 انّک انت الکریم انّک انت الرّؤف اللطیف انّک انت الفضال القدیم

INBA85:173

AB04977*To: Siyyid Abdu'llah Miyaniji, in Maraghih**Date: 1913-Oct-26*

- 1 O thou whom 'Abdu'l-Baha hath chosen for the diffusion of the divine fragrances! Thy letter was received. Praise be to God that thou hast been assisted and confirmed in Maraghih. 1 یا من اختاره عبداله‌آء لنشر نفعات الله نامه شما رسید الحمد لله در مراغه موفق و مؤید گردیدید
- 2 Today no righteous deed can compare with teaching the Cause of the All-Forgiving Lord, for this is the time for sowing seeds. Every true farmer occupies himself solely with planting, while the heedless think of harvest during planting season. Harvesting is indeed one of the pillars of agriculture, but not during planting time. The threshing floor is the outcome of farming, but not during the time of irrigation. Praise be to God that you are now engaged in sowing seeds. You will surely be assisted and confirmed. 2 امروز هیچ عملی مبرور مقابلی با تبلیغ امر رب غفور ننماید زیرا زمان بذرافشانیست هر دهقان حقیقی جز بکشتن نپردازد ولی غافلان در زمان بذرافشانی ب فکر حصاد افتند حصاد از ارکان زراعت است ولی نه در زمان بذرافشانی خرمن نتیجه دهقانی است اما نه در زمان آبیاری الحمد لله شما حال بذرافشانی پرداختید البته موفق و مؤید خواهید شد
- 3 Travel and move throughout all the regions of Azerbaijan and guide souls, and if you find the opportunity, turn towards the Caucasus and invite souls to the divine law. All lands have attained the utmost capacity, but teachers are very few. If teachers were dispatched, in a short time Azerbaijan would become entirely illumined by the light of the Sun of Truth and the Caucasus would become privy to the mystery. 3 در جمیع بلاد آذربایجان سیر و حرکت نما و نفوس را هدایت کن و اگر چنانچه مجال یابی به قفقاز توجه نما و نفوس را بشریعه الهیه دعوت کن جمیع بلاد نهایت استعداد یافته است ولی مبلغ بسیار کم اگر مبلغینی مبعوث شوند در اندک زمانی آذربایجان از پرتو شمس حقیقت بتمامه روشن گردد و قفقاز محرم راز شود
- 4 Convey to all the divine friends the Most Glorious Greetings, and upon thee be glory and praise. 4 بجمیع یاران الهی تحیت ابدع ابهی ابلاغ دار و علیک التحیه و الثناء

DAS.1913-10-31, SW_v07#10 p.096

MKT6.205

ABU1946*Words spoken on 1913-Oct-26 in Ramleh*

There are some people who make this short span of life miserable to themselves and others because they harbor "envy" in their hearts. Envy is the most despicable quality in man. Some people are so filled with it that they cannot see their friends receive greater privileges and higher promotions in life. Like

poison it kills all their nobler sentiments. Envy lowers the station of man and makes him a supreme egoist and self-centred.

If man extricates himself from the claws of this ignoble monster he has defeated the powers of Satan. Then he will attain to tranquillity and peace of mind. Man must become evanescent and self-denying. Then all the difficulties and hardships of the world will not even touch him. He will become like unto a sea that although on its surface the tempest is raging and the mountainous waves rising in its depth there is complete calmness.

No one can ever imagine even faintly how we were surrounded from all sides by tests and trials in the nascent stage of the Cause. When we were exiled from Persia outwardly the means of happiness were completely lacking; we did not have even our wherewithal; notwithstanding this whenever I think of those days my heart is filled with exultation.

DAS.1913-10-26, SW_v07#18 p.185x

AB05542

To: Teachers of Mawhibat School, in Hamadan

Date: 1913-Oct-26

- 1 O ye daughters of the Kingdom! In past centuries the girl children of Persia were deprived of all instruction. They had neither school nor academy, no kindly tutor and no teacher. Now in this greatest of centuries the bounty of the All-Bountiful hath encompassed the girls as well, and many schools have been founded in Persia for the education of girl children – but what is missing from them is character training, and this despite the fact that such training is more important than instruction, for it is the primary accomplishment of humankind.
- 2 Praised be God, a school for girls hath now been established in Hamadan. Ye who are the teachers thereof must devote more of your efforts to character training than instruction, and must raise up your girl children to be modest and chaste, of good character and conduct – and in addition must teach them the various branches of knowledge.
- 3 اگر چنین مجری گردد تأییدات ملکوت ابدی در اوج آن دبستان موج زند

1 ای بنات ملکوت در قرن سابق بنات ایران بکلی از تعلیم محروم نه مکتبی و نه دبستانی نه معلّی نه استاذی و نه مربّی مهربانی حال در این قرن عظیم فضل کریم مشمول بنات نیز گردید مکاتب متعدده در ایران بجهت تعلیم دختران گشوده گشت ولی تربیت مفقود با آنکه تربیت اعظم از تعلیم است زیرا اعظم فضیلت عالم انسانی است

2 حال در همدان الحمد لله تأسیس مدرسه بنات بهائی گردیده شماها که معلّمید باید بیشتر از تعلیم بتربیت پردازید تا بنات را به عصمت و عفت و حسن اخلاق و آداب پرورش دهید و تعلیم علوم نمائید

3 اگر چنین مجری گردد تأییدات ملکوت ابدی در اوج آن دبستان موج زند

3 If ye follow this course, the confirmations of the All-Glorious Kingdom, in a great rolling swell, will rise and surge above that school.

4 My hope is that ye will succeed in this. Upon you be the Glory of the All-Glorious.

BRL_ATE#149, COC#0633, DAS.1913-11-18

4 اميدم چنين است كه موفق گرديد و عليكم البهاء
الأبهي

BRL_DAK#0388, MKT4.025a,
AHB_120BE #11-12 p.394, TAH.317,
TRBB.068, MJTB.134, ANDA#41-42 p.98

AB05991

Date: 1913-Oct-26

1 O God! Praise be to Thee for causing the Dove to warble songs of praise in the garden of faithfulness, and inspiring the eloquent Nightingale with the melody of mystic knowledge in the luminous garden, from whence arose clamor unto Thy most exalted Kingdom with burning heart and rent breast and flowing tears in great congregations, and chanted verses of praise to Thee in mighty gatherings.

2 O Lord, O Lord! Inspire him with diverse melodies upon the branches of the Tree of Man, that the birds of hearts may be stirred thereby in the gardens of joy and sing praises and glorification, O Lord of the angels and the Spirit, and may glorify Thee with praise and attributes in the strongholds of steadfastness and firmness among mankind, and call unto the light of guidance, and guide unto the fire kindled in the Blessed Tree upon Mount Sinai.

3 Verily Thou art the Generous, verily Thou art the Great, verily Thou art the All-Merciful, the All-Compassionate.

1 اللهم لك الحمد بما نطقك الورقاء بالثناء في ايكه
الوفاء و الهمت العندليب الفصيح بهدير العرفان
في الحديقة النوراء و ارتفع منها الضجيج الى
ملكوتك الأعلى بقلب مضطرم و صدر منصرم
و دمع منسجم في جوامع كبرى و رتل آيات
الثناء عليك في المجامع العظمى

2 ربّ ربّ الهمة فنون الألحان على افنان سدره
الانسان حتّي يهتزّ منها طيور القلوب في رياض
السّرور و ترنم بالتسبيح و التقديس يا ربّ الملائكة
و الرّوح و يمجّدك بالمحامد و النّعوت في معاهد
الثبوت و الرّسوخ بين الوري و تدعو الى نور الهدى
و تهدي الى النار الموقدة في الشّجرة المباركة على
طور سيناء

3 انك انت الكريم انك انت العظيم انك انت
الرّحمن الرّحيم

MAS9.108

AB08328*To: Haji Abdur-Rahim, in Nayriz**Date: 1913-Oct-26*

O longtime friend! Your remembrance has ever been my constant companion, and the soul and heart of 'Abdu'l-Baha has beseeched the Kingdom of the All-Bountiful Lord that confirmations in this great Day may be vouchsafed, and that cherished friend may arise with all his might to exalt the Word of God. May he become the chief among the lovers and the joy of the yearning ones. May he gather the friends in assemblies of devotion and remembrance and meetings of supplication and entreaty, and raise a melody in utmost sanctity and purity.

Convey on behalf of this yearning one heartfelt greetings to all the loved ones of Nayriz.

And upon thee be the Most Glorious Glory!

DAS.1913-11-07

AB12554*To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Shiraz**Date: 1913-Oct-26*

- ¹ O thou who art firm in the Covenant! Thy letter was received and brought the glad tidings of the attraction and enkindlement of the friends of God through the arrival of Shaykh 'Ali-Akbar. In truth, the Shaykh is striving with all his might to diffuse the divine fragrances. Therefore, he should spend two or three months engaged in service in Shiraz and its surroundings, after which he should journey to India and from India to the Desired Land.

- ² It was previously written that ye should present to Janab-i-'Andalib, upon him be the Glory of God, from the Huquq sufficient for moderate living expenses as needed, so that he may be at ease and occupied with the diffusion of the divine fragrances.

- ³ And upon thee be the Most Glorious Glory!

¹ ای ثابت بر پیمان نامه شما رسید و بشارت انجذاب و اشتعال احبای الهی از ورود جناب شیخ علی اکبر داشت فی الحقیقه جناب شیخ بجمع قوت در نشر نفحات الله میکوشد لهذا باید دو سه ماهی در شیراز و اطراف شیراز مشغول بخدمت گردد بعد از آنجا سفر به هندوستان نماید و از هندوستان بارض مقصود

² از پیش مرقوم شد که بجناب عندلیب علیه بهاء الله بقدر معیشت معتدلانه که لازمست از حقوق تقدیم نمائید تا مستریج باشند و مشغول بنشر نفحات الله گردند

³ و علیه و علیک البهاء الأبهی

INBA85:454b

AB12652*To: Javahir Khanum mother of Nimatullah Naraqi**Date: 1913-Oct-26*

- 1 O my God, my God! This was a handmaiden pure in heart, sincere in intention, truthful in speech, a servant of the maid-servants, tender and loving towards the friends. 1 الهى الهى هذه امة كانت طيبة القلب خالصة النوايا صادقة القول خادمة الاماء حنونة على الاحباء
- 2 O my God, my God! Deal with this Thy handmaiden through Thine infinite bounty, and deal not with her through Thy justice, O Thou Who bestowest Thy favors upon all, both high and low. Forgive her, then, through Thy grace, for the sake of her children and her family, and make her a sign of Thy mercy in the garden of Thy all-merciful nature, and an emblem of Thy forgiveness at the threshold of Thy oneness. 2 الهى الهى عامل امتك هذه بفضل غير متناهى ولا تعاملها بعدلك يا واهب العطاء لكل عال و داني فاغفر لها جوداً على ابناءها واهلها واجعلها آية رحمتك في جنة رحمتك و سمة مغفرتك في عتبة فردانيتك
- 3 Verily, Thou art the All-Merciful. Verily, Thou art the Helper. Verily, Thou art the Generous, the Bestower. 3 انك انت الرحمن انك انت المستعان انك انت الكريم المتان

INBA85:154

ABU2729*Words spoken on 1913-Oct-26 in Ramleh*

Upon calling Abdul-Baha's attention to some French warships in the harbor of Alexandria, he said:

"I desire that you may see the divine ships. These ships are the blessed sails who are traversing the sea of divine mercy; their propellers are the powers of spiritual love and their captains are the inspiration of the Holy Spirit. No ship is ever wrecked in this sea; its waves are life-giving. Each one of the friends of God is like unto an ark of salvation. Each ark saves many souls from the storms of troubles. The signs and traces of these sails are never-ending and eternal. The future centuries and cycles are like the sea on the surface of which these arks glide blissfully toward their spiritual destination."

LOG#1997x, DAS.1913-10-26, SW_v08#08 p.104

ABU3462*Words spoken on 1913-Oct-26 in Ramleh*

Mayst thou ever be in a prayerful attitude. In all the worlds [of existence] there is nothing more important than prayer. Prayer confers spirituality upon the heart.

DAS.1913-10-26, SW_v08#04 p.047, SW_v14#06 p.165+168

ABU2126*Words spoken on 1913-Oct-27 in Ramleh*

My spiritual health is always perfect. I enjoy an eternal health of the spirit. I hope all the people of the world will gain this celestial gift.

You pray that the spiritual health of mankind may be improved daily; for there are many doctors who attend to the physical ailments of the people, but there are very few divine physicians. It is in this connection that Christ said: Do not be afraid of those people who have control over your body but have fear of those who may control your spirits. Let your spirits be free so that they may soar toward the height of sanctity. Let your spirits push forth the white wings of progress.

Often physical sickness draws man nearer unto his Maker, suffers his heart to be made empty of all the worldly desires, becomes tender and sympathetic toward all the sufferers and compassionate to all the creatures. Although physical diseases cause man to suffer temporarily yet they do not touch his spirit nay rather they contribute toward the divine purpose - that is, spiritual susceptibilities will be created in his heart.

DAS.1913-10-27, SW_v08#18 p.230-231

ABU1966*Words spoken on 1913-Oct-28 in Ramleh*

If you are sincere in your love for me, the love and serve the believers of God; then love and serve your fellow-men.

These days, I do not feel very well. My remedy is to hear that the believers love each other. Nay other news makes me sick and unhappy. Let everyone speak to me about love and I will love him more. The friends must be real peacemakers; not stirrers up of strife nor sowers of seeds of discord, nor acting with superiority one over another.

I am now growing old. O, very old! All through my life I have carried on my back, gladly, the burdens of the believers; but now I ever anticipate hearing the good news of service actually accomplished by them. Save this, I have no other joy in the world.

Will they not make me happy?

Will they not answer my call, when the shadow of the last night of my earthly life is falling slowly across my path?

Will they not arise with superhuman energy and united effort to spread the Cause and impart to me new vigor?

Will they not listen to me?

How my heart leaps with joy when I hear the friends love each other, always overlooking one another's small mistakes; and that they are forgiving their enemies!

DAS.1913-10-28, SW_v04#15 p.250

AB01248

To: Juliet Thompson, in New York

Date: 1913-Oct-29

O beloved daughter, your detailed letter was observed. I was very pleased with you that after learning about those people, you avoided them.

Convey to all the friends in New York, individually, that any person from the East - whether Baha'i or non-Baha'i, even if

they are my relatives like Mirza Jalal, Mirza Mohsen and Mirza Hadi - if they come without having a letter of permission in my handwriting and signature, the friends of God must absolutely not associate with them and must avoid them and know that they are wolves come to scatter the flock, thieves come to destroy the house, like Taghizadeh. And whoever directs you to associate with them under any pretext, absolutely do not accept it, even if they praise them highly. And write this matter to each of the cities of America one by one, so they can announce it among the friends.

Is it permissible to assist a wolf to become intimate and associate with lambs, or to help snakes and scorpions become friendly with people? These souls are of that category - heedless of God and completely devoid of belief, but through these intrigues they want to turn you away from Baha'u'llah and drown you in the sea of vain imaginings.

However, with your enemies - not the wolves - you must show the utmost love and kindness. From this, spiritual benefits will result and the world of morals will become illumined.

All the friends must show kindness to Mr. Topakyan.

Praise be to God, you have progressed in painting. It is certain that day by day you will progress more. And know this: the more hardship and difficulty one endures in the path of God, the closer one becomes to God.

Have the utmost love and unity with Mrs. Maxwell, and convey my kindness to her. The letter you wrote to the Baha'is of America was very appropriate - continue in exactly this manner.

To the handmaiden of God Florence, whom I have named Deborah - express the utmost kindness to her on my behalf as much as you can. Truly this esteemed lady's purpose is service to the world of humanity, and certainly divine confirmations will reach her.

And convey my utmost love to your dear mother. And upon you be the Most Glorious Glory.

SW_v06#12 p.096, BSTW#073e

ABU1193

Words to a telegraph officer, spoken on 1913-Oct-29 in Ramleh

When I was in America I was most busy. Often I addressed three meetings in a day and gave innumerable interviews from early morning till midnight. In Europe I spread certain divine Teachings which will insure security to the human world and taught them that the foundation of the religions of God is one and the same. Now I have returned to Egypt in order to rest from the effect of this arduous journey and while I am here correspondence is uninterrupted [sic] with all parts of the West. All the newspapers and magazines published my addresses and the Western world is ringing with this Call.

I have done this not because I expected the praises of men. Far from it! How foolish are some people who may think that we have accepted all these hardships and underwent forty years of incarceration by Sultan Abdul Hamid in order to receive the commendations of men. How thoughtless they are! Neither their adulation or blame shall reach me. I have done my work. I have sown my seeds and leave to the Power of God to cause their growth. You wait a few years longer and you will then hear the notes of this melodious music!

Once upon a time there was a poor Fellah (farmer) who cultivated a patch of ground with cotton. His neighbouring farmers were all rich landlords and Pashas and so they prevented in a high handed manner this poor Fellah to receive his just share of water whereby to irrigate his parched farm. He pleaded several times to their fair sense of justice but they laughed him out of their presence. Finally realizing that his cotton will dry and labours fail, he went one midnight and changed the current of [the] stream toward his own farm and irrigated it most thoroughly. When in the morning the landlords saw what their daring neighbour has done he sent for him and rebuked him severely. Not being satisfied with this they bastinadoed him very hard. While he was undergoing this cruel punishment he cried out "O ye men! I have already irrigated my farm. This will do you no good. I have saved the destruction of my crop from draught! Why do you inflict upon me such a useless torture! The earth is watered."

DAS.1913-10-29, SW_v09#18 p.210x, STAB#120

AB04748*To: Suhrab, Hidayatullah et al., in Tihran**Date: 1913-Oct-29*

- 1 O two servants of the Blessed Beauty! The letter which you had written to Jinab-i-Aqa Mirza Ahmad Sohrab was reviewed. As it indicated your joy and good health, it brought the utmost gladness.
- 2 Praise be to God that you have been successful in attending the Tarbiyat School. This is infinitely acceptable in the presence of 'Abdu'l-Baha, and its founder is a teacher in the divine school. Since this school was established with pure intention, it advances day by day, and I am very pleased and satisfied with its principal, for truly he shows the utmost effort in organizing and arranging that school, and it is certain that he pays complete attention to you and strives for your proper education.
- 3 I pray for you, that divine confirmations may assist you and that you may study and be educated in such a way as to become the cause of joy to Aqa Mirza Ahmad. Deliver the enclosed letter to his brother Aqa Mirza 'Inayatu'llah Sohrab.
- 4 And upon you both be the Most Glorious Glory!

1 ای دو بندهٔ جمال مبارک نامه‌ی که بجناب آقا میرزا احمد سهراب نوشته بودید ملاحظه گردید چون دلالت بر سرور و صحت شما داشت کمال انبساط حاصل گردید

2 الحمد لله موفق بمدرسهٔ تربیت شدید در نزد عبدالبهاء بینهایت مقبولست و مؤسس آن حضرت ادیب دبستان الهی چون بنیت خالص تأسیس گردید این مدرسه روز بروز در ترقیست و من از مدیر آن مدرسه بسیار مسرور و خوشنودم زیرا فی الحقیقه نهایت همت در نظم و ترتیب آن مدرسه دارد و یقین است که توجه تامه بشماها دارد و در حسن تربیت شما میکوشد

3 من در حق شماها دعا میکنم که توفیقات الهیه تأیید کند و چنان تحصیل نمائید و تربیت گردید که سبب سرور آقا میرزا احمد شوید مکتوب جوفا بجناب اخوی آقا میرزا عنایت الله سهراب برسانید

4 و علیکم البهاء الاهی

DAS.1913-11-18

SAHA.000 (?)

AB12103*To: Inayatullah Suhrab, in Isfahan**Date: 1913-Oct-29*

- 1 O noble son of that illustrious person! How blessed you are to have followed your distinguished father and learned the character and disposition of that leader of the righteous ones. You have kept his lamp burning.
- 2 Now you must return to that glorious tribe, associate with the khans, seek eternal glory for them, and befriend them with conduct befitting the people of Baha, so that you may educate

1 ای نجل مجید آن شخص جلیل خوشا بحال تو که پیروی پدر بزرگوار نمودی و خلق و خوی آن سرور ابرار آموختی شمع او را روشن کردی

2 حال باید بمیان آن ایل جلیل عودت نمائی با خوانین معاشرت کنی آنان را عزت ابدیه طلبی و به خلق و خوئی که سزاوار اهل بهاست با

them with divine education and raise them from the lowest depths to the highest heights. May they become illumined, may they become spiritual, and may they become manifestations of the nobility of the human world.

آنها مؤانست نمائی تا آنان را بتربیت الهی تربیت
کنی و از حضيض ادنی باوج اعلی رسائی نورانی
گردند رحمائی شوند و مظهر شرف عالم انسانی

3 And upon you be the Most Glorious Glory.

3 و عليك البهاء الأبهی

BRL_DAK#0494

AB12582

To: Alice Schwarz, in Stuttgart

Date: 1913-Oct-29

1 O my dear daughter! Your letter was received. You had truly shown kindness to the children and daughters of the Kingdom by interceding on behalf of Mirza Ali Akbar. This person has sacrificed himself for the Cause of Baha'u'llah. God willing, I will send him to a temperate location.

1 ایدختر عزیز من نامهء تو رسید فی الحقیقه به ابناء
و بنات ملکوت مهربانی در حق میرزا علی اکبر
شفاعت نموده بودی این شخص خود را فدای امر
بهاء الله نموده انشاء الله او را بحل معتدلی میفرستم

2 Convey my utmost longing to Consul Schwarz, and convey most wonderful Abha greetings to my dear daughter Farida and my beloved sons Faridun and Bahram, and likewise to all the divine friends and handmaidens of the All-Merciful.

2 به قونسول شوارز نهایت اشتیاق مرا ابلاغ دار
و بدختر عزیز من فریده و پسران محبوب من
فریدون و بهرام تحیت ابدع ابهی ابلاغ دار و
همچنین بسائر یاران الهی و اماء رحمن

3 And upon thee be the Most Glorious Glory.

3 و عليك البهاء الابهی

BBBD.279

BBBD.278

ABU0734

Words to a Russian princess, spoken on 1913-Oct-30 in Ramleh

A Baha'i is at the same time a Christian, a Jew, a Zoroastrian and a Mohamadan. The Baha'i Cause is like unto a tree on the branches of which you will find all manner of fruits; it is the ultimate goal to which all the paths are converging. The mysteries of the old Testament, the objects of Christianity, the principles of Islam and the inner teachings of the Theosophists are made to appear in this Cause. You will likewise find herein

the essentials of divine and material philosophy. This Revelation is like unto a great banquet on which there are all kinds of dishes to satisfy the peculiar tastes of all people. A Cause in this age must be Universal and man must embody the universality of the Cause, otherwise it will yield no fruit.

For example a man has head, eyes, ears, hands, feet, heart, mind, soul and spirit, then he is called a perfect man. The essential part of man is however his spiritual faculties, (the glad-tidings of God,) the powers of perception, the comprehension of the divine Mysteries. The spirit of man must be capable to journey throughout all the degrees of the world of creation; for instance he is in the East, he may travel throughout the West; he is living upon the earth he may travel the illimitable distance. Man must reach to this station. Otherwise he is not man he is an animal. Just now, were there no light in this glass it would have been dark. The spiritual power in man is like the light in the glass ...

Our hope is to see all humanity united with the ties of one family - to such an extent that the powers of the Spirit may encircle the earth and wipe away all the differences of race and nationalities. One is white, another is black, this is yellow and that one is red. I am tall and you are short. All these are imaginations. I am Persian and you are a Russian! Creations of the brain all these! When the Spirit becomes the ruler all these non-essential considerations are wiped away. Just now, although we are of different nationalities we are perfectly united and are conversing together with great spirituality....

Every movement in this world has a center. For example the power of gravitation has a center; and although there are many luminous centers of lights yet there is a most great center and that is the Sun. Now in order that you be independent from all the smaller centers you must turn your face toward the Great Orb. For example this electric bulb is a center of light but it only illumines the room but the Sun shines upon all the created phenomena without any distinction ...

This was a lovely night. Praise be to God that we associated together with the utmost of concord. The power of divine Spirit has brought us together. I hope that we may be together always spiritually, that our spirits may talk one to another, that although we may never see each other in this physical body we may commune together on the plain of Reality. May you ever be assisted in the investigation of truth and the search after God.

DAS.1913-10-30, SW_v08#14 p.188x

ABU2967

Words to Ahmad Sohrab, spoken on 1913-Oct-30 in Ramleh

Universal Peace is the best panacea for the diseases of the Islamic world, because it cannot withstand the military aggression of the European nations.

But the cause of international Peace is fully established then there will be no war and the world of Islam will find eternal security.

At present their social and intellectual lives are in a chaotic condition and on the verge of disintegration. They can save what is left to them through the proclamation of Universal Peace.

DAS.1913-10-30

AB07823

To: Spiritual Assembly of Hamadan

Date: 1913-Oct-31

O ye blessed souls! Many assemblies are formed and organized in this world but the name of this Assembly is the hope of the people of Heart. It is indicative of teaching and from the Kingdom of Abha is honored with the eloquent Firman.

“Assembly” means the diffusion of the Fragrances of God. “Assembly” means humility and friendliness toward the believers of God. “Assembly” means the promotion of the Word of God. “Assembly” means to be satisfied and holy from all else save God.

Such is the spiritual Assembly. Such is the divine meeting. Such is the lordly congregation! The ultimate desire of ‘Abdu’l-Baha is the organization of such assemblies and He is their Servant: for this servitude is the Crown of Eternal Sovereignty and this thralldom is freedom from both worlds.

DAS.1913-10-31, SW_v07#10 p.096x

AB06177*To: Agnes B Alexander, in Honolulu**Date: 1913-Oct-31*

O dear daughter, your letter was received and caused great joy, for it spoke of your faith and orientation towards the Kingdom of God. This light of guidance which has been lit in the lamp of your heart must grow brighter day by day and illuminate the surroundings. Therefore if you travel to Japan for the purpose of guiding people, divine confirmations will surely reach you.

Convey my utmost kindness to Mrs. Weinrich and say: The gates of God's Kingdom are opened and the call of the Lord of the Kingdom is raised. Divine bounties are endless. The effulgences of the Sun of Reality have illumined both East and West. In such a time, patience and stillness are not permitted. You must engage in the remembrance of the Forgiving Lord with the utmost joy and delight.

And upon you be the Most Glorious Glory.

JWTA.012

AB03584*Date: 1913-Nov ca.*

O ye real friends! In every country and city of the world innumerable meetings are organized. Their organizations are well established and most varied in nature. But the objects of all such meetings belong to the material world. Here is a meeting the object of which the accumulation of wealth; there is a syndicate the aim of which is to usurp the property of the nation. Here is a club the clarion call of which is imperialism and militancy and there is a society for the exploitation of mines, the invention of infernal instruments and the making of deadly armaments.

But, praise be to God in Hamadan the merciful assembly is organized. That assembly must be illumined. The illumination of every assembly is teaching the Cause of God. The spiritually of every meeting is the diffusion of the Fragrance of God. The mercifulness of every gathering-place is to correspond the

deeds, actions and behaviour in accord with the Teachings of God.

This is the meeting! This is the assemblage! This is the gathering! Blessed are those who are assisted thereunto!

DAS.1913-11-04

AB04213

Date: 1913-Nov ca.

Praise be to God that the believers of [...] are in the utmost of happiness and poise and are engaged in the service of the Manifest Light. I hope that in the future they may be confirmed in teaching the Most Great Message.

The friends of God must associate with the spirit of friendship with other souls and show to them infinite love and tenderness. This kind of association will display an effect in the hearts of many people. Then they will listen to the words. Whenever they see that a capability is created, they may speak with wisdom and deference and utter the words with dignity and kindness. At first they must make the effort to remove all the barriers of reserve and indifference.

For example, each one of the believers may select at the very least one soul in a year. In the beginning he must show him the beauty of friendship and hospitality in a practical way - so that he may not shun his association, then little by little he may teach him the truth. This is one of the many best ways.

DAS.1913-11-04

AB04214*Date: 1913-Nov ca.*

O God! O God! Thou beholdest these faces are brightened by the Light of Guidance, these eyes are looking toward Thy Kingdom El Abha, these hearts are overflowing with Thy Love amongst mankind and these breasts are dilated with the signs of Thy Unity in the expanse of the earth.

O Lord! They have relinquished the lowest depth of superstitions and soared toward the seventh spheres – the apex of knowledge.

O Lord! Assist them with the army of proofs and evidences, confirm them with wisdom and understanding and inspire their tongues with such eloquence and elucidation as to humble the intelligences and conquer the voices!

O Lord! They are poor! Make them rich with the treasury of Thy Kingdom. They are lowly, endear them through the Outpouring of Thy realm of Might! They are thirsty, cause them to drink from the fount of Tasnim (a fountain in Paradise) and they are naked, dress them with the garment of Sanctity! Verily Thou art the Clement! Thou art the Compassionate, the Merciful and verily Thou art the Bountiful, the Ancient!

DAS.1913-11-04

AB06532*To: Prof. T. K. Cheyne**Date: 1913-Nov ca.*

O thou my spiritual philosopher!

They letter was received. In reality its contents were eloquent, for it was an evidence of thy literary fairness and of thy investigation of Reality... There were many Doctors amongst the Jews, but they were all earthly, but St. Paul became heavenly because he could fly upwards. In his own time no one duly recognized him; nay, rather, he spent his days amidst difficulties and contempt. Afterwards it became known that he was not an earthly bird, he was a celestial one; he was not a natural philosopher, but a divine philosopher.

It is likewise my hope that in the future the East and West may become conscious that Thou wert a divine philosopher and a herald to the Kingdom... Thy respected wife in reality deserves the utmost consideration... Praise be to God that she is also thy co-worker and co-partner in the perfection of the Kingdom.

LBLT.161x, SW_v04#17 p.286-287x, ABCC.353-354x

AB06527

Date: 1913-Nov ca.

Praise be to God that the Fragrances are daily spreading in those parts. This is through the self-sacrifice of the friends. Therefore with heart and soul 'Abdu'l-Baha supplicates toward the Beloved of the Spirits – so that the effulgence of His Beauty and Perfection may be reflected upon the nature and disposition of the friends. May they at every moment find a new spirit! and carry away a manifest Victory! It is assured that this prayer will be fulfilled.

If 'Abdu'l-Baha had time and opportunity he might have written individual letters (Tablets) to each and all the believers. Notwithstanding this he is busy day and night and letters are being forwarded uninterruptedly to the friends. This is through the motion of the sea of the love of 'Abdu'l-Baha who loves each one of the believers better than his life and spirit.

DAS.1913-11-04

AB10304

To: Unknown, in India

Date: 1913-Nov ca.

Thy letter was received. From its contents it became evident that a report is circulated in those parts that I am departing for India. Truly I say the longing to behold the faces of the friends is infinite, but there are yet some hindrances on the

way. As soon as they are removed and the path is cleared unquestionably I shall prepare myself to take the journey to those parts.

DAS.1913-11-07

ABU2899

Words spoken on 1913-11 ca. in Ramleh

A letter was received about a friend stating that she has cremated the body of some one died in the family.

The Master said: "This is not good. Why do they stop so suddenly the wheels of evolution? The body is composed of so many elements and each element in its dissolution must return to its original constituent substance. Now cremation arrests too suddenly this process of the returning of each element to its original part. Someday this body will become flowers and adorn the field with loveliness and charm. Why should we then hinder this charming transformation? What would we gain by incarcerating the ashes this body in a glass bottle?"

DAS.1913-11-04

AB11296

Date: 1913-Nov ca.

Truly I say his honor [...] is striving with all his powers in the diffusion of the Fragrances of God. Therefore for a few months he must travel in and around the province of Shiraz. From there, he may go to India to spread the message, then to the Holy Land.

DAS.1913-11-04

ABU1535

Words to H.E.H et al, spoken on 1913-Nov-01 in Ramleh

You must feel very happy because you are here with me and we are associating together with the utmost Kindness. In reality, our stay here is like unto worship, for praise be to God we are occupied with His mention and have no other aim save His good-pleasure. It is my hope that the important results will be the issue of our gathering in this place.

NJB_v04#14 p.002

All the people are sleep but you are awake. They are all engaged with the affairs of this world but ye are occupied with the thoughts of God. This is a most important Bestowal! It is not made possible for every soul. In this connection Christ says:- Many are called bur few are chosen.

The importance of this fact is not made evident in this day but it will become known in the future. The believers in Christ gathered together in those early days but no one thought their meetings were important. Later it became manifest and its importance unfolded. Similarly our gathering together at this time may not have any outward importance but its richness and superiority will become known afterward.

The aim of the long journey that I undertook to America, thus necessitating to cover a long distance was to teach those who had not heard of this Cause, that the fame of the Cause of God might reach every ear, the believers of God might be trained, that they might be vested with spiritual characteristics, might become illumined, merciful and the lights of the Kingdom might shine in their hearts. Thus in all the degrees of creation they might become distinguished from the rest of the world; in the refinement of ethics they might become distinguished from every one else; in sincerity they might become distinguished from all the people and they might be characterized and qualified with the virtues of opposition against the sinister forces of ego and self. Thus their highest desire might become the Good-pleasure of the Lord and might attain to the station of self-renunciation, thereby they might obtain Eternal Life and might become real Baha'is. This was my object and for this reason I accepted willingly the hardships of this long trip.

This body of mine is totally affected by the difficulties of the journey. It is as though all my limbs and organs are disjoined from each other. I hope that these hardships of mine will

yield results which results might contribute to the welfare and happiness of mankind.

DAS.1913-11-01, PN_1913-14_heh p007

ABU2508

Words to H.E.H et al, spoken on 1913-Nov-01 in Ramleh

One of the ladies asked whether he was in the rose-garden. "Roses make us mindful of Baha'u'llah." She said.

"It is well." he said "For example when we enter a rose-garden we think how through the heat and the rays of the material sun such wonderful fragrant flowers are produced out of the black soil. Then we are lead to the thought of the world of humanity, to the ideal flowers and roses that are being produced through the Revelation of Baha'u'llah. Just as this phenomenal sun is the educator of the contingent beings, likewise the Sun of Reality is the Educator of the Ideal principles of life. Then after reflecting over the above thought we make our utmost effort to reach the ray of the Sun of Reality and through its assistance might develop in ourselves the virtues and excellences of the Kingdom."

DAS.1913-11-01, PN_1913-14_heh p009

AB09096

To: a Zoroastrian believer, in India

Date: 1913-Nov-01

O lovers of the Beloved throughout all regions! The true Beloved, like unto Joseph of Canaan, unveiled His face and entered the marketplace of Persia. Some desired to purchase Him with mere words while others sought to gain His love through self-sacrifice. Those who wished to purchase Him with words showed no steadfastness and soon afterward believed themselves cheated.

But those who came forward with the spirit of self-sacrifice found the Beautiful Joseph with arms raised in supplication and invocation. Therefore give thanks unto God that ye are sincere purchasers! (lovers)

DAS.1913-11-01

AB09146

To: Family of Javanmard Gushtasb et al., in Bombay

Date: 1913-Nov-01

- 1 O divine believers! For many centuries the horizon of Persia was shrouded in darkness and the country of Iran was an open arena for the Arab, Turk and Tajik. Now the Sun of the Universe on High hath shone forth from the Orient of Glory and its Zodiacal Tower was the region and province of Persia. Therefore the Zoroastrians must commemorate that day like unto the auspicious New Year's day and occupy their time in celebrating the praises and commendations of the Forgiving Lord with the utmost joy and gladness.

1 ای احبای الهی قرونی بود که افق ایران تاریک بود و کشور ایران جولانگاه عرب و ترک و تاجیک تا آنکه آفتاب جهان بالا از خاور درخشید و برج مشیدش بوم و بر ایران بود پس فارسیان باید آن روز را نوروز فیروز دانند و در نهایت وجد و سرور بشکر رب غفور پردازند

- 2 Upon you be Baha!

2 و علیکم البهاء

DAS.1913-11-01

YARP2.314 p.267

AB10290

To: a Zoroastrian believer, in India

Date: 1913-Nov-01

O ye servants and handmaidens of God! Happy, happy are ye, for ye have found the Sovereign of the celestial realm, heard the melody from the sphere of the Kingdom; spontaneously ye have turned your faces toward His Highness the Incomparable One and shown wisdom and understanding.

I hope that ye may become worthy of the Crown and Throne of Eternity and that each one of you may become a general in the Army of God.

DAS.1913-11-01

AB10297

To: a Zoroastrian believer, in India

Date: 1913-Nov-01

O Thou Forgiving Lord! Shed Thy Radiance upon these servants of Thine and give unto them a melodious voice in the Rose-garden of the Most High! Make them the musicians of the Heavenly Feast. Suffer them to become soul-sacrificing in the arena of nearness and union and let them rest on the Couch of the Everlasting Glory. Verily Thou art the Giver, the Generous, the Pardoner and the Kind!

DAS.1913-11-01

AB10778

To: a Zoroastrian believer, in India

Date: 1913-Nov-01

O ye beloved maid-servants of God! In this most wonderful Dispensation God hath clothed the women with a new garment and hath crowned their heads with a glorious diadem - and that is equality between men and women. Therefore in the coming ages the women shall make signal progress. Hence, render ye thanks unto the Lord who hath bestowed upon ye such priceless gift.

Upon ye be Baha!

DAS.1913-11-01

AB10781*To: a Zoroastrian believer, in India**Date: 1913-Nov-01*

O ye real friends! Whosoever belongs to the company of the elect, his head is at The Threshold. Whosoever is humble, he is the most noble and whosoever is dispossessed of passion and desire, he possesses everything. Therefore, walk ye in the footsteps of 'Abdu'l-Baha for he is in the utmost state of humility and submissiveness.

Upon ye be Baha El Abha

DAS.1913-11-01

AB11080*To: a Zoroastrian believer, in India**Date: 1913-Nov-01*

O ye friends of God! Praise be to God that those pure souls are released from the world of matter and enlisted in the rank of the angels of the Universe of the spheres;- that is - you have obtained a heavenly nature and found your way to the secret Chamber of His Highness the Merciful.

DAS.1913-11-01

ABU0605*Words to H.E.H et al, spoken on 1913-Nov-03 in Ramleh*

Today I am going to speak to you on the object of the appearance of the prophets. It is evident that the world of humanity is in need of educators. As we look at the phenomenal world we observe that growth and development depend upon culture and education. For example when we look at the plant life and the trees we observe that if they have no gardener they are

turned into a jungle. The trees will remain sickly and fruitless and there will be no symmetry, no order and no beauty in the garden. But if the jungle falls into the hands of a gardener fruitless trees will be grafted by him and become fruitful. Or if the trees have been stunted by neglect, yielding poor fruits, the care of the gardener transforms them, causing them to produce delicate and luscious fruits. Whereas formerly they had no freshness and delicacy they gain these attributes through cultivation. Through the training of the gardener the little rose with five petals is changed into a rose of a hundred petals and its fragrance, increasing correspondingly[.] Thus having been a small rose it becomes a large one. This shows that in the vegetable Kingdom there must needs be a gardener.

Now if we cast a glance in the mineral Kingdom we see that a piece of ground left without a gardener, thistles and thorns will grow on its surface and weeds and tares abound and the earth loses its fertility. But if a farmer is engaged and the land entrusted into his hands, after awhile we observe that through his labors it will yield fruits and vegetables. He pulls up the thistles and plants flowers. From an ungainly appearance the land is transformed into a charming scenery. From this we understand that even the mineral Kingdom is in need of cultivation. The wilderness holds no charm of life because it is not green with vegetable luxuriance but the prairies, the meadows and cultivated farms have great attraction to the eyes. Consequently the mineral Kingdom requires a person to cultivate it, that it may become productive.

When we look at the animal Kingdom what a difference we find between the domestic and the wild animals! The dog is one of the domestic animals; the jackal is one of the wild animals. Although these two are much alike in appearance, yet in action they are very different. The sheep is a domestic animal, the wolf is a ferocious beast and we see what a difference there exists between the one and the other! The wild dog running over the mountains is one of the most ferocious beasts. It is naturally savage, ravenous and ungrateful in disposition. No matter how much kindness a person showers upon this sort of a dog the result is ungratefulness. This also demonstrates that the animal kingdom is in need of education.

Coming to the human Kingdom we observe that the uneducated and uncivilized men are similar to the wild tribes of Africa - lower than the animals. We see that the animal does not tear to pieces and devour those of his own kind but in Africa cannibalism still is practiced in certain parts. A tribe will kill and eat those belonging to it. There is nothing worse than a savage man. But if he is given an education he will

become a perfect being. A man who has not received an education is the center of all the defects; give him the necessary education and he will become the collective center of all the virtues. An uncivilized man is a calamity to the world of humanity; an educated person is the light of mankind. The uneducated man is the destroyer of the world of humanity; the educated man is the constructor of human race.

This finally bring us to the conclusion, that the world of humanity, including all the lower kingdoms, is in need of education.

The above statements are, however, only the premises and at our next lesson we will go a step further.

DAS.1913-11-03

ABU1322

Words spoken on 1913-Nov-03 in Ramleh

The law of Peace has come to stay. We are living in the radiant age of Peace. The Angels of Peace are hovering above our heads. We are daily advancing in the Path of Peace. The Army of Peace is being recruited from amongst all nations and people.

Let the pacifists know that the Unconquerable Power of God - that irresistible, moral, ineffable Something is behind them. No government and no nation can withstand them. With this power alone they will be able to defeat all opposition and remove all the stumbling blocks. From now on lesser and lesser will be the magic spell of war, greater and greater will be the influence of Peace. The day is coming when the Dove of Peace shall reign over all the continent, the laws of Peace shall rule all the nations and the resources of war will be expended over that which would be conducive to the spiritualization of mankind.

Let all the pacifists gather their scattered forces and combine their material and moral resources. They must look forward and not backward; above and not below. They are the real benefactors of humanity, the burning torches of bright hope. Just as the heaven is above the earth, so their Ideals must soar above the ideals of this age. Unfailingly they must inspire the hearts with peace and concord. With perfect faith and assurance they must toil and labor and know of a certainty

that the goal is ahead. They shall reach there if they work steadily and firmly.

The Lord of Hosts is reinforcing them. The sun of Peace is up in the horizon and its rays are penetrating through the clouds of prejudice and ignorance. These warships will be changed into the merchant steamers binding the nations and countries more closely together. The Cry of Peace is being heard from every throat and the sweet, resonant harmony of Peace shall drown all the screeching noises of war. Blessed are those who are enlisted in the rank of Peace!

DAS.1913-11-03, PN_1913-14_heh p013

ABU1647

Words spoken on 1913-Nov-04 in Ramleh

There was in Acca a Greek merchant who had grown very wealthy. He had a dog which followed him everywhere and was renowned for its intelligence and faithfulness. He understood everything his master told him. Once he had piled many loads of wheat in front of the mosque in the center of the public square. The Sheikh of that mosque came to him and said 'You must pay something for [this], taking this space in front of the mosque! "I will do nothing of the kind." The Sheikh threatened to carry away a load of wheat. The Merchant said something in the ear of the dog. It climbed the loads and stood there keeping guard. As soon as the Sheikh came near to make good his threat, the dog came down on him and he had to fly away for his life.

This Greek Merchant died after a few years. The dog became very disconsolate and would go to the tomb of its master and bemoan and bark. Several times they went and brought it back. Finally they had to tie it with a rope. All night it would cry and actually weep. It would eat nothing and finally died in this pathetic state.

On the other hand, three days after the merchant's death his wife put aside black and was laughing and making merry. Although he was so good to her in his life that he had made it a rule to bring her some thing everyday. Afterward when it

became known, people said to the same amount that the dog was faithful to the merchant and his wife was unfaithful.

DAS.1913-11-04

AB09517

To: Ibn-i-Abhar, in Tihran

Date: 1913-Nov-05

- 1 O Herald of God's Kingdom! Your recent letter was received, and we were informed of the difficulties and complications in the matter of selecting parliamentary members. You are right - every matter that should be a cause of fellowship and love among the friends becomes, on the contrary, a source of discord, and this news spreads and becomes a cause of insolence and reproach from other groups. For in the presence of discord it becomes very difficult, and ultimately leads to hatred and enmity between parties, regret and remorse, and the reproach of enemies.
 - 2 In America and Europe, even in Egypt, when the matter of elections arose, there was absolutely no clamor, no outcry, no discord, no conflict. They referred to the votes, and the citizens of the country, each person in complete tranquility, designated someone. Then whoever had the majority became the representative of the others, and they elected the members of parliament in utmost calm, without any noise or clamor. When it was finished, it became known through the newspapers that the election had taken place.
 - 3 However, it was observed that in Iran, regarding parliament, a strange uproar has arisen among the various groups and religions. There is no doubt that this parliament too, like the two previous parliaments, will be fruitless, for it consists of noise and clamor rather than the investigation of the welfare of Iranians. Therefore, if the friends remain aloof, they will be safe, and this will become a cause of honor and a source of confidence for all governments.
 - 4 Furthermore, the followers of Yahya have engaged in slanders that are beyond description. Among other things, they have written numerous reports and detailed letters, both signed and unsigned, to the Chihrihnama newspaper claiming that
- 1 ای منادی ملکوت الهی نامه اخیر شما رسید و از مشاغل و صعوبات در امر انتخاب اعضاء پارلمنت اطلاع حاصل گردید حق با شماست هر مسئله که باید سبب الفت و محبت در بین یاران گردد بالعکس سبب اختلاف میشود و این خبر افشا میگردد و سبب جسارت و ملامت طوائف سائره میشود زیرا باوجود اختلاف بسیار مشکل است و عاقبت سبب بغض و عداوت مابین و پشیمانی و ندامت و ملامت اعدا میگردد مشکل است انجام یابد

2 در امریک و اروپا حتی در مصر چون مسئله انتخاب بمیان آمد ابداً نه صدائی نه ندائی نه اختلاف نه نزاعی مراجعت بآراء گردید و اهالی مملکت نیز هر انسانی در نهایت سکون شخصی را معین کرد بعد هر نفسی اکثریت داشت او وکیل از طرف سائرن گشت و اعضای مجلس پارلمنت را انتخاب نمودند در نهایت سکون بی صدا و ندا و قتیکه تمام شد از جرائد معلوم گردید که انتخاب واقع گشته

3 باری ملاحظه شد که در ایران در خصوص پارلمنت میان طوائف و مذاهب عربده عجیبی حاصل شده شبهه نیست که این پارلمنت نیز مثل دو پارلمنت سابق بی نتیجه خواهد شد زیرا عبارت از هوی و هوی است نه تحری آسایش ایرانیان لهذا یاران اگر در کار باشند سلامت هستند و سبب عزت و سبب اطمینان جمیع دول شود

4 و از این گذشته حضرات یحیائیا بمفتریاتی پرداخته اند که وصف ندارد از جمله خبرهای متعدده نامه های مفصل بامضا بی امضا بخریده چهره نما مرقوم نموده اند که عبدالهء مبالغ

'Abdu'l-Baha has sent and continues to send large sums to Tehran to bribe others so that Baha'is might gain membership in parliament and destroy the foundation of Islam and completely eliminate the nation, for they have gained great influence both abroad and within.

خطیری به طهران فرستاده و میفرستد تا رشوت بدیگران بدهند و بهائیان عضویت پارلمنت یابند و بنیان اسلام بر باد دهند و ملت را بکلی معدوم کنند زیرا نفوذ عظیمی در خارج و داخل پیدا کرده اند

- 5 Among other things, they have written that I sent ten thousand tumans by telegraph to Tehran for this purpose at the beginning of the elections to Haji Ghulam-Rida, and that I continue to send more. But they claim that Haji Ghulam-Rida lost the first ten thousand tumans in one night of gambling, thus falling from favor, after which twice this amount was immediately sent, and that I continue to send money constantly, wanting to accomplish such a momentous matter through the power of bribery. Glory be unto Thee! This is a great calumny.

5 از جمله نوشته اند که من ده هزار تومان تلگرافاً به طهران بجهت این کار در بدایت انتخاب نزد جناب حاجی غلامرضا فرستاده ام و پی در پی میفرستم ولی ده هزار تومان اول را جناب حاجی غلامرضا یک شب بقمار داد لهذا از نظر افتاد بعد دو ضعف این مبلغ فوراً ارسال گردید و همچنین متصل میفرستم و میخواهم بقوه برطیل چنین امر عظیمی را از پیش بیرم سبحانک هذا بهتان عظیم

- 6 I call souls to devotion and supplication, not to the positions of the proud. My desire is that the divine friends become embodied spirits and visualized light, dancing their way to the altar of love.

6 من نفوس را به تبتّل و تضرّع میخوانم نه بمناصب اهل تکبر مرا آرزو چنانست که یاران الهی روح مجسم گردند و نور مصور بقریباگاه عشق رقص کمان بشتابند

- 7 One hand holds the wine-cup and one the loved one's tress

7 یکدست جام باده و یکدست زلف یار

- 8 Such a dance in the midst of the arena is my desire.

8 رقصی چنین میانه میدانم آرزوست

- 9 But these thoughtless ones have no restraint in their slander. Soon shall they find themselves in manifest loss. Therefore, when thy distinguished letter was carefully read, a telegram was immediately sent to Tehran: "Tehran, Ghulam-'Ali Davafurush - Seek ye God's good-pleasure, not membership in Parliament" - so that it might become evident that all these statements are calumnies, and this will have a remarkable effect upon the people. But now, since the day news of discord arrived from Tehran, 'Abdu'l-Baha has been completely bereft of sleep. I remain awake all night, sleeping not at all. Various remedies have been tried, but none have yielded any fruit. And now, despite having not slept through the night, and though my body is utterly weary with fever and fatigue, I am still writing this detailed letter to you out of the intensity of my love. The honored consort, the daughter of him who attained the gathering of the Divine Manifestation, His Holiness 'Ali-Qabli-Akbar, if it be possible for her to come for pilgrimage and return in utmost comfort, she is permitted. And upon thee be the Most Glorious Glory.

9 ولكن این بیخردان از بهتان هیچ پروائی ندارند فسوف یرون انفسهم فی خسران مبین لهذا چون نامه نامی آنجناب بدقت قرائت گشت فوراً تلگراف به طهران شد "طهران غلامعلی دوافروش رضایت الهی خواهید نه عضویت پارلمنت" تا واضح شود که جمیع این مقالات بهتانست و این تاثیر عجیبی در خلق خواهد کرد اما حال عبدالهّاء از روزیکه اخبار اختلاف از طهران رسیده بکلی خواب برای من نمانده تمام شب بیدارم ابداً نمیخوابم و بعضی علاجها استعمال گردید ولی هیچ ثمر بخشید و الآن باوجود اینکه شب نخفته ام و جسم در نهایت تعب و تب و کسالت است باز از شدت محبت بشما این نامه مفصل مینگارم حرم محترمه صبیّه من ادرک محفل التجلّی حضرت علی قبل اکبر اگر ممکن شود که بنهایت راحت بزیارت

آید و مراجعت کند مأذونست و علیک البهاء
الابهی

BRL_DAK#0164, MSHR5.429x, YIA.304-

305

ABU0692

Words to H.E.H et al, spoken on 1913-Nov-05 in Ramleh

The other day we touched upon the subject: concerning the object of the appearance of the Prophets. For what purpose did God send Moses? For what object did Christ appear? What was the mission of His Holiness Mohamad? Why did His Holiness the Bab step forth upon the arena of the world? For what cause did His Holiness Baha'u'llah manifest Himself? The answer is: The appearance of all these divine men is for no other reason save the education of the world of humanity. Thus mankind may become the dawning-place of the virtues of the Lord of Hosts, obtain eternal life and be established upon the throne of the Kingdom. Through this education the drop may become a sea, the atom find the importance of the sun, the extinguished lamp become the brilliant star and the wild tree a fruitful one. Consequently, if we observe a person qualified with these characteristics, then he is the first Educator of mankind and the first instructor of the race. Then there remains no doubt whatsoever that he has come on the part of God.

One of the prophets of God was His Holiness Moses. If we study his life and Teachings and find he has fulfilled these duties we come to the conclusion that he was the first spiritual educator of mankind. We observe that Moses was a Jew. From an outward standpoint he had no power, no dominion and no influence and there were no means at all at his disposal. He himself was in the utmost poverty. A person like unto this appeared on the field at a time when the Israelites were in the lowest stage of humiliation. They were extremely ignorant and wrapped in the dark and gloomy atmosphere of human defects. They were captives and were looked down upon by all mankind as a nation of serfs.

His Holiness Moses delivered them from captivity. Out of the darkness of their former conditions he lead them into the Holy Land of Promise and imparted to them a moral education. As

a consequence of this education they attained to the then highest degree of civilization. He conferred upon them ideal virtues. In scientific knowledge they made great progress, such progress that degree by degree they became famous throughout the world and distinguished from all other neighboring countries. Their knowledge and wisdom reached such a state of perfection that the philosophers and learned men of Greece traveled to the Holy Land and learned from them the lessons of philosophy. Then the Solomonic Sovereignty was established.

Therefore there remains no shadow of a doubt that His Holiness Moses was the first Educator of mankind. Unique, single, with no assistance, no support, no aid and notwithstanding a stammering tongue, he caused the rise of such a lowly, degraded nation to the apogee of spiritual attainment and wisdom. This shows that he was unquestionably confirmed by the divine Holy-Spirit, because from every standpoint this is unparalleled. All the great philosophers who have stepped into the world of existence could not give a moral education to the inhabitants of a village. The utmost they could do was to have ten or twenty students to whom they gave lectures and conferences. From these instances we comprehend that His Holiness Moses was inspired by the spiritual power; because mere man would be unable to reform a nation like unto that of Israelites, delivering millions of people from the claws of defects and ignorance and causing them to fly upward toward the realms of light and the Effulgence of God!

DAS.1913-11-05

AB12183

To: Mirza Azizullah Khan, in Tihiran

Date: 1913-Nov-05

- ¹ Your detailed letter was received, and its contents were perused. It was noted that the issue of elections will also be a cause of discord and will become known among outsiders. First, that the election, in the presence of discord, will not take place as it should, and second, it will become a cause of embarrassment for the divine friends before other governments, nations and parties of Iran. Therefore, a telegram was sent immediately saying: "Seek thou the good pleasure of the Lord and not membership in parliament."

¹ ای عزیز عبداله‌آء نامه مفصل شما رسید و تفصیل معلوم گردید ملاحظه شد که مسئلهء انتخاب نیز یک اسباب اختلاف خواهد شد و در میان بیگانگان شهرت خواهد یافت اولاً اینکه انتخاب باوجود اختلاف چنانکه باید و شاید صورت نخواهد گرفت و ثانیاً سبب نجلت یاران الهی در نزد دول و ملل سائره و احزاب

- ایران خواهد شد لهذا سریعاً تلغراف گشته که رضایت الهی خواهید نه عضویت پارلمنت
- 2 دخول احباب در پارلمنت محبوب بود زیرا از عدم مداخله در امور سیاسی مقصود این نیست که یاران الهی از خدمات دولت و ملت اجتناب و احتراز نمایند خدمت دولت و ملت فرض است مقصد اینست که احزاب سیاسی تشکیل نمایند و بر دولت حاضره اعتراض نکنند و مثل طوائف دیگر هیجان نمایند و عصیان و طغیان نکنند نه اینکه از عضویت پارلمنت و از خدمت دولت و ملت به دل و جان اجتناب کنند
- 3 اما انتخاب یاران خوبست اگر در حالت سکون و وقار باشد همس حاصل نگردد ملاحظه نمائید که پارسیان چگونه انتخاب میکنند نه صریخی نه ضحیجی نه صوتی نه فریادی بکمال سکون و قرار اگر این قسم شود مقبول والا سبب هجوم طوائف دیگر و افترا و بهتان و بغض و عداوت یخزدان گردد چنانکه بجزیده چهره نما مقالاتی صرف افترا نوشتند که من به کرات و مرّات مبالغه خطیره فرستاده ام تا رشوت به این و آن بدهند و بهائیان عضویت پارلمنت حاصل نمایند لکن بسیار مفتریات عجیبی است و این هیچ شبهه نیست که یحیائیا نگاشته اند
- 4 باری در نهایت سکون و وقار و خضوع و خشوع در محفل روحانی و احترام ایادی امر الله هر مسئله ای مدققانه مذاکره کنید و مجری دارید و علیک البهاء الابهی

BRL_DAK#1082

ABU1335

Words spoken on 1913-Nov-05 in Ramleh

It is most strange how some people are utterly ungrateful and have not in them a vestige of humanity. There have been some young men who have been educated through my solicitude and recommendation. While they were going through their studies in the college they would write me most earnest letters that as soon as we finish our terms we will devote all our times in

the service of the Cause. But once out of the college they were engaged with their own ideas. My hope in educating these young men was that they will become the spreaders of the Teachings of Baha'u'llah and the heralds of the Covenant but they forgot the Cause entirely and preferred their own desires to my will. How well it is said by a thinker that whatever you train will give you some benefits except the trees of a part of humanity. If you cultivate a piece of land you will gather a crop, if you plant a tree, it will give you fruits, if you train a cow, she will yield milk, but the tree of an ungrateful will produce nothing else but bitter fruits."

Then he told us a story of a merchant who was very poor. He wrote to Baha'u'llah and asked for His blessings in his business. The Blessed Perfection wrote him, 'wait[!] the blessing of God shall descend upon thee.' After a few month fortune smiled at him and he became the possessor of twenty seven thousand English pounds. One day a Baha'i called on him and remarking the change in his attitude told him that it was through the blessing of God that he has become wealthy; wealth must not make him proud. The merchant laughed and pointing to his large safe said: - "Do you see that safe. That is my God!" After a few months he lost everything but he became a good Baha'i.

"Fortune" at last the Master said:- "makes some people forget God, its absence turns their faces toward Him."

DAS.1913-11-05

ABU1682

Words spoken on 1913-Nov-06 in Ramleh

Indeed the East is the world of lights, the world of illumination, the world of enlightenment. Never in the West one beholds such a wonderful blue sky as we have today. It is a pity that the Eastern people do not appreciate the spiritual import of these facts and thus they have deprived themselves of the light of Reality...

Once I was feeling very sick and at the invitation of the governor and the judge of Acca we rode on horseback toward Tiberias. It was a dark light and it was long after 12 o'clock when we reached a plain of olive trees. My friends came down

from their horses to perform ablution and pray, and as I was not feeling well and tired I stretched my body on the soft, dry sand under an olive tree. The rest of the party being also very fatigued slept waiting for the sunrise. When I got up in the morning I felt well entirely and everybody marveled at the mysterious cure. The dry sand was however the main cause that contributed to my health...

When I was young I never slept on the mattress. I slept on the floor. I would take a book and read it till late at night. When I was drowsy with sleep I would put the book under my head and cover my body with my Aba. How I slept soundly! I can never forget the true enjoyment of those nights. For the inside of the mattresses some people prefer straw better than anything else. They think it is healthier, others use cotton, silk or down.

DAS.1913-11-06

AB03893

To: Aqa Mirza Nabi Amidi, in Rasht

Date: 1913-Nov-06

- 1 O God! The sincere are immersed in the ocean of Thy mercy, the near ones take refuge in the shelter of Thy clemency, the tongues of the enraptured sing Thy praises amidst Thy people, the assured hold fast to Thy forgiveness, and the confident trust in Thy grace and Thy favor. اللَّهُمَّ يَا مَنْ اسْتَغْرَقَ الْمُخْلِصُونَ فِي بَحَارِ رَحْمَتِهِ وَالتَّجَاءُ الْمُقَرَّبُونَ إِلَى جِوَارِ مَغْفِرَتِهِ وَدَلَعَ لِسَانُ الْمُنْجَذِبِينَ بِذِكْرِهِ بَيْنَ خَلْقِهِ وَاتَّكَلَ الْمُوقِنُونَ عَلَى عَفْوِهِ مُطْمَئِنِّينَ بِفَضْلِهِ وَ مُوهَبَتِهِ
- 2 Verily, this Thy servant was illumined with the light of guidance, was enkindled with the fire of Thy love in every fiber of his being, believed in Thee, testified to the truth of Thy words, acknowledged Thy oneness, became radiant through the bounty of the Manifestation on the day of the shining of His light, and was steadfast in his faith like unto a mountain which the winds of trials and the storms of tests cannot shake. At last, he departed from this evanescent abode and returned to the everlasting world, eager to meet Thee, humble before Thy face, attracted to Thee, and confident in Thy grace and Thy forgiveness. أَنَّ عَبْدَكَ هَذَا قَدْ اسْتَضَاءَ مِنْ نُورِ الْهُدَى وَاشْتَعَلَتْ نَارُ مَحَبَّتِكَ بَيْنَ ضُلُوعِهِ وَالْأَحْشَاءِ وَآمَنَ بِكَ وَصَدَّقَ بِكَلِمَتِكَ وَاعْتَرَفَ بِوَحْدَانِيَّتِكَ وَاسْتَشْرَقَ مِنْ فَيْضِ الظُّهُورِ يَوْمَ طُلُوعِ النُّورِ وَاسْتَقَامَ عَلَى الْإِيمَانِ اسْتِقَامَةَ الْجِبَالِ لَا تَزُلْزِلُهُ أَرْيَاحُ الْامْتِحَانِ وَلَا زَوَاجِعُ الْإِفْتِتَانِ إِلَى أَنْ تَرَكَ هَذِهِ الدَّارَ الْفَانِيَةَ وَرَجَعَ إِلَى الدَّارِ الْبَاقِيَةِ مَتَمَنِّيًّا لِقَائِكَ مَتَذَلِّلًا بَيْنَ يَدَيْكَ مُنْجَذِبًا إِلَيْكَ مُطْمَئِنًّا بِفَضْلِكَ وَ غَفْرَانِكَ
- 3 Lord! Assist him from the kingdom of beauty, open before him the gates of nearness and reunion, suffer him to enter the garden of splendor and glory, crown him with the diadem of رَبِّ اغْنِهِ مِنْ مَلِكُوتِ الْجَمَالِ وَافْتَحْ عَلَيْهِ أَبْوَابَ الْقُرْبِ وَالْوَصَالِ وَادْخُلْهُ فِي حَدِيقَةِ الْعِزِّ وَالْجَلَالِ وَكُلِّلْهُ بِتَاجِ الْعَفْوِ وَالْإِحْسَانِ وَ الْبَسْهُ

bounty and loving-kindness, and attire him in the robe of generosity and munificence, so that he may take pride amidst the gardens of Paradise and give Thee thanks for Thy clemency and merciful favor. Thou art, in truth, the Generous, the Almighty, the Beneficent. No God is there save Thee, the Pardoner, the Forgiving, the Gracious, the Merciful, the Compassionate.

رداء الجود و الامتنان حتى يتباهى في بجموحة
الجنان ويشكرک علی العفو و الغفران انک انت
الکریم العزیز المنان لا اله الا انت الغفور العفو
الرؤف الرحمن الرحيم

MKT6.063, BSHN.140.163, BSHN.144.163,
MHT2.079

AB08704

To: Grace Krug, in New York

Date: 1913-Nov-06

- 1 ...I eagerly anticipate the day when New York will become a blessed spot from which the call to steadfastness in the Covenant of God will go forth to every part of the world, thus making that city outstanding from every point of view.
- 2 Bless Thou, O King of Kings, the city of New York! Cause the friends there to be kind to one another. Purify their souls and make their hearts to be free and detached. Illumine the world of their consciousness. Exhilarate their spirits and bestow celestial power and confirmation upon them. Establish there a heavenly realm, so that the City of Baha may prosper and New York be favoured with blessings from the Abha Kingdom, that this region may become like the all-highest Paradise, may develop into a vineyard of God and be transformed into a heavenly orchard and a spiritual rose-garden....

1 ...من منتظر آنم که نیویورک مبروک گردد و
آوازهٔ ثبوت بر عهد و میثاق از آن شهر بآفاق
رسد و از هر جهت ممتاز شود

2 ای ملک الملوک نیویورک را مبروک فرما
یاران را بیکدیگر مهربان کن نفوس را مقدس
فرما قلوب را فارغ نما عالم افکار را روشن
کن جانها را مستبشر فرما قوتی آسمانی بخش و
تأییدی ربانی ده بساطی رحمانی بگستر تا آن
شهر بهاآباد گردد و نیویورک برکت ملکوت
ابهی یابد و آن سرزمین بهشت برین گردد و
باغ الهی شود و بوستان آسمانی گردد و گلستان
رحمانی شود....

BRL_ATE#047x

SCT.294x

AB01824

To: Aqa Asadullah Hasan Ali the Pilgrim

Date: 1913-Nov-07

O visitor to the Holy Shrine! Praise be to God, you were blessed to circumambulate the gathering place of the Supreme Concourse, visited the threshold of the Sacred Precincts, then hastened to Egypt and met with this longing servant. Now return with utmost joy and gladness and give divine glad-tidings to the loved ones of God, encouraging and urging all to increase in steadfastness day by day so that divine assistance and bounty may become their constant companion.

Convey most glorious greetings to Jinab-i-Aqa Ali Muhammad and likewise to his respected wife, and express utmost longing to Aqa Ramadan and convey greetings to his honored wife. Send greetings and messages with utmost joy to Jinab-i-Aqa Karim and likewise to his attracted spouse and to the sisters and their respected husbands. Also convey utmost kindness to Jinab-i-Aqa Muhammad Baqir, Aqa Ali and Aqa Ni'matullah on behalf of 'Abdu'l-Baha.

I will supplicate and implore at the Abha Kingdom for these souls and seek assistance and bounty that each may become a fruitful tree of utmost freshness and grace in the Abha Paradise, and that from their blossoms and fruits the sweet fragrance of pure musk may spread. And upon you be the Most Glorious Glory.

O Lord! The mother and wife and father of the wife of Aqa Asadu'llah have been freed from the prison of dust and hastened to the heavenly court. O God, make these blessed souls close to the Threshold and make them guardians at the Sacred Court. Make them companions of the near ones in the highest paradise and associates of the Supreme Concourse in the Abha Paradise. O God, forgive and bestow favor and make them soar with sanctified spirits in the realm of mystery. You are the Forgiver, the Bestower, the Kind One.

DAS.1913-11-17

ABU1403

Words to some American visitors, spoken on 1913-Nov-08 in Ramleh

Today I leave for Port Said. I am leaving you here for 3 to 5 days. During my absence speak only of divine objects - speak about spiritual, active principles whereby the hearts may soar towards the apex of sanctity, become illumined and attracted to the Kingdom of Abha. Let all your thoughts be converged toward this heavenly Center so that you may be drawn nearer unto God. Speak of nothing but God and recognize no one else save Baha'u'llah. Have no other thought save for the good of humanity. Your hearts must be so filled with the love of God that there may be no place for anything else - so that when I return I may find you as luminous beings, find you happy, radiant and merciful...

Mention nothing save that which is good concerning the people. Praise every one. If you find a fault or mistake in some one do not speak of it. If you see good qualities, mention and try to emulate them. Love mankind for the sake of God and love each other very much...

I have much love for each one of you. Baha'u'llah knows how much I love you. It is indescribable. It is immeasurable. It is difficult to leave you and go away but I must do so. Some blessed pilgrims are now in Port Said. They expect to depart for their respective homes and I must go and see them and bid them Godspeed. The Zoroastrian believers who are waiting for me at Port Said are very blessed, very luminous and their hearts are very pure. I love them very much; I [condsir] [sic] it, therefore to go and see them.

During my absence I shall pray for you. The servants and the maid servants are always in the Presence and they are spiritually associating with each other. The essential thing is the ideal communication of the hearts. Praise be to God that our hearts and spirits are connected with each other.

DAS.1913-11-08

ABU3210*Words spoken on 1913-Nov-08 in Ramleh*

I have found a way to gain my living with the sweat of my brow and the labor of my hand. Man must be the candle of severance and detachment. When I go to Haifa and Acca I will get a piece of land and plow it and cultivate it with my own hand. Then I will not accept everything even from the Persian believers.

DAS.1913-11-08

ABU3211*Words to Mrs Hiscock, spoken on 1913-Nov-08 in Ramleh*

The greatest day in the life of a human soul is when as a thirsty one, he arrives at the Fountain of the Water of Life; when as a lover he attains the Presence of the Beloved; when as a blind and a deaf man receives spiritual sight and hearing: in short, the day wherein he enters the Kingdom of God. That is indeed a most memorable day.

DAS.1913-11-08

ABU1538*Words to the Russian Consul-General of Beirut, spoken on 1913-Nov-09 in at sea*

A Ruler must consider himself the real father of all the people. Just as the father is solicitous about the education of his sons so a ruler must think about the progress of the inhabitants of the country over which he rules either by the law of heredity or by the choice of the nation. He must devise new plans of reforms. He must encourage the building of national highways, bridges, schools, railroads, expand the limits of commerce and insure the safety and security of the public.

If he on the other hand devotes his time to luxury, self-gratification, indulgence in personal likes and dislikes, fosters favoritism and laps in the lap of debauchery he is not a ruler but a hydra-headed public enemy. For the last six hundred years all the countries conquered by [...] have been deteriorating and even their ancient glories are ransacked.

A country in this age cannot be ruled by the sword. It needs the magic touch of progress. The two Kings who did a great deal for Persia whose architectural endeavors are as yet scattered all over that land are Shah Abbas and Azadod-Daulet. On the other hand Sultan Soleyman has built only one mosque in Damascus. Nothing else has been done to improve the country or expend the income of the state on those sources which would advance the civilization, open the eyes of the people and let them avail themselves of all the technical knowledge and practical accomplishments.

Then the people will be happy and contented and the country shall prosper by leaps and bounds.

DAS.1913-11-09

ABU2006

Words spoken on 1913-Nov-09 in Port Said

These old veterans of the Cause have been with Baha'u'llah in Bagdad, Constantinople, Adrianople and Acca. They have born the brunt of war. They have undergone the sufferings of exile and imprisonment. They have served the Cause.

When we left Bagdad for Constantinople as there were a large number of us we had to divide our duties. Aga Mirza Mahmoud and Aga Reza were the cooks and I was the commissariat man. One cannot say how hard all of us worked. The former two always walked on feet in front of the palanquin of the Blessed Perfection and when we arrived at a Caravanserai after a hard day of traveling these two went immediately to prepare a fire and cook the dinner.

I went also after food supplies both for the men and the animals. What a hard time I had often till midnight going through villages and trying to persuade the farmers to sell us something. Especially at that time there was a famine in those districts

and people loathed to give up their hoarded provisions, fearing the worse may come also to them.

In short all those persons who were on our journey were most blessed souls. Baha'u'llah loved them. I loved them.

DAS.1913-11-09

ABU0390

Words to Lua Getsinger, spoken on 1913-Nov-10 in Port Said

When thou dost enter a city in India associate with the people in the beginning as a tourist, as a person interested in India and a lover of Indian people and institutions. Meet all those who come to see thee or thou callest on them with sympathy and do not in the least prejudice them. Thou must reconcile together the adherents of various religions and the notaries of different creeds with the solvent alchemy of love and infuse amongst them Baha'i freedom of conscience and solidarity. If some one ask thee 'who art thou, and why hast thou come to India.' Answer. 'I am a teacher of the Baha'i Cause. His Holiness Baha'u'llah has commanded the Baha'is to consort with all the religions and nations with the utmost concord and harmony. In our estimation mankind are the children of God and as the children of the Almighty it is enjoined upon us to love one another and co-operate with each other. The past century of prejudice and bigotry has passed; the cycle of the oneness of the world of humanity is being ushered upon us. Then speak to them with great power and penetration and cause them to soar toward the divine height of spiritual brotherhood and divine Unity.

When thou arrives in the city of Calcutta and happen to meet the Editor of ttt say to him:-'Today a most glorious Sun hath dawned from the horizon of Persia. Even the blind ones have felt the penetration of its heat and rays but you are submerged in the sea of your own thoughts. We who have been living in the furthestmost part of the globe have beheld the rays of this world-illuminating Sun and are illumined thereby. How is it that you are yet asleep upon the bed of negligence?

This is the same Sun which dawned 1300 yrs ago from the horizon of the Arabian Peninsula but now it has appeared with greater potency from the horizon of your country and its heat

ere long shall cover the whole earth. Now is the time of your redemption! Now is the period of your salvation. If ye are blind, become seeing. If ye are deaf become hearing. If ye are mute, unloose your tongues. If ye are lame, walk ye erect. If ye are dead, be resuscitated. If ye are negligent, become ye mindful. The Sun of Reality hath arisen from the horizon of your country. Become ye illumined! The breeze of Bestowal is wafting from the direction of your native land; be ye stirred! The nightingale of significances is singing in the rose-garden of your home, hearken to its melodious songs. This Movement hath deeply affected the American and European world and hath made us the real friends of Persia. Know ye this of a certainty that the East never conquer the West through the power of material civilization but it can accomplish this as it has done in former ages through the Power of divine Religion. Now Persia is a [sic] position to complete the spiritual victory of mankind through the Potency of the Universal Religion of God. What a marvellous Sun is this! What a stupendous movement is this! How the world and its inhabitants are being consciously or unconsciously stirred and moved by its soul-satisfying effect!

O ye Persians! The Sun of Righteousness hath arisen with healing in its wings! Are ye not aware of it that your country is the dawning-place of this glorious Orb, the first rays of which is the oneness of the world of humanity, its second ray is love for all mankind, its third ray is universal Peace, its fourth ray is the correspondence of science with religion, its fifth ray is Universal religion, universal language, universal education etc etc. Speak in meetings and assemblages with a spiritual power. The Holy Spirit shall inspire thee. Explain the principles of Baha'u'llah. Make them understood by all the people. Cry out at the top of thy voice.

Furthermore say to the Editor: 'Despotism ruined Persia. Despotism withered away the genius of Persia. Despotism extorted the incomes of the people unjustly. Despotism made the inhabitants of Persia poor and destitute. Despotism hastened into the arena of martyrdom 20.000 Baha'is. Despotism played a havoc upon the resources of Persia. Despotism brought to the verge of starvation the ancient families of Persia. Despotism cast ashes of gloom and despair on the intelligence of the Persians. Despotism kept the people in a state of ignorance and illiteracy. But when the Persian upraised the banner of Constitution every one became hopeful expecting Persian through the beneficent influence of a democratic government will loom large in the family of the living and progressive nations and will enter upon an arena of upward prosperity and internal development. However instead of uniting all their forces together they formed

various political parties with no definite policies save to work against each other and thus heap greater disasters upon the already weakened and disorganized state. Consequently we observe that even Constitution upon which the hope of every one was suspended did not yield the desired results. Yes, Constitution would have saved Persia, were these political parties united upon a broad, national, constructive platform; therefore the lack of such a common ground made confusion more confounded. Notwithstanding these mighty events the Persians are yet asleep but there are certain impelling forces which are working for their final awakening.

DAS.1913-11-10

ABU0434

Words spoken on 1913-Nov-10 in Port Said

About 38 yrs ago a few Hajis [who] were natives of Yazd came to Acca. On their way they were stripped clean from all their possessions. Their steamer accidentally anchored at the bay of Acca and they came on shore. They did not know that such people as Baha'is are living in the town. They inquire from the inhabitants 'Are there any Persians in Acca?' They answer 'Yes'. A guide brought them to me. They were in a pitiful state. As soon as their eyes fell upon me they started to cry.

They said 'While we were in Medina, the Arabs accused us unjustly with something we had never committed. Then they attacked all the Persians beating us with their swords and clubs, killing six of us and taking hold of our belongings. We were fallen on the ground entirely unconscious. When we came to ourselves the government officials saved us from the fury of the mob. There were many cuts and wounds in our bodies but there were neither doctors nor medicine and nature had to lend its healing ointment. When news was received from Constantinople that we are innocent they let us go. We have begged all along our way for our sustenance till we have now reached here. We are now at the end of our rope and are destitute of everything. When we reached at this part we thought we disembark, perchance we may find some of our compatriots who will be willing to assist us. Here we stand in your presence, hungry and naked and needy. You may deal with us according to your justice, sympathy and humanity. At least you may

give us one touman (1 dollar) to carry us to Beirut. We plead for your mercy.'

Thus they spoke and I realized they are telling me the truth. In short I prepared for them the means of their journey as far as their home - Persia. As their steamer was going to anchor one day in the port I invited them to stay over for lunch and dinner and ordered tea to be served to them. When they partook of the Pilou and other dishes prepared for them and before their departure one of them asked 'Who are you and why are you living in this most desolate spot?' I answered 'We are prisoners in this barrack town of Acca.' 'Prisoners! I can't believe it! Why? What for?' 'Because we are Baha'is they have brought us here and incarcerated us.' They were very astonished. Then one of them said. 'No indeed! Whosoever tells us that you are Baha'is commits an unpardonable sin. You are very good people. You are good Musulmans. They have told us that the Baha'is are very bad people. You are the angels of heaven; you have treated us with such generosity and hospitality not even equalled by a Mohammadan. I do not accept this; you are joking with us.' I answered 'My friends! Listen to me. We are not joking with you. We are telling you the sober truth. We are Baha'is. We are prisoners. Hearken and I will tell you why we are here.' They became silent and then I told them the history of the Cause, the principles and the events leading to our incarceration. They were very much impressed and left the town with a happy [sic], yet no doubt a little incredulous about our being Baha'is."

Here the Beloved had a good hearty laugh and continued: "You must make the people understand the aims and teachings and behests of the Blessed Perfection, inform them to what Cause [He] has beckoned their attention, how He commands us to associate with all, to what height of purity, attraction, sanctity, morality, behaviour and deeds He hath summoned us. Then Persia will become like unto a rose garden. If the believers of God live and act in accord with the Commands and exhortations of the Blessed Perfection in a short time Persia will advance extraordinarily. I hope you will make India a rose-garden - thus each one of you may become a fruitful tree, a brilliant star and a spiritual sign of the Kingdom of Abha. May you find a new severance, a new joy and fragrance and a new hope and courage....

Do those Zoroastrians who have migrated to India centuries ago desire to return to their native land? You tell them that we declare unto you that the glories of Persia will become in the future thousandfold. If you don't believe in our declaration make a note of it in a book that a day is soon coming when

Persia shall reach the highest zenith of glory, it will be built and become very prosperous. All the ancient cities of Persia will be built up and the fame of Persia and the Persians shall be spread over all the regions of the world and the greatness of the Persian civilization will cover the East and the West.

DAS.1913-11-10

ABU1227

Words to Zoroastrian pilgrims, spoken on 1913-Nov-10 in Port Said

Persia will become luminous. Her future grandeur shall by far eclipse her past record's glory. How pure is the climate of the mountains of Yazd! Rest ye assured that Persia shall progress. On this account have the utmost confidence. God has brightened Persia.

The example of Persia is like unto a garden which has been taken out of the cultivating hand of the gardener. The wild animals have run through its pastures, its meadows are turned upside down, its trees are leafless, its plants are dried and its tender, fragrant flowers trod under foot; to such an extent that whereas formerly it was a rose-garden it has now become a thorny patch. But when the real gardener appears he takes the garden again under his care and arrange [sic] it better than its former condition. Whereas before it was a dumping ground for all kinds of refuse, the wise gardener clears it and causes the growth of roses and hyacinths and plants fruitful trees.

Listen to me. Do not heed the doleful prophecies of the malcontents. Persia will progress marvellously. God has opened every door before the faces of the Persians. He has unlocked before them the doors of heaven as well as the doors of the earth.

I will illustrate this by the following example and the rest will become plain to you. In this world there is no soil as unproductive as the soil of Mecca. It is a desert of sand, black, bare mountains and barren sahara. There are no springs in Mecca. They bring in their drinking water from a very remote place. Now because this desert of shifting sand, these fearfully shaped dried mountains, this extremely hot climate became the birth-place of His Holiness Mohamad, the eyes of the Islamic world have turned toward it. Nearly three hundred thousands souls

go yearly on a pilgrimage to Mecca to kiss the black sacred stone.

Now from this you can judge what will be the future of Persia which is the birthplace of the Blessed Perfection, Baha'u'llah. Its climate is delightful, its soil is rich, its waters salubrious, its gardens charming, its meadows green and its topography varied. Reflect upon this and many mysteries will be revealed unto you.

DAS.1913-11-10

ABU2388

Words to Edward Getsinger, spoken on 1913-Nov-10 in Port Said

Greater love has man for no one than I have demonstrated toward thee. Consider that after my departure from America I have sent for thee and am sending both of you to India to spread the Cause of God. Send to me always cheerful and happy news. The more you have love and genuine consideration for each other the happier is the heart of 'Abdu'l-Baha. Be as one soul in two bodies. Then you shall be able to render more effective service to the Cause and will be loved and honoured by all the people. This is thy first and most important work.

Look at me! I do not listen to sickness. I do not listen to sleeplessness. I do not listen to fatigue. I do not listen to anything. I work and strive. I toil and labor. Both of you must walk in my footsteps and seek my good-pleasure and diffuse the Fragrances of the Kingdom of Abha. This is the path.

DAS.1913-11-10

ABU3403

Words to some Arab visitors, spoken on 1913-Nov-10 in Port Said

The outer sacrifice of the sheep is a symbol of the inner sacrifice. One must sacrifice his life, his identity, his being in the path of God. This is a spiritual sacrifice. We must strive to attain to this station.

DAS.1913-11-10

ABU2018

Words to Edward Getsinger, spoken on 1913-Nov-11 in Port Said

When we were in Bagdad, Constantinople and Adrianople we were bothered to death by these insects - flees, mosquitoes and bed-bugs. Many a night we had to sit up without one wink of sleep. Finally we invented the mosquito netting with only one entrance. Once you are in you tie that entrance with a piece of strong thread and then no insect no matter how small can find its way into it. There is a species of mosquito in Syria which is very small. It does not buzz and is very small, but it bites like a scorpion.

Once in Bagdad we thought of mosquito net Aga Ammon came to me and said he has found a powder that if spread over the bed the bugs will become unconscious and die and thus one gets a good sleep! I refused to use it over my bed but Aga Ammon did it. When we went in the morning to call him we observed he is laid [sic] on his bed as an unconscious person, and all over and around him the bugs were in a state of drunkenness. We carried him out of the bed and he came to himself after some exertion on our part.

DAS.1913-11-11

ABU2258*Words spoken on 1913-Nov-11 in Port Said*

How fervently I long to go to Mount Carmel - the garden of the Lord! How inspiring is the matchless panorama spread before one's view! How quiet and spiritual is its very atmosphere! This is the best season of Mount Carmel. Those who have seen the sweeping, heavenly scene spread before their eyes from the Tomb of the Bab cannot forget it throughout all their lives.

In the future there will be seven beautiful, terraced gardens from the base of the mountain up to the Holy Tomb. Then the scene will be most ravishing and unexcelled in the whole world.

The mountain covered with fragrant flowers, the bright sun shining upon it with its vital, life-giving rays, the educational and charitable institutions springing up here and there, the spiritual inheritance coming down from an age of the prophets and going back to an era of the Patriarchs and the sacred stories and blessed traditions woven around every spot - will make this place most cherished and beloved by all mankind.

DAS.1913-11-11

ABU1230*Words spoken on 1913-Nov-12 in Port Said*

As there were a few Arab visitors he spoke in Arabic. He quoted a verse from the Koran. "Do the people think that by simply saying 'we believe', then they will not be tested?" Belief without the test is not worth having.

Praise be to God that we have presented the Proofs of God and His Manifestations to the inhabitants of the East and the West. We have rend asunder the veils of misunderstanding from amongst the religions and nations. In many churches and innumerable gatherings we demonstrated that Abraham, Moses, Christ and Mohamad were the prophets of God. Many prejudiced missionaries had written voluminous books against the prophethood of Mohamad and we cut clear through those

iron walls of misrepresentations and made manifest the truth as the sun in midday.

The apparent lethargy in the Islamic world is not because the religion of the Arabian prophet was or is false but it is because the Mohamadans have forgotten the pure, democratic principles of the first age of Islam and have taken hold of spurious ceremonies, false premises and are spending their times in the study of dead theology and worthless metaphysics. It is written in the Koran There is no virtue in this, whether thou mayst turn thy face (at the time of prayer) toward the East or the West but the virtue lies in this: that thou mayst adorn thyself with righteousness and practice philanthropy.

Take the example of the theological students of the University of Al-Azar. They spend all their lives in that institution with no visible result. When a young man enters a Western college he comes out after a few years, either an engineer, or electrician, or architect, or physician, or any of the many technical and practical professions; but these good-for nothing students of Azhar waste their wonderful lives and are a heavy burden on the shoulder of the state. This is a crime! An unpardonable sin!"

Then turning to a Baha'i who has two of his boys in a French school said:- "Give to your children a manual profession; something that they may be able to support themselves and others. Let polite literature take care of itself; teach them a technical art or profession."

DAS.1913-11-12, SW_v09#09 p.097x, SW_v07#15 p.144x

AB00737

To: Mr. Stark, in Budapest

Date: 1913-Nov-13

O respected person! Your letter was received. Praise be to God, it indicated that a luminous gathering has been established in Budapest, and blessed souls have attended and discussions that yield eternal results have taken place. It is certain that this assembly will receive the rays of the Sun of Truth and will be confirmed by heavenly power, and universal benefits will result from it, for the foundation of this assembly is the oneness of

the world of humanity, and its system is love between all people, and its principles are the abandonment of racial, religious, denominational, national and political prejudices, for all these prejudices are delusions.

These prejudices are bloodthirsty and destroy the edifice of humanity, and are the cause of hatred and animosity and the spilling of men's blood and the captivity of women and the orphaning of children and the destruction of countries and the displacement of great multitudes, as occurred in the Balkans. Consider that surely one million souls became scattered, homeless and wandering, and their dear youth rolled in blood, and their women and children perished. How many prosperous cities were buried and how many villages were completely destroyed.

At first they made religion their pretext and rose up against the Muslims, saying this was a holy war. Praise be to God that it quickly became clear that they had made religion their pretext. Then another war arose between the Balkan peoples, even though the Balkan nations were of one religion and one denomination and in reality mostly of one race. How they shed each other's blood and stained the earth with the blood of the helpless! The fire of war blazed so fiercely that all the Balkan nations attacked one another and completely failed to recognize human rights, and still they have not found rest. Consider what political prejudice does!

Therefore one must become free of all these prejudices and raise high the tent of the oneness of humanity and connect hearts to each other so that the human world may find peace and tranquility. And this divine gift will not be manifested in the human world except through guidance. If the teachings of Baha'u'llah achieve complete diffusion in Europe, all this oppression and bloodshed and destruction and transgression and hatred and enmity will be removed. All will become the sheep of God and come under the care of the heavenly Shepherd. The lights of truth will shine and this darkness of hatred and enmity will vanish.

Therefore strive with heart and soul to serve the oneness of the world of humanity so that eternal life may be realized and the crown of everlasting glory may adorn your heads. Convey my utmost longing to each and every one of the friends, and to your respected wife who is truly deserving of divine favor convey utmost kindness. I ask God that she may become a flame of fire in the love of God, and my hope is that the assembly of Budapest will surpass all the assemblies of Europe.

And upon you be the Glory of God the Most Glorious.

DAS.1913-11-15

AB09947

To: Mary (?) Taller, in Vienna

Date: 1913-Nov-13

To Marie Thaler in Vienna, upon her the Most Glorious Glory of God! O daughter of the Kingdom! The glad tidings of the establishment of a Baha'i assembly in Vienna have arrived. Although this assembly is now limited to a few souls, yet since it is a divine assembly, like the assembly of the Lord's Supper of Christ, it will expand day by day until it spreads throughout all regions. Consider how the small assembly of the Lord's Supper of Christ, when confirmed by the Holy Spirit, produced such mighty results and great effects! Now too, if an assembly is formed to promote the teachings of Baha'u'llah, rest assured that the confirmations of the Holy Spirit will reach it, for the teachings of Baha'u'llah are the spirit of this age, the light of this century, eternal life and everlasting glory. Convey with utmost longing to each and every member of this assembly the Most Glorious and Most Wonderful greetings from me, and upon you and upon them be the Glory of God, the Most Glorious.

The photograph was received.

DAS.1913-11-15

ABU0230

Words to pilgrims, spoken on 1913-Nov-14 in Port Said

- ¹ Welcome! From the time I returned from this journey until yesterday, there was intense agitation in my nerves. From then until now this agitation was in all my nerves, and likewise from the fatigue of travel speaking was difficult. Moreover reading and writing were extremely hard. I wrote absolutely

¹ خوش آمدید از وقتی که از این سفر مراجعت نمودم تا دیروز هیجان شدیدی در اعصاب من بود از آنوقت تا بحال این هیجان در جمیع اعصاب بود و همچنین از خستگی راه تکلم مشکل بود دیگر خواندن و نوشتن بینهایت سخت

nothing except telegrams that were necessary. But through the favors of the Blessed Beauty my condition improved such that yesterday I wrote something. Praise be to God my condition is improving without medicine or treatment, purely through the bounty of the Blessed Beauty. What strange agitation it was - as if hooks were pulling at these nerves. If I spoke two words I would become tired. Speaking was by force and compulsion because these nerves were so affected.

- 2 In truth if a person is confirmed in service, everything is pleasant. I who was not confirmed with this bounty - if only means would arise for someone to expend their physical powers and their members and limbs in service to the Blessed Beauty, there could be no greater bounty than this, and in the end to attain martyrdom as well. If these physical powers of man are dissipated in the path of desires and passions, what greater regret could there be than that? Time passes, strength dissolves, the body wastes away, the organs and nerves fall apart, the final breath approaches - but in what thoughts? But in what did it pass? In desires and passions, resulting in eternal regret and remorse. No greater humiliation could there be than this - that is the evident loss. But if one sees that, praise be to God, through the grace and bounty of the Blessed Beauty their soul, heart, spirit, members, powers and limbs all passed in tribulations and trials and calamities in the path of the love of God - what greater joy than this? I who was not successful - God willing you will be confirmed with this bounty.

- 3 The work was that which the apostles of Christ did - they were faithful to Christ. After Christ they did not draw an easy breath. Not for a minute did they rest. Night and day they spent in promoting the Cause of God and in calling to the Kingdom of God and arose to attract and ignite souls. Always wandering without home or shelter - each day on a mountain, each night in a desert, each moment in a city, each minute in a land, alone and companionless, crying out and calling, they invited people to the divine Kingdom. They endured hardship, suffered torment, saw punishment, left behind family and kin, abandoned everything and went forth engaged in teaching the Cause of God until all were martyred in the path of Christ, may my spirit be sacrificed for Him. They did not forget Christ, did not forget those favors, did not erase those teachings from view, did not forget His counsels and bounties. Night and day they

بود ابداً چیزی ننوشتیم مگر تلگرافاتی باشد که لازم بود اما از عنایات جمال مبارک نوعی حامل خوب شد که دیروز چیز نوشتم الحمد لله احوالم بدون دوا و علاج رو بهبودیست صرف موهبت جمال مبارک عجب هیجانی بود مثل اینکه این اعصاب را قلاب انداخته میکشیدند دو کلمه صحبت میداشتم خسته میشدم صحبت نمودن بجزر و عنف بود از بس این اعصاب متأثر شده بود

2 فی الحقیقه اگر انسانی مؤید بخدمات گردد هر نوعی خوش است من که باین موهبت مؤید نشدم فقط اگر از برای نفسی اسبابی فراهم بیاید که این قواء جسمانی را و این اعضا و ارکانش را در سبیل خدمت جمال مبارک صرف کند موهبتی اعظم از این نمیشود و در نهایت هم بشهادت فائز شود این قوای جسمانی انسان اگر در سبیل هوا و هوس متلاشی شود دیگر چه حسرتی اعظم از آن اوقات گذشت قوی بتخلیل رفت بدن آب شد اعضا و اعصاب از هم پاشید نفس آخر رسید اما در چه افکاری اما در چه گذشت در هوا و هوس و نتیجه حسرت و ندامت ابدی دیگر ذلتی اعظم از این نمیشود ذلک هو الخسران المبین اما اگر بهیند الحمد لله بفضل و موهبت جمال مبارک جانانش دلش روحش اعضایش قوایش ارکانش جمیع در سبیل محبة الله در بلایا و محن و رزایا گذشته چه سروری اعظم از این من که موفق نشدم انشاء الله شماها باین موهبت مؤید گردید

3 کار آن بود که حواریین حضرت مسیح کردند بحضرت مسیح وفا داشتند بعد از حضرت نفس راحتی نکشیدند دقیقه‌ای آرام نگرفتند شب و روز در ترویج امر الله گذراندند و در نداء بملکوت الله سعی کردند و در انجذاب و اشتعال نفوس قیام نمودند همیشه سرگردان بیسر و سامان هر روز در یک کوهی هر شب در یک صحرائی هر آنی در یک شهری هر دقیقه‌ای در یک دیاری تنها و بی‌کس نعره‌زنان فریادگان مردما بملکوت الهی دعوت کردند صدمه خوردند زجر کشیدند عقوبت دیدند از اهل و عیال گذشتند همه را گذاشتند و رفتند و بتبلیغ امر الله مشغول شدند تا آنکه همه در سبیل حضرت مسیح روحی له الفداء شهید شدند حضرت مسیح را فراموش

strove that perhaps they might succeed. In truth, they showed the utmost faithfulness to Christ. They were eleven people, but in the path of the Blessed Beauty souls were raised up who endured tribulations to the utmost degree. My point is that they truly had faithfulness.

- 4 Zillu's-Sultan told me in Paris, "I wish to explain to thee a certain matter. Prithree give ear unto this account." I replied, "Speak on! What harm is there?" He said, "I wish to describe for thee the circumstances of the case of the King of Martyrs and the Beloved of Martyrs." Taking then an oath, he asserted: "This deed was my father's doing. This sin did not originate from me. This transgression is upon my father's head. He wrote to me, 'Bring to thee the brothers and slay them.' I wrote, 'The brothers (that is, the King of Martyrs and the Beloved of Martyrs) are no ordinary people, that I should bring them hither and slay them. They are eminent and respected citizens of this town. If these be put to death, the people of Isfahan will be greatly perturbed and alarmed. It is not in the interests of the state to slay them.' Again the answer came, 'Questionless thou must slay them.' I wrote, 'This is a very difficult matter. Shouldst thou command it, let me bring them hither and induce them to recant. These are Siyyids, descendants of the Prophet, of unbroken lineage.' A third order arrived: 'Without further recourse, do thou immediately upon receipt of this order bring them to thee and slay them.'

- 5 First, I sent to them various people with instructions to advise them on my behalf: 'The matter standeth thus. I am acting under duress, and, except ye recant, I have no choice. I will gather the 'ulama, and bring you before them in a meeting: there do ye announce your recantation. By this means shall I be able to save you from this predicament.' But they would not have it. I was forced to bring them into the government prison. There too I privily sent to them numerous people in order to admonish them, and convey to them on my behalf, 'This is the royal command: it cannot be disregarded. Come now, and announce your recantation: forgo this matter, for otherwise Shah Baba will never acquiesce.' Yet still they would not accept.

نکردند آن عنایات را فراموش ننمود آن تعالیرا از نظر محو نکردند آن نصایح و فیوضات او را نسیان ننمودند شب و روز میکوشیدند که بلکه موفق شوند انصافش اینست که بحضرت روح نهایت وفا را نمودند آنها یازده نفر بودند ولی در سبیل جمال مبارک نفوسی مبعوث شدند که نهایت درجه صدمه را کشیدند مقصدم اینست آنها فی الحقیقه وفا داشتند

4 ظلّ السلطان از برای من در پاریس حکایت کرد گفت میخواهم یک مسئلهئی تفصیلش برای شما بگویم خواهش دارم این حکایت را گوش بدهید گفتم بگو چه عیب دارد گفت قضیه سلطان الشهداء و محبوب الشهداء را میخواهم تفصیلش را برای شما ذکر بکنم قسمها خورد که این کار را پدرم کرد این گناه از من سر نزد و این عصیان بر گردن پدر من است بمن نوشت حضرات را بیاور بکش من نوشتم که حضرات یعنی سلطان الشهداء و محبوب الشهداء از اشخاص عادی نیستند که من آنها را بیاورم بکشم از نفوس محترم و معتبر اینشهرند از کشتن اینها اهالی اصفهان خیلی جزع و فزع خواهند نمود مصلحت دولت نیست که اینها را بکشد جواب ثانی رسید که باید حکماً اینها را بکشی جواب نوشتم که این مسئله بسیار مشکل است اگر امر میفرمائید اینها را بیاورم توبه بدهم اینها از سادات از سلاله پیغمبر هستند از سادات صحیح النسبند امر سیم آمد که بدون مراجعه بوصول این امر فوراً اینها را بیاور بکش

5 من اول اشخاصی فرستادم نزد حضرات که اینها را نصیحت بکنند که امر چنین است من مجبورم دیگر چارهئی نیست جز آنکه شماها تبری بکنید من علما را جمع میکنم و شما را در مجلسی حاضر مینمایم آنجا تبری بکنید این وسیله میشود که شما را از این ورطه خلاص نمایم قبول نکردند مجبور شدم آنها را بحبس بیاورم بعد در حبس نفوسی متعدده سرّاً محرمانه نزد آنها فرستادم تا نصیحت کنند و بآنها بگویند که این حکم پادشاهیست نمیشود از آن صرف نظر کرد شما بیائید تبری کنید از این مسئله بگذرید والا شاه بابا ابد قبول نمیکند آنها قبول نکردند

6 Finally, I myself summoned them at night, and said, 'Aqa Siyyid Husayn, Aqa Siyyid Hasan. This matter hath assumed extremely grave proportions. Shah Baba is inflexibly resolved upon your death. There remaineth no expedient at my disposal but to tell the Shah that ye have recanted. Otherwise, if I do not put you to death, Shah Baba will hold me responsible. I do not say that ye should speak evil. Say only, "We are not Baha'is," and I will take care of the rest.' They said, 'It is not possible. We are Baha'is. Ya Baha'u'l-Abha!' However oft I repeated, 'Aqa Mirza Husayn, Aqa Mirza Hasan. They will kill you!', they would not hear me. They said, 'Ya Baha'u'l-Abha!' I did whatever was needful. They utterly refused to accept. The Shah for his part insisted with the utmost importunity that they should die. I could see that if I did not put them to death, Shah Baba would kill me."

7 Such is the story Zillu's-Sultan related to me. He said, "How-
ever oft I told them, 'Say only "We are not Baha'is,"' they
would not have it, but rather repeated, 'Ya Baha'u'l-Abha! Ya
Baha'u'l-Abha!'"

DAS.1913-11-14

6 بعد خودم آنها را در شب خواستم گفتم آقا
سید حسن آقا سید حسین این مسئله خیلی عظیم
شده است شاه بابا نهایت اصرار در قتل شما
دارد وسیله دیگر از برای من در دست نمانده
است مگر آنکه بگویم شما تبری کرده اید والا اگر
من نکنم شاه بابا مرا مسئول میدانند من نمیگویم
که بد بگوئید همینقدر بگوئید که ما بهائی نیستیم
دیگر من باقیشرا درست میگویم گفتند ممکن
نیست ما بهائی هستیم یا بهاء الا بهی گفتم آقا میرزا
حسین نکنید گوش ندادند گفتند یا بهاء الا بهی
آنچه لازم بود من کردم ابداً قبول نکردند شاه
هم با نهایت اصرار قتل آنها را میطلبید دیدم
اگر من نکنم شاه بابا مرا میکشد

7 این حکایتی است که ظل السلطان برای من
گفت میگفت که آنچه من کردم که همینقدر
بگوئید ما بهائی نیستیم آنها قبول نکردند بل
گفتند یا بهاء الا بهی یا بهاء الا بهی انتی

Majlis210461.003-006, NNY.114-116x

AB03617

To: *Abu'l-Hasan-i-Ardikani (Haji Amin), in Tihiran*
Date: 1913-Nov-14

1 O Divine Trustee! A prayer seeking forgiveness for the bird of
the divine nest, the blessed soul of Aqa Siyyid Nasru'llah, was
sent to the Abha Kingdom two weeks ago.

2 O Trustee! Praise be to God that you were present in Eu-
rope and observed that 'Abdu'l-Baha, despite extreme physi-
cal weakness, was striving day and night in service with the
desire to sacrifice his life. His ecstasy and joy was in diffusing
the divine fragrances, and the comfort of his heart and soul
was in exalting the Word of God. No other thought, no other
remembrance, no other desire, no other purpose.

1 ای امین الهی مناجاتی در طلب مغفرت بجهت
مرغ آشیان الهی نفس مبارک آقا سید نصرالله
بملکوت ابهی شد و دو هفته پیش ارسال
گشت

2 ای امین الحمد لله در اروپا حاضر شدی و
ملاحظه نمودی که عبدالبهاء با نهایت ضعف
بنه شب و روز در خدمت آرزوی جانفشانی
مینمود وجد و سرورش نشر نفعات الله بود و
راحت جان و دلش اعلاء کلمه الله دیگر نه
فکری نه ذکری نه آرزویی نه مقصدی

3 امیدم چنانست که با یاران الهی در این عبودیت
سهم و شریک گردم بلکه آنان سبقت و پیشی

3 My hope is that I may share and participate with the divine friends in this servitude, nay rather that they may take precedence and surpass me. Though they are on earth, yet they soar in the Supreme Concourse.

4 The intention is that 'Abdu'l-Baha will soon hasten from this land to the Most Great Prison, that perchance the ultimate desire may be fulfilled. The Desired Beauty (may my spirit be a sacrifice for His loved ones) ascended to the horizon of sanctification while imprisoned. What disloyalty it would be to draw our last breaths in freedom and hasten to the other world!

5 As for Jinab-i-Haji Ghulam-Rida, truly he served with utmost effort. I am very much ashamed before him. And as for the foundation of His Holiness Nasru'llah and the imminent victory - blessed is it!

6 And upon you be the Most Glorious Glory.

MHMD2s.323bx

گیرند هرچند روی زمینند ولی در ملاً اعلی سیر نمایند

4 قصد چنین است که عنقریب عبدالبهاء از این دیار رو بسجن اعظم شتابد بلکه نهایت آرزو حاصل گردد طلعت مقصود روحی لاجبائه الفداء مسجوناً بافق تقدیس صعود فرمود چه قدر بیوفائست که بازادی قطع انفاس حیات نمائیم و بجهان دیگر شتابیم

5 و اما جناب حاجی غلامرضا فی الحقیقه نهایت همت بخدمت پرداخت من بسیار از او شرمسارم و اما بنیان حضرت نصرالله و فتح قریب مبارکست

6 و علیک البهاء الابهی

INBA16:167, MMK5#078 p.064x

AB04494

To: Muhammad Ali Khan Baha'i, in Tihiran

Date: 1913-Nov-14

1 O my old and dear friend! The letters which you had written to Jinab Aqa Siyyid Asadu'llah were noted. But I swear by your precious life that this ailing body is extremely weak, and skilled physicians in Paris strongly warned against writing and speaking, saying that due to the intensity of mental occupations and constant writing and detailed speeches, physical powers have completely dissolved, the vessels and nerves have become so tired and weak that they cannot bear to hear even one word, let alone write and speak. Despite this, I am now writing this letter to you with nervous agitation out of intense love. However, it is not possible to answer the questions one by one. I will just say definitively and emphatically that you have a place in my heart and soul. I am always thinking of you and I seek for you a matchless gift, which is that the love of Baha'u'llah may so move the vessels and nerves that it becomes mingled with the blood.

1 ای یار قدیم و مهربان دیرین من نامه‌هاییکه بجناب آقا سید اسدالله مرقوم نموده بودی ملاحظه گردید ولی بجان عزیزت قسم که این جسم علیل بی نهایت نحیف است و اطباء ماهر در پاریس نهایت تذخیر از تحریر و تقریر نمودند که از شدت مشاغل فکریه و نگارش مستمر و خطابه‌های مفصل قوای جسمانی بکلی تحلیل رفته عروق و اعصاب بدرجه‌ئی خسته و ناتوان شده که تحمل استماع یک کلمه نمانده تا چه رسد بتحریر و تقریر باوجود این الآن با هیجان اعصاب از شدت محبت بتو این نامه مینگارم ولی مسائل را فرداً فرداً جواب ممکن نه همین قدر بعبارت قطعی و حتمی میگویم جای در دل و جان داری همواره پیاد تو هستم و ترا موهبتی بی مثال طلبم و آن اینست که محبت

بهاء الله چنان عروق و اعصاب را بحرکت آرد
که با خون امتزاج یابد

2 From dwelling so much on thoughts of you, I have become you
from head to toe.

2 ز بس بستم خیال تو تو گشتم پای تا سر من

3 And upon you be the Most Glorious Glory.

3 و علیک البهاء الابهی

MSHR3.329

AB04888

To: Mahmud Furughi, in Ishqabad

Date: 1913-Nov-14

1 O spiritual friend! Your letter arrived. The reason for not
receiving the earlier letters was that we were in a different
place each day, not due to anyone's negligence. Many letters
have not arrived, both from me and from the friends.

1 ای یار روحانی نامه شما رسید عدم وصول
نامه های اول را سبب این بود که هر روزی
در جائی بودیم نه از قصور نفسی بسیار مکاتیب
نرسیده است چه از من و چه از احباب

2 Jinab-i-Aqa Shaykh Muhammad and Aqa Shaykh Haydar are
truly manifestations of "Verily my prayer and my sacrifice and
my life and my death are for God, the Lord of the Worlds." The
contribution of the honored Afnan and Jinab-i-Aqa Husayn-
'Ali and Jinab-i-Haji Ahmad in paying off your debts was a
service to the Cause of God.

2 و جناب آقا شیخ محمد و آقا شیخ حیدر فی الحقیقه
مظهران صلاتی و نسکی و محیای و ممانی لله رب
العالمین هستند اتفاق حضرت افنان و جناب آقا
حسینعلی و جناب حاجی احمد در تأدیه قروض
شما خدمت بامر الله نمودند

3 Convey the Most Glorious Greetings to Jinab-i-Mirza Muham-
mad and Mulla Muhammad. It would be better if the honored
Afnan of the Blessed Tree, Haji Mirza Mahmud, would depart
for Yazd as soon as possible. After Yazd I will summon him.

3 بجناب میرزا محمد و ملا محمد تحیت ابدع ابهی
برسانید حضرت افنان سدره مبارکه حاجی
میرزا محمود هرچه زودتر به یزد حرکت فرمایند
بهتر است بعد از یزد ایشان را خواهم خواست

4 Convey the Most Glorious Greetings to Jinab-i-Aqa Shir-'Ali
Isqu'i. Winter travel is difficult for them. Convey the Most
Glorious Greetings to Jinab-i-Karbila'i Muhammad Milani and
resolve to circumambulate the Supreme Concourse.

4 بجناب آقا شیر علی اسکویی تحیت ابدع ابهی
برسان موسم زمستان سفر از برای ایشان مشکل
است بجناب کربلایی محمد میلانی تحیت ابدع
ابهی برسانید و عزم طواف ملا اعلی نمائید

5 And upon you be the Most Glorious Glory.

5 و علیک البهاء الابهی

MSBH3.473

AB05075*To: Mirza Haji Aqa, in Tihiran**Date: 1913-Nov-14*

- 1 O servant of God! Your letter was received and its contents were understood upon reading it. The gatherings are very acceptable, but all meetings should be teaching gatherings. This receives divine confirmation. This is the cause of exalting the Word of God and this is the cause of the glory of God's Cause. The gathering you have arranged, since it is a gathering for the remembrance of God and the recitation of verses and prayers, will hopefully lead to souls being taught. Therefore this gathering is a gathering of joy and gladness.

1 ای بنده الهی نامه شما رسید و از قرائتش اطلاع بر مضمون حاصل گردید محافل بسیار مقبول ولی باید جمیع مجالس محافل تبلیغ باشد این تأیید دارد این سبب اعلاء کلمه الله است و این سبب عزت امر الله محفلی که تو آراسته‌ئی چون محفل ذکر الهی است و تلاوت آیات و مناجات و امید است که نفوس تبلیغ گردند لهذا این محفل محفل سرور و حبور است

- 2 Convey the Most Wondrous and Most Glorious greetings to Jinab-i-Aqa Mirza Nabi Khan and Jinab-i-Aqa Mirza Ali Khan. Their letter was not received, but I am writing a brief reply at the time of this letter because I am unwell. The physicians do not advise writing even a word, as this endless journey has shaken the foundation of my body. Now it is being written through the power of confirmation from the Abha Kingdom, not through the power of the contingent world.

2 بجناب آقا میرزا نبی خان و جناب آقا میرزا علی خان تحیت ابدع ابهی برسان نامه ایشان نرسید ولی من جواب مختصر در حین نامه مینگارم زیرا علیم ابداً دانایان تجویز تحریر کلمه‌ئی نمینمایند زیرا این سفر بی پایان بنیان بدنرا متزلزل نموده الآن بقوه تأیید ملکوت ابهی تحریر میشود نه بقوه عالم امکان

- 3 Convey the Most Wondrous and Most Glorious greetings to the handmaiden of God Hadiqih Khanum. And upon you be the Most Glorious Glory.

3 بامه‌الله حدیقه خانم تحیت ابدع ابهی برسان و علیک البهاء الأبهی

INBA87:120, INBA52:119a

AB08290*To: Muhammad Hashim Kashani, in Tihiran**Date: 1913-Nov-14*

- 1 O Hashim! Be confident that 'Abdu'l-Baha considers you among His old-time friends. The dissolution of the Unity Meeting was due to complete trust that those precious souls would comply with perfect steadfastness. The dissolution of that meeting was because it had been whispered secretly among strangers that this meeting was political.

1 ای هاشم عبداله‌آ توار یاران قدیمی مطمئن باش فسخ محفل اتحاد از شدت اعتماد بود که آن نفوس نفیسه در نهایت ثبوت امثال خواهند نمود و فسخ آن محفل نظر بر آن بود که در بین اغیار خفیه زمره شده بود که این محفل سیاسی است

- 2 Therefore, the members of that meeting should be extremely happy that 'Abdu'l-Baha dealt with those souls without fear or compromise. They should take pride in this before all the peoples of the world.
- 3 And upon you be the Most Glorious Glory!

2 لهذا باید اعضا آن محفل نهایت سرور داشته باشند که عبدالبهاء بی محابا و مدارا با آن نفوس معامله کرد باید در بین جمیع اهل عالم افتخار باین کنند

3 و علیک البهاء الابهی

INBA17:002

ABU0406

Words spoken on 1913-Nov-15 in Port Said

"From the moment I have been out of my bed I have been thinking of you and wishing to see you. I am pleased you have come." Then he asked me to read to them a letter just received from Prof. Cheyne of Oxford who is greatly interested in the Baha'i movement and to which letter he just dictated a detailed answer. When the letter was read he said:-

"Pray that God may brighten his lamp day by day, cause His Kingdom to be established in the hearts, and the rays of the Sun of Truth may shine forth with greater brilliancy. Consider where is the prison of Acca and the University of Oxford. Through what power this Cause has become so well-known in that strong hold of learning and erudition. Once Aga Reza was making confectionary in Adrianople and had a small store. He had made a sort of Persian bon-bon. A Turk passed by the store and his eyes were attracted by this kind of candy. "What is this?" he asked. "It is Nogl." "With what materials hast thou made this?" "With sugar and cinnamon." The Turk wondered for awhile and said: 'Thou art telling a lie. There is no relationship between sugar and cinnamon.' Now we might just as well ask. What relation exists between Acca and Oxford? This is no other save through the power of God! Professor Cheyne demonstrated to us the utmost kindness and invited us to lunch at his sweet home. He is a great author and has written many volumes.

Praise be to God that the Divine Fragrances are being diffused in all parts. Just at this time I wrote a letter to the Islands of Honolulu. These are situated in the Pacific Ocean. Few of the Persians have heard even their names yet the Cause of God has conquered those remote parts. Taking away the first part of the word Hono- (lulu) and using only the last part -

lulu - it means scarecrow in Persian. But now it has become a strong bond of unity between the East and the West. The person to whom I wrote the letter has asked permission to go to Japan and spread the Cause. The Cause of God has in itself an animate force propelling it forward and onward.

Another good news which we have just received is from Minneapolis. The Baha'i assembly of that city has rendered a glorious service. They have forwarded the Glad-tidings of the Kingdom of Abha to the President of the United States, Cabinet Secretaries, Governors, Clergymen, women's Clubs, school teachers etc. Reflect how God inspires the servants to carry out His work!

Who could ever dream that after the hard incarceration of Acca, the spies, and the closing of the doors of all correspondence - to the extent that we could not send out one letter - the voice of the Cause would be heard from Honolulu. The surveillance of the guards was so strict that whenever they brought us a few loaves of bread, they were in two pieces for fear that there might be hidden some written messages. At that time there was a government physician. He was the prison doctor and came to the barrack to attend to the sickness[es] of the prisoners. He was a Greek and his name was Peter. Every day that he came to the barrack he was followed by two soldiers, so that he might not in any way communicate with the prisoners. One day while he was on his tour of inspection, when he reached me, he told me in Greek that he had a letter for Baha'u'llah. 'I want to deliver into your hand this letter but I do not know how; for these soldiers are watching me.' As they could not understand Greek, they did not comprehend what he said. In turn I made him understand that he may leave his hat in the prison and go out with the guards. When he is a block away he may run back to take it, while ordering the guards to wait till his return. He did as I told him and we got the letter safely. By this one instance you can easily conceive how it was impossible to communicate with the outside world, and now in one day we receive more than one hundred letters from all parts of Europe and America.

DAS.1913-11-15

ABU0469*Words to Zoroastrian pilgrims, spoken on 1913-Nov-15 in Port Said*

“This is the last day that I am meeting you, but in reality this is the first day. Although physically it is the last day, yet spiritually it is the first day. In the divine world there is no beginning and ending. From a material standpoint there may be the first and the last, but from the spiritual standpoint there is neither first nor last. We have had together such wonderful days. Praise be to God that we were all engaged in the mention of God. We had no other aim save God and entertained no other longing except his servitude. Although outwardly we were living on the surface of the earth, yet inwardly our hearts were in heaven, our spirits were in the Kingdom of Abha. One could never imagine more blessed days than these! Now we expect the results of these ideal experiences.”

Many eyes were weeping. One of the pilgrims expressed the hope that he will see Baha'u'llah in the Kingdom.

“Ah yes!” he said softly and quietly. “I hope that we will all be gathered there! Our real gathering is There! Our divine Assembly is There! Our spiritual Feast is There! Our eternal union is There! This meeting is only an introduction to the One prepared for us by the Blessed Perfection.”

With what infinite longing, what unfailing yearning he uttered these words! They made us all long to enter that realm of light as soon as possible. Again he spoke:-

“This voyage of yours was extremely significant. Because first you were with me in Alexandria, then you departed to visit the Holy Tomb of Baha'u'llah and now we are gathered in Port Said. In this Cause there are two kinds of travelers - pilgrims and tourists. The pilgrims are those who after the visit to the Holy Tomb are surrounded with the Glances of the Mercy of the Almighty, their hearts become the caskets for the Jewels of the Treasury of God, and their spirits stirred by the Breaths of the Holy Spirit; but the tourists are those who just come to see the places, showing in all things a historic interest and probably after their departure they will write a booklet. Praise be to God that you are pilgrims... Praise be to God that you are pilgrims!”

DAS.1913-11-15

ABU1231

Words to Lua Getsinger, spoken on 1913-Nov-15 in Port Said

“Now that thou art departing for India I desire that thou mayst become like unto a rose garden to perfume the nostrils of all the people. Be thou a joy - carrier, a harbinger of the spiritual spring time, a glad-bearer of the Kingdom of Abha. Be thou the embodiment of the spirituality and independence. Trust in God and work day and night. People are divided into two kinds. The first kind are those who live in the underground of moral darkness and satisfied with the dim light of the candle; others extricate themselves from the prison and soar toward the immensity of space. ‘Strive thy utmost to free the people from darkness and cause their entrance into the Kingdom of Thy Glorious Lord! In the middle of nights pray and supplicate to God with such fervor and zeal that I may hear thy calls.’”

Then he went out on the veranda to walk and after a few minutes he called Lua and me to himself. He showed to us a lovely garden below. “Do you see this garden? Well! This belongs to a European who is in the service of the Egyptian government. He receives five hundred dollars monthly salary. Do you see that lovely kiosk built in the center of the garden and the shady, charming avenues? When in the evening he returns from his work after changing his clothes he goes under the kiosk and with his wife drinks tea, wine etc. Then when night comes and the beams of the silver moon are spread over the calm oriental atmosphere, they take their dinner and after awhile, together they dance and waltz till midnight through the green lanes and fragrant avenues of the garden. They are thoroughly absorbed in each other and apparently enjoy each other company. While the eternal stars are marching in their prescribed courses, this couple dance in poetic motion and gyrate to the music of the heavenly spheres. Apparently some people may conceive that this is the height of happiness but it is material and fleeting. It does not last. The only abiding happiness is spiritual and ideal. That is real, all others are phantasmal and non-essential. The joy of the spirit confers Peace.

DAS.1913-11-15

AB02740

To: Prof. Cheney, in Oxford

Date: 1913-Nov-15

- 1 O respected spiritual philosopher! Your letter was received. Indeed its contents were wonderful, for they indicated a search for truth and fairness. There are many professors in the world, but most are deprived of the reality of the Kingdom. But praise be to God, you are the candle among professors and have discovered the world of the Kingdom. You do not travel on earth but take flight.

1 ای فیلسوف روحانی محترم نامه شما رسید
فی الحقیقه مضمون بدیع بود زیرا دلالت بر تحرّی
حقیقت و انصاف داشت پروفیسر در عالم بسیار
موجود ولی اکثر از حقیقت ملکوت محروم
ولی تو الحمد لله شمع پروفیسرها هستی و بجهان
ملکوت پی بردی سیر در زمین نمی نمائی پرواز
داری
- 2 There were many Jewish scholars, but they were earthbound, while Saint Paul was heavenly - this is why he could fly. In his time no one recognized him; rather he spent his days in utmost contempt and trials. Later it became clear that he was not an earthly bird but a heavenly bird, not a natural philosopher but a divine philosopher. And my hope is likewise that in future both East and West will become aware that you were a divine philosopher and a herald of the Kingdom of God.

2 علمای یهود بسیار بودند ولی زمینی بودند اما سنت
پولس آسمانی بود این بود که پرواز داشت در
زمانش کسی او را نشناخت بلکه در نهایت تحقیر
و بلایا ایام بسربرد بعد معلوم شد که او مرغ
زمینی نبود مرغ آسمانی بود فیلسوف طبیعی نبود
فیلسوف الهی بود و امید من نیز چنان است که
در استقبال شرق و غرب آگاه گردند که تو
فیلسوف الهی بودی و منادی بملکوت الله
- 3 Although Saint Paul was learned, when he received news of Christ he completely forgot philosophy and became filled with Christ, as he mentions in his epistles. And I have the same hope for you - that you will become filled with Baha'u'llah and become the first herald in that land and region, so that you may shine like a star from the horizon of truth forever.

3 سنت پولس هرچند عالم بود ولی چون خبر از
مسیح گرفت بکلی فلسفه را فراموش کرد مملوّ از
مسیح شد چنانکه در مکاتیبش ذکر می نماید و من
نیز در حقّ تو چنین امیدوارم که مملوّ از بهاء الله
گردی و اوّل منادی در آن خطّه و دیار شوی
تا از افق حقیقت الی الأبد مانند ستاره بدرخشی
- 4 Your respected wife is truly deserving of the utmost consideration and in my view is distinguished above all the nuns of the world. She is truly perfect, wise and truth-seeking. She too, praise be to God, shares with you in heavenly virtues.

4 حرم محترمهات فی الحقیقه سزاوار نهایت رعایت
است و در نزد من از جمیع راهبات عالم ممتاز
فی الحقیقه کامل و عاقل و حقیقت پرست است
او نیز الحمد لله در فضائل ملکوتی با تو شریک و
سهم
- 5 And upon you be greetings and praise.

5 و علیک التّحیّة و الثّناء

NJB_v04#18 p.003

AB04973*To: Amin Effendi Al-Halabi, in Iskenderun**Date: 1913-Nov-15*

- 1 O Aminu'l-Amin! I have perused thy letter, wondrous in composition, and have become acquainted with its contents. Yet lack of opportunity preventeth an ample reply; therefore I shall be brief in utterance.
- 2 Know thou that when the human spirit perceives the fire from the direction of the Mount and becomes exposed to the divine fragrances, it attains the station of true life, and We shall surely give it a goodly life. In the next world, it will remember what befell it in the first creation, and "We have removed thy veil from thee, and piercing is thy sight this Day." But when it falls to the lowest depths of ignorance and blindness, it can hardly perceive anything, being immersed in triple darkness.
- 3 The vegetable spirit, the animal spirit, and the human spirit—the rational soul, that is—do not return after death to this world of the "first creation".¹ As for that spirit of faith by which is meant the light of guidance, and that Holy Spirit, the reality of divine revelation, these both return, in every dispensation and cycle, to this the realm of the "first creation".
- 4 And this is a brief reply to that which thou hast asked. Upon thee be the Glory of the All-Glorious.

1 يا امين الامين اتي تلوت غيقتك البديعة الانشاء
و اطلعت بمضمونها ولكن عدم المجال مانع عن
الاسهاب في الجواب فاختصر في الكلام

2 فاعلم ان الروح الانساني اذا آتس من جانب الطور
ناراً و تعرض لنفحات الله لها حكم الحيات و
لنحيينه حياة طيبة و انه في النشئة الأخرى يتذكر
ما ورد عليه في النشئة الأولى و كشفنا عنك
غطائك و بصرك اليوم حديد و اما اذا كان
ساقطاً في اسفل دركات الجهل و العمى لا يكاد
ان يدرك شيئاً بل هو خائض في ظلمات ثلاث

3 فالأرواح الثلاث النبائي و الحيواني و الانساني
اي النفس الناطقة ليس لها عود بعد الوفاة الى
هذه الدار النشئة الأولى و اما الروح الأيماني الذي
عبارة عن نور الهدى و الروح الرحمانى الذي عبارة
عن حقيقة الوحي فلهما العود في كل دور و كور
في هذه النشئة الأولى

4 و هذا جواب مختصر لما سئلت و عليك البهاء
الأبهي

BRL_ATE#141x

BRL_DAK#0426, MMK6#448, YMM.275

AB05979*To: Lua Getsinger**Date: 1913-Nov-15*

O thou maid-servant of God Lua! Depart for India with the intention of Teaching the Cause of God and spreading the Fragrances of God. Go forth with a pure aim, attracted heart and a spirit rejoiced with the Glad-Tidings of the Kingdom of Abha! Be thou so severed from all else save God that thou

¹Qur'an 56:62.

mayst eternally soar toward the heaven of Nearness. Be thou so detached from the material world that whosoever comes in contact with thee - if he is extinguished he may become illumined, if he is silent he may unloose his tongue, if he is withered he may be refreshed and put forth leaves and blossoms, if he is blind he may receive sight, if he is dead he may be resuscitated. I hope that this trip will make thee wholly spiritual, and become entirely dismantled from the requirement of the physical world...

Upon thee be Baha!

DAS.1913-11-15

AB08624

To: George Jacob Augur, in Honolulu

Date: 1913-Nov-15

O thou dear son!

From thy letter the fragrance of the rose-garden of significances was inhaled, that, praise be to God, thou art assisted by the Divine confirmations, hast found the way to the Kingdom of God and thy heart and soul are quickened. Arise thou to perform the blessed intention thou art holding and travel thou to Japan and lay there the foundation of the Cause of God, that is, summon the people to the Kingdom of God. Japan has great capacity, but there needs be a teacher who will speak by the confirmations of the Holy Spirit. I hope thou wilt become assisted in this.

JWTA.017

AB11492

To: Pauline A Hannen, in Washington, DC

Date: 1913-Nov-15

...Thou hast written regarding the education of the children. It is very acceptable and beloved. Unquestionably these children shall make ideal and spiritual advancements....

SW_v09#08 p.093x

ABU2445

Words spoken on 1913-Nov-17 in Port Said

His Holiness Mohamad lived 23 years and all his writings are put together in the form of the Book you have in your hands. Once an Arab went to him and asked when is the time to trim the palm trees. He answered: 'Do not ask me questions about material things. You are better informed about your worldly affairs.'

DAS.1913-11-17

ABU3411

Words spoken on 1913-Nov-17 in Port Said

The believers of God must be alive with the sweet Fragrances of God. When you leave this land you must become the creational books, the eloquent epistles and the ceaseless workers in the Vineyard of the Lord.

DAS.1913-11-17

AB06543*Date: 1913-Nov-18*

O ye kind friends! Today in the world of existence the Most honorable profession is the promotion of education. Thank ye God that in Hamadan in the school founded by the Baha'is ye have become teachers and Professors.

'Abdu'l-Baha is expecting to hear good news from that school; i.e. that the young fruits of the divine garden are being developed and educated in the college of realities and significances and are graduated in physical and spiritual sciences, that they are opening the eloquent tongues and are discoursing intelligently in every branch of learning so that in oratory they may become ideal magicians.

I hope that Confirmation may be vouchsafed to the school of Taid and that the teachers and the scholars of the school in general may become the objects of the Kingdom of Abha...

DAS.1913-11-18

AB05592*To: Gustav Leinenweber, in Stuttgart**Date: 1913-Nov-19*

- 1 O thou who art thirsty for truth! Praise be to God that the light of guidance hath shone forth and illumined the court of the heart. This was a gift from the Lord of Hosts that the divine call reached the ear of the soul and the message of the Kingdom was heard. Mrs. Schwarz became the cause of thy life and the means of thy salvation, until thou didst find the lost path and hasten to enter the Kingdom of God. The Kingdom of God is like unto the sun, but only those with sight can find the sun - the blind receive not the rays of the sun.

1 ای تشنه حقیقت الحمد لله که نور هدایت درخشید و ساحت دل روشن گردید این موهبت ربّ جنود بود که ندای الهی بگوش جان رسید و پیام ملکوت مسموع گردید مسس شوارز سبب حیات تو شد و علت نجات تو گشت تا راه گم کرده را بازیافتی و بدخول ملکوت الله شتافتی ملکوت الهی مثال آفتابست ولی بینایان آفتاب را ببندد کوران پرتو خورشید نگیرند

- 2 My hope is that thou mayest become a divine farmer and engage in blessed cultivation in that land and region, that thou mayest sow pure seeds and water them with the water of life, so that harvests may be gathered, the breeze of grace may blow, and the fragrance of the Most Glorious Paradise may

2 امیدم چنان است که تو دهقان الهی گردی و در آنخظه و دیار زراعت مبارکی نمائی تخم پاکی پیفشانی و آب حیات آبیاری نمائی تا خرمینها اندوخته گردد نسیم عنایت بوزد و رائحه جنت

spread abroad. May it perfume all nostrils, may vast multitudes find salvation, and may they sacrifice their lives in the path of eternal life.

ابهی انتشار یابد مشامها معطر شود جمّ غفیری
نجات یابد و در سبیل حیات ابدیه جانفشانی
نمایند

3 And upon thee be the Most Glorious Glory.

3 و علیک البهاء الابهی

BBBD.285, DAS.1913-11-07

BBBD.284

AB12541

To: Margarete Doring, in Stuttgart

Date: 1913-Nov-19

1 O thou dear maidservant of God! Thy letter brought glad tidings. Thou hadst gone to Nice and made souls thy intimate companions, becoming the cause of their guidance and bestowing eternal life. Give thanks unto God that thou hast been thus successful. Thou didst intend to marry - this is blessed.

1 ای کنیز عزیز الهی نامهء شما مردهء خوشی
داشت به نیس رفته بودی و نفوس را همدم و
همراز خویش نمودی سبب هدایت نفوس شدی
و حیات ابدی بخشیدی شکر کن خدا را که
چنین موفق گردیدی نیت اقتران داشتی مبارک
است

2 After marriage thou shouldst, God willing, together with thy revered husband diffuse the sweet savours of God so that the confirmations of the Lord of Hosts may continually descend upon you. Through whatever region ye may pass, shed ye the divine bestowals like unto the vernal showers, and render the lands green and verdant thereby. Upon thee be the glory of the Most Glorious.

2 انشاءالله بعد از اقتران باید با قرین محترم همراه
بنشر نفعات الله پردازید تا تأییدات رب الجنود
پی در پی رسد بهر دیار که گذر نمائید مانند ابر
بهاری فیض بخشید و سبز و خرم نمائید و علیک
البهاء الابهی

BRL_SWOP#021x, BBBD.281

BRL_SWO#021x, BBBD.282

AB01119

To: Agnes S Parsons

Date: 1913-Nov-20

O thou kind and beloved daughter!

The letter dated November 2nd was duly received. As its contents indicated faith, assurance, firmness and steadfastness in

the Cause of God, it became the cause of infinite joy and fragrance. My heart is pleased with that dear daughter because thou hast no other aim save the good pleasure of God.

I am yet staying in Alexandria (Ramleh) and after awhile I have the intention of going to Haifa. Perhaps after two weeks I shall leave for Haifa. I have great longing to meet the friends of God, especially Master Jeffrey, but this voyage of yours must be according to the approval and consent of Mr. Parsons. Act according to his advice. However it seems that Mr. Parsons is not in a condition of traveling, Royall is likewise happy, contented and satisfied in the association of this new doctor, therefore he will feel sad if he is separated from him: consequently it seem better if you, the little Master Jeffrey, Shahnaz Khanom— Mrs. Waite—and if possible, Mrs. Dixon—you four—come together. But it is not allowable for Mrs. Haney to separate now from Mr. Haney. She must take care of Him.

If Dr. Pratt is insisting on a second operation on Royall and Mr. Parsons likewise concurs with him, it does no harm, you may have a second operation.

Praise be to God that thy pure breath had an effect on Dr. Pratt and the traces of Love appeared from him. This is through the Divine Confirmations who made thy breath effective in him.

My physical and spiritual physician is His Holiness Baha'u'llah. His bounty and Bestowals are sufficient for me. Praise be unto Him who up to this time hath protected and will protect me under all circumstances.

The financial assistance that thou hast given to Mrs. Edma Belmont is very acceptable.

Concerning the holding of Baha'i meetings in thy home, it is very seasonable and they will become the cause of thy everlasting glory and the greatness of thy household forever and ever; because their wonderful results will appear in the future. They are not evident at the present time.

Regarding Goodsia: She must study all those branches which are required for the career of an efficient teacher so that after her graduation she may return to Persia and become a teacher (in the school). Have consideration for her and assist her in every way.

Regarding the publication of the tablet on economics, it will be all right to publish it in an American journal (or magazine).

Concerning the food. Whenever in a healthy condition and with appetite one is hungry, he must eat and partake of the food with the utmost thankfulness. This is Divine Standard!

I am praying at all times in thy behalf because thou art my beloved daughter!

Upon thee be Baha El Abha!

DAS.1913-11-20x

AB01928

To: Mirza Musa Hakimbashi, in Qazvin

Date: 1913-Nov-20

1 O divine physician!

2 From the beginning of history until this day, there have existed two classes of physicians in the world - divine physicians and natural physicians - and in the books and scriptures it is recorded that there were blessed souls who were divine physicians and diagnosed spiritual ailments and treated them with divine theriac. Those physicians studied medicine in the divine school, therefore they diagnosed chronic diseases of human souls and even deadly illnesses of the world and prescribed treatments. Similarly, natural physicians came and underwent many hardships, nursed the sick, and treated physical ailments of the infirm. These two groups were both servants of the human world and great benefits came from both classes. But you should thank God that you are both a physician of heart and soul and a doctor of body and form - you give heavenly medicine to spiritual patients and divine remedy and cure to physical sufferers. You combine both forms of medicine and possess both virtues. This is the essence of divine bestowal, this is grace and mercy that He has enabled you to serve both friend and stranger and made you the manifestation of countless favors.

3 All souls, whether relatives or strangers, who have passed through Qazvin and met with you are all satisfied, grateful and pleased with you. For this reason 'Abdu'l-Baha envies your service and wishes for your success. Would that I too had a share and portion of this service, but He specially bestows His mercy on whomever He wishes. Convey to all spiritual

1 ای حکیم الهی

2 از بدایت تاریخ تا یومنا هذا در دنیا دو صنف طبیبان موجود اطبای الهی و اطبای طبیعی و در کتب و صحف مذکور نفوس مبارکی طبیبان الهی بودند و تشخیص امراض معنوی مینمودند و بدریاق الهی معالجه میفرمودند آن طبیبان در دبستان الهی تحصیل طبابت کردند لهذا امراض مزمنه نفوس انسانی را بلکه علل مہلکہ آفاق را تشخیص مینمودند و معالجه میفرمودند و همچنین طبیبان طبیعی آمدند و زحمات بسیار کشیدند بیمارانرا پرستار بودند و علیلان را معالجه ابدان مینمودند این دو فرقه هر دو خادم عالم انسانی بودند و فوائد عظیمه از هر دو صنف در میان ولی تو شکر کن خدا را که طیب دل و جانی و حکیم جسم و ابدان مریضان روحانی را داروی رحمانی دهی و علیلان جسمانی را علاج و درمان ربانی ثنائی جامع دو طبابتی و حائز دو منقبت اینست عین مہبت اینست فضل و رحمت که ترا موفق بخدمت یار و اغیار نموده و مظهر الطاف بیشمار فرموده

3 جمیع نفوس خواه خویش و خواه بیگانه که از قزوین مرور نموده اند و با آنها ملاقات شده کل از تو راضی و ممنون و خوشنودند از این جهت عبدالبہاء غبطہ خدمت تو میخورد و آرزوی موفقیت تو مینماید ایکاش من نیز از این خدمت نصیبی داشتم و بہرہائی میگیرتم لکن یختص برحمت

friends the Most Glorious greetings with perfect longing. And upon you be the Most Glorious Glory.

من یشاء جمیع یاران روحانی را تحیت ابدع ابهی
با کمال اشتیاق برسان و علیک البهاء الابهی
عبدالبهاء عباس

4 He is God.

هو 4

5 Convey greetings and longing from this yearning one to His Holiness Samandar, the valiant line-breaker, and express my boundless heart's attachment. He always fills this servant's mind with remembrance, thought, and his own devotion and faithfulness.

5 حضرت سمندر صفدر صف شکن را از قبل این
مشتاق تحیت و اشتیاق برسان و بیان تعلق قلبی
بی پایان نما همواره خاطر این عبد را بیاد ذکر و فکر
و ولا و وفای خویش پر روح و ریحان مینماید

DAS.1913-11-20

MSBH4.490-491, MUH3.334-335,
MJDF.060, NJB_v05#07 p.004,
YQAZ.137

AB00137

To: Sarhang, Husayn-Quli et al., in Chadigan

Date: 1913-Nov-21

1 My God, my God! Praise be unto Thee for having raised the banner of Thy oneness and shown unto all the sign of Thy mercy, and for having guided these souls to the living waters and the fountain of Tasnim in the gardens of Thy divinity. O Lord! Thanks be unto Thee for having illumined their eyes, inspired their hearts, caused their ears to hear, and cast the word of guidance upon the hearts of the righteous. They have turned unto Thee with dilated breasts, attracted hearts, spirits immersed in the oceans of Thy mercy, and souls made joyous through the signs of Thy oneness. O Lord! Make firm their footsteps upon this path, strengthen their hearts through the mysteries of Thy words, aid them with hosts they cannot see to diffuse Thy fragrances, guard them from tests, protect them from stupor, and make for them a straight path extended to the Kingdom of Heaven. Verily, Thou art the Generous, Thou art the Mighty, Thou art the Merciful, the Compassionate.

1 الهی الهی لک الحمد بما رفعت رایة فردانیتک
و اريت الکَلَّ آية رحمانیتک و هدیت هؤلاء
النفوس الى الماء المعین و عین التّسّیم فی ریاض
ربّانیتک ربّ لک الشّکر بما نورّت الأبصار و
اهمت الأسرار و اسمعت الآذان و القیت کلمة
الهدی علی قلوب الأبرار فاقبلوا الیک بصدور
مشروح و قلب مجذوب و روح مستغرق فی بحار
رحمتک و نفوس مستبشرة بآیات وحدانیتک
ربّ ثبت اقدامهم علی هذا الصراط و قو قلوبهم
باسرار الکلمات و ایدهم بجنود لمروها فی نشر
التّفحات و احرسهم من الامتحان و احفظهم
من السّکرات و اجعل لهم سبیلاً قویماً ممدوداً
الی ملکوت السّموات انّک انت الکریم انّک
انت العظیم انّک انت الرّحمن الرّحیم

2 O beloved friends of 'Abdu'l-Baha! For some time I was like a wind wandering through the desert, a wayfarer through mountain, plain and sea. No morning did I find rest, no night did I seek repose. I became intimate with every gathering, entered every assembly, and raised my voice in every meeting, giving glad tidings of the Abha Kingdom, that the blind might see, the deaf might hear, the abased might find glory, the wayward

2 ای یاران مهربان عبدالبهاء چندی بود چون باد
بادیه‌یما بودم و آواره کوه و صحرا و دریا هیچ
صبحی آرام نیافتم و هیچ شبی سر و سامان
نخستم محرم هر محفل شدم و در هر جمعی
درآمدم و در هر انجمنی فریاد نمودم و بملکوت
ابهی بشارت دادم تا کوران بینا گردند و کران

might find guidance, the destitute might gain wealth, the deprived might become intimate with mysteries, the people of the West might become as those of the East, and the hopeless might find hope. For three years I have not had a moment's rest.

3 Praise be to God that through the grace and favor of the Blessed Beauty, the hosts of divine confirmation like successive waves arrived, and the concourse of the Supreme Heaven rendered assistance. The call of the Cause of God reached all ears and the mention of God was spread in all assemblies. An unseen Hand and a spiritual power cast pure seeds in that field, the cloud of divine mercy poured forth its vernal rain, and the Sun of Truth bestowed its light and warmth. Now 'Abdu'l-Baha, with utmost humility, bows his forehead to the ground in supplication and entreaty that this divine plantation may, through the aid and favor of the heavenly Farmer, speedily grow and its wondrous effects encompass all regions.

4 Glory be to God! The people of the West, despite their remoteness, have awakened, while the Babis of Iran are still captive to the sleep of heedlessness. Those raised the cry of "Ya Baha'u'l-Abha!" while these Iranians and their leaders cried out "Where is refuge, where is escape?" The Sun of Truth dawned from Iran's horizon, yet Iranians search for a lamp. The vernal cloud poured forth its bounty upon Iran, yet Iranians run in pursuit of a drop. What folly is this, what ignorance! The people of the West prostrate themselves at the mention of the East, while the highest aspiration of the people of the East is to take a step in the way of the West and follow them that they might progress, that their dormant country might become prosperous, that their worn-out nation might find renewal and existence.

5 Alas! Alas! These old, rotted trees will yield no more fruit. Rather, these peerless, fresh saplings of Iran will soon grow and develop by the stream of truth, will blossom and flower, will bring forth leaves and fruits, and will perfume the world with their divine fragrance and make fragrant the nostrils of the people of the West. For the King of Roses revealed His countenance in the rose garden of Iran and performed the ceremony of coronation in the flower garden of Persia. First the nightingales of Iran became enamored of that blossoming flower, raised the melody of the Supreme Concourse, sacrificed their lives, and hastened to the altar of divine love. Through the great bounty of the Glorious Lord, it is hoped that those blessed souls in the land of Sad and its surroundings will demonstrate such a manly movement and wise stirring, with perfect wisdom in service to the Cause of God, that all regions of that country will

شنوا شوند ذلیلان عزیز گردند گمراهان پی
بدلیل برند بینوایان بانوا شوند محرومان محرم راز
گردند غریبان شرفیاب شوند نومیدان امیدوار
گردند سه سال است که دقیقه‌ای آرام ندارم

3 الحمد لله به فضل و عنایت جمال مبارک افواج
تأیید مانند امواج پی در پی رسید و جنود ملاً اعلی
نصرت نمود صیت امر الله بجمع مسامع رسید و
ذکر الهی در جمیع مجامع انتشار یافت ید غیبی و
قوه معنوی تخی پاک در آن کشت زار افشاند
و سحاب رحمت الهی امطار نیسانی مبدول داشت
و شمس حقیقت ضیا و حرارت بخشید حال
عبدالبهاء در نهایت خاکساری جبین بر زمین
نهاده تضرع و زاری مینماید که آن کشت الهی
به عون و عنایت دهقان آسمانی بسرعت انبات
گردد و آثار باهره‌اش آفاقرا احاطه کند

4 سبحان الله اهل باختر با وجود دوری بیدار
گشتند و بیانیان ایران هنوز بخواب غفلت گرفتار
آنان فریاد یابهاء الاهی زند ایرانیان و بزرگان
ایشان این الملاذ و این المناص برآوردند شمس
حقیقت از افق ایران طالع شد ولی ایرانیان
در جستجوی چراغی هستند ایر نیسان بر ایران
فیضان نمود ولی ایرانیان در پی قطره‌ای دوان این
چه بلاهت است این چه بلادست اهالی غرب
چون نام شرق برند سجده نمایند ولی شرقیانرا
نهایت آمال که قدمی در راه غریبان نهند و
پیروی آنان کنند تا ترقی نمایند کشور مطمور
معمور گردد ملت مندرسه تازگی و وجود یابد

5 هیاهات هیاهات این درختان کهن پوسیده دیگر
ثمری نبخشد بلکه این نهالان بی‌همال تر و تازه
ایران عنقریب در جوینار حقیقت نشو و نما نمایند
و گل و شکوفه فرمایند و برگ و بار دهند و
برائحه طیبه الهیه جهانرا معطر نمایند و مشام
اهل غرب را معطر کنند زیرا سلطان گل در
گلشن ایران رخ برافروخت و رسم تاج گذاری
در گلزار پارسی اجرا فرمود اول بلبلان ایران
آشفته آن گل شکفته گشتند و آهنگ ملاً اعلی
بلند نمودند و جانفشانی کردند و بقرانگاه عشق
الهی شتافتند از فیض عظیم رب جلیل امید چنان
است که آن نفوس مبارکه در ارض صاد و
حوالی آن چنان حرکتی مردانه و جنبشی فرزانه
بکمال حکمت در خدمت امر الله نمایند که جمیع
آفاق آن کشور منور گردد بیامانندگان پیک

be illumined. The survivors of that Merciful Messenger, the divine Salman, need assistance and protection.

رحمائی حضرت سلمان الہی معاونت و نگہداری لازم

6 And upon you be glory.

6 و علیکم البہاء علیک

DAS.1913-11-22x

INBA87:135, INBA52:132, SFI17.014-015

AB00310

To: Mir Habbatullah et al.

Date: 1913-Nov-21

O Lord! Teach these grateful birds of the garden of guidance the melody of the Psalms of David's family, and grant these white falcons flight in the heights of hope that they may make the ominous owls flee from their attack and teach the cruel night-birds the ways of faithfulness. O God, cause these fresh buds to bloom through the breeze of Thy grace, and bestow freshness and verdure upon these newly sprouted herbs through the bounty of the cloud of Thy favor.

O Beloved! Lead these yearning nightingales to the rose garden of the Friend of all regions, and give these thirsty ones drink from the fountain of life and from the spring of Tasnim, and make these self-sacrificing moths circle round the night-illumining candle.

O Kind Lord! These souls are Thy friends, they are scattered for Thy sake, they are homeless for Thy sake, they are distracted for Thy sake, they are captive for Thy sake, they are restless for Thy sake. Therefore bestow the cup of bounty and fill to overflowing the goblet of faithfulness that they may attain joy, find delight, sacrifice their lives, and dance with happiness. Thou art the Giver, the Bestower, and the Kind One.

O Beloved of the world! Each one is yearning for Thy face, thirsting for Thy stream, alive by Thy fragrance, enchanted by Thy nature. In the Most Glorious Kingdom make them intimate companions in the gathering of manifestation, and bring them into Thy private chamber, and in this world too bestow upon them every grace worthy and free. Thou art the Mighty and the Powerful.

DAS.1913-11-22x

ABU0862

Words to Ahmad Sohrab, spoken on 1913-Nov-21 in Ramleh

Last night I slept five hours. I passed a cheerful night. One of the greatest gifts in the world of humanity is Sleep. Those who have been and are afflicted with insomnia appreciate this fact. If you put all the bounties of God in one scale and Sleep in another the latter will outweigh the rest. A person who does not sleep all night and rolls in his bed from right to left knows what I mean. If a person lives in a prison and has only a loaf dry bread but sleeps he is better off than a King who has at his disposal all the luxuries and lives in a palace but does not sleep.

Once I called on a patient. He was suffering from insomnia beside his other trouble. He told me with a haggard and hollow-eyed expression of utter weariness: 'I wish to God I could sleep one hour, then open my eyes to feel its restoring effect, then die peacefully.' God answered his prayer. he slept for one hour after which he unshut his eyes, looked around with an air of utter relief and then passed beyond the Borderland.

How refreshing would it be if one could go to bed at 10 o'clock and then open his eyes to be 6 or seven in the morning! When I got up last night it was 4 am. I could not believe that I had slept so much, then I went to the window and opened the shutters. By the position of the different stars I realized that it was the right time. Then I became very pleased and that is why this morning I feel the joy of living and breathe the fresh air with a new delight.

When I was young I was busy all day and often till midnight there were callers to be entertained. When the last of them left the house I felt so drowsy that while I was going up the steps I was asleep. It was very strange that while walking I had all the sensation of sleeping. Before I reached my bed I was sound sleep and then I dropped on it just with my clothes on. Many a morning the family wanted to wake me up but the Blessed Perfection would not let them saying he came up very late last night. Let him sleep. He will wake up himself.

DAS.1913-11-21

AB04441*To: Darrabi, Muhammad Husayn et al., in Isfahan**Date: 1913-Nov-21*

- 1 O ye who have acquired the fire of the love of God! When His Holiness Moses (peace be upon Him) hastened to the Valley of Ayman, He beheld the flame of Sinai and witnessed the radiance of light. He acquired the fire of the love of God from the Blessed Tree, while others were deprived of this bounty and distant from this grace.
- 2 Now, praise be to God, through divine bounty and bestowal, the fire of Moses, the light of guidance, has appeared in the Tree of Truth of the Abha Beauty, and all the friends have acquired illumination from that shining moon. How great is the difference! The Egyptians said that Moses witnessed the lights and told them about it. Now the people of truth cry out that the divine light has illumined the horizons and the divine call has reached the ears of East and West from the Tree of Truth.
- 3 Give thanks for this infinite bounty and arise to that which befits this Most Great Guidance. And upon you be the Most Glorious Glory.

1 ای مقتبسان نار محبت الله حضرت موسی علیه السلام چون بوادی ایمن شتافت شعله طور دید و لمعه نور مشاهده نمود اقتباس نار محبت الله از شجره مبارکه کرد ولی دیگران از این فیض محروم و از این فضل مهجور

2 حال الحمد لله بفضل و موهبت الهیه آتش موسی نور هدی در شجره حقیقت جمال ابهی جلوه نموده و جمیع یاران از آن مه تابان اقتباس انوار نمودند چه قدر فرق در میان است سبطیان میگفتند که حضرت موسی مشاهده انوار نمود و بما خبر داد حال اهل حقیقت فریاد میزنند که نور الهی آفاق را روشن نمود و ندای ربانی از شجره حقیقت بمسامع شرق و غرب رسید

3 شکر این فضل نامتناهی نمائید و بآنچه سزاوار این هدایت کبری است قیام کنید و علیکم البهاء الأبهی

MKT3.181

ABU2472*Words spoken on 1913-Nov-21 in Ramleh*

“The hosts of the Kingdom of Abha are at all time gaining fresh victories. See how many new souls are accepting the Truth and are becoming mindful of the Mysteries of the Kingdom. This is the way the teachers of the Cause must make me happy. This is the time of work. As I am walking here I see clearly the Confirmation of the Kingdom of Baha’u’llah soaring above the heads of the friends like unto an imperial Bird of Paradise and His invisible Army are constantly assisting us and coming over us like unto the tumultuous waves of the sea.”

Afterwards he dictated long Tablets in Persian and Arabic while chanting. His appealing words moved the hearts.

“When I dictate a supplication my whole being is absorbed in the mercy and tenderness of God. I am deeply affected and my heart is melted in the contemplation of divine Beauty.” he said.

DAS.1913-11-21

AB10654

To: Hashim Qalami, in Isfahan

Date: 1913-Nov-21

O thou who art a remembrance of the Divine Messenger! Thou art very near to me. Thou art never forgotten. I likewise pray for all the kindred of His Holiness Salman and beseech divine favors for you all. My hope is that some measure of comfort may be obtained. Assuredly no shortcoming will occur in any way. And upon thee be the Most Glorious Glory!

ای یادگار پیک الهی نزد من بسیار مقرب آتی
فراموش نشوی و همچنین جمیع بستگان حضرت
سلیمان در حق شما دعا نمایم و عنایت طلبم
و امیدم چنان است که اندک وسعتی حاصل
گردد البته هیچوجه قصور نشود و علیک البهاء
الاهی

INBA87:151a, INBA52:148b

ABU1477

Words to Mrs. von Lilenthal, spoken on 1913-Nov-22 in Ramleh

“Are there any lost souls?”

‘Abdu'l-Baha. “There are souls who are capable of becoming quickened by the Divine Fragrance and the statement of His Holiness Christ in regard to the second birth applies to them - that is one must be born again - born of the spirit. Every soul who is spiritually born - through the assistance of the Holy-Spirit - that soul which receives the Breath of the Holy Spirit will have an upward journey and attain to a lofty station in the spiritual world.

“As regards the souls who do not receive the Breath of the Holy Spirit they remain in the world of imperfection, they are as though blind, deaf, without intelligence and surrounded by darkness. They do not attain to the world of Light. Such

souls although they have life, yet are as dead, as lost compared with the souls in the world of Light. To illustrate: Consider: the savages of Africa. Although they live a natural life yet they are as dead, because they are deprived of the benefits of civilization, do not enjoy a share of the human progress and are not imbued with the virtues of the world of humanity. They are submerged in the darkness of ignorance; so although they live they are accounted as dead. A person who is not aware of the Knowledge of God is dead. A soul out of touch with the Kingdom of God is dead. A soul who does not receive a portion of the immeasurable Mercy of God is dead.”

Question. Will God raise them?

‘Abdu'l-Baha. “God is powerful to do whatsoever He willeth.”

Question. Do souls chose to come to this world?

‘Abdu'l-Baha. “That is according to the Will of God. When God wills they step into the arena of human life.”

Question. Do we exist as individual souls before coming here?

‘Abdu'l-Baha. “Individual consciousness is realized after birth.”

DAS.1913-11-12, PN_1913-14_heh p117, PN_unsorted p048, PN_unsorted p090

ABU0339

Words spoken on 1913-Nov-23 in Ramleh

We had a great teacher in this Cause by the name [..]. He lived a long life and up to his last breath he served the Cause most faithfully. His most important service in the Cause was to carry the Tablets of Baha'u'llah to the believers of Persia and bring back to Him their petitions. Thus he travelled back and forth between Persia and Acca, being for years the sole channel of correspondence between the Blessed Perfection and the friends. He was one of the most economical men of this age and lived in the most rigorous frugality and extreme simplicity. When he was a young man his friends were most anxious for him to get married but he stubbornly refused their appeals. He was so afraid to take such a hazardous venture on the ground that he will have to meet some extra expenses.

One day a wily matchmaker went to him and asked him point blank: 'Why don't you get married? You are now at an age that you must find for yourself a nice wife and settle down.'

'Oh! I am so afraid to get married, for it shall surely entail upon me extra obligations and expenses.'

'Extra expenses? No indeed! You are certainly on the wrong track. You have made a miscalculation somewhere. I assure you that you will have no extra expenses.'

'How is that? I really can't believe on faith what you say.'

'All right! Now that you are a sort of skeptic on this subject, would you like me to demonstrate to you by arithmetic?'

'I will consider it an honor if you could show me how this impossible thing is done.'

'Very well! Don't you have a house?'

'Yes.'

'When you are married your wife will live in it and you don't have to pay extra rent.'

'That's so.'

'Don't you have a furnished room?'

'Yes.'

'It is then very easy, share it with her.'

'That's true.'

'Do you not have a bed?'

'Yes.'

'Let her have half of it.'

'All right.'

'You will have however one small item of extra expense. Now you are buying daily one loaf of bread, then you buy two and considering your ability and energy I have no doubt you can work for an extra loaf without taxing your physical strength.'

Well, this kind of reasoning led him into the trap and he began to look around for a suitable wife. He had not to wait long before partial disillusionment came over him as he had to buy a ring and a shawl for his fiancée and afterwards the preparations preceding the marriage made him more than ever feel the futility of ever relying on the advice of a friend on such an all-important matter. His nerves were almost shattered under the staggering expenses and he divined rightly that if he had to

do all these things before marriage what should he afterwards! Still he clutched hopefully to the first frugal picture presented to him by his friend and trusted somehow it will come to pass.

At last he was alone with his wife and before enjoying the sweet pleasure of her companionship and hardly a few days had passed than she got the idea that he must buy all the kitchen utensils, dishes, cups, saucers, spoons, beds, carpets and other things considered by her as essentials of housekeeping.

At first he grumbled and was churlish but she argued him into it and finding himself stripped of all moral resistance he went hesitantly into [the] bazaar and bought everything she demanded. By this time he was angry with his friend and upbraided himself in being such a foolish man as to have listened to him.

Before he had time to think over his worries she fell sick and his mother-in-law was beside the bed of her beloved daughter. A doctor had to be called in, the medicine had to be bought and the poor man was groaning under the heavy load of expenses. There was no use and there was no one to sympathise with him.

Finally she recovered from her illness and after a year lo and behold there were three in the family! He could not believe in his senses. He rubbed his eyes but nevertheless it was true. What could he do? Everybody in his house made merry; even the mother was bright and happy over the newcomer. He knitted his brows and went out to drown his sorrows alone but curiously in his secret heart the bird of paternal joy was singing. Now he could not even trust himself. He did everything to minimize the expenses but no one would have it. His house was full of people; his mother-in-law and all her relatives were there to congratulate him and fondle the "angel-baby" as they called it.

He thought positively this will be the last indiscretion but before another year rolled by, God made the number of the family four, and then five, six, seven, eight nine - a troop of little humanity in the making. No sooner than he set his foot in the courtyard or in the evening returning from his business than the children flocked around him, dinning into his ears their childish wishes with great noise and insistence. 'Papa! I want a pair of shoes!' 'Papa I want a hat,' 'Papa I want a doll!' 'Papa! I want candy! 'Papa! I want a pony!' Their demands were very numerous but by that time he had learned how to be patient and long-suffering and how to humor each one of them.

Often he would think of his friend and his argument of one loaf of bread and how simple he was to readily accept it. Then he

would say to himself half aloud, 'if any young man ever comes to me for conjugal advice I will show him such an object lesson as to never forget it in all his life.'

DAS.1913-11-23

ABU0449

Words spoken on 1913-Nov-24 in Ramleh

Before the regular stage-post was established in Persia there were many swift-footed letter-carriers and messengers who carried the letters of important personages from city to city. They walked day and night and when the message was very urgent they ran for hours till they reached their destination. They had a curious way of sleeping. While they walked they did put a little pillow on their right shoulders and inclined their heads toward it and thus for an hour or two they slept. Some people walk while they are sleep - somnambulists. The mother of Mirza Moneer when young fell from the roof while sleep and was not awakened neither was she harmed ...

When we left Bagdad for Constantinople many of us rode on horses and as we travelled by night I told all the friends they must try to keep awake on the saddle, otherwise they will fall on the earth. Notwithstanding this when night came sleep gripped them firmly and one by one they fell of their saddles and praise to God no one was injured. One of the friends vowed that he will not sleep and when on horseback had his fingers stick under his eyes, yet he slept and fell. How difficult and unbearable were the hard circumstances of those 60 stages! Our trip from Boston to California had not the difficulties of one day of those 60 days."

Then he gave a graphic description of how he fulfilled his part of commissariat and how he overcame the prejudices of the peasants in buying from them provisions. At one of the cities on the way Izzat Pasha brings to Baha'u'llah many provisions and expresses his love and admiration of the Teachings.

"This Izzat Pasha" the Beloved continued "had a peculiar habit. Whosoever came to him and solicited an office or a favour he would answer: 'On my eyes, Effendi. I will do everything to serve you and will not rest till your object is obtained.' The poor man was elated with this fair promise but no sooner he

was out of the presence of the Pasha than he would laugh and say 'the fool has believed in my promise.' Afterwards he became the governor of Adrianople and continued to practice his habit of empty promises.

Osman Pasha who was at that time the Secretary of War at the Court of Abdul Hamid tells His Majesty this deceiving habit of Izzat Pasha in the course of a conversation. It so happened that the latter after a year or two goes to the Sublime Port to pay his homage to the Sultan. One day he was in the private chamber of the Sultan and Osman Pasha was there too. When the time for prayer comes Osman brings the water-pitcher so that His Majesty may perform ablution. While he was washing his hands he asks Izzat Pasha that 'I have heard thou art deceiving the people. When they come to thee soliciting something, thou givest them fair promises, but when they leave the room thou say'st aloud 'What fool!' Izzat Pasha then knelt down and while half-looking at Osman Pasha said 'Your Majesty, I wonder 'what fool' has troubled you with this gossip!' When Osman heard this he left the room and ran away while the Sultan and Izzat started to laugh ...

When we were in Adrianople there arrived from Albania a tall, heroic-sized peasant. His business consisted of selling bread in the streets. Curious enough wherever he went he was followed by a ferocious looking dog who attacked him no sooner he was off his guard. He carried with himself a heavy club with which he protected himself against the onslaughts of the dog. One day, he entered a bar and drank heavily. His companions asked him what is the reason that this dog is so tenaciously following him in season and out of season and never leaves him at peace for one moment. As he was drunk, under the influence of liquor he related to them how he did kill the master of this dog several years ago and how it has followed his wake from town to town city to city ever seeking to heap vengeance on his head. 'Often have I beaten this dog to the point of death but it seems to me it has hundred lives. It has made really life very miserable to me' he concluded his long ramble with a meaningless grin.

Tomorrow this report was given to the Police. They searched and found him. In the Court he confessed his guilt after a long-drawn cross-examination. The day they hanged him in the Public Square the dog appeared on the scene and manifested the most peculiar signs of happiness, playing antic freaks and rolling itself with great abandon on the ground. When the dog saw the body hanging lifeless on the pillory with one yell of joy it bounded out of the public square and no one saw it afterward.

DAS.1913-11-24

AB05648*To: Sarraf, Haji Musa et al., in Mashhad**Date: 1913-Nov-25*

- ¹ O family of the love of God! Read the Book of Isaiah - there is glad tidings for you there. I hope that glad tidings will be fully realized and aspirations will be achieved as they should be, so that you may become like laughing hundred-petaled fragrant roses blooming in the garden of Israel and illuminate the world of Israel. Convey utmost longing from Abdul-Baha to the members of the Spiritual Assembly. The confirmations of the Blessed Beauty and influences of the Holy Spirit surge at the zenith of that Assembly.

¹ ای خاندان محبت الله کتاب اشعيا را بخوانید
بشارتی برای شما در آنجاست امیدوارم آن بشارت
بتمامه تحقق یابد و آمال چنانکه باید و شاید حصول
پذیرد تا در گلشن اسرائیل گلهای شکفته معطر
صدر برگ خندان گردید و عالم اسرائیل را روشن
نمائید اعضاء محفل روحانیرا از قبل عبدالبهاء
نهایت اشتیاق ابلاغ دارید تأییدات جمال مبارک
و تأثیرات روح القدس بر اوج آنخفل موج میزند

- ² His honor Agha Seyyed Agha is succeeding in teaching the Cause of the Glorious Lord with eloquent tongue and excellent speech. Convey most wonderful greetings to his honor Malik al-Shu'ara and his honor Malik al-Hukama and his honor Agha Mirza Muhammad. Abdul-Baha is so attracted to their love that he involuntarily supplicates to the Abha Kingdom and begs for confirmation and success. Convey most wonderful greetings to his honor Mirza Muhammad Khan Tabrizi. And upon you be the Most Glorious Glory.

² جناب آقا سید آقا بلسان فصیح و بیان بلیغ موفق
بتبلیغ امر رب مجید است جناب ملک الشعراء
و جناب ملک الحکماء و جناب آقا میرزا محمد
را تحیت ابدع ابهی ابلاغ دارید عبدالبهاء
چنان منجذب محبت ایشان که بی اختیار تضرع
بملکوت ابهی کند و طلب تأیید و توفیق نماید
جناب میرزا محمد خان تبریزی را تحیت ابدع
ابهی برسانید و علیکم البهاء الأبهی

AMK.295-295

ABU1369*Words spoken on 1913-Nov-26 in Ramleh*

When I went to the hotel this morning the Master told me he wants to go to the Hotel d'Orient to call on Ebné Asdag and others. On the way he talked about the father of this teacher. "His name was Mollah Salek Mogaddass. He was one of the learned men of Persia and when he became a believer he devoted his knowledge and erudition to the propagation of the Movement. With an unprecedented zeal and holy enthusiasm he upheld the teachings of the Bab and he was destined to play a most important part in the development of the Movement he became the object of the attack of the enemies. In Shiraz

they ran a cord through his nose and paraded him through the streets and Bazaars.

He followed the spiritual destiny of the Cause and at last he was besieged by the royal army with the rest of the Babis in the famous fortress of Tabarassi in Mazanderan. Those who are slightly familiar with that dramatic or tragic episode know the privations and sufferings they had to go through. Finally when they were released and put to death he was one of the very few who was given freedom. Later on he came to Acca and visited the Blessed Perfection.

The face of man is the mirror on which his ideals are reflected. As such he was a glorious personage. His humility and gentleness deceived many people, thinking that he is only a common man but he was very wise, divine and deeply spiritual. His son is now an old man and a veteran of the Cause. I love him. That is why I go first to call on him.”

DAS.1913-11-26

ABU2936

Words to Ibn-i-Asdaq, spoken on 1913-Nov-27 in Ramleh

Tell me how is the condition of Teaching? Do the believers teach? This is that which the Blessed Perfection has required from every one of the Baha'is.

This is the day of teaching. Nothing else will profit us. Consider what the Disciples of His Holiness Christ did by throwing away comfort and rest and devoting all their times to the promotion of the Cause.

Let the believers carry the Glad-tidings of the Kingdom of Abha to every corner of [the] earth.

DAS.1913-11-27

ABU2666*Words spoken in Dec. 1913 in Akka*

During the Dispensation of Mohammed, there lived two poets in Mecca. One composed a great eulogy praising Mohammed; the other wrote a satire. When the two poems were presented to him, he highly praised both, and commended the endeavors of each.

Those who heard him were rather astonished, and did not know what to make of it. They said: 'This man has extolled you, the other has condemned you. How is it that you commend both?'

Mohammed answered; 'Both of these men have reflected their own feelings, and disclosed their inner states.' Similarly, the praise that you have mentioned in your talk is the reflection of your own hearts.

DAS.1913-12-21

ABU3224*Words spoken in Dec. 1913*

When the Master was on the steamship Celtic, a woman came to Him with her problem: she was afraid of death. He said to her: "Then do something that will keep you from dying; that will instead, day by day make you more alive, and bring you everlasting life. According to the words of His Holiness Christ, those who enter the Kingdom of God will never die. Then enter the Divine Kingdom, and fear death no more."

BW_v13p1187, VLAB.048

AB09723*To: Unknown, in Ramleh**Date: 1913-Dec-01*

Glory be unto Thee, O Thou Guide of the seekers of the Sought
 One and Magnet of the lovers to the Presence of the Beloved!
 Praise be unto Thee for Thou hast guided every thirsty one
 to the Fountain of Life and every ailing one to the Merciful
 Physician. Illumine the heart of this Thy servant with the
 light of Assurance, make firm his feet in the straight Path and
 Manifest Road, and suffer him to drink from the Clear Spring
 and the Water of Tasneem. Verily, Thou art the Clement and
 the Merciful!

DAS.1913-12-01

AB09742*To: Unknown, in Ramleh**Date: 1913-Dec-01*

O Thou Glorious Lord! O Thou Giver of Gifts and Bestower
 of Bounties and the Good to which all the Guides are leading
 humanity - Allow for this Thine Servant the privilege of taking
 shelter under the shade of the Sidratu'l-Muntaha and make
 him steadfast in Thy Religion amongst mankind.

Verily Thou art holding in Thy Grasp the Bestowals of heaven
 and earth. Thou art the Possessor of the Comely Names and
 Verily Thou art the Bounteous and the Compassionate.

DAS.1913-12-01

ABU2781

Words to a lawyer, spoken on 1913-Dec-01 in Ramleh

The more the rays of the sun of education are diffused the less will be the darkness of crime and brutality. The hearts must receive the bounties of the Holy-Spirit; the legislators must become prompted by a sense of moral rectitude, the lawyers must be inspired by the spirit of righteousness, the judges must have the fear of God and the representatives of the people voice rigorously the public opinion against dens of shame and moral squalor.

First they must they clear their own house, then start to clean the houses of the people.

DAS.1913-12-01

AB10278

To: Unknown, in Ramleh

Date: 1913-Dec-01

O God! O God! Verily these are the attracted ones to the Kingdom of Beauty and enkindled ones with the Fire of the Love of the Lord of Glory and Majesty!

O Lord! Straighten for them the Path, appoint for them the guide which shall lead them to the door of Thy Inexhaustible Mercy, facilitate for them their affairs and shower upon them Thy heavenly Grace. Verily Thou art the Mighty and the Forgiving!

DAS.1913-12-01

AB10716*To: Ibrahim Piruzbakht Shafai, in Tihiran**Date: 1913-Dec-01*

- ¹ O Lord! The son of Shafi' is a suckling at the breast of Thy bounty and a suppliant at the gate of Thy mercy. He praiseth and thanketh Thee for the outpouring of Thy guidance, and calleth upon Thee with a tongue that speaketh amongst Thy creation, and beseecheth from Thee the greatest of favors and the most mighty of gifts.
- ² O Lord! Ordain this for him through Thy grace and generosity, for verily Thou art the All-Bountiful, the Most Exalted. And upon him be the Most Glorious Glory.

¹ رَبِّ اَنْ ابْن شَفِيع رَضِيع ثَدِى عَنَایَتِک و وَضِيع
باب رَحْمَانِیَّتِک یَحْمَدُک و یَشکُرُک عَلِی فِیض
هُدَايَتِک و یَدْعُوک بِلِسَان نَاطِق بَیْن بَرِیَّتِک و
یَرْجُوک الْعَنَايَةِ الْکُبْرَى و الْمَوْهَبَةِ الْعَظْمَى

² رَبِّ قَدَّرْ لَهُ هَذِهِ بِفَضْلِک و جُودِک اَنْک انت
الْکَرِیْم الْمُتَعَال و عَلَیْهِ الْبَهَاء الْاَبْهَى

TSS.288

DAS.1913-12-01

ABU2351*Words spoken on board the SS Baron Call at sea, 1913-Dec-02*

Let us all remember, we have travelled over many countries and upraised the Flag of Truth over many climes. People everywhere listened to the words with great attention and the Fragrances of the Paradise of Abha were spread. Now we must render one thanksgiving to the Blessed Perfection for He hath under all circumstances guided our steps to promulgate His words amongst mankind.

Oh! We are now returning home after accomplishing our work. There we will put our brow at the Holy Threshold and pray in behalf of all the friends throughout the world, supplicating His Confirmations so that they may arise to diffuse the sweet scent of his utterances and summon all men to the Standard of Universal Peace, Brotherhood, divine Civilization and spirituality. May their hearts be inspired with the Holy Spirit and the powers of the Kingdom of Abha.

DAS.1913-12-02

ABU0606

Words spoken on board the SS Baron Call at sea, 1913-Dec-03

The Managers of these Steamship companies must in a degree look after each ones comfort and well-being of these poor men. They are not treated with kindness, and work very hard. The scale of their wages is very low. Often they have brought other nationalities to work in this line, but they could not stand its insurmountable difficulties except the Arabs. At least the Companies must build for them a public bath, so that when they leave their work they may wash their bodies. All day they breathe the dust of the coal, and thus their lungs are affected. They must have clean houses to live in, and a Dr. who may attend to them immediately when medical help is needed. But the Companies do not bother about these poor men. They use them like machines, no, not even that well! For a machinist oils his machine! They haven't the least consideration for them.

Of course they are obliged to take whatever salary is given them. For example the motorman of Alexandria receives ten dollars a month. Now how can a young man with a wife and children live on such a low wage? Whenever I gave them 25c they were so happy they did not know how to thank me, but the Company is making extraordinary profits. The heart of man must be merciful.

The worst part of this is that these poor men have not even the spiritual consolation, because they concentrate their attention upon worldly objects and material means. Notwithstanding this they live a penurious life. But the believers of God, no matter how poor they may be, have the spiritual consolation. Their hearts are illumined with the bestowals of God, and their spirits rejoiced with the Glad-tidings of God.

When we arrived in Bagdad we were in the utmost poverty, because the secular and religious authorities had exiled us from Teheran after confiscating and pillaging all our belongings, yet the straightened circumstances did not affect us at all. We were stationed in the supreme station of joy - invariable and unchangeable. Our hearts were stirred by the Breaths of the Holy Spirit and our souls vivified by the Fragrances of God.

When we were travelling, we passed by the village, Asad Abab, in the vicinity of Hamadan. The coldness of the climate of this place is proverbial, and as it was in the heart of the Winter my feet were frost-bitten. At that time we were so destitute of worldly mean that I could not afford to buy a pair of stockings.

The Doctor said that if after the cold heat suddenly overcomes the feet, they must amputate them; but I did not give them any attention. While they were massaging the feet I was laughing and entertaining them.

DAS.1913-12-03

ABU2358

Words spoken on board the SS Baron Call at sea, 1913-Dec-03

He is God

Education is the bed-rock of the modern civilization of Europe and America. From childhood the mothers train the minds of their children with noble ideals and make them look at pictures giving them object lessons;- so that in the long run it becomes a second nature to them.

The Baha'is must lay the foundation of a modern College in Teheran, the chief object of which may be the instruction of the moral fiber of the children. They must have rules and regulations to prevent the children reading books of romance and exciting stories; even the teachers must not refer to such things in their lectures or class-rooms.

When the moral tone of the community is raised to a higher level through this system of ethical education, they will make great advancement in sciences and arts and crown their lives with success and prosperity.

DAS.1913-12-03

ABU2835

Words spoken on board the SS Baron Call at sea, 1913-Dec-03

You must sow seeds the trees of which may yield fruits for all eternity. Praise be to God, you have entered in the Path of God. May I ever receive cheering news from you.

If you want to make me happy, teach the Cause to those who have never heard of it, and summon everyone to the Kingdom of God. The Confirmation of the Almighty is with you. Have no fear.

Encourage all the believers in the promotion of the Cause of God. make them enkindled and attracted.

DAS.1913-12-03

ABU2894

Words spoken on board the SS Baron Call at sea, 1913-Dec-03

Trust thou wholly in God, and be entirely detached from this world. Then the comfort of this world also will be thine. All these men thou art beholding are not enjoying happiness, and are heavily laden with misery of some kind or another. If they sleep on couches of velvet and silk, yet they are sad and restless:

But when the believers of God free themselves from these entangling ties and become spiritual, sanctified and purified, they receive the real joy of this life and their hearts are at ease.

DAS.1913-12-03

ABU2851

Words to some Arab Baha'is, spoken on board the SS Baron Call at sea, 1913-Dec-03

Man must so adorn himself with good attributes, attractions and divine characteristics that he may become the cause of the illumination of the world of humanity; otherwise his life will be a burden on him.

What difference will there be between him and the animals, who are born, live, eat and die!

When man departs from this mortal life, he must see in a tangible manner the accumulated results of his several scores of life, and observe whether any good is accomplished by him or not.

DAS.1913-12-03

ABU3277

Words spoken on board the SS Baron Call at sea, 1913-Dec-03

If a soul is not severed, if he is not pure and holy, if he is not thoughtful of others, if he is not radiant, if he is not divine, if he is not god-like and celestial, – no one can say he is a Baha'i. It will be only a name and not the reality.

DAS.1913-12-03

ABU1089

Words to Saidol Molk, spoken on board the SS Baron Call at sea, 1913-Dec-04
Question/topic: Concerning the objection that there is no need for a new religion.

In the coming of every prophet and messenger of God, this objection was uttered by the people of negation. Even Pharaoh as quoted in the Koran, says of Moses and Aron: 'Verily, these are magicians who claim to change our religion through their magic and make us walk in their false path!' The Arabs said to

Mohammed; 'Dost thou dare to change our faith and prevent us from the faith of our fathers?' Once the Blessed Perfection said that the people of Mazandaran told him: 'What was the matter with our beautiful religion, that thou hast invented this strange faith of the Brotherhood of man? How can we love those whom we hate?'

From a biological standpoint, when a tree is planted, day by day it will grow and develop till it reaches the stage of fruitage. For some years, at stated times, it produces leaves, blossoms and fruits: it will inevitably start on the retrograding path of decay and dissolution. In the world of genesis, every phenomenon goes through this process of growth and decay, life and death, spring and winter, cold and heat. Now when a tree is decayed, its trunk rotten, its branches dried up, is it worthy of human intelligence to rest under it, or take shelter beneath it?

For example, the Mosaic tree at one time was covered with green branches and leaves. For ages it yielded blossoms and fruits for the healing of the nations; but now that tree having passed through the period of its productivity, its gardeners must devote their time to the irrigation and care of the new Tree which is planted beside the River of Life in the Paradise of Abha. When a tree is dried, a new shoot springs from its original root, so in reality the Christian Dispensation is from the same Mosaic root, etc. Today the Baha'i Tree has sprung up from the root of all the former prophetic Trees. To serve this Tree, to irrigate this Tree, is to serve and irrigate all the other Trees.

Today the Call of the Kingdom is raised. Having listened to it, can we deny its soothing effect? Today the Sun of Reality is shining upon all the regions. Becoming warmed through its rays, is it possible to shut our eyes and say No, No!? Today the breeze of Providence is wafting and the dead bodies of the world, having become quickened through the life-imparting breath, can we negate its effect?

DAS.1913-12-04

ABU3049

Words to the ship's doctor, spoken on board the SS Baron Call on 1913-Dec-05 in at sea

Divine Civilization is Peace, Love and Unity. The East has been the Founder of Divine Civilization but the West the spreader of material civilization. The East has been the scatterer of the seeds, the West the irrigator.

How the people of both hemispheres have forgotten the wonderful ideals of Divine Civilization. It is our hope that the horizons of the Orient and the Occident may become illumined with the lights of Divine Civilization.

DAS.1913-12-05

Study guide to this volume

By October 1913, ‘Abdu’l-Baha had settled in Ramleh, the coastal suburb of Alexandria, where He remained through the autumn months in a state of recuperation that never became withdrawal. The volume covering this period is among the most socially and theologically wide-ranging of the entire 1913 collection: it contains the important *al-Ahram* newspaper interview, in which ‘Abdu’l-Baha gave one of His most comprehensive public statements on war, peace, and the “crimes” for which He and His companions had been imprisoned; rich conversations on the universality of the Baha’i message; urgent letters commanding the friends to teach; practical teaching counsel for missionaries traveling to India; theological reflections on the meaning of firmness in the Covenant; an analysis of the spiritual condition of the Islamic world; and extended meditations on the relationship between material progress and divine civilization. The volume also contains several anecdotes and parables — about a Persian shepherd, a Tolstoyan, a Parisian woman, and the ministers of Fath-’Ali Shah — that reveal ‘Abdu’l-Baha’s extraordinary narrative gifts. Throughout the autumn months in Ramleh, the Cause is repeatedly described as having entered a new phase: the season of gathering the fruits of seventy years of suffering.

The *Al-Ahram* Interview: Imprisonment, War, and the Crimes of Love

Key Passages

“Oh! Our crime was the proclamation of religious liberty, to worship God according to our own hearts, to spread universal Peace, to educate public opinion for moral and civic uplift of the nations, the equality of the sexes, universal education so that no ignorant boy and girl remain in the country, the development of spiritual susceptibilities, rectitude, uprightness, honor and righteousness. These were a few of our crimes.” — ABU0237

“War” he said emphatically “is the work of Satan, the devilish instrument of hell. Nations in various ages have resorted to different excuses to slaughter their fellowmen and crown their heads with the bloody crown of so-called victory which we may call it defeat. The wars are brought about by Kings, politicians and diplomats. The poor people of all countries are united together by an invisible bond of brotherhood. They have nothing to fight for, they have not seen each other.” — ABU0237

“The sheep, the doves, although they may belong to different countries and have various colors do not fight. If you gather them all in one pasture or at the top of one tree they

will associate with each other with perfect intimacy and love. Then are we less than these domestic animals? Why should we ever create any imaginary differences between ourselves? Why should we build walls of iron and steel with such airy material as evil thoughts, malice, race hatred? Religion is the Cause of fellowship, not strangeness, the motif of ideal communication and not separation, the basis of complete union and not ill-feeling, the foundation of the solidarity of human race and not backbiting.” —
ABU0237

Context for Study

The *al-Ahram* interview of October 15, 1913, is one of the great public documents of ‘Abdu’l-Baha’s ministry. Conducted by a journalist from one of the Arab world’s most prominent newspapers, it gave ‘Abdu’l-Baha a platform to address the Arabic-speaking Muslim world directly, recounting the story of the imprisonment in ‘Akka with a candor unusual even by His own standards. The rhetorical masterstroke is the ironic presentation of the “crimes”: religious liberty, universal peace, the education of women, the equality of the sexes, the development of spiritual susceptibilities — presented as the offenses for which He and His family had been consigned to a living tomb. The inversion is both devastating and moving: the very qualities that the correspondent and his readers would recognize as admirable are precisely what the despotic system had punished.

The analysis of war that follows is sociologically sophisticated. ‘Abdu’l-Baha identifies three successive justifications for warfare — religious, patriotic or nationalist, and racial — and dismisses each in turn as a “flimsy excuse” that “stands neither the test of reason or religion.” The argument is not that passion and prejudice are illusory but that they are fabricated and therefore unnecessary: people who have never met each other have no authentic quarrel; the quarrel is manufactured by leaders who remain safely behind closed doors while the poor pay the price. This is a proto-Wilsonian peace argument — the idea that wars are the affairs of governments rather than peoples — but pushed further: ‘Abdu’l-Baha argues that even the peoples, if left to themselves, would naturally associate in the manner of sheep on a hillside.

The sheep metaphor is disarming in its simplicity and devastating in its implications. Animals that Christians and Muslims typically use as symbols of innocence and helplessness turn out to be, in ‘Abdu’l-Baha’s observation, models of the cosmopolitan sociability that humans have failed to achieve. The implication is that racial and religious hatred require active construction and maintenance; they are products of imagination and leadership, not of natural human inclination. This is simultaneously a critique of political power and an affirmation of human potential: the invisible bond of brotherhood among ordinary people is real, however thoroughly it is suppressed by the “walls of iron and steel” built from “evil thoughts, malice, race hatred.”

Questions for Reflection

1. ‘Abdu’l-Baha lists the “crimes” for which He was imprisoned: religious liberty, universal peace, equality of the sexes, moral education. How does this list compare with the crimes for which prophetic figures in other traditions were persecuted — Socrates (corrupting the youth), Jesus (blasphemy and sedition), Ibn Rushd (heresy)? What pattern emerges?
2. The argument that wars are manufactured by leaders who do not fight them, while the poor who have no quarrel are made to die, is as old as Aristophanes and as recent as anti-war

movements of the twentieth century. What is the theological dimension that 'Abdu'l-Baha adds to this political critique?

3. 'Abdu'l-Baha's observation that sheep of different colors and origins associate peaceably on one hillside implies that human racial and national divisions are acquired rather than natural. How does this compare with Jean-Jacques Rousseau's account of natural goodness and social corruption, and with Islamic theology's doctrine of *fitra* (the original nature of human beings as created by God)?
4. The interview was published in *al-Ahram*, one of the most widely read Arabic newspapers. What does the choice of this medium and this audience suggest about 'Abdu'l-Baha's understanding of how social change is produced? How does this compare with the prophetic tradition of public address in the Hebrew Bible?
5. How does the claim that religion should be "the Cause of fellowship, the motif of ideal communication, the basis of complete union" function as both a critique of existing religious communities and a positive program for their renewal?

Gathering the Fruits of Seventy Years: Firmness and Teaching

Key Passages

I hope that the results of the vicissitudes and the trials, tests and sufferings, persecutions and troubles, calamities, exile and imprisonment foreborn by the Wronged One of the regions and the martyrdom of His Holiness the Bab may not become wasted. When a just and fair person thinks of the oppression heaped upon the Blessed Perfection he will never harbour in his mind any idea of rest, comfort, will not entertain any thought or idea and will not chase after any life or immortality. He will make himself totally evanescent and will have no other hope save self-sacrifice at the Altar of Love. — AB01654

Know thou this of a certainty that today the title of the Most Great Bestowal is firmness and steadfastness in the Covenant of the Almighty but the magnet for the attraction of the Graces of His Highness the Merciful is to teach and guide humankind. Thank thou God that thou art assisted in the former and the latter and art confirmed with every glorious attainment. — AB07137

The quintessence of the matter is this: with the greatest effort one must arise to spread the Teachings of Baha'u'llah, the teachings which are the very spirit of this age and they consist of the oneness of the world of humanity, love towards all mankind and other principles which I promulgated in London and America. — AB09114

Context for Study

These three passages, taken from letters written to different individuals during the Ramleh period, together constitute a coherent theology of action for the present moment of the Cause. The first

(AB01654) grounds that action in memory: the sufferings of the Bab, Baha'u'llah, and the martyrs across seven decades were not ends in themselves but seeds planted at an enormous cost, and the harvest is now due. The logic is both moral and agricultural: if you do not gather a harvest when it is ready, the fruit falls and rots, and the sacrifice of planting and tending is wasted. “These days are the days of gathering in the fruits.”

The second passage (AB07137) offers a precise hierarchy within the community's responsibilities: firmness in the Covenant is the “Most Great Bestowal” — the foundation without which nothing else is stable — while teaching is the “magnet” that draws divine grace. The metaphor of the magnet is characteristically Baha'i in its dynamism: the Covenant is the ground of identity, but that identity realizes itself fully in outward movement toward others. A magnet that never touches iron is still a magnet; but its magnetism becomes evident — becomes operative in the world — only in the attraction it exercises. This is a theology of social action grounded in spiritual identity rather than opposed to it.

The third passage (AB09114) reduces the whole to its simplest statement: teach the teachings that are “the very spirit of this age.” The universality of the instruction — addressed to communities in Japan, America, Cairo, Persia, and Europe — reflects the Baha'i understanding that the Cause has no geographical center or culturally preferred context; the same teachings that were proclaimed in London and New York are appropriate for Tokyo and Delhi. The “spirit of the age” formulation invokes the Hegelian *Zeitgeist* but fills it with specific content: the oneness of humanity, love toward all, and the concrete social principles 'Abdu'l-Baha had articulated across the Western journey.

Questions for Reflection

1. 'Abdu'l-Baha frames the present moment as the harvest of seventy years of martyrdom. What obligations does this framing impose on those who receive its benefits without having paid its costs? Where do you find similar logic in other traditions — the Hebrew people's obligation to remember Egypt, the Christian's debt to the Passion?
2. The hierarchy of Covenant-firmness as foundation and teaching as magnet suggests that action and identity are related but distinct. How does a community maintain both simultaneously, and what happens when one is emphasized at the expense of the other?
3. The teachings are described as “the very spirit of this age.” What does it mean for a religious teaching to be specifically fitted to an age rather than eternally and universally applicable in the same form? How does this relate to the Baha'i principle of progressive revelation?
4. AB01654 says a person who truly contemplates the suffering of Baha'u'llah “will never harbour in his mind any idea of rest, comfort.” Is this a psychologically healthy or sustainable spiritual orientation? How do later Baha'i writings address the need for both ardor and sustainability in service?
5. How do the letters to communities in Japan, Cairo, America, and Persia challenge the assumption that the same teaching in the same words will resonate equally in every cultural context? What does 'Abdu'l-Baha's own practice of adapting to each audience suggest about cross-cultural teaching?

The Universality of the Baha'i Message: Beyond Every Name

Key Passages

Our hope is to see all humanity united with the ties of one family — to such an extent that the powers of the Spirit may encircle the earth and wipe away all the differences of race and nationalities. One is white, another is black, this is yellow and that one is red. I am tall and you are short. All these are imaginations. I am Persian and you are a Russian! Creations of the brain all these! When the Spirit becomes the ruler all these non-essential considerations are wiped away. — ABU0734

Once upon a time there was a shepherd who shepherded the sheep of Hossein Ali. He was a very simple man. He could neither read nor write. His neighbours would come and ask him, “Art thou a Musulman, a Jew or a Christian.” He did not know how to answer them, but after a moment of reflection, he would say, “I really don’t understand your question but all that I know I am the shepherd of Hossein Ali.” — ABU2718

O Misbah! In the blessed verse He says that when the luminosity of the lamp, the delicacy of the glass, and the purity of the niche combine, light upon light results: “The likeness of His light is as a niche wherein is a lamp, the lamp in a glass, the glass as it were a glittering star, lit from a blessed tree, neither of the east nor of the west, whose oil would almost glow forth though no fire touched it — light upon light.” — AB09498

Context for Study

The conversation with the Russian princess (ABU0734) and the story of the shepherd (ABU2718) approach the universality of the Baha'i message from opposite directions. The princess receives a systematic theological account: racial and national distinctions are “creations of the brain,” imaginations that the Spirit dissolves by revealing the deeper unity beneath them. The shepherd receives no theology at all — he simply knows his master’s name and cannot be confused by more sophisticated questions. Together, these two approaches suggest that the universalism ‘Abdu'l-Baha describes is available to the most educated inquirer and the most innocent believer alike; it does not depend on philosophical sophistication, only on love and orientation toward the right center.

The princess address moves through a classic Baha'i theological argument: a genuine Cause for this age must be universal in scope, capable of containing the mysteries of the Old Testament, the aims of Christianity, the principles of Islam, Theosophical inner teachings, and both divine and material philosophy, while carrying the soul beyond racial and national distinctions. The ambition is explicit: a single tree bearing all kinds of fruit, a single banquet offering food suited to every taste. This is a vision of religious inclusivity that is simultaneously exclusive in one respect — it insists that the Cause of Baha'u'llah is the locus in which that universality is actually and practically realized, and that other communities have these truths only in partial form.

The Qur'anic Light Verse (24:35) — “light upon light” — invoked in AB09498 provides the cosmological framework for this universalism. When the lamp, the glass, and the niche are properly aligned, the result is an illumination that exceeds what any of the three elements could produce

separately. The same structure applies to the individual believer: when personal luminosity, communal transparency, and the purity of orientation toward the divine are all present, the resulting “light upon light” is something qualitatively different from the sum of its parts. The verse is also a gentle challenge: Misbah (whose name means “lamp”) is being asked whether he has yet achieved this three-fold alignment.

Questions for Reflection

1. ‘Abdu’l-Baha describes racial and national differences as “creations of the brain” and “imagination.” Is this claim descriptive (these differences are genuinely not real) or normative (these differences, though real in social practice, ought not to determine human worth and relation)? How does this compare with Paul’s assertion that “there is neither Jew nor Greek” (Galatians 3:28) and with the Sufi concept of *fana* (annihilation of the particular self in the universal)?
2. The shepherd parable resolves the question of religious identity through radical simplicity: he does not know what religion he belongs to, only whom he serves. What are the theological strengths of this simplicity, and where might it prove insufficient for the challenges of religious life in a complex world?
3. The Qur’anic Light Verse (24:35) is one of the most commented passages in Islamic mysticism, from al-Ghazali to Ibn ‘Arabi. How does ‘Abdu’l-Baha’s application of it to the individual believer (lamp, glass, niche) compare with the cosmological and metaphysical readings in the Islamic tradition?
4. The claim that the Baha’i Cause contains and fulfills all previous religions is simultaneously irenic (it honors all traditions) and polemical (it claims a completeness that those traditions lack). How should one navigate the tension between genuine respect for other traditions and genuine confidence in one’s own?
5. How does the universalism ‘Abdu’l-Baha describes relate to the contemporary pluralist theologies of John Hick or Raimundo Panikkar, and where does it differ from them in its central claims?

The Islamic World and the Need for Spiritual Power

Key Passages

Universal Peace is the best panacea for the diseases of the Islamic world, because it cannot withstand the military aggression of the European nations. — ABU2967

This power is not verbal. It must be actual, demonstrative, dynamic. This power has gone out of the body of Islam. The Islamic world cannot grasp the political principles of the modern time and is devoid of the spiritual potency. If they desire tremendous progress in as short a time as possible they must get hold of this spiritual potency, thus reforming and changing all the various branches of their institutional life. — ABU2197

I consider him [Tolstoy] a Baha'i, a real Baha'i, because he lived and acted in accord with the good-pleasure of Baha'u'llah, because he divided all his estate between himself and his farmers.
— ABU2934

Context for Study

The Ramleh period brought 'Abdu'l-Baha into contact with Egyptian Muslim intellectuals, journalists, and religious authorities who were grappling with the most urgent questions of their time: how could the Islamic world survive the military and political ascendancy of European powers? The diagnoses that circulated in Cairo in 1913 ranged from calls for a return to strict jurisprudence, to pan-Islamic solidarity, to modernizing reforms along European lines. 'Abdu'l-Baha's diagnosis is characteristically different: the loss of spiritual potency (*quwwa ruhiyya*) is the root cause of the Islamic world's weakness, and no institutional imitation of European structures can restore it. What is needed is a "celestial power" that can accelerate moral and social transformation at a rate comparable to the century's material advances.

The critique is directed at the Islamic world, but it is not a criticism of Islam as such — it is a diagnosis of what happens to any religious community when its spiritual vitality dissipates and is replaced by the performance of inherited forms. The same diagnosis applies, in 'Abdu'l-Baha's view, to the Christian West, whose material civilization has advanced prodigiously precisely at the moment when its spiritual civilization has weakened. The two crises are mirror images of each other.

The brief observation about Tolstoy (ABU2934) is theologically audacious: 'Abdu'l-Baha claims that Tolstoy was "a real Baha'i" not because of his formal religious affiliation (Tolstoy was excommunicated from the Russian Orthodox Church) but because he lived in accord with the good-pleasure of Baha'u'llah. The criterion for being a Baha'i, in this formulation, is character and deed rather than formal acceptance of doctrine. This anticipates the theological question of the "anonymous Christian" raised by Karl Rahner in the twentieth century — can one belong to a community through the quality of one's life rather than through explicit assent? — while also recalling Jesus' criterion of the sheep and the goats in Matthew 25: those who fed the hungry and clothed the naked are counted among the blessed, regardless of whether they knew to whom they were ministering.

Questions for Reflection

1. 'Abdu'l-Baha argues that the Islamic world's crisis is fundamentally a crisis of spiritual potency rather than of political or military capability. How does this diagnosis compare with the analyses of contemporary Muslim reformers such as Muhammad Iqbal, Muhammad Abduh, or Al-Afghani? Where do they agree, and where does 'Abdu'l-Baha's framework differ most significantly?
2. The claim that institutional reform without spiritual renewal cannot produce lasting transformation is a recurring theme in 'Abdu'l-Baha's social teachings. Where in the history of political reform do you find the most compelling evidence for and against this claim?
3. 'Abdu'l-Baha says Tolstoy was "a real Baha'i" because he lived in accord with Baha'u'llah's good-pleasure, though he never formally accepted the Faith. How does this compare with Karl Rahner's concept of the "anonymous Christian" and with the Qur'anic principle that salvation belongs to all who believe in God and the Last Day and perform good deeds (2:62)?

4. Universal peace is described as the “best panacea” for the Islamic world’s vulnerability to European military power. Is this a realistic political prescription, or a utopian aspiration? What intermediate steps might make it practicable, and how have Baha’i institutions sought to embody those steps?
5. The Oriental women addressed in ABU2935 are called to emancipation “through useful occupations, education and the elimination of superstition.” How does this program compare with feminist movements of the same era in Europe and America, and with the specific theological grounding ‘Abdu’l-Baha offers for gender equality?

Practical Teaching: The Physician of Souls

Key Passages

Now you will go to Bombay. I am not going to give you any set of rules but let the spirit and the requirements of the time and moment guide you in your propagation of the Cause. There are many friends in India with whom you can consult whenever you feel the need of consultation. — ABU0836

To the Persian Zoroastrian say: Awake, Awake! For the sun of your salvation hath arisen from the horizon of Persia. Ere long the ancient glory of your native land shall return, you will be honored amongst all the nations of the earth. Shake off your sleep! Ahuramazda has come and he shall make this world a paradise and its inhabitants the angels of heaven. — ABU0836

Man can teach better through deeds than words. But when the words are the expressions of our deeds, then it will be light upon light. — ABU1935

Context for Study

The long practical address to Mrs. Stannard, a Baha’i being sent to India for teaching work (ABU0836), is one of the richest pedagogical documents in the volume. Its distinguishing feature is its contextual specificity: ‘Abdu’l-Baha does not offer a universal script but a set of principles calibrated to different communities she will encounter. For Theosophists, speak of the criterion of innate knowledge versus acquired knowledge; for Zoroastrians, invoke the glory of Persia and the language of Ahuramazda; for Muslim audiences, cite the Qur’an; for everyone, avoid politics and speak of God’s love. The method is that of the physician who adjusts the prescription to the patient’s condition rather than administering a standard dose to all.

This medical metaphor for teaching is one of ‘Abdu’l-Baha’s most persistent images. In the earlier ABU1940 (from the Port Said period), He had used it explicitly: “we must let loose the divine forces so that these souls who are standing still at the turnpike may move.” The teacher must diagnose the spiritual condition, recognize differences of capacity, and speak from the standpoint that can awaken the soul before them. This is not relativism — the truth being taught is one — but a recognition that the same truth reaches different souls through different doors.

The companion aphorism from ABU1935 — “Man can teach better through deeds than words. But when the words are the expressions of our deeds, then it will be light upon light” — applies the same Qur’anic image of light-upon-light to the relationship between character and speech. Words that express deeds already lived carry a different weight than words that merely describe an aspiration. This is precisely the argument ‘Abdu’l-Baha made to the Baha’is of Paris: the teachings must be lived, not merely recounted. The teacher who has actually crossed barriers of race, language, and culture in love is the most persuasive argument for the universality she proclaims.

Questions for Reflection

1. ‘Abdu’l-Baha’s teaching counsel to Mrs. Stannard involves tailoring the message to each specific community (Theosophists, Zoroastrians, etc.) while maintaining the integrity of a single truth. How does this balance between contextual adaptation and doctrinal consistency compare with Paul’s famous claim to be “all things to all people” (1 Corinthians 9:22)? Where are the limits of that flexibility?
2. The injunction to the Zoroastrian community — “the sun of your salvation has arisen from the horizon of Persia” — frames the Baha’i message in the specific vocabulary of Zoroastrian prophecy and national pride. What are the theological and pastoral strengths of this approach, and where might it be misread as merely strategic?
3. The maxim that deeds teach better than words, but that words expressing lived deeds become “light upon light,” implies a specific relationship between action and speech. How does this compare with James 2:14–17 (“faith without works is dead”) and with the Islamic principle that *‘ilm* (knowledge) must be accompanied by *‘amal* (action)?
4. ‘Abdu’l-Baha explicitly instructs the teacher to avoid politics when addressing Indian audiences. How should a Baha’i teacher navigate the boundary between spiritual teaching and political commentary, particularly in contexts where political conditions are directly relevant to the spiritual questions being raised?
5. What does the “physician” metaphor for the teacher ultimately imply about the nature of spiritual illness? If the teacher is a physician, what is the disease, what are the diagnostic signs, and what is the treatment? How does this compare with classical Sufi accounts of the *shaykh* as a physician of the soul?

A Guiding Question for the Whole Volume

The Ramleh autumn is the period in which ‘Abdu’l-Baha addresses the world from a place of rest — and yet the rest is, as always, a rest only of the body. The mind and pen are ceaselessly active: letters to Japan, to America, to Persia, to Egypt; an interview in the most prominent Arabic newspaper; conversations with Russian princesses and Zoroastrian pilgrims and Persian Baha’is; stories about Tolstoy and Afghan ministers and shepherds. The single consistent thread across all of this activity is the insistence that the moment demands response, and that the response must be proportionate to what has been given.

A guiding question for the whole volume might therefore be: **In a world where great suffering has been endured, great proclamation has been made, and great transformation is**

needed, what is the relationship between the depth of one's personal spiritual life and the scope of one's social action — and how does 'Abdu'l-Baha's teaching help us understand why "light upon light" is the standard to which both the teacher and the community are called?