



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 162:

Writings and Utterances of Abdu'l-Baha, 1913, part V
(Dec. and ca.)



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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
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- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
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- 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

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- 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
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II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
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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
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Introduction to volume 162

This short December 1913 volume is organized around return: after nearly three years of Western travel, ‘Abdu’l-Baha arrives again in the Holy Land and interprets the entire journey through the magnetism of Bahji, ‘Akka, Haifa, and Mount Carmel. ABU2414 marks the return itself, contrasting the journey’s immense geographic span—even to Los Angeles, “directly opposite” ‘Akka through the earth—with His constant inward orientation toward the Holy Land. ABU1135 gives the deepest affective statement of this homecoming, likening separation from the Threshold of Baha’u’llah to thirst in a desert and describing His solitary return to the Holy Tomb as a rest unlike any He had known for years. ABU1156 and ABU3272 also re-center the community ritually and legally, clarifying that prostration is permitted only before the Blessed House and the Shrines of Baha’u’llah and the Bab; ABU2782 recalls the perilous construction of the Shrine of the Bab under Ottoman surveillance as one of the Cause’s most difficult and triumphant undertakings.

Yet the return is not a retreat from the world; it marks the transfer of responsibility from ‘Abdu’l-Baha’s own proclamation to the friends. ABU2036 defines His health and happiness as seeing the believers absorbed in teaching, unity, and the diffusion of divine fragrances, while ABU2118 says plainly that His work has borne its fruit and that it is now the turn of the younger believers to add to the flame He has kindled. ABU3395 and ABU1523 develop this posture into a theology of post-journey silence: He has raised His voice in churches, synagogues, conventions, and meetings, and now waits to hear the “nightingales” of the Abha Paradise sing. ABU0592 and ABU1424 give the practical meaning of servitude at the Threshold: to teach the Cause, diffuse the divine fragrances, and transform souls, since the teacher himself becomes illumined, strengthened, and spiritually remade through teaching.

The miscellaneous 1913 items broaden this closing moment into a retrospective on the Western journeys and a program for the next stage. ABU1177 and ABU0143 stress the paradox that Baha’is proved Christ’s station in Jewish synagogues and Muhammad’s prophethood in Christian churches, while still being accused of hostility to both; ABU2281 presents the invitation to speak in Western churches and pulpits as an event of great future significance. AB02094 praises America as especially fitted to raise the banner of universal peace, while AB01146 identifies peace as the great question of the twentieth century, requiring sacrifice rather than the mere exchange of opinions. ABU2279 offers a concise correction of psychical speculation through the sun-and-mirror analogy of spirit and body, and ABU2682 gives the period its forward-looking vocabulary: Baha’u’llah has breathed the Holy Spirit into the dead body of the world, a new era of divine consciousness has begun, and a new race animated by human brotherhood and universal consciousness is being developed.

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ABU2414

Words spoken on 1913-Dec-05 in Haifa

After the end of three years, again I return to the Holy Land. Were it not for the assistance and protection of the Blessed Beauty (Baha'u'llah) I would never have had any hope of returning from such a long journey. I went as far as Los Angeles, which is situated on the western coast of America and directly opposite the land of Acca. Should a person drill a hole through the earth in that land he would come out here. Everywhere I went, my thoughts were in Acca.

I traveled in many countries. I saw deserts and valleys, but no place could equal this. Indeed, the views here are indescribable. There are many places in other countries, which are famous for their grandeur; but here the views are of divine delicacy and of the gentleness of the Creator.

SW_v09#02 p.017

ABU1156

Words spoken on 1913-Dec-06 in Haifa

On December 6th, Abdul-Baha, accompanied by a great number of pilgrims, went to the holy threshold, the tomb of the Bab, on Mt. Carmel. After praying, he said: "What a beautiful gathering! In all the places I went I did not see such a beautiful, live meeting. Pray, in my behalf, at this blessed spot, for all the friends and ask confirmation for them."

When Abdul-Baha was leaving, his honor Ibn-Asdak, one of the famous teachers in Persia, fell on his knees at Abdul-Baha's feet. Abdul-Baha said: "According to the blessed command, it is not permitted to fall on the knees and bow down except before the blessed home and the tombs of Baha'u'llah and the Bab. Beware of deviating from the divine commands."

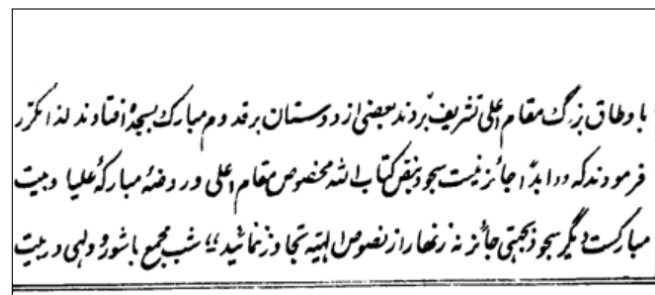
In the evening, Abdul-Baha spoke in Arabic because of the good gathering of Syrian people with the Persian friends. First, he spoke of the difference between the God-made beauty of the Holy Land and the man-made or artificial development in the occident, saying that the spirituality and beauty of the Holy Land cannot be found in any of the European countries. Then he illustrated the length of his journey by the following story:

“A certain Kurd was awakened in the morning to say his prayers. He arose and prayed five times successively. (The Mohammedan morning prayer consists of facing Mecca, reading a passage from the Koran, and bowing and kneeling twice in supplication.) The people said to him, ‘What art thou doing?’ The morning prayer should be uttered only twice and thou art repeating it five times.’ He replied, ‘God bless you. I do not say my prayers often. When I do say them, why should I say them only twice? The more the better!’ So it was with us. We had not traveled before so when we started, we went on a long journey. Every day, we were in a town or a city. Indeed, the American cities are very large. I spoke of the validity of his holiness, Christ, and of the accepted Messenger (Mohammed) in most of the Christian churches and in the synagogues of the Jews. When I arrived there, I found that the proofs of the validity of the divine Manifestations had not been given, nor the spiritual questions explained in those churches and public gatherings. Therefore, I arose to explain and give proofs. My addresses comprise more than two volumes.”

SW_v09#02 p.017-018, STAB#106

ABU3272

*Words spoken at the Shrine of the Bab,
1913-Dec-06 in Palestine*



Prostration is absolutely not permitted to any direction. According to the explicit text of the Book of God, prostration is confined to the Most Exalted Shrine [of the Bab], the Most Holy and Blessed Shrine [of Baha'u'llah] and the Blessed House. Prostration in any other direction is not permitted. Beware of transgressing the divine texts.

ابداً جائز نیست سجود بجهتی جائز نیست سجود
بنص کتاب الله مخصوص مقام اعلی و روضه
مبارکه علیا و بیت مبارکست دیگر سجود بجهتی
جائز نه زهار از نصوص الهیه تجاوز ننمائید

BDA2.373

MHMD2.500-501

ABU1135

Words to some Baha'is, spoken on 1913-Dec-09 in Akka

As long as a person is not separated from the sacred surroundings of the Threshold of Baha'u'llah, he does not realize the magnitude of his loss, neither can he conceive the grandeur of this bounty. He is like the man who has lived always beside the bank of the river, and does not know what thirst is. But when he is lost in the midst of a parched desert, with the hot sun blazing over his head, he will be glad to give up the dearest possession in his life for a drop of water; then he will realize what a heavenly gift water is, and how the source of his life has slipped out of his hand.

No matter how unhappy and sorrowful a person may be, when he arrives at the Divine Threshold of the Tomb of the Blessed Perfection, he forgets all. Another world and its calm influence are unfolded to him, and he remembers naught else save the Beauty of the Beloved.

When I arrived at the city of Los Angeles, a point most remote from Acca, I said to myself; 'O Thou Kaaba of my heart! How far, how far away from me Thou art! I said: 'O God! Will there come another day that I may put my head again at that Holy Court and worship there in Spirit and in Truth!' Now praise be to God that I have come and obtained the wish of my heart. How good it is! I went there all alone. I kissed the Blessed Threshold and put my head at that Court of Heaven, and rested, Oh! I rested as I had not rested for a long, long time!

The ground surrounding the Holy Threshold are very green and beautiful. A few days yet and the wild flowers shall bloom, carpeting the field with variegated, delicate colors. The hyacinth will appear first, and in its train there will be an endless variety of flowers. In America and Europe there are wonderful parks and gardens, but they are all the handiwork of man, the outcome of the artistic spirit of the inhabitants; but here nature reigns supreme, wild and primitive – as God created it. The field, the gardens, the prairies will become laden with hundred-petalled anemones, fragrant and beautiful. Every person can gather them – rich and poor – and adorn his room.

DAS.1913-12-09

ABU2036*Words spoken on 1913-Dec-09 in Akka*

“I did not like to have such a big gathering on my arrival in Acca. I intended to go quietly to visit the tomb of Baha’u’llah and to stay for a few days. Now I have to return soon to Haifa.” And with the same joy and fragrance, they returned to Haifa.

As to the health and happiness of Abdul-Baha, he said many times: “My health and happiness are in this, when I see the friends of God engaged in spreading the divine fragrances, arising to serve the Cause of God, forgetting every thing save that of teaching, casting into the corner of forgetfulness every matter but that of unity and harmony. Consider in every age what confirmation and assistance were received by those souls who devoted their time to serving the Cause and spreading the divine fragrances. On the contrary, those who were absorbed by personal interests or political affairs degraded not only themselves but their associates. Thus, in this day, the friends of God should see that all glory lies in teaching the Cause of God and that every happiness is found in the shadow of the Word of God.”

SW_v09#02 p.018

AB06546*To: a clergyman, in United States**Date: 1913-Dec-10*

O thou who art thirsty after the Sea of Reality!

Thy detailed letter was received, and its contents produced the utmost happiness. Your program was perused. I beg of God that these philanthropic aims of yours may play a great effect in this world. Each program of laws is the result of legislation, but in order to carry it out there must needs be the Executive Power. To-day the penetrative or Executive Power over the spirits, minds and souls is the love of Baha’u’llah, because He is the Promised One of all the nations, the Heavenly Teacher of all the world and the Physician of the hearts and the souls. I hope that through the power of the love of Baha’u’llah thou

mayest put into execution the philanthropic aims and promote the Teachings of Baha'u'llah.

DAS.1913-12-10

ABU2389

Words to assembled guests, spoken on 1913-Dec-10 in Akka

I know every one of you and love all of you. I have lived forty years in this city, so all of you are my children. God has protected us always.

Once there was an official who in order to intimidate me to bribe him came one morning and said: 'I shall write inflammatory letters and throw them into the window into your house; then shall [I] send the police to search and seize these documents and thus you will be convicted.'

I said: 'Very well, go and do whatever you please. I will leave the windows open. From the time I was born up to this hour I have been under the protection of God, and now He will take care of me. I am not afraid of these things. They shall make no difference to me. If they made any difference to me, I would not have accepted exile and incarceration.'

DAS.1913-12-10

AB11617

Cablegram dated 1913-Dec-10

To: Helen S Goodall, in United States

Date: 1913-Dec-10

ARRIVED SAFELY HOLYLAND. ABBAS

DAS.1913-12-09, SW_v04#15 p.258

ABU2118*Words spoken at House of Abbud in Akka, 1913-Dec-11*

One day, when Abdul-Baha was very tired, he said to several young Bahais who came to see him: “My work here is done. The tree of my life has yielded its fruits. I have set a fire in the world. Your duty is to add to its flame. My sons, it is now your turn. The members of my bodily constitution are well nigh disintegrated. You are young, and your blood is pure; your intelligence is keen. You can bear the difficulties of this life.

I would like to remain silent for some time, and listen to the incoming news of those who are endeavouring to spread the Fragrances of God. Ho far shall they succeed? How will they promote the Word of God? How will they raise the melodies and sing the songs of ‘Ya-Baha-El-ABHA!’?

Assuredly the Blessed Perfection in with such souls. They shall see with their own eyes the Confirmations of Baha’u’llah, just as I saw them when addressing large gatherings in churches and temples. I saw them hovering like the birds of Paradise!”

DAS.1913-12-11, SW_v05#01 p.010

ABU3395*Words spoken at House of Abbud in Akka, 1913-Dec-12*

I have been crying at the top of my voice all these years. Now I prefer to choose silence and listen to the melodies of the nightingales of the Paradise of Abha and the strains of the birds of the Kingdom.

DAS.1913-12-12

ABU0377

Words spoken at House of Abbud in Akka, 1913-Dec-13

How I longed for the re-appearance of these divine nights! While away, I often asked myself; ‘Will the time come when like those olden spiritual days I may sit in Acca and associate and converse with my beloved friends and companions in exile and prison?’ Praise be to God that this object is attained. My last wish was to visit the Holy Threshold of the Blessed Perfection and to meet the friends, and this is now realized. Once away from the Blessed Land, the most charming spot does not attract a person!

There is a place in America called Green Acre. As I was invited to go there, I went. It is customary that during the Summer months people of different creeds and religious beliefs gather there and the leaders of various movements and thoughts deliver lectures and addresses. Thus they have combined most effectively education and recreation. The significance and usefulness of this unique place lie in the fact that they offer a free and unrestricted platform to the citizens of every nation and the adherents of every religion. Thus every subject is discussed with that full liberality of conscience which is alone enjoyed in the United States. The Founder of these Conferences, wherein every nationality and religion is worthily represented, is Miss Farmer. To her is due all praise and commendation for having thus initiated this wonderful plan, which must be carried out to its logical conclusion – a universal platform for all mankind, irrespective of race, religion or nationality.

As the name Green Acre is similar to the town of Acca, when I arrived there I was made very happy. I spent one week in that green and delightful Acca. They had a large meeting every evening, in which gathered many people and there I spoke to them on spiritual subjects. There I met many cultured and educated people. It is a most beautiful country place. Its water is pure, its air is fresh and its atmosphere is spiritual. Here they may have many pine trees. There are a number of these old trees clustered together, under which people gather to hear Lectures. Mirza Abul Fazl, when in Green Acre, used to give his addresses under some of these pines, and so they are known as “The Persian Pines”. I went there one afternoon. Many people had gathered, and I spoke on these Teachings.

All over America people know about this Cause, and are daily attracted to it. In far off cities and hamlets, the names of which are unknown to you, there are some who believe in this

Revelation[.] When we reached one of the most remote cities of the United States – Los Angeles – there we found many Baha'is – all attracted and enkindled with the Fire of the Love of God. Lo! they are your brothers and sisters, closer to you than your own kith and kin. They are impelled by the same common ideas – Brotherhood and Peace. The Love of Baha'u'llah has united their hearts.

in Los Angeles there is the blessed tomb of Mr. Chase. He died a few days before our arrival. He wrote me letters and wired me several times requesting me to go to California. Likewise the believers of God stormed me with letters and telegrams – so I had to yield to their passionate entreaties and go. A day after my arrival at Los Angeles, I visited his tomb. There were many believers of God with me. I offered a supplication and chanted a Visiting Tablet. Then we scattered flowers on his Tomb and kissed its ground. I have also arranged to place a stone over his tomb. In reality he is buried in a lovely spot. The cemetery is like a rose-garden. All the American Cemeteries are like gardens and parks. These tombs are detached from each other, surrounded with flowers. Then I sent for his wife and son and consoled them by explaining to them the lofty station of Mr. Chase in the Kingdom of Abha. He was a blessed personage. In reality he was pure and devoid of any wish save that of the promotion of the Cause. He was sincere, and the servant of the Blessed Perfection.

When I returned to San Francisco, there were many insistent demands from the believers of Seattle, Portland, etc. begging me to go there. Truly I say they were pleading and begging and I had not the heart to refuse them. However, I could not go any further. The entreaties of the Oriental friends and the intense longing to visit the Holy Threshold had taken possession of me. Many of them came. They were all wonderful Baha'is, attracted and set aglow. I may mention to you the name of Mr. George Latimer, who is a young, enthusiastic Baha'i. When I was in Dublin he travelled from Portland, Oregon, to see me. He was with me during my stay in San Francisco. Now he is a teacher of the Cause, and is travelling with Mr. Remey. He begged me to go to his city but I could not do it. One could never believe that in such places the Cause of the Blessed Perfection would so rapidly spread. The penetration of the Cause of God and the Potency of the Word of God are the causes of great astonishment to those who are not aware.

DAS.1913-12-13, SW_v08#05 p.050x

ABU1389

Words spoken at House of Abbud in Akka, 1913-Dec-14

In reality the German Baha'is are the embodiment of attraction and enthusiasm. They are Baha'is by deeds and actions. The days that I spent in Stuttgart I shall never forget. Each one of these friends is like a bright candle, and a luminous star.

Mr and Mrs. Consul Schwarz are two wonderful Baha'is, full of love and kindness. When I was in Stuttgart they invited me to take an automobile ride to their country place, Morgenheim. The place is the outer symbol of the proverbial Paradise. There are such wonderful, tall trees, and on their branches are perched many nightingales, ever singing the songs of joy and bliss. It is a most charming and delightful place. A magnificent hotel with all the modern conveniences is built there. There are many baths for various kinds of ailments, and the country is green and verdant. We stayed there only one night, and next morning returned to Stuttgart. The distance is probably more than a hundred miles; but they were so loving and kind that the fatigue of the journey did not affect us at all. Mrs. Schwarz is one of the kindest and most hospitable women! She is a believer and assured, firm and steadfast in the Faith.

Mr and Mrs. Herrigel are likewise confirmed in spreading the Glad-tidings of the Kingdom of Abha. They are busy day and night in the service of the Cause, and the door of their home is open to all.

Miss Alma Knobloch is another teacher of the Movement. She is in Leipzig, engaged in the service of the Kingdom. She has a sister in America, Fanny Knobloch, who not only teaches the Cause but works and supports her sister in Germany, so that she may devote her time entirely to the fragrances of the Rose-garden of Peace.

In short, I was most pleased with the believers of Germany, and uninterruptedly do I supplicate for their confirmation. They are my sons and daughters, and your brothers and sisters.

DAS.1913-12-14

ABU2352*Words to a Mohammedan Sheikh, spoken on 1913-Dec-16 in Akka*

My friends! How long, how long, these prejudices? How long this dogmatic superiority? How long this fanatical attitude? How long these superannuated ideas? How long this ignorance? How long this alienation? How long this seclusiveness? How long these stilted conceptions? How long, how long, these dark clouds of separation?

Oh! My friends! Rend asunder these flimsy coverings and let the One Sun of Unity shine upon you. Forget these imaginations and hold fast to the strong Rope of Fellowship. Banish these worthless rituals and envelop yourselves with the warm rays of Universal Ideals. Abandon these phantasmal nightmares and let your hearts become the rosegardens of spiritual brotherhood.

You are all the children of one GOD, you are the sheep of one Shepherd; the servants of one Lord; the pearls of one sea; the fruits of one tree. Why this enmity? Why this strangeness?

DAS.1913-12-16, BSTW#095

ABU2442*Words spoken at Bahji, 1913-Dec-18 in Akka*

I have seen many meadows in America and Europe, but seldom have I seen a place more spiritual, more divine, more inspirational. The spirituality of the plain of Acca is peerless and incomparable. The flowers are natural, god-like. For miles the plain will be covered in a few days with fragrant anemones and wild, variegated flowers. Bright illumination, divine spirituality and sublime beauty are witnessed in all directions. All other plains in comparison to this are sterile and unproductive. Here it is luminous (and with his blessed hands he waved toward the plain). Oh! How wonderfully bright it is! - - -

Praise be to GOD you who are believers of GOD have attained! You have crossed mountains, deserts, countries and seas, and now you are visiting this Sacred Spot with me.

DAS.1913-12-18

ABU1177

Words spoken on 1913-Dec-19 in Akka

- 1 How very unjust the people are! From the day of the appearance of his holiness, Christ, until now he has not been mentioned in the synagogues of the Jews. Now, the Bahais are proving in the Jewish synagogues that Christ is the Word of God and that Christ is the Spirit of God. In the Christian churches, the Bahais are proving that his holiness, Mohammed, the Messenger was a prophet of God. Notwithstanding this, the people are not pleased with us.
- 2 Once, when I was on my way to speak in a church in New York city, a person from India, a man prominent in that city, met us accidentally. He was surprised and said to himself, 'I will go and see what all this is about.' He came to the church and saw me standing on the platform, proving the prophethood of his holiness the Messenger of God. Indeed, he became amazed. When we came out, his face was radiant beyond description. He said, 'In the name of God! What does this mean, that a person proves the prophethood of his holiness, Mohammed, in the presence of the Christian ministers!' He became much attracted to the Cause. In reality, the church was full of people. Afterwards, the minster, too, showed his appreciation, thankfulness and joy.
- 3 Although we were in the utmost weakness and feebleness during this journey, yet the confirmations of the Blessed Beauty were like unto the surging sea. Wherever we went, just before beginning to speak, I saw the doors opening and the lights of the sun of Reality confirming, beyond the power of description. Everywhere we went, in churches, synagogues and meetings, I turned first to the Kingdom of Abha, seeking, for a few minutes, the confirmations. Then, knowing that the confirmations of the Blessed Beauty were hovering over that assembly, I would begin to speak.
- 1 واقعاً چه قدر مردم بی انصافند از روزیکه حضرت مسیح ظاهر شده تا یومنا هذا نفسی نتوانسته است که در کلیسای یهود اثبات بکند که مسیح کلمه الله است مسیح روح الله است و در کلیسای نصاری اثبات بکند که حضرت رسول پیغمبر الهی است با وجود این مردم از ما راضی نیستند
- 2 یک روزی در نیویورک میرفتم در کلیسائی صحبت بداریم یک شخص هندی از بزرگان آن بلاد ما را تصادفاً ملاقات کرد که رو به کلیسا میرویم تعجب نمود پیش خود گفت بروم به یتیم چه خبر است آمد در کلیسا دید در بالای صفت من ایستاده ام و اثبات حقانیت نبوت حضرت رسول الله را می کنم واقعاً حیران شد وقتی آمدیم بیرون چنان صورتش بشاش بود که وصف ندارد گفت والله چه حکایتی است که در کلیسای مسیحی در حالتیکه قسیسها و مسیحیان حاضر باشند کسی اثبات نبوت حضرت رسول را بنماید خیلی منجذب باید شد فی الحقیقه کلیسا پر از نفوس بود بعد هم قسیس اظهار تشکر و ممنونیت و سرور کرد
- 3 در این سفر هر چند ما در نهایت عجز و ضعف بودیم لکن تأییدات جمال مبارک مثل دریا موج میزد در هر جا که وارد شدیم چون بنای صحبت گذاردیم دیدیم جمیع ابواب مفتوح و انوار شمس حقیقت چنان تأیید مینماید که حد و وصف ندارد در هر جائیکه وارد شدیم چه در کنائس چه در معابد چه در مجامع اول توجه بملکوت ابری مینمودم یک چند دقیقه ئی و تأیید میطلبیدم بعد ملاحظه میکردم که تأییدات جمال مبارک در اوج آن محفل موج میزند آنوقت بنای صحبت میکردم

DAS.1913-12-19, SW_v09#02 p.018-019, ADMS#065i08x

KHF.197, KHAB.450 (450), KHTB3.082, NJB_v05#11 p.001

ABU0274*Words spoken on 1913-Dec-20 in Haifa*

Today I came down here. It was a pleasant walk. Praise be to God, that, through the favor and bounty of the Blessed Beauty, I reached the holy threshold. I had no other desire but to reach here. Many nights I thought of this wish. I saw that I did not want any thing but this and for me there can never be a better climate than we have here. I traveled in many countries. I went to the world's most famous climates, such as Dublin, New Hampshire, the summer resort of Washington's government officials and statesmen. It is a place of high altitude with many forest trees; its climate is of the utmost delicacy. Also, we went to Denver, Colorado. Its climate is very good; it is a beautiful city. Again, we were in Switzerland, which is far famed, and in the summer people from all regions go there. Yet there is no climate like that of Haifa. The climate of Acca is better than that of Haifa, but these forts and arsenals are connected together and are very damp. If these are removed, its climate will become excellent.

When we first came here we were put into the barracks. In ten or fifteen days we began to fall like leaves because of sickness. No one remained upon his feet except myself and the late Agha Riza. I used to cook a kettle of soup for them to eat in the daytime and a kettle of rice for the night. I saw Hadji Ali Asghar with his eyes closed, crying, 'Neh-neh jan, neh-neh jan' (Grandma dear, grandma dear). I passed by him; he opened his eyes and became very much ashamed. His wife, Hussein Agha's mother, had fever and was saying, 'What is the matter with me?' On the other side, Hussein Agha (Zeenat Khanum's father) was crying, 'Oh, my heart is inflamed.' Briefly, all were ill in bed. There was no one to give them water. This was the condition of Acca's climate. Our guards were ten in number. I saw nine of them in bed. The wells of Acca were as bitter as poison. Now they are sweet.

During the twenty-five years that the Blessed Beauty lived in Acca there was no illness. Four times there were epidemics of cholera all about Acca, even coming very near, but they did not get in. Four persons who left Acca fell victims at its outer gates. When the news came that the plague had reached Haifa the Christian gentlemen of Acca fled away. They went out to the villages. The plague went there, too, and they returned to Acca. The famous Austrian doctor was asked, 'What happened that the plague did not reach Acca?' At first, he did not

امروز رفتم یک قدری تا این پائین ها راه رفتم
خوب بود عجب است انسان اگر توی ...

NJB_v05#11 p.001

reply; afterwards he said, that the forts and arsenals protected it. Thus no sickness occurred in Acca until the departure of Baha'u'llah. Then all places except Acca became free from the plague. All the Christians in Acca said, 'The talisman of Acca is shattered.'

The signs of power and greatness from the appearance of all the holy Manifestations of God - May my soul be a sacrifice to them! - were evident only to the believers. For example, in the days of his holiness, Moses, he was praised by those souls who were believers. In the days of the Spirit (Christ) the cause was evident to eleven persons. Likewise, in the days of his holiness the Messenger, the greatness of the cause was evident to the believers. But in this Blessed Manifestation everybody wrote incomparable poems during the (days after Baha'u'llah's) departure. A certain Christian said: 'Though I am not a believer in Baha'u'llah, yet I find his miracles like unto the sun.'

In Bagdad, all the learned, sages, great and high personages, among them Seyed Daoud and Abdul-Rahman Effendi Alossy, were in the utmost humbleness...

SW_v09#02 p.019+023

ABU3448

Words spoken on 1913-Dec-21 in Haifa

Did you know what I was smiling for? There was a person inside who called me. when I entered he said: 'Two years ago I came to you and exclaimed that you are the chief of all the infidels. Now I want to tell you that you are not an Arch-infidel.'

Then the Master laughed and said: 'In either case he has not understood. He is just revealing the state of his own consciousness. We must be kind to such people.'

DAS.1913-12-21, SW_v08#11 p.142

ABU0550

Words spoken on 1913-Dec-22 in Haifa

- 1 Welcome, you have brought joy. I said we should divide the friends into two groups, but still there is not enough room. O God, increase and bless them!
- 2 Sometimes in Europe and America I would joke, because I saw they were somewhat bewildered and would ask how this Cause would progress. These white-bearded Iranians had these thoughts. I knew they were saying the world has become a different world, the time when religion had influence has passed. Therefore, during conversations I would make statements that when Christ was crucified, He had twelve disciples - one denied Him three times and another sold Him for a few dirhams. Yet see now what importance it has attained! But at the time of His ascension, the Blessed Beauty had at least a million souls who would sacrifice their lives for Him.
- 3 These thoughts you have existed in those times too. They gave so little importance to Christ that it is not even known where He was buried - such was their indifference. After three hundred years, Saint Helena went to the Holy Land and some people, for their personal benefit, came to her saying "We dug here and found the cross on which Christ was crucified." This was the foundation of Christ's tomb. Even the graves of Mary and the apostles are unknown. The Catholics say Paul and Peter's graves are in Rome, while the Orthodox say they are in Antioch. It was considered so unimportant that one of the philosophers of that time who wrote a book against Christ says this person Christ never existed and there was no such person - Peter and Paul invented him. They took a criminal who was crucified in Jerusalem and for their own benefit made him into Christ.
- 1 خوش آمدید صفا آوردید گفتم احباً را دو قسمت کنیم ولكن باز جا کم است اللهم زدھم و بارک
- 2 بعضی وقتها در اروپا و امریکا شوخی میکردم چون میدیدم یک قدری سرگردان بودند و میگفتند این امر چه طور ترقی خواهد کرد این ریش سفیدهای ایرانی این خیالات را میکردند میدانستم که اینها میگویند دنیا دنیای دیگر شده است آنزمانیکه دین نفوذ داشته باشد گذشته است لهذا در بین صحبت بیاناتی میکردم وقتیکه مسیح را بر صلیب زدند دوازده نفر شاگرد داشت یکی او را سه دفعه انکار کرد و دیگری بجهت دراهم معدوده او را فروخت با وجود این حالا به بینید که چه اهمیتی پیدا کرده است اما جمال مبارک در وقت صعود اقلای یک کرور نفوس بودند که جان خود را فدای او میکردند
- 3 این فکرها که شما دارید در همان اوقات بود حتی بدرجهئی بحضرت مسیح اهمیت نمیدادند که معلوم نیست کجا او را دفن کرده اند اینقدر بیاعتنائی بوده بعد از سیصد سال ثنت هلنا رفت بارض مقدس و بعضی نفوس بجهت منافع شخصی آمدند پیش او که ما اینجا را کنسیم و صلیبی که حضرت مسیح را بدار زدند پیدا کردیم این بود اساس قبر مسیح حتی قبر مریم و حواریون هیچ معلوم نیست حضرات کاتولیکها میگویند که قبر پولس و پطرس در روماست و ارتودوکسها میگویند که در انتاکیه است بدرجهئی بیاهمیت بود که یکی از فلاسفه آنزمان که گلابی بر ضد مسیح نوشته است میگوید که این شخص مسیح ابداً وجود نداشته و همچنین آدمی نبوده است این را پطرس و پولس درست کرده اند یک شخصی از مجرمین را در اورشلیم بدار زدند بعد اینها بجهت منافع خود او را مسیح کردند

- 4 Praise be to God, in the days of the Blessed Beauty His Cause became renowned throughout the horizons and all traces, even His loved ones, are manifest and evident. الحمد لله در آیام جمال مبارک امرش در آفاق شهرت یافت و جمیع آثار حتی احبای او ظاهر و هویداست
- 5 The Iranians were asking what would become of Iran. I said these current details are causes of ruin - these differences, these various parties, one democratic and one moderate, day by day they are destroying Iran. Compare Iran's current condition with ten years ago. These differences have ruined Iran and are increasing day by day. ایرانیان میگفتند که ایران چه خواهد شد من گفتم این تفصیلی که الآن در میان است اسباب دمار است این اختلافات این احزاب مختلفه یکی دموکرات و یکی معتدل اینها روز بروز ایران را ویران میکنند شما قیاس کنید حالت حالیه ایران با ده سال قبل این اختلافات ایران را ویران کرده است و روز بروز بیشتر میشود
- 6 They asked what the future would be like. I said I shall illustrate for you the future of Iran through an example and let you draw the comparison: this will be a full and sufficient proof. Mecca is a stony and sterile piece of land where nothing grows. It is a blistering-hot, sand-filled desert, which cannot be made to bloom. For what can grow upon a parched land of sand and stone? Yet, since it was the native land of the Apostle of God, it became the Point of adoration of the whole world, and the people of every land turn towards it. Consider then what the future of Iran shall be. This is but an example: that stony ground became the Point of adoration of the whole world because it was the native land of the Apostle of God. Infer then what Iran, which is green and verdant, which has beautiful flowers, a temperate climate, and soft-flowing waters, will become! This is a sufficient comparison. میگفتند مستقبل چه نوع است گفتم مستقبل ایران را بیک مثل از برای شما میگویم بعد خودتان قیاس کنید این دلیل کافی وافی است این مکه یکقطعه سنگستان است وادی غیر ذی زرعست ابداً گیاهی در آن نمیروید آن صحرا صحرای شنزار است و در نهایت گرما قابل اینکه آباد شود نیست از سنگستان و شنزار بی آب چه خواهد روئید لیکن جهت اینکه وطن حضرت رسول بود این سنگستان این سنگلاخ قبله آفاق شد جمیع آفاق رو باو سجده میکنند دیگر از این بفهمید که مستقبل ایران چه خواهد شد این نمونه است این سنگلاخ بجهت اینکه وطن حضرت رسول بود قبله آفاق شد اما ایران که سبز است خرم است گلهای خوب دارد هوایش لطیف است مائش عذب است از این قیاس کنید که چه خواهد شد این میزان کافی است

SW_v09#02 p.023-024

KHF.159, KHTB3.072

ABU0143

Words spoken ca. 1913-Dec-22 in Haifa

- 1 Welcome! How are you! No strength is left in me because I have talked so much, from morning until now. Sometimes it becomes a matter of duty to speak and if man fails to do so he is held responsibly by God. This is one of these days. Although I was not feeling well, I spoke in detail, because it was a matter of duty to speak. خوش آمدید، احوال شما چطور است؟ از بس از صبح تا بحال من حرف زده ام دیگر قوت نمانده است. بعضی وقت ها صحبت فرض میشود که اگر انسان نکند عندالله مسئول است. امروز از آن روز ها بود با وجود آنکه هیچ حال نداشتم

مفصلاً صحبت‌ها داشتم زیرا صحبت داشتن فرض بود.

2 Through the spreading and circulating of falsehoods in these regions the hearts of certain people have harbored them. I spoke of what I said in Europe and America and of what was spread in the papers. I explained to them that it was not as they understood it. For instance, they believed that we were the enemies of his holiness Mohammed, the Messenger, and yet, many addresses had been given in the Christian churches and in the synagogues of the Jews proving the validity of his holiness the Messenger. Some of these misunderstandings were removed. Today, the mofti (judicial lawyer who rules according to the laws in the Mohammedan religion) said to me, 'These talks which have appeared in the papers have indeed removed many superstitions.' What an injustice!

2 در این صفحات از القائاتی که بر نفوس شده بود در قلوب این‌ها این القائات استقرار داشت بعد هم روایات شهرت یافته بود. یک قدری از صحبت‌هایی که در اروپا و امریکا شده بود و در جرائد نشر یافته بود برای آنها بیان نمودم که اینطور نیست که آنها فهمیده اند. مثلاً گمان مینمودند که ما دشمن حضرت رسول هستیم ولی این همه صحبت‌ها که در کلاس و معابد یهود در اثبات حقایق حضرت رسول گردید بعضی از این سوء تفاهم‌ها را رفع نمود. امروز مفتی میگفت که فی الحقیقه این صحبت‌ها که در جرائد بود خیلی اوهامات را زائل کرد، آخر چقدر بی انصافی است. در کنیسه یهود

3 Philosopher Vambery, who was in Budapest, Austria, had never believed in any of the religions. For years and years he traveled in Constantinople, Afghanistan, Turkestan and Persia and learned the languages of these countries very well. He said to me: 'Because of this, I am amazed and surprised, that I, Vambery have not the courage to and cannot mention the name of Christ with reverence in the churches of the Jews. But you have proved with such courage and power, in the synagogues of the Jews, that Jesus Christ was the Word and the Spirit of God.'

3 بقول فیلسوف وامبری که در بوداپست بود و بهیچ یک از ادیان معتقد نبود و سالهای سال در اسلامبول و افغانستان و ترکستان و ایران سفر کرده بود و السن این ممالک را بخوبی می دانست بمن گفت که از یک چیز خیلی تعجب و حیران شدم من که وامبری هستم جرئت نمیکنم و نمیتوانم در کلیسای یهود اسم مسیح را به احترام ببرم ولی شما با این شجاعت و قوت در معبد یهود اثبات نمودید که مسیح کلمه الله و روح الله بود.

4 In America certain priests made announcements, saying, "This person is the enemy of Christ," and, at the time of my arrival in America, they printed in the newspapers: "The enemy of Christ hath arrived." Even in Washington, in a church where a vast concourse was present, an address was delivered; and when we came out from the church, they had written a pamphlet of several pages, saying that these Baha'is are the enemies of Christ, that they undermine His foundation, and that Christ sacrificed His life for us—"is it permissible, then, that we should forsake Him for the sake of this person?" They even cast a bundle of these papers into my carriage. Yet no one gave ear to them, and all expressed joy and gratitude.

4 در امریکا پاپازها بعضی اعلان‌ها کردند که این شخص دشمن مسیح است و در وقت ورود بامریکا در جرائد چاپ نمودند که دشمن مسیح وارد شده. حتی در واشنگتن در کلیسائی که جم غفیری حاضر بودند صحبت شد چون از کلیسا بیرون آمدم رساله‌ئی نوشته بودند چند ورق که این بهائیان دشمن مسیح هستند بنیان او را خراب میکنند مسیحی که جانفش را فدای ما میکرد، آیا جائز است که ما او را برای این شخص رها کنیم؟ حتی بسته‌ئی از این اوراق را در کالسه که من انداختند لیکن هیچکس گوش نمیداد و جمیع اظهار سرور و ممنونیت مینمودند.

5 It is sheer injustice on the part of a people to say that we are the enemies of Christ. We who would sacrifice our lives for Him are enemies, while they are friends? They who, in the name of Christ, live in the utmost ease, in the utmost gladness

5 بی انصافی است از مردمی که میگویند ما دشمن مسیح هستیم. ما که جانمان را فدای او میکنیم دشمن هستیم و آنها دوست آنها که باسم مسیح

and delight, and dwell in monasteries like palaces, say, "We are His friends," while they are occupied with wine and viands.

- 6 There was one person among the Christians, one of the greatest divines among the Catholics, whom they call a cardinal; among the Orthodox they call him patriarch. In brief, after the Pope cometh the cardinal. This cardinal in America is esteemed and influential. Since the Catholics in America are numerous and highly fanatical, they raised a great outcry against me, saying, "This person is the enemy of Christ." In meetings and assemblies they would say, "The enemy of Christ hath come; he is the destroyer of the foundation of Christ; he is the subverter of the law of Christ." I said nothing. However much they came and reported, "They say such and such," I gave it no heed whatever, until I arrived in the city of Denver.

- 7 They said: "Yesterday or the day before, a religious pageant took place. The cardinal came to open a newly built church. At the opening of the church he came with great pomp and splendour, and entered with majesty and glory: a jewelled crown upon his head, a jewelled staff in his hand, garments of silk and brocade upon his body; and all the priests who accompanied him came in splendour, with hats and garments adorned with gold." In short, the magnificence of this cardinal and his power had shone greatly in the eyes of the people, for when he entered the church fifteen thousand persons prostrated themselves. Certain ones were relating these matters, saying that, in very truth, it had been a religious pageant.

- 8 I perceived that the matter had exceeded all bounds. A gathering was convened, and I went there and spoke. The talk became lengthy. I said: "O honoured ones, I have come here, and according to what I hear, a mighty religious pageant hath taken place in this city—a pageant without peer or likeness. This pageant resembleth the pageant which Christ enacted in Jerusalem, and which His Eminence the cardinal displayed in Denver, save for one slight difference.

- 9 "In that divine pageant, upon the head of Christ was a crown of thorns; but in this pageant, upon the head of His Eminence the cardinal was a jewelled crown. In that pageant, the garments of Christ were torn to pieces; in this pageant, the garments of the cardinal were of silk and brocade. In that pageant, those

در نهایت خوشی در نهایت فرح و سرور زندگانی میکنند و در دیرهای مانند قصور منزل دارند میگویند ما دوست هستیم در حالی که مشغول خوردن شراب و کباب هستند.

- 6 یک شخص بود میان نصاری از اعظم علماء از کاتولیکها که او را کاردینال میگویند و در میان ارتودکسها پاتریک میگویند باری بعد از پاپا کاردینال است این کاردینال در امریکا معتبر و با نفوذ است. چون کاتولیک ها در امریکا زیاد هستند و متعصب خیلی پاپی من شدند که این شخص دشمن مسیح است و در محافل و مجالس میگفتند که دشمن مسیح آمده است هادم بنیان مسیح است مخرب شریعت مسیح است. من هیچ نمیگفتم هر چه میآمدند میگفتند که چنین و چنان میگویند ابداً گوش ندادم تا اینکه در شهر دنور وارد شدم.

- 7 گفتند که دیروز پریروز یک مظاهره دینی شده است کاردینال آمده است تا کلیسای تازه ئی را ساخته اند باز نماید، در گشودن کلیسا خیلی با طنطنه و دبدبه آمده است و بعظمت و جلال داخل شده تاجی مرصع بر سر صولجان مرصع در دست لباسهای حریر و زریفت در تن و جمیع کشیشها که همراه بودند مجلل با کلاه ها و لباس های طلا کاری آمدند. باری این حشمت کاردینال و این اقتدار او خیلی در انظار جلوه کرده بود زیرا در وقتی که وارد کلیسا شده پانزده هزار نفر سجده نمودند. بعضی این مطالب را ذکر میکردند که فی الحقیقه نمایش

- 8 دینی بود من دیدم که از حد تجاوز کرده گذشت جمعیتی شد آنجا رفتم صحبت داشتم صحبت مفصل شد. گفتم حضرات اینجا آمدم از قرار مسموع نمایش دینی عظیمی در اینجا واقع شده است یک نمایش که مثل و نظیری نداشته است این نمایش نظیر نمایشی است که حضرت مسیح در اورشلیم کرد و حضرت کاردینال در دنور اظهار نمود فقط یک فرق جزئی در میان.

- 9 در آن نمایش الهی بر سر حضرت مسیح تاجی از خار بود لکن در این نمایش بر سر حضرت کاردینال تاجی مرصع. در آن نمایش البسه حضرت مسیح پاره پاره بود، در این نمایش

who accompanied Christ were ever in tribulation and affliction; in this pageant, the souls who were with the cardinal were in the utmost honour and glory. In that pageant, all the people reviled and cursed; in this pageant, all souls pronounced blessings, praise, and glorification. In that pageant there were humility, lowliness, abasement, brokenness, supplication, and entreaty; in this pageant there were grandeur, wealth, and power. That pageant was upon the cross; this pageant was upon the altar in the utmost adornment. The difference was only this much."

- 10 Truly, how ignorant are the people! They were praising it, saying, "How excellent a pageant it was!" I said: Christ endured all sufferings, calamities, afflictions, and trials; night and day, alone and destitute, He wandered in these wildernesses. His food was the herb of the field; upon His head were thorns; His lamp was the stars of heaven; each day He was a wanderer in some desert. And now these honourable men, in the utmost pomp and glory, take their pleasure in great monasteries which are the finest of palaces, and say: "We are the disciples of Christ."
- 11 The disciple must follow the Master, until all his manners and conduct conform to the teachings of his Lord. But these have an establishment, endowments, and abundant revenues, and night and day are immersed in every desire. Where are the fragrances of Christ's severance?
- 12 Those who, in America, offered us no opposition were the Jews. Truly, they arranged excellent gatherings, invited me, and I went and spoke. They were greatly rejoiced and expressed exceeding gladness. In San Francisco all manifested joy and delight; none of these objections were raised. After these talks the rabbi said: "We had supposed that the East had become silent. It is evident that the East is still the East. These words which we have heard are, in our estimation, like the words of the Prophets and the venerable Fathers."
- 13 And they produced such an effect that a letter hath arrived saying that the talk delivered in the Jewish temple had so great an influence that, when the Christian church was damaged, the rabbi went to the minister of the church and said: "Your church hath been ruined, and some time will pass before it is rebuilt. Come ye to our temple, and in whatever manner ye desire, offer

البسه کاردینال حریر و زربفت. در آن نمایش کسانی که همراه حضرت مسیح بودند همواره در مصیبت و بلا در این نمایش نفوسی که با کاردینال بودند در کمال عزت و افتخار. در آن نمایش جمیع مردم سب و لعن میکردند و در این نمایش جمیع نفوس صلوات و تعریف و توصیف. در آن نمایش خضوع و خشوع و تذلل و انکسار و بتل و ابتال بود، در این نمایش عظمت و ثروت و اقتدار. آن نمایش بر روی صلیب بود، این نمایش بر روی محراب در نهایت ترین فرق همین قدر بود.

10 واقعاً مردم چقدر نادان هستند تعریف میکردند که چقدر نمایش خوبی بود. گفتم حضرت مسیح جمیع صدمات و رزایا و مصائب و بلاها را میکشید و لیل و نهار در توی این بیابانها تنها و بینوا خوراکش گیاه بر سرش خار چراغش ستاره های آسمان هر روزی در یک صحرائی سرگردان حالا حضرات در نهایت حشمت و عزت در دیرهای بزرگ که بهترین قصور است کیف میکنند و میگویند ما شاگردان مسیح هستیم.

11 شاگرد باید متابعت معلم بکند تا جمیع اطوار و رفتار او مطابق تعالیم استاد باشد ولی اینها دستگاهی دارند اوقاف و واردات بسیار دارند و شب و روز منهمک در جمیع شهوات. کو آن نفحات انقطاع حضرت مسیح؟

12 کسانی که در امریکا با ما تعرضی نکردند یهود بودند حقیقتاً محافل خوبی تشکیل کردند و مرا دعوت نمودند و من رفتم صحبت کردم بسیار مسرور شدند و بی نهایت اظهار فرح نمودند. در سانفرانسیسکو جمیعاً اظهار سرور و فرح نمودند هیچ این ایراد ها نبود بعد از این صحبتها خاخام گفت ما گمان میکردیم که شرق خاموش شده بود معلوم است که شرق شرق است این صحبتها که شنیدیم مثل صحبتهای انبیاء و آباء جلیله پیش ما است

13 و بدرجه ئی تأثیر کرد که کاغذی آمده است که این صحبتها که در معبد یهود شد تأثیرش باندازه ئی بود که چون کلیسای نصاری خراب شده خاخام آمده است پیش کشیش کلیسا و گفته است که کلیسای شما خراب شده است و چندی طول میکشد تا ساخته شود بپایید در معبد ما هر

your prayers and supplications. Saturday is ours, and Sunday is yours.”

طوری که میل دارید نماز و دعا بخوانید شنبه مال ما و یکشنبه مال شما.

DAS.1913-12-22x, SW_v09#02 p.024x

KHF.194, KHTB3.079, NJB_v04#18

p.001

AB01634

To: Hippolyte Dreyfus-Barney, in Paris

Date: 1913-Dec-23

1 ...As for my condition, I have no sleep at nights, but the nervous fever is mild. This is not important - what matters is that we succeed in divine good pleasure and service at the divine threshold, and completely immerse ourselves in the lights of God's Cause. We must tread the path of the Kingdom and speak its mysteries. We must pray and supplicate day and night, and until our final breath engage in servitude to the Lord of Lords. And upon you be the Most Glorious Glory.

1 ...اما احوال من شبها خواب ندارم ولی تب عصبی خفیف است این اهمیتی ندارد بلکه آنچه مهم است اینست که برضای الهی و خدمت آستان ربّانی موفق گردیم و بکلی خود را در انوار امر الله مستغرق نمائیم در سیل ملکوت پوئیم و اسرار ملکوت گوئیم باید شب و روز دعا و مناجات کنیم و تا نفس اخیر بعبودیت ربّ الأرباب پردازیم و علیک البهاء الاهی عبدالبهاء عباس...

2 ...today it is the power of the Covenant that moves souls to attraction and motion, not vain imaginings. If someone wavers in the Covenant, what else can they rely upon? They become lifeless and hopeless - at most Goodman will say something. Therefore the more firm one is in the Covenant, the more steadfast. How honored was the center of violation, adored by all - now see what state he is in.

2 امروز قوه میثاق نفوس را ب جذب و حرکت میآرد نه باو هام اگر نفسی در میثاق متزلزل گردد دیگر بچه اعتنا نماید بخود شود مأیوس گردد نهایت اینست که گودمن گوید پس انسان هرچه در میثاق ثابت تر نایت تر مرکز نقض چه قدر عزیز بود مسجود کل بود حال بچه حالی گرفتار

3 In any case, I hope that whenever you meet any Covenant-breaker you make them steadfast, whenever you meet any lifeless one you make them enkindled, whenever you meet any silent one you make them speak....

3 باری امیدوارم که بهر ناقضی رسی او را ثابت کنی و بهر بخودی رسی او را مشتعل نمائی و بهر ساکتی رسی او را ناطق کنی...

MMK5#162 p.126x

ABU1523

Words spoken to Baha'is of the World at Bahji, 1913-Dec-25 in Akka

It is part of the Divine Wisdom that I should keep silent for a time! All that was required of me, that is, to raise my voice in the churches, synagogues, conventions, and meetings, calling the attention of the people to the Kingdom of God and the appearance of Baha'u'llah—praise be to God! through the confirmation of the Blessed Perfection—is accomplished. Now it is the turn of the believers of God. Now I am ever expecting to hear the sweet voice of the friends raised and the watchword, “Ya-Bahā-el-ABHA!” reaching the ear of the heart and spirit.

Those souls who have become subservient to the will of God as manifested in the life and teachings of Baha'u'llah must know of a certainty that they attract unto themselves heavenly confirmation and assistance. Now, existence upon the Sacred Threshold is a magnet whereby aid is attracted. The more the believers humble themselves at the Divine Threshold, the more powerful and universal will be the descent of the Holy Spirit of new dedication upon them. The more they strive to teach souls the greater will be their power of sanctification and attraction.

Today divine powers reinforce the souls who are spreading the Cause of God. Whoever walks upon this highway is confirmed; those who appear now as dried plants will be changed into fruitful trees. God's blessing will rest upon all who enlist in the service. They are the flowers of the garden of ABHA—they must breathe forth their fragrance!..They are the trees planted by the sacred hand of Baha'u'llah in the orchard of the Kingdom. He hath watered you with the rivers of His knowledge and hath protected you from winds and storms.

I hope that each one of you may become a tree laden with delicious fruits for the healing of the nations!

DAS.1913-12-25, SW_v05#01 p.003, BSTW#344

ABU0592

Words to the believers, spoken on 1913-Dec-29 in Haifa

- 1 How excellent it is that we are all gathered at the Shrine of the Bab beneath the shadow of the Blessed Beauty's loving-kindness. Never could it have been imagined that such gatherings and assemblages would be convened in such places. Praise be to God, through the grace and favor of the Blessed Beauty this has been made possible.

1 بسیار خوب است که در مقام حضرت اعلی در ظلّ عنایت جمال مبارک همه جمعیماً ابتصور نمیا آمد که چنین محافل و چنین مجامعی در چنین جاها منعقد شود الحمد لله از فضل و عنایت جمال مبارک میسر شد
- 2 Were we to spend our entire lives offering thanks for this bounty, this supreme gift and this mighty grace, we would still fall short, for He hath made these gatherings possible through His pure bounty and favor. If we wished to properly thank Him for all the favors of the Blessed Beauty, we could never adequately do so. Yet we must offer thanks according to our capacity, for that which cannot be fully attained should not be wholly abandoned. At all times we must engage in thanksgiving through servitude at His Holy Threshold, and know that no gift, no glory, and no sovereignty is greater than servitude at the Sacred Threshold.

2 اگر مادام حیات شکر این فضل و این موهبت کبری و این رحمت عظمی را نمائیم از عهده بر نخواهیم آمد زیرا که این مجالس را بحض فضل و عنایت میسر نموده است اگر نخواهیم تشکر جمیع الطاف جمال مبارک را بنمائیم از عهده برناییم ولی باید بقدر قوه شکر نمائیم ما لا یدرک کله لا یتروک کله و در جمیع اوقات بشکرانه عبودیت آستان مقدس پردازیم و این را بدانیم که هیچ موهبتی و هیچ عزّتی و هیچ سلطنتی اعظم از عبودیت آستان مقدس نیست عبودیت حقیقی بدون تأویل و
- 3 True servitude, without interpretation, and servitude at the Sacred Threshold means that we must occupy ourselves with exalting the Word of God, diffusing the divine fragrances, and teaching His Cause. We must neither rest by day nor repose by night, seeking neither comfort nor tranquility. Through our words, deeds and conduct we must strive to spread and teach His Cause. This is the supreme gift, this is the ultimate goal. I hope that we may all attain unto this.

3 عبودیت آستان مقدس این است که ما باعلاء کلمه الله مشغول شویم و نشر نفعات الله نمائیم و به تبلیغ امرش پردازیم شب و روز آرام نگیریم و راحت و سکون نه طلبیم به بیان و اخلاق و اعمال در انتشار و تبلیغ امرش بکوشیم اینست موهبت کبری اینست غایت قصوی امیدوارم که کل بآن موفق شویم
- 4 You observe that the enemies have surrounded the body of God's Cause from every direction—the followers of the Qur'an from one side, the Christians from another, the followers of Yahya from yet another, while the unfaithful have encircled the Cause of God from all sides, striving with utmost might to uproot this blessed Tree. It is therefore evident how sacrificial we must be, how detached we must become, how pure our intentions must be. We must strive, endeavor and exert ourselves so that this mighty fortress of God's Cause may remain safe and protected from the onslaught of all these enemies.

4 ملاحظه میفرمائید که هیکل امر الله را اعدا از هر طرف احاطه نموده اند فرقانیا از یکطرف مسیحیان از یکطرف یحائیا از یکطرف بیوفایان از هر طرف امر الله را احاطه نموده اند و بکمال قوت میکوشند که ریشه این شجره مبارکه را از بیخ و بن بکنند دیگر معلوم است که ما باید چه قدر جانفشان باشیم چه قدر منقطع باشیم چه قدر نیت خالص داشته باشیم بکوشیم جهد کنیم سعی نمائیم تا این حصن حصین امر الله از حمله جمیع این اعدا محفوظ و مصون ماند
- 5 ملاحظه مینمائید که چه میکنند حالا مسیحیان متصل در جرائد مفتریات اعلان میکنند و

- 5 Observe what they are doing: the Christians are constantly publishing calumnies in their newspapers and making false accusations, even though we proved in the Jewish synagogue that Christ is the Word of God and Muhammad is the Prophet of God. Despite this, these faithless priests in America have spread the news that the Baha'is are enemies of Christ—while until now no one has been able to prove in a Jewish synagogue that Christ is the Word of God and the Spirit of God. What injustice! Our souls, our hearts, our spirits are sacrificed in devotion to Christ's station and Muhammad's station. We long to give our lives in Their path, while these souls flee at the slightest adversity and become utterly averse if they encounter the least restriction. Yet they proclaim that the Baha'is are enemies of Christ, destroyers of His foundation, and demolishers of God's Law.

اسنادهایی میدهند با وجود آنکه در معبد یهود اثبات نمودیم که حضرت مسیح کلمه الله است و حضرت رسول نبی الله با وجود این این کشیشهای بیوفا در امریکا انتشار داده‌اند که بهائیان دشمن مسیحند و حال آنکه الی‌الآن کسی نتوانسته است در معبد یهود اثبات کند که مسیح کلمه الله و روح الله است چه قدر بی‌انصافی است جان ما قلب ما روح ما فانی در مقام حضرت مسیح است فانی در مقام حضرت رسول است روحان را می‌خواهیم در راه آنان فدا کنیم ولی این نفوس بجهه ذره‌ئی صدمه گریزان و اگر اندک تضییقی بیابد بکلی بیزار میشوند با وجود این اعلان میکنند که بهائیان دشمن مسیح و هادم بنیان او و مخرب شریعت الله هستند

- 6 In any case, we hope that all may arise in utter selflessness and complete detachment, in utmost supplication and prayer, in complete humility and lowliness, to serve at His Sacred Threshold, and through this spiritual power remain firm and steadfast in His Cause until our last breath. This is the ultimate goal of our hopes.

6 باری امیدواریم جمیع در نهایت فنا و در نهایت انقطاع در نهایت تضرع و ابتهال در نهایت تذلل و انکسار عبودیت آستان مقدس پردازیم و با این قوه روحانی تا نفس آخر بر امرش ثابت و مستقیم مانیم این است نهایت آمال ما انتهی

KHHE.364-366, DAS.1913-12-29

KHH1.248 (1.347-349)

ABU2279

Words spoken on 1913-Dec-29 in Haifa

The spiritual powers of man are always at work. The soul is always active—it travels even where man is asleep.

The spirit never leaves man even when he sleeps but it sees and knows. It never goes out and comes in again. It is the body that enters and makes its exit.

Spirit shines through the body as the sun is reflected in the mirror. The spirit is like the sun—it has a connection with the body like that of the sun to the mirror.

The mirror is lighted by the sun, and when the connection is broken the mirror becomes dark.

Sometimes people imagine that they leave the body and travel in the sky, then return to the body. They think so. In India

they are full of these ideas, and these are the cause of their downfall—because of their imaginations.

Let us put these questions aside. Man must follow reality.

PN_1913-14_heh p034

ABU2782

Words to some of the friends, spoken on 1913-Dec-29 in Haifa

Under what tumultuous times the foundation of this divine structure was laid! Owing to the false reports forwarded to the Sublime Porte, many cablegrams were sent by Abdul Hamid to the Governor of Haifa to stop progress or watch its construction. Many spies were daily busy around this building, and the slightest move on the part of any of the laborers was reported to the military headquarters. In reality to bring the remains of the BAB from Persia and inter it in the unique building was the most difficult and at the same time the most triumphal work of the Cause.

DAS.1913-12-29

ABU3061

Words to Ahmad Sohrab, spoken on 1913-Dec-30 in Haifa/Akka

If a man lives a thousand years or achieves the most wonderful service, this does not avail him. If he becomes the most famous man in the world it is like the mirage and phantasm; but the good-pleasure of the Lord is the most important object to be attained. If a man does not become confirmed and assisted with His good-pleasure and his name immortalized, it will benefit him not.

DAS.1913-12-30

ABU1424

Words spoken on 1913-Dec-31 in Haifa

- 1 If we – all the Baha'is – who are beneath the shade of the Sadratu'l-Muntaha arise to teach the Cause of God unquestionably the Almighty shall confirm us. We must lay aside every idea, thought, mention, desire, service and devotion, and occupy our time with teaching the Cause, spreading the Fragrances of the Merciful and serving at the Divine Threshold; except those prayers which are obligatory.
- 2 Through teaching the Cause the Blessed Tree shall grow and develop, the world of humanity will become illuminated, the blind ones find sight, the deaf hearing, the mute speech and the dead life. These things shall not come to pass except through the promotion of Truth. This is conducive to the rejuvenation of the world of man, the progress of the ideals of mankind, the disclosure of the mystic virtues of the inhabitants of the earth, and the advancement and exaltation of the infinite degrees of existence; even the world in its physical aspect shall become ameliorated and perfected.
- 3 How the teacher himself become spiritual! How will he become illuminated! How will he become divine and celestial! He will enter into another and higher state; he will be enlightened with another light, he will be endowed with a new power, and he will gain a new spirituality.
- 4 Ordinarily a moral teacher strives day and night until a person abandons one of his many evil attributes but as soon as the guidance of God and the Faith of God dawn from the horizon of his heart he is a changed man. All his evil characteristics are transformed into the praiseworthy attributes. Whereas formerly he was coward, he becomes courageous. Whereas before he was soiled morally he becomes sanctified and holy. Even in his intelligence, his knowledge, his sagacity, and in his mentality he is a different man.
- 1 اگر ماها جمیع احبّا که در ظلّ سدره منتهی هستیم در تبلیغ قیام کنیم حقّ جلّ جلاله تأییدات خواهد نمود هر فکری و ذکر و عبادتی و خدمتی را بگذاریم و به تبلیغ و عبودیت آستان مقدّس پردازیم مگر عبادتهای مفروضه می بینید که چه خبر است
- 2 به تبلیغ امر الله شجره مبارکه در نمو است تبلیغ عالم انسانرا نورانی میکند تبلیغ کورها را بینا مینماید کرها را شنوا میکند گنگان را گویا مینماید جمیع اینها تحقق نمی یابد مگر به تبلیغ این است چیزی که سبب حیات عالم است سبب ترقّیات عالم انسانست سبب ظهور کمالات معنوی است سبب علو و سمو در جمیع عوالم وجود حتی در نقطه تراب
- 3 خود انسان چه قدر نورانی میشود چه قدر روحانی میگردد چه قدر حالت خوش پیدا میکند یک حالت دیگری یک روشنائی دیگری یک روح دیگری یک قوه دیگری پیدا میکند
- 4 مثلاً انسان زحمت میکشد تا آنکه نفسی یک خصلتی از خصائل موهومهاش را فراموش کند لکن بجز آنکه تبلیغ شود و ایمان بیآورد جمیع آن خصائل ذمیمه را ترک میکند مثلاً در نهایت جبن بود در نهایت شجاعت میشود در نهایت آلودگی بود در نهایت تنزیه و تقدیس میشود در جمیع شئون ترقی مینماید حتی در شعور و فطانت و ادراک و ذکا ترقی می کند

DAS.1913-12-31

RRT.037, MAS5.078

AB10217*To: Ghulam Ali Davachi, in Tihiran**Date: 1913-Dec ca.*

- 1 O Jinab-i-Aqa Ghulam-‘Ali! Your labors have been many, and now that ‘Abdu’l-Baha has returned to the East, they will increase even more. 1 جناب آقا غلامعلی زحمات شما بسیار بود حال که عبد[البهاء] بشرق مراجعت کرد بیشتر خواهد گشت
- 2 His Holiness ‘Abdu’llah, from the Most Glorious Kingdom, offers you a thousand praises, for praise be to God, after his passing you have acquitted yourself well. 2 حضرت عبدالله از ملکوت ابدی ترا هزار تحسین مینماید که الحمد لله بعد از او خوب از عهده برآمدی
- 3 Rest assured that the good reward for these services at the Threshold of the Blessed Beauty is greater than the sovereignty of the world. 3 مطمئن باش که جزای خیر این خدمات باستان جمال ابدی از سلطنت جهان اعظمست
- 4 And upon you be the Most Glorious Glory. 4 و علیک البهاء الابهی

INBA85:549, AKHA_119BE #02-03 p.112,
DBR.065

AB00119*To: Ali Quli Khan, in New York**Date: 1913 ca.*

- 1 O ancient confidant and intimate companion of ‘Abdu’l-Baha! Your detailed letters were received and carefully read, and likewise I read with utmost emotion the letter of repentance from Mr. McNutt. The Blessed Beauty knows how merciful is the heart of ‘Abdu’l-Baha. In brief, I could not read it in one sitting; each day I read a portion of that letter until I reached its end. Immediately I supplicated and implored at the threshold of the Blessed Beauty, offered prayers, and sought forgiveness from the Kingdom of Pardon. Surely these supplications and devotions of ‘Abdu’l-Baha at the Divine Threshold will be accepted. Therefore, give Mr. McNutt the glad tidings that he should know with certainty that the page has been completely cleansed, and no trace of dust remains whatsoever. 1 ای ندیم قدیم همدم عبدالبهاء نامه های مفصل شما رسید و بدقت قرائت گردید و همچنین توبه نامه مستر مکات نهایت تأثر قرائت نمود جمال مبارک میداند که قلب عبدالبهاء چه قدر مهربانست مختصر اینست که یکدفعه نتوانستم بخوانم هر روز نذیه ای از آن نامه خواندم تا پایان رسید فوراً بدرگاه جمال مبارک تضرع و زاری کردم و مناجات نمودم و طلب عفو از ملکوت غفران کردم یقین است که این تضرع و تبتل عبدالبهاء در درگاه کبریا مقرون بقبول میگردد لهذا تو مستر مکات را بشارت ده که همچو بدانند که صفحه بکلی شسته شده ابداً غباری باقی نماند
- 2 ولی باید جناب مستر مکات نوعی رفتار و گفتار و کردار نماید که در درگاه الهی و نزد جمیع

2 However, Mr. McNutt must conduct himself in such a way—in behavior, speech and deed—that it becomes evident and manifest before the Divine Threshold and all the servants of God that this is a movement like that of Paul and this sincerity is like that of Peter. Then he will observe that the angels of protection and shelter of the Blessed Beauty have surrounded him, and the lights of the Kingdom from the Most Exalted Center will continuously illumine him. Indeed, it would be a pity if Mr. McNutt should remain dejected after so many years of service. Therefore, 'Abdu'l-Baha wishes that McNutt would ignite such a flame that it would set the heedless in motion and awaken the slumbering ones through spiritual power. Be assured that I have accepted this repentance, and with heart and soul I beseech confirmation and success for Mr. McNutt.

3 And as to the matter of Taqizadeh, you know that I wish good for every human being. In London, a year and a half ago, one day they came saying Taqizadeh wanted to meet with me. I met with him with the utmost kindness and affection. You know how kind I am, even though I knew he was a companion of Haji Mirza Yahya and an instrument in his hand, for Taqizadeh had not associated with steadfast believers but had the closest fellowship with the followers of Yahya. Whatever he had heard was from them, thus he maintained complete sincerity with them and was a pen in their hand and grasp. Yet I showed the utmost kindness and familiarity and made no mention of this at all. After he left, since I saw him very depressed and saddened, I tried several times to visit him and inquired about his residence. The response came that he was not available. Then I sent an Iranian person saying "Go to Taqizadeh and be present, for I will call again by telephone to arrange a visit, see what he says." The Iranian came back saying "I was with him when they came to inform that so-and-so was asking about you, and he said to respond that he is not at home." Despite this, I did not utter a single word against him, God forbid.

4 Some Iranians reported that Taqizadeh was saying the Baha'is are infatuated with despotism and are enemies of liberty and constitutional government. Despite this, I did not say a word. I returned to the East and then after the American journey came back to Europe. Many Iranians came to me saying that Taqizadeh was insisting greatly and through various schemes

بندگان الهی ظاهر و آشکار گردد که این جنبش جنبش بولسیست و این خلوص خلوص بطرسی است آن وقت ملاحظه مینماید که ملائکه صون و حمایت جمال مبارک او را احاطه نموده است و انوار ملکوت از مرکز اعلی پیوسته او را روشن میکند فی الحقیقه حیف است که مستر مکات بعد از زحمات چندین سال افسرده بماند لهذا عبدالبهاء میخواهد که مکات چنان شعله‌ئی بزند که غافلین را بحرکت آرد و خفتگان را بقوه معنویه بیدار نماید مطمئن باش که من این توبه را قبول نمودم و از جان و دل آرزوی تأیید و توفیق از برای مستر مکات میطلبم

3 و اما مسئله جناب تقی‌زاده شما میدانید که من در حق هر انسان خیرخواهم در لندن یک سال و نیم پیش روزی آمدند که جناب تقی‌زاده میخواهد با تو ملاقات کند بنهایت محبت و مهربانی ایشانرا ملاقات کردم تو میدانی که من چه قدر مهربانم و حال اینکه میدانستم رفیق حاجی میرزا یحیی هستند و آلتی در دست او زیرا جناب تقی‌زاده با اجبای کامل معاشر نشده و با حضرات یحیائیا نهایت الفت را داشت آنچه شنیده بود از آنان شنیده بود لهذا نهایت خلوص را با آنان داشت و قلبی بود در دست و پنجه آنان ولی من بنهایت مهربانی و آشنائی پرداختم و ابدأ اشاره‌ئی ننمودم بعد از رفتن چون او را بسیار افسرده و محزون دیدم چند مرتبه بازدید او خواستم سؤال از منزل او نمودم جواب آمد که حاضر نیست پس شخص ایرانی فرستادم که برو نزد تقی‌زاده حاضر باش باز من سؤال از تقی‌زاده با تلفون خواهم کرد تا بازدید کنم بین چه میگوید شخص ایرانی آمد که من در نزد او بودم آمدند خبر دادند که فلانی از شما سؤال میکند گفت جواب بگوئید در منزل نیست باوجود این من کلمه‌ئی نسبت باو معاذالله بر زبان نراندم

4 بعضی از ایرانیان روایاتی کردند که جناب تقی‌زاده میگوید حضرات مفتون استبدادند و دشمن حریت و مشروطیت باوجود این کلمه‌ئی بر زبان نراندم مراجعت به شرق کردم دوباره بعد از سفر امریکا به اروپا آمدم نفوس ایرانیان متعدده پیش من آمدند و گفتند جناب

wanted to prove in the public eye that you are an enemy of constitutionalism and supporter of despotism. Some said that he was secretly making extensive inquiries and whenever he found any of the friends, he would invite them to Mirza Yahya's cause under the guise of neutrality, and was ceaselessly engaged in criticizing and speaking ill of you. Despite this, I said nothing.

- 5 In brief, he is closely united with Haji Mirza Yahya and serves their cause. Now that he has become completely hopeless of membership in the Iranian parliament, since the person who is their root and heart and soul and leader of the Yahya followers was also expelled from Tehran and sent away with escorts, and some provinces were written to ensure he would not be included in the election this time - the point is that Yahya's party has been completely frustrated and defeated in the new election and exposed before all that this party is neither constitutionalist nor despotic, they have other aims. Taqizadeh is among them, therefore when he became disappointed and hopeless, he thought to do something in this regard. His purpose is to infiltrate the Cause of God in America through various schemes. Without cause he harbors such extreme hatred for the Blessed Beauty and has no purpose except to destroy the edifice of Baha'u'llah. He has become completely hopeless about Iran and has no work there, so he has hastened there.

تقی‌زاده اصرار زیاد دارد و بانواع دسایس می‌خواهد که شما را در انتظار عمومی دشمن مشروطی و حامی استبداد ثابت کند و بعضی گفتند که خفياً بسیار پیجوری میکند و هریک از اجباً را که می‌یابد بنوع بی‌طرفی دعوت به میرزا یحیی مینماید و بینهایت بنکوهش و بدگوئی شما مشغولست باوجود این هیچ نگفتم

- 5 مختصر اینست که بسیار با حاجی میرزا یحیی متحد است و خدمت بحضرات میکند حال چون از عضویت مجلس پارلمان در ایران بکلی مأیوس شده است زیرا شخصی که ریشه آنها و دل و جان و رئیس یحیائیه است او را نیز از طهران خارج کردند و با سوار فرستادند و بعضی ولایات نوشته‌اند مبدا که او را ایندفعه در انتخاب داخل کنند مقصد اینست که حزب یحیی در انتخاب جدید بکلی خائب و خاسر شده‌اند و در نزد کلّ رسوا که این حزب نه مشروطی هستند نه مستبد مقصدشان چیز دیگر است تقی‌زاده نیز منجمله لهذا چون مأیوس و نومید شد بخيال آن افتاد که از این جهت کاری بنماید مقصودش اینست که در امر الله در امریکا بانواع دسائس رخنه کند و بدون سبب باین درجه نهایت بغض را به جمال مبارک دارد و هیچ مقصدی جز هدم بنیان بهاء‌الله ندارد و از ایران بکلی مأیوس شده است کاری هم ندارد بانجا شتافته

- 6 'Abdu'l-Baha discovered this matter a year ago. Therefore He cabled and wrote to America, even to you, that if any Persian, whether stranger or acquaintance, should come to America without bearing in his hand a permit written and signed by Me, beware, beware of drawing nigh unto him. Not only must you not draw nigh to such a person, but do not even look at him. Consider how vigilant 'Abdu'l-Baha is. Read My letter concerning this matter and you will see it explicitly states that you must not receive anyone, whether from within or without, stranger or acquaintance, without permission. Despite this, how can it be that the friends would admit such a person who is an enemy of the Blessed Beauty, harboring the utmost hatred and enmity, and whose purpose is to create a breach in the Cause of God? It is evident what harm this will bring thereafter. In London he strove greatly in this regard but found himself disappointed and at a loss. Now he has hastened to America. In brief, this person is a herald of Yahya, and in intrigue, deception and cunning he has no equal. He would

- 6 عبداله‌آ یکسال پیش کشف اینستله را نمود لهذا تلغرافاً مکتوباً به امریکا نوشت حتی بشما که اگر شخصی ایرانی از بیگانه و آشنا به امریکا آید و در دست اجازه بخط و امضای من نداشته باشد زنه‌ار زنه‌ار از تقرّب باو ابداً بهمچه شخصی تقرّب که سہلست نگاه نکنید ملاحظه کنید که عبداله‌آ چه قدر بیدار است مکتوب مرا در اینخصوص بخوانید ببینید منصوص است که از داخل و خارج و آشنا و بیگانه بدون اجازه کسی را قبول نکنید باوجود این چگونه میشود که اجباً چنین شخصی را که دشمن جمال مبارکست و نهایت بغض و عداوت را دارد و مقصودش رخنه در امر الله راه بدهند واضح است که بعد چه قدر مضرت دارد در لندن در اینخصوص بسیار کوشید خود را خائب و خاسر دید حال به امریکا شتافت مختصر اینست که این شخص منادی یحیی است و در دسیسه و خدع و تزویر

deceive thousands of souls like yourselves who are faithful, and ere long you shall see that he has created a breach in the Cause. Surely you would not be content with this, for this is the very essence of harm to you yourselves. And upon you be the Most Glorious Glory.

- 7 O my old friend! 'Abdu'l-Baha sent you to America and assisted you in every way. Praise be to God, you achieved great results. And now, while all Iranian ambassadors are in distress, praise be to God, through the hidden favors of the Blessed Beauty you are distinguished above all, in utmost joy and security. Even the brother of Na'ibu's-Saltanih could not gain ground, and regarding you, there arose such discord between us that all association was severed. I do not wish to write about such matters. An eminent person pledged protection. Now, in gratitude for the favors of the Blessed Beauty, do not shelter this divine enemy, for assuredly he will cause a breach in the Cause of God. And upon you be the Most Glorious Glory.

امثال ندارد و هزاران امثال شما نفوس مؤمن را گول میزند و عنقریب خواهید دید که در امر رخنه کرده و یقین است که شما باین راضی نمیشوید زیرا این عین مضرتست از برای خود شما و علیک البهآء الأبہی

7 ای یار قدیم من عبدالبهآء شما را به امریکا فرستاد و از هرجهت شما را تأیید کرد الحمد لله نتائج عظیمه گرفتید و حال باوجود آنکه جمیع سفرای ایران در عذابند الحمد لله از الطاف خفیه جمال مبارکی از همه ممتاز و در نهایت خوشی و محفوظ حتی برادر نائب السلطنه نتوانست که میدان گیرد و در خصوص شما میان ما کدورت شد بقسمیکه مراوده قطع شد من تحریر اینگونه مسائل نخواهم شخص عظیم تعهد صیانت نمود حال شما بشکرانه الطاف جمال مبارک این عدو الهی را پناه ندهید و یقین است که سبب رخنه در امر الله میشود و علیک البهآء الأبہی

YIK.092-095

ABU1408

Words to Mirza Ali Akbar

Thou hast been with me for a long time, and I have grown to love thee very much. When I love people I do not tell them to their faces. You know how much I love Mirza-Abul-Fazl and Haji-Mirza-Heydar-Ali, but I have seldom told them to their faces. I am sending thee away. Thou are not alone. The hosts of the Supreme Concourse are with thee. They will assist thee and reinforce thee under all conditions. Doctors tell me I must completely rest... When I hear good news from the believers, then my health is improved. Now if thou longest to see me in good condition, go away and serve the Cause and instruct the souls. The news of thy spiritual conquest will make me well. Wherever thou goest, announce the wonderful Baha'i greeting to the teachers of the Cause, and tell them on my behalf:

"The responsibility of the steady progress of the Cause depends upon you! You are the physicians of the sick body of the world of humanity! You must not stay anywhere for a long time.

Travel ye from land to land like the Apostles of Christ, and carry with you the glad-tidings of the kingdom of ABHA to the remotest corners of the earth!

Why are ye silent? SHOUT! Why are ye sitting? MOVE! Why are ye yet quiet? STIR! This is not the day of rest and comfort. Travel ye constantly, and spread far and wide the Teachings of God! Like unto the stars arise ye every day from a horizon. Like unto the nightingales, sing every day from a different rose-bush. Like unto the breeze, waft every morning from a garden. Do not stay a long time anywhere.

Let the world profit by your teachings and learn from your examples! My health consists in the progress of the Cause, and the progress of the Cause depends upon the energy and wisdom of the teachers!"

DAS.1913-10-31, SW_v05#01 p.006-007, SW_v07#10 p.095-096

AB06405

To: Haji Muhammad Ismayn Yazdi, in Alexandria

Date: 1913 ca.

- 1 O longtime friend! Your letter was received but you do not know what is happening. I do not have a moment's rest day or night and there is no opportunity to write even a word. I am continuously engaged in teaching and am constantly speaking in churches, gatherings and great assemblies. Therefore please excuse me that there is no time for details.
- 2 I write briefly that if Jinab-i-Haji's affairs are not conducive, engage in other work outside the store so that divine confirmations may be obtained.
- 3 Convey wondrous and most glorious greetings to all the friends and loved ones. Likewise all the family members and friends in Alexandria are remembered one and all. God willing, after teaching in these regions I will return to Alexandria and meet with the friends. If we remain alive we will mend the garment that has been torn by separation.

1 ای یار قدیم نامه شما رسید ولی نمیدانی چه خبر است دقیقه‌ی شب و روز آرام ندارم و فرصت تحریر یک کلمه نیست مستمراً بتبلیغ مشغولم و در کائس و مجامع و محافل عظمی مسلسلاً صحبت مینمایم لهذا معذور بدارید که فرصت تفصیل نیست

2 مختصر مرقوم می‌شود که اگر چنانچه جناب حاجی امورشان مقتضی نیست در خارج مخزن بکار دیگر پردازید توفیقات الهیه حاصل گردد

3 بجمع احباً و یاران تحیت ابدع ابهی ابلاغ دارید و همچنین باهل خانه و یاران اسکندریه کلاً و طراً در نظرند انشاءالله بعد از تبلیغ در این دیار مراجعت به اسکندریه می‌شود و با یاران ملاقات میگردد گر بمانیم زنده بردوزیم جامه‌ی کز فراق چاک شده

4 And upon you be the Most Glorious Glory!

4 و علیک البهاء الابهی

MSHR4.298

AB05378

To: Murvarid Shahriyar (Yazd) et al., in Kirman

Date: 1913 ca.

1 O loving friends! When I returned from the Western countries to the East, I met with the Persian friends. From their radiant faces a garden of nature was manifest. They mentioned you and adorned a page with your names. When I read the blessed names of the friends, such joy and delight overtook me that I immediately took up the pen and began to write, engaging in your mention, so that you would know how respected and intimate you are in this gathering.

1 احبای فارسیان علیهم بهاء الله الابهی هو ای یاران مهربان چون از کشور باختر به خاور باز گشتم یاران فارسیان را دیدار نمودم از روشنائی رو گلشنی خو نمودار بود یاد شما نمودند و بنام شما صفحه‌ئی آراستند چون نام مبارک یاران خواندم وجد و طربی دست داد که فوراً قلم برداشتم و بتحریر پرداختم و بذکر شما مشغول شدم تا بدانید که در اینبساط چه قدر محترم و محرمید

2 Through the bounty of the Holy Lord God, I desire for you illumined hearts, refined souls and radiant spirits, and the wish of my heart and soul is that you may traverse the stages of existence in this path and attain to the highest horizon of spiritual perfections and human virtues, so that other people may witness how the servants of the Beloved are luminous and brilliant and radiant. This is the ultimate hope, this is the greatest gift of the Lord of Majesty.

2 از فیض حضرت ایزد پاک شماها را دلی تابناک خواهم و جانی لطیف و روانی منیر جویم و آرزوی دل و جان آنست که در این سبیل طی مراتب وجود نموده یا علی افق کمالات معنویه و ذروه فضائل انسانیه واصل گردید تا سائر مردم مشاهده کنند که بندگان حضرت دوست چگونه روشن و درخشنده و تابانند اینست نهایت آمال اینست اعظم موهبت حضرت ذوالجلال

3 And upon you be the Most Glorious Glory.

3 و علیکم البهاء الابهی

ALPA.022, YARP2.027 p.080

AB10872*To: Ardishir Jamshid Farsi Hizari**Date: 1913 ca.*

1 He is!

هو 1

2 O Lord! Thou art forgiving and kind, and the Sovereign of the realm of pardon and forgiveness. These souls and this sinful servant beseech from the threshold of Thy grace and bounty pardon and forgiveness for these dear souls. Thou art the Bestower, the Radiant, the Kind One.

2 ای پروردگار آمرزگاری و مهربان و شهریار کشور
عفو و غفران آنان و این بنده گنه کار از درگاه
فضل و احسان تو رجا و خواهش عفو و غفران
بجهت این جانهای عزیز مینمایند توئی بخشنده و
درخشنده و مهربان

ALPA.005b, YARP2.004 p.067

AB10902*To: Murvarid Khudadad et al.**Date: 1913 ca.*

O faithful God of the free-spirited ones! These pure souls, praise be to Thee that they were freed from the world of dust, set their hearts upon the realm of the celestial spheres, and are present and active in service. Bestow upon them heavenly bounty and grant them spiritual radiance. Nurture these pearls through the outpouring of the vernal rain of Thy favors.

ای خدای باوفای آزادگان این جانهای پاک حمد
ترا که از جهان خاک آزاد شدند و دل بعالم
افلاک بستند و در خدمت حاضر و چالا کنند
بخشش آسمانی بخش و تابش روحانی ده و این
دردانه ها را بریزش باران نیشان احسان پرورش
ده

ALPA.005a, YARP2.003 p.066

ABU2682

In this age, Baha'u'llah has breathed the Holy Spirit into the dead body of the world. Consequently every weak soul is strengthened by these fresh divine outbreathings. Every poor man will become rich, every darkened soul will become illumined, every ignorant one will become wise, because the confirmations of the Holy Spirit are descending like unto torrents.

A new era of divine consciousness is upon us. The world of humanity is going through a process of transformation. A new

race is being developed. The thoughts of human brotherhood are permeating all regions. New ideals are stirring the depths of hearts and a new spirit of universal consciousness is being profoundly felt by all men.

SW_v05#04 p.054, SW_v06#15 p.120, SW_v06#16 p.121, SW_v08#01 p.001, SW_v08#12 p.146, SW_v13#01 p.007, BSTW#324

AB01146

To: Dunlop, Chair of Int'l Theosophical Summer School, in Scotland

Date: 1913 ca.

1 Dear and most respected friend:

2 Your letter arrived indicating that an international summer conference will be arranged in Scotland, and you had invited me to attend. I was very pleased, but regrettably I am bound for the East and cannot attend. However, even if my physical form is not present in that luminous gathering, my heart and soul will never be heedless. I always keep it in mind and pray that this esteemed congress will be successful in rendering the greatest service in this radiant age.

3 Each century has its momentous question - though there are countless issues, one issue takes on supreme importance. In the last century, the most important of issues was political freedom, and this aim spread. However, in this luminous century the greatest gift to the human world is universal peace. It must be established so that the world of creation may find rest, and East and West and the five continents of the world may embrace one another, and all may repose beneath the pavilion of the unity of humankind, until the banner of universal peace waves over all horizons. Until this issue becomes the light of the world's assemblies, eternal happiness will not be attained and estrangement will not be transformed into unity. This issue must flow and circulate like a spirit through the arteries and nerves of the body of the world.

4 I hope that gathering will become the vanguard of this heavenly army and will conquer the horizons. The Baha'is, according to the decisive texts of Baha'u'llah and His binding commands,

1 دوست عزیز واجب الاحتراما

2 نامه شما رسید دلیل بر آن بود که مجلس بین‌المللی تابستانی در اسکاتلند ترتیب خواهد گشت و مرا دعوت بحضور نموده بودید بسیار خوشنود گردیدم ولی افسوس که عازم شرق و حضور نتوانم ولی اگر هیکل جسمانی من در آن محفل نورانی حاضر نشود ابداً جان و دلم غافل نگردد همیشه در خاطر دارم و دعا می‌نمایم که آن کنگره محترم موفق بخدمت اعظم در این عصر نورانی گردد

3 هر قرن را مسئله عظیمه‌ئی هرچند مسائل بیشمار لکن مسئله‌ئی از مسائل اهمیت کبری باید در قرن ماضی اهم مسائل مسئله حریت سیاسی بود و این مقصد انتشار یافت ولکن در این قرن نورانی اعظم موهبت عالم انسانی صلح عمومی است باید تقرر یابد تا عالم آفرینش آسایش جوید و شرق و غرب قطعات نیمه عالم دست در آغوش گردند و جمیع در سایه خیمه وحدت عالم انسانی پیاساید تا علم صلح عمومی بر آفاق موج زند و تا این مسئله شمع انجمن عالم نگردد سعادت ابدیه حصول نپذیرد و پیگانگی به یگانگی مبدل نگردد این مسئله باید مانند روح در عروق و اعصاب هیکل عالم سریان و جریان یابد

4 امیدوارم که آن انجمن طلائع این لشکر آسمانی گردد و آفاق را مسخر نماید بهائیان بنصوص قاطعه بهاء‌الله و اوامر مبرمه او در جمیع مسائل

sacrifice their lives in all international matters that spring from the intention of the unity of the human world, especially universal peace, and are present and ready to serve. Until now, surely twenty thousand people have hastened to the field of sacrifice in promoting these teachings of Baha'u'llah and have sacrificed life and property. Every undertaking advances through sacrifice of life, not through the exchange of general ideas.

- 5 I hope that all will serve this great cause with complete strength and become the cause of the repose of the human world. You observe that today the greatest powers of the world are spent on war preparations. Given this, how can prosperity and success appear? We must strive with our lives so that these mighty forces are spent on the general happiness and comfort of the human world and become the cause of life rather than destroying the foundation of humanity - that they bestow love upon hearts rather than creating hatred and enmity because of vain imaginings. This is the desire of one who wishes good for humanity. I hope we will be successful and confirmed in this.

- 6 Please convey my highest respects to the members of that esteemed gathering.

بین‌المللی که منبعث از نیت وحدت عالم انسانی است علی‌الخصوص صلح عمومی جانفشاند و در خدمت حاضر و مهیا تا بحال البته بیست هزار نفر در ترویج این تعالیم بهاء‌الله بمیدان فدا شتافته و جان و مال فدا کردند هر کاری بجانفشانی پیش می‌رود نه به مبادله افکار عمومی

5 امیدوارم که کل بتمام قوت خدمت باین امر عظیم نثائم و سبب آسایش عالم انسانی گردیم ملاحظه مینمائید که امروز اعظم قوای عالم صرف [تهیات] حربه می‌گردد با وجود این فلاح و نجاح چگونه رخ بنماید باید بجان کوشید که این قوای عظیمه در سعادت و راحت عمومی عالم انسانی صرف شود و سبب حیات گردد نه بنیان انسان براندازد الفت به قلوب بخشد نه به سبب اوهام بغض و عداوت ایجاد کند این است آرزوی خیرخواهی عالم انسانی امیدوارم که بآن موفق و مؤید گردیم

6 و احترامات فائده مرا باعضای آن انجمن محترم برسانید

BRL_DAK#0984, MNMK#118 p.228,
MJDF.096, NJB_v04#11 p.002

AB01231

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

Date: 1913 ca.

- 1 He is the Mighty, the Powerful
- 2 O Amin! Praise be to God that you traversed this vast distance to become an intimate companion in London and Paris. Many a day and night we were engaged in remembrance of the Beloved Lord and thoughts of the friends, and praise of the friends was ever on your tongue, bringing joy and delight to this wanderer of mountain and desert, this lost soul of wilderness and sea. Praise be to God that all the friends are like hundred-petaled roses blooming in the garden of God's love, and are as flowers and herbs by the stream of truth, and in the Cause of God they stand firm and steadfast like immovable mountains and unfurled banners.

1 هو المقتدر القدير

2 ای امین جمال مبارک حمد خدا را که این مسافهء بعیده طی نمودی تا در لندن و پاریس همدم و انیس گردیدی بسا روز و شب که بذکر حضرت دوست و یاد یاران دمساز و همراز بودیم و ستایش یاران ورد زبان تو بود و سبب روح و ریحان این آوارهء کوه و صحرا و سرگشته و گمگشتهء باده و دریا شد الحمد لله که جمیع دوستان گلستان محبت الله را گل صدبرگ خندانند و جویبار حقیقت را گل و

ریحان و در امر الله ثابت و راسخ چون جبال
ثابت و اعلام ناشره

- 3 O Amin! You observe that I have absolutely no time for writing. Please convey my apologies that during this journey writing was difficult and I was unable to send letters. God willing, after returning to the Holy Land correspondence will resume again. I hope that what was missed will be made up for.

3 ای امین ملاحظه میفرمائی که ابداً فرصت نگاشتن نه دیگر تو از قبل من عذر بخواه که در این سفر تحریر معسور بود و در ارسال رسائل معذور بودم انشاءالله بعد از ورود بارض مقدسه دوباره مباشرت میگردد امید چنانست که تلافی مافات شود

- 4 O Amin! Praise be to God you were able to speak well of all the friends and handmaidens of the Merciful, and what you said was true and accurate. Indeed, the beloved ones of Iran are self-sacrificing in the path of God, and each one shines bright like a brilliant lamp. In God's path they faced every affliction, endured every blow, and drank every bitter cup. At times they were bound in chains, at times under threat of the sword. Many rushed dancing to the field of sacrifice and raised their banner at love's altar, giving up their homes to plunder and pillage. These are precious souls and these persons are the true servants of the Blessed Beauty.

4 ای امین الحمد لله موفق بآن شدی که ذکر خیر جمیع یاران و اماء رحمن را بنمائی و آنچه گفتی صحیح و مطابق واقع بود فی الحقیقه احبای ایران در سبیل الهی جانفشاند و هر یک مانند سراج و هاج درخشنده و تابان در راه خدا هر بلائی دیدند و هر صدمهائی کشیدند و هر جام تلخی نوشیدند گهی اسیر زنجیر بودند و گاهی در تحت تهدید شمشیر جمعی رقص کتان در میدان فدا شتافتند و در قربانگاه عشق علم افراختند و خائمان به یغما و تالان و تاراج دادند این نفوس نفیستند و این اشخاص بندگان صادق جمال مبارک

- 5 Now convey my utmost longing to all of them on my behalf, and guide them all to teach the Cause of God. Let them observe how 'Abdu'l-Baha, despite weakness and frailty, has set out to mountain and wilderness, has not a moment's rest, and not a minute's repose day or night. In every gathering He raises a call, enters every assembly and cries out "O Glory of the Most Glorious!" The friends must make an effort and spread out to all regions, engaging day and night in guiding humanity, so that this world may become the Most Glorious Paradise and the lamp of supreme guidance may be lit in every niche. For the East is the dawning-place of the Sun of Truth and the growing place of the Blessed Tree.

5 حال تو جمیع را از قبل من نهایت اشتیاق ابلاغ دار و کل را به تبلیغ امر الله دلالت نما ملاحظه فرمایند که عبدالبهاء باوجود ضعف و ناتوانی چگونه سر به کوه و بیابان نهاده آنی فراغت ندارد و دقیقهئی شب و روز راحت ننماید در هر مجمعی فریاد برآرد و در هر محفلی درآید و نعره یابهای الاهی زند یاران باید همی فرمایند و پراکنده در اطراف شوند و شب و روز مشغول بهدایت خلق گردند تا این جهان جنت الاهی گردد و سراج هدایت کبری در هر مشکاتی روشن شود زیرا شرق مطلع شمس حقیقت است و منبت شجره مبارکه

- 6 And upon you be the most glorious Glory.

6 و علیک البهاء الاهی

AB01772*Date: 1913 ca.*

O thou who art attracted by the Fragrances which are diffused from the garden of the Bestowals of God!

Proclaim: Verily, God has opened the doors of prosperity with the hand of Might and Power and the herald of Happiness is crying out: Hasten ye toward success, O ye essences of spirits. Be ye rejoiced on account of the appearance of this Manifest Day, Praiseworthy Light and lofty station on the part of your Lord, the Clement.

I declare by God that the shining light in the Blessed Tree of Sinai has sent forth its flame, raised its tongue, spread its luminosity and scattered its rays and its heat has enveloped the East of the earth and the West thereof.

As to thee, O thou who art stirred into cheerfulness through this Bestowal and art a harbinger for the appearance of this glorious Mercy, dilate thy breast, rejoice thy heart, because God has assisted thee to diffuse these Fragrances through which the regions are perfumed. Verily, I declare by the Glory of Thy Lord that the hosts of the cohorts of the Kingdom of Abha are saluting thee from the Supreme horizon and address thee: Blessed art thou, o thou herald of the name of God! Glad-tiding be upon thee! O thou who art attracted to God! Happiness be unto thee, O thou speaker of the mention of God! Rejoicing be unto thee, O thou who art assisted by the Holy Spirit from the highest heavens! Reinforce thy back! Strengthen thy knees! Illumine thy eyes, purify thy heart, dilate thy breast; for God hath confirmed thee with this unparalleled Grace - which shall shine and gleam like unto the brilliant star and world-illuminating sun upon that [sic] vast regions, the dawning-places of existence and the easts of power...

DAS.1913-10-21x

AB02016*Date: 1913 ca.*

...Now you must engage in the service of the Cause of God with the utmost firmness, steadfastness and resolution and expend day and night in the promotion of the religion of God. Do not unloose your tongues save for conveying the message. Do ye not behold save the Kingdom of Abha. Wish for no other companion save the True One. Do ye not desire other associate save turning thy face toward the Supreme horizon. Do ye not search for any other delicacy save the heavenly sweetness except the love of the Beauty of Abha.

Praise be to God that the standard of victory is unfurled over that region and the fame of the Covenant has reached the ear of every wise and intelligent person.

Spiritual means are prepared. The Merciful Table is spread and the Banquet and the Feast of the Lord is inexhaustible. Now is the time of attraction and ecstasy;- so that that region may become wholly illumined and that worthless dust be changed into fragrant musk.

I declare by the Blessed Perfection – may my life be a sacrifice to his believers – that if the believers arise to act according to the good-pleasure of the Blessed Perfection, the lights will be revealed, the mysteries discovered, the veils rent asunder, the darkness dispelled, the verses of unity chanted, and the melodies of the spiritual music of the Glorious Lord chanted.

Show ye an effort! Work unceasingly. Labor diligently;- so that the everlasting Bounty be realized, Eternal life be destined and the nostrils be perfumed with the holy Fragrances.

DAS.1913-10-21x

AB02629*Date: 1913 ca.*

O God! O God! This is the attracted servant of Thy Bounty of Abha; his heart is set aglow with the Fire of Thy Love amongst mankind, his tears are falling through Thy mention in the middle of gloomy nights, his patience well-nigh spent in the Love of Thy Supreme Countenance; his face radiant through Thy Consummate Mercy; His breast dilated through the verses of Thy singleness.

He has travelled toward the West, leaving behind his sweet country, and has accepted hardships in Thy Path. O Thou Glorious Lord! O Lord! He has forsaken rest and composure, tranquility and peacefulness, serenity and calmness, and has journeyed to that distant clime - - a land which is not touched by the feet of his fathers and ancestors - - in order to diffuse Thy Fragrances, upraise Thy Flags, spread Thy Words and elucidate Thy Proofs.

O Lord! O Lord! Suffer him to become the sign of Thy Bestowal the ensign of Thy Knowledge, the Fire of Thy Love, the sign of Thy Gift, confirmed with Thy angels, assisted with Thy Providence and Caution, safeguarded by Thy Protection and Shelter and guarded under Thy Refuge and Defense:- So that he may diffuse Thy signs in those regions and cause the irradiation of Thy Lights in those countries. Suffer Thy call to reach the ears of the Faithful ones, and make Thy Argument manifest to the concourse of the world of emanation...

DAS.1913-12-30

AB01583*To: Siyavash Farsi (Siyavash Sifidvash), in Tihiran**Date: 1913 ca.*

- ¹ O Sefidvash – for your face is white in the Most Glorious Kingdom! The ancient oppressed Black-Faced One in Turkistan became ill, was slain by the dagger of the ignoble, and plunged Iranian hearts into severe mourning. But you who are White-Faced, my hope is that you will become the cause of joy and

¹ ای سفیدوش زیرا روی تو در ملکوت ابدی
سفید است سیاهوش مظلوم قدیم در ترکستان
سقیم کُشته خنجر لثیم گردید و دلهای ایرانیان را
بماتم شدید انداخت ولی تو که سفیدوش هستی
امیدم چنانست که سبب شادمانی و کرامانی

success for Iranians, especially the Parsees. Marvel not at heavenly bestowals that can make a person a brilliant lamp and illumine a country.

- 2 At the time of farewell, there was no opportunity to speak with you about the respected leader Arbab Jamshid. All the friends should know that this dear man is respected by 'Abdu'l-Baha and deserving of the favors of the Kind Lord. The friends should respect him and serve him with utmost goodwill and sincerity. Truthfulness and uprightness towards him is service and servitude at the threshold of the Self-Sufficient Lord. Convey my utmost longing to all the friends.
- 3 O dear one, the letter of Jinab-i-Amin was opened on the ocean regarding the forty-seven pounds that was transferred but did not reach you. This caused extreme embarrassment and shame. I know not in what language to apologize. In any case, this matter was written about to Jinab-i-Amin. Surely there was wisdom in this also, otherwise it would not have happened. My hope is that this very incident will have great effects.
- 4 Regarding the photograph of the Exalted One's Tablet to Muhammad Shah and Nasiri'd-Din Shah's letter, please make every effort, for since there are different accounts of this matter on people's tongues, the Tablet itself and Nasiri'd-Din Shah's letter will dispel doubts. Therefore obtain as many of these photographs as you can and send them gradually, and if possible obtain and send the original Tablet. This is a great service at the threshold of the Incomparable Lord.
- 5 In any case, O White-Faced One, I beseech God that that face may shine so brightly with divine bounty that all tongues will cry out that this is White-Faced, not Black-Faced, though in grace and good nature and goodness like that Siyavush. And upon you be the Most Glorious Glory!

ایرانیان گردی علی الخصوص پارسیان از بخشش آسمانی عجب مدار که شخصی را چراغ پرفروغ نماید و کشوری را روشن فرماید

2 در وقت وداع فرصت نشد که در حقّ سرور محترم ارباب جمشید با شما صحبتی نمایم جمیع یاران باید بدانند که این مرد عزیز در نزد عبدالبهاء محترم است و سزاوار الطاف حضرت ایزد مهربان یاران باید او را محترم دارند و بنهایت خیرخواهی و صداقت بخدمت او پردازند راستی و درستی در حق او خدمت و عبودیت بدرگاه حضرت بی نیاز است و جمیع یاران از قبل من نهایت اشتیاق ابلاغ دار

3 ای عزیز نامه جناب امین در دریای محیط گشوده شد از جهت چهل و هفت پوند که حواله نموده و بشما نرسید نهایت نخلت و شرمساری حاصل گشت نمیدانم بچه زبان عذرخواهی کنم باری بجناب امین در اینخصوص مرقوم شد البته در این نیز حکمتی بوده و الا چنین نمیشد امیدم چنانست که همین قضیه تأثیرات عظیمه بخشد

4 در خصوص عکس توقیع حضرت اعلی به محمد شاه و مکتوب ناصرالدین شاه البته همت نمائید چون در این قضیه روایات مختلفه در السنی و افواه است و نفس توقیع و مکتوب ناصرالدین شاه دافع اوهام لهذا آنچه بتوانید از این عکس بدست آرید و جسته جسته بفرستید و اگر ممکن اصل توقیع را بدست آرید و ارسال فرمائید اینخدمتی عظیمه بآستان حضرت بیچون است

5 باری ای سفیدوش از خدا خواهم که آن روی پیرتو بخشش ایزدی چنان بتابد که جمیع زبانها فریاد برآرد که این سفیدوش است نه سیاهوش ولی در برازندگی و خوشنوی و نیکوئی نظیر آن سیاوش و علیک البهاء الابهی

ALPA.056b, YARP2.066 p.107,
PPAR.123, RMT.034-035, YARD.088-
089, QUM.222.03x, QUM.232

AB02094

To: Readers of the Spectator Newspaper, in Pittsburgh
Date: 1913 ca.

1 O readers of the Spectator newspaper! 'Abdu'l-Baha traversed thousands of leagues and sailed across the great ocean until He reached the land of the free, the country of America. In all cities He raised the call to the Abha Kingdom, proclaimed the oneness of the world of humanity, raised the cry for universal peace, and gave the glad-tidings of the dawning of the Sun of Truth. Indeed, He found a prosperous country and a people full of vitality, enthusiasm and fervor, with a just and kind government. That people has the capacity to acquire every virtue, for they are thirsting after truth and have a vast field for progress. Therefore, I hope that the banner of universal peace will first wave in that country and spread to all parts of the world.

2 In this luminous century the dawn of human bounty has appeared and the Sun of Truth has cast its rays upon all horizons. The nations of the world must become like mirrors so that the effulgent lights may shine forth with utmost power. The dark ages have passed. I hope that through the intensity of the heat of the Great Luminary, religious prejudices, racial prejudices, patriotic prejudices and political prejudices will melt away like snow, and the meadow of reality will attain the utmost verdancy, freshness, delicacy and grace, so that the world will become the envy of Paradise, the world of nature will become the manifestation of heavenly bounties, East and West will embrace, North and South will become beloved and lover, mankind will become the waves of one sea and the flowers of one garden and the trees of one orchard. The darkness of estrangement will vanish and the light of unity will shine forth. Politicians will become spiritual, and philosophers will become lamps of the Kingdom. Leaders will establish an eternal sovereignty, and all people will shine like the stars of heaven.

3 This is the ultimate desire of 'Abdu'l-Baha. May your souls be happy! May you be joyous and successful!

1 ای قارئین جریده اسپک تیر عبدالهآ هزاران فرسنگ طی نمود و در محیط اعظم سیر کرد تا باقلیم آزادگان کشور امریک رسید و در جمیع شهرها ندا بملکوت ابی نمود و بیان وحدت عالم انسانی کرد و نعره بصلح عمومی زد و بشارت بطلوع شمس حقیقت داد فی الحقیقه مملکتی معمور یافت و ملتی با هوش و جوش و خروش و دولتی عادل و مهربان آن ملت استعداد اکتساب هر منقبتی دارد زیرا تشنه حقیقت است و بجهت ترقی میدان واسعی دارد لهذا امیدوارم که علم صلح عمومی بدایت در آن مملکت موج زند و باطراف جهان سرایت کند

2 در این قرن نورانی صبح موهبت انسانی طلوع نموده و شمس حقیقت بر آفاق پرتو انداخته باید ملل عالم مانند آئینه گردند تا انوار ساطعه در نهایت قوت جلوه نماید قرون ظلمانی گذشت امیدوارم که از شدت حرارت نیر اعظم تعصبات دنییه و تعصبات جنسیه و تعصبات وطنیه و تعصبات سیاسیه مانند برف آب گردد و چمن حقیقت در نهایت سبزی و خرمی طراوت و لطافت یابد تا جهان غبطه جنان گردد عالم ناسوت جلوه گاه مواهب لاهوت شود شرق و غرب دست در آغوش گردد و شمال و جنوب حبیب و محبوب شود نوع انسانی امواج یکدیرا گردد و گلهای یک گلستان شود و درختان یک بوستان گردد ظلمت بیگانگی زائل شود و نورانیت یگانگی جلوه نماید سیاسیون ربانیون شوند و فیلسوفان سراجهای ملکوت گردند سروران سلطنت ابدیه تأسیس نمایند و جهانیان مانند ستاره آسمان بدرخشند

3 این است نهایت آرزوی عبدالهآ جانتان خوش باد شادمان و کامران باشید

AB03009

To: *Sarvistani, Karbala'i Muhammad Baqir et al.*

Date: 1913 ca.

- 1 O beloved friends of 'Abdu'l-Baha! When the blessed names of those spiritual ones were recited, a wondrous state overtook me. In the words of Sa'di: "Where is this musician from, who spoke the Friend's name?" The soul and conscience became joyful, for praise be to God, in the stream of Sarvistan, the flowing cypresses sway and grow in utmost freshness and grace, and like the bird of dawn they lament, and like the nightingale on the spiritual branches they sing the divine melody.

- 2 God willing, may Sarvistan become the paradise of Abha and the rose garden of the Supreme Concourse. And upon you be the Most Glorious Glory!

1 ای یاران عزیز عبدالبهاء چون نام مبارک آن روحانیان تلاوت شد حالت عجیبی دست داد بقول سعدی این مطرب از کجاست که بر گفت نام دوست جان و وجدان شادمان گردید که الحمد لله در جویبار سروستان در نهایت طراوت و لطافت سروهای روان میخرامند و میبالند و مانند مرغ تخرمینالند و چون عندلیب بر شاخسار معنوی گلبنانگ الهی میزنند

2 انشاءالله سروستان جنت ابهی گردد و گلشن ملا اعلی شود و علیکم البهاء الأبهی

INBA87:260a, INBA52:263, MSHR2.146x

AB03228

To: *Committee of Spiritual Assembly of Tihiran*

Date: 1913 ca.

- 1 O divine friends! Praise be to God that you are an Assembly of Reform and your intention is good. You sacrifice your lives in the path of the Blessed Beauty and have sought to reconcile all the tested friends. But alas, a snake will not become a friend, and an owl will not become a royal falcon perched on the arm of the king. You strove for reconciliation, but a hypocrite will not become sincere, and savagery will not become civilization.

- 2 I showed this person boundless love and kindness, both outwardly and inwardly. Through prayer I made his blind eye see. The result was that in Paris he secretly formed connections with strangers. Despite this, I concealed it, hoping he would become aware. I sent him back to Iran in happiness. Upon arrival in Tehran, he joined with other snakes and made several others his confidants and intimate friends. Outwardly he was part of the Unity Assembly but had hidden intentions.

1 ای یاران الهی الحمد لله که شما محفل اصلاحی و مقصدتان خیر است در سبیل جمال مبارک جان فشانید و از احبای ممتحن خواستید که کل را صلح دهید ولی افسوس که مار یار نگرود و بوم ویرانه شهباز ساعد شهریار نشود شما در اصلاح کوشیدید ولی شخص منافق موافق نگرود توحش تمدن نشود

2 باین شخص بی نهایت محبت و مهربانی کردم چه بظاهر چه بباطن چشم کور او را بدعا بینا نمودم نتیجه این شد که در پاریس خفياً با پیگانگان ارتباط یافت باوجود این ستر نمودم که شاید متنبه شود و او را مسروراً به ایران روانه کردم بورود طهران با ماران دیگر یار شد و چند نفر را نیز با خود همدم و همراز نمود ظاهراً جزء محفل اتحاد ولی نوایای خفیه در میان

- 3 Despite this I concealed it, until he caused this great mischief that nearly made the divine friends fall upon each other, and through this means the enemies could completely demolish the divine foundation and set traps from every direction to catch the divine friends.
- 4 Now you must strive in reform which is your way - meaning teaching the Cause of God. And upon you be the Most Glorious Glory.
- 3 باوجود این ستر نمودم تا این فساد عظیم را انداخت که نزدیک بود احبای الهی بجان یکدیگر افتند و اعدا باین سبب بکلی بنیان الهی را هدم و دام را از هر جهة نصب کنند و صید یاران الهی نمایند
- 4 حال شما باصلاحیکه مسلک شما است بکوشید یعنی تبلیغ امر الله و علیکم البهاء الأبهی عبدالبهاء
abdul Baha abbas عباس

AMK.290-290

AB03668

To: Haji Mirza Haydar Ali Isfahani, in Haifa

Date: 1913 ca.

- 1 O thou who art firm in the Covenant! The letter thou hadst written for Mirza Munir has been perused and despite the shortage of time, a brief reply is provided.
- 2 The response offered by Mirza Habibu'llah [Mu'ayyad] is praiseworthy. Of a certainty, the honored Ibtihaj will need to expend this sum on other requirements of the Divine Path. That is, it must be sent to Dr. Muhammad Khan Mahallati in Paris, because he had previously supervised Ibtihaj's sons and for this service had received an annual stipend from the honored Ibtihaj. However, since I sent the sons to Beirut, this salary arrangement is terminated, but as means of uplifting his spirit, send him this money because he is in need. I was deeply delighted with the magnanimity of the honored Mirza Habibu'llah. This way is the best of ways.
- 3 Regarding the repairs of the House in Madinatu'llah, this is most important and were a person to succeed in attending to this, he would attain unto the greatest of divine bounties and that blessed person would shine resplendently on earth and in the Supreme Concourse like a brilliant star over the horizon of sanctity.
- 4 The sums that the illustrious Afnans and others have contributed and you have spent towards the expenditure of the
- 1 ای ثابت بر پیمان نامه‌یکه بجناب میرزا منیر مرقوم نموده بودی ملاحظه گردید مختصر جواب مرقوم میشود زیرا فرصت ندارم
- 2 قضیه آقا میرزا حبیب الله بسیار محبوب و البته این مبلغ را جناب ابتهاج در مناج دیگر در سبیل الهی صرف نمایند یعنی از برای دکتر محمد خان محلاتی در پاریس بفرستند زیرا او از جناب ابتهاج هر سال عطیه‌ئی داشت زیرا پسران ایشانرا در پاریس متوجه میشد چون من آنانرا به بیروت فرستادم محروم شد حال محض تفقد خاطر او این مبلغ را از برای او بفرستند زیرا فقیر است چه قدر از استغنائی جناب میرزا حبیب الله مسرور شدم این قسم بهترین اقسام است
- 3 و اما قضیه تعمیر بیت در مدینه الله بسیار مهم است اگر چنانچه نفسی موفق بر آن شود این از اعظم مواهب الهیست آن نفس مبارک در ملک و ملکوت مانند ستاره از افق تقدیس درخشنده گردد
- 4 و اما مبالغی که حضرات افنان و دیگران تقدیم شما نموده‌اند و شما در لوازم مقام اعلی و در

Shrine of the Bab and the pilgrim house is most acceptable.
Upon thee be the Most Glorious Glory.

مخارج مسافرخانه صرف فرموده اید بسیار مقبول
و علیک البهاء الابهی

KHHE.123-124

KHH1.077 (1.108)

AB03841

Date: 1913 ca.

- 1 O distinguished scholar! I have read your noble letter and understood the mysteries of your clear discourse. Despite lack of opportunity, poor health, and absence of joy, I have answered each question with a complete and sufficient response.
- 2 I beseech you to contemplate deeply the mysteries of these words until the clear signs are unveiled to you and you discover the secrets of the Qur'an which the All-Merciful has revealed - "not a thing fresh or withered but it is in a Manifest Book." But the heedless ones are engaged in idle talk and play, having no share of the secrets of the Preserved Tablet and the Outspread Parchment. God confirms whom He wishes in what He wishes. Verily my Lord is on a straight path.
- 3 Do not be surprised when the objections of the people against the Clear Book reach your ears, for this is the way of the heedless ones. They said: "These are but tales of the ancients." Had they any share in the meanings of the Book, they would not have uttered such nonsense. Rather, they would have said: "Our Lord, we believe in what has been revealed to us." He said - and His word is the truth: "Can you guide the blind even though they cannot see? Can you make the deaf hear even though they cannot hear?"
- 4 These foolish ones worship nature while denying its Creator. They prostrate to dust while objecting to the Lord of Lords. They imagine themselves to be philosophers of the earth, pillars of wisdom, and paragons of virtue. Yet in reality they are but riffraff who follow every crier, swaying with every wind. Leave them in their idle discourse, playing.

1 ايها النحرير الجليل قد اطلعت بكتابك الكريم و
وقفت باسرار خطابك المبين و اتنى مع عدم
المجال و اعتلال المزاج و عدم الابتهاج اجبت
عن كل مسألة جواباً شافياً كافياً

2 وارجو ان تتمعن النظر في اسرار الكلمات حتى
ينكشف لك الآيات البينات و تطلع باسرار
القرآن الذى انزله الرحماني لا رطب ولا يابس الا
في كتاب مبين ولكن الغافلين يخوضون ويلعبون و
ليس لهم نصيب من اسرار اللوح المحفوظ و الرق
المنشور و الله يؤيد من يشاء على ما يشاء ان ربي
لعل صراط مستقيم

3 و لا تستغرب اذا طرق اذنيك اعتراض القوم على
الكتاب المبين لان هذا من سنن الغافلين قالوا ان
هذا الا اساطير الاولين فلو كان لهم نصيب من
معاني الكتاب لما نطقوا بهذا الهذيان بل قالوا ربنا
امنا بما انزل الينا قال و قوله الحق ا أنت تهدي
العمى ولو كانوا لا يبصرون أنت تسمع الصم ولو
كانوا لا يسمعون

4 هؤلاء البلهاء يعبدون الطبيعه و يتكرونها و
يسجدون للتراب و يعترضون على رب الأرباب و
يظنون انهم فلاسفة الأرض و اساطين الحكمة و
صناديد الفضائل و الحال انهم همج رعاع اتباع
كل ناعق يميلون بكل ريح ذرهم في خوضهم
يلعبون

AADA.129-130

AB04100*To: Spiritual Assembly of Shiraz, Committees**Date: 1913 ca.*

- 1 O blessed souls! Your letter arrived - it was not a letter but rather a musk-pod from the gazelles of the desert of unity, for the sweet fragrance of the love of God was inhaled from its meanings and truths.
- 2 Praise be to God that in that homeland of the dawn of guidance and birthplace of the Most Exalted Beauty, may my spirit be sacrificed for Him, such a luminous assembly has been formed from such blessed souls, who are all faithful servants of the Manifestation of Sinai and the true Sun of the Abha Beauty, may my spirit be sacrificed for His loved ones. This gathering shall become a rose garden of reality, and the flowers and herbs of truths and meanings and the hyacinth and thyme of divine favors shall appear therein with utmost adornment.
- 3 O Lord! These are Thy distinguished servants and Thy chosen ones among humanity, and the noble princes in that white spot, and the great ones among Thy creation and the eminent ones among Thy creatures. They are jubilant in Thy remembrance and exultant in Thy praise, calling out Thy name, submitting to Thy word, and rejoicing in Thy favors. O Lord! Make them leaves of the Tree of Thy mercy and flowers of the Garden of Thy lordship and lamps of the horizon of Thy love and stars in the heaven of Thy bounty. Verily Thou art the Generous, verily Thou art the Merciful, and verily Thou art the Kind, the Compassionate, the Great.
- 1 ای نفوس مبارکه نامه شما رسید نامه نبود نافه مشک غزالان بر وحدت بود زیرا رائحه طیبه محبت الله از معانی و حقائق آن استشمام میشد
- 2 حمد خدا را که در آن موطن صبح هدی و مسقط الرأس جمال اعلی روحی له الفداء از چنین نفوس مبارکی چنین محفل نورانی تشکیل شد که کل خادمان صادق مجلی طور و آفتاب حقیقی جمال ابهی روحی لاحبائه الفداء هستند این انجمن گلشن حقیقت گردد و گل و ریحان حقائق و معانی و سنبل و ضمیران الطاف رحمانی در نهایت تزیین در آن جلوه نماید
- 3 ربّ انّ هؤلاء عبادک النّبا و اصفیاءک بین الوری و امراء نبلاء فی تلك البقعة البیضاء و عظماء خلقک و کبراء بریتک یتهللون بذكرک و یتلهلون بثنائک و ینادون باسمک و یخضعون لکلماتک و یستبشرون بالطافک ربّ اجعلهم اوراق سدره رحمانیتک و ازهار حدیقه ربانیتک و سرج افق محبتک و نجوم سماء موهبتک انک انت الکریم و انک انت الرّحیم و انک انت البرّ الرّؤف العظیم

INBA87:019b, INBA52:019b

AB04346*To: Rev D S Tate, in Washington, DC**Date: 1913 ca.*

- 1 ...If your earthly house has been laid waste, be not sorrowful - may your heavenly palace flourish! O bird of truth, if your earthly nest has been destroyed, grieve not, for you have a celestial nest. Christ and the Holy Manifestations and the apostles had no nest whatsoever in this ephemeral world, yet
- 1... اگر خانه ناسوتی ویران گشت محزون مباش قصر ملکوتی معمور باد ای مرغ حقیقت اگر آشیان خاکی خراب گردید غم مخور ترا آشیان آسمانی موجود حضرت مسیح و مظاهر مقدسه و

in the divine realm they had a mighty palace. I hope that you too, through divine grace, will have a luminous palace prepared for you in the lofty station of the eternal world.

- 2 Consider how all the palaces of former kings from the time of Adam until now have gradually been destroyed and will continue to be destroyed, while the exalted palace of the loved ones of God will remain prosperous and flourishing forever. Observe how all foundations have crumbled, yet the foundation of Christ's apostles has grown stronger and loftier with each passing day. My hope is that you too will establish such an exalted palace. This palace has as its foundation the call to the Kingdom of God, its chambers are the teachings of Baha'u'llah, its adornments are the virtues of the human world, and its bright lamps are the lights of the Divine Kingdom. Therefore, strive with all your power to quicken the dead, guide the wayward, quench the thirst of those who are parched, and offer heavenly sustenance to those who hunger.

حواریون را در اینجا کدان فانی اصلاً آشیانی نبود
ولی در جهان الهی قصری مشید امید چنانست
که ترا نیز در مقام رفیع جهان ابدی قصری
نورانی بعنایت الهی مهیا گردد

2 ملاحظه کن که قصور ملکوک سلف از یوم
آدم تا بحال بتدریج جمیع ویران شده و میشود
ولکن قصر عالی احبای الهی الی الأبد معمور
و آباد دقت نما جمیع بنیانها ویران شد ولی بنیان
حواری مسیح روز بروز محکمتر و بلندتر گشت
امیدم چنانست که تو نیز چنین قصر عالی بنیان
کنی این قصر اساسش ندای بملکوت الله و
غرفانش تعالیم بهاء الله و زینتش فضائل عالم
انسانی و سراجهای روشنش انوار ملکوت الهی
پس تا توانی بکوش تا نفوس مرده را زنده کنی
و گمراهانرا هدایت نمائی و تشنگانرا سیراب
فرمائی و گرسنگانرا مائده آسمانی دهی

MMK3#073 p.047x

AB04702

To: Aqa Lutfullah, in Tihiran
Date: 1913 ca.

- 1 O my restless one! Indeed you traversed mountain and desert and reached the City of God from Iran. You endured endless hardship and bore boundless difficulties. Then you were commanded to return, which caused you much tribulation. But what could be done, for at that time the Desired Land was secretly in utmost turmoil, though 'Abdu'l-Baha maintained calm and composure.
- 2 In any case, I beseech God that the grace of an accepted pilgrimage be decreed for you. Although you did not arrive, may you be counted among those who attained and among the accepted pilgrims. I hope that means of comfort will be provided and that you will become a manifestation of divine favor.

1 ای بی سر و سامان من فی الحقیقه کوه و صحرا
طی نمودی و از ایران به مدینه الله رسیدی
مشقت بی پایان دیدی و زحمت بیکران تحمل
نمودی بعد مأمور بر جوع شدی و بسیار سبب
مشقت شما شد اما چه توان نمود که در آن زمان
ارض مقصود سرّاً در نهایت انقلاب بود ولی
سکون و قرار عبدالبهاء نگه داشت

2 باری از خدا میخواهم که در حقّ تو عنایت
قبول زیارت مقرر گردد هر چند نرسیدی ولی از
فائزین محسوب شوی و از زائرین مقبول امیدوارم
که اسباب آسایش فراهم آید و مظهر بخشایش
گردد

- 3 Convey on behalf of this servant the Most Glorious and Most Wondrous greetings to Aqa Mihr-'Ali of Kermanshah and Aqa

3 جناب آقا مهرعلی کرمانشاهی را و آقا غلامعلی
طهرانی را از قبل اینعبّد تکبیر ابدع ابهی ابلاغ

Ghulam-'Ali of Tehran, and tell them it was intended to write a detailed letter but, with utmost embarrassment due to lack of time, this brief message had to suffice. And upon them be greetings and praise.

نمائید و بگوئید مقصد آن بود که مکتوب مفصل مرقوم گردد ولی در نهایت شرمندگی از عدم فرصت باین پیام مختصر قناعت شد و علیهما التحية و الثناء

INBA17:181

AB04959

To: Patrolman of Dilijans between Rasht and Qazvin, in Iran
Date: 1913 ca.

1 Mir Findiriski says:

1 میرفندرسکی میگوید

2 This turning wheel which is thus delicate and pleasant and beautiful,

2 چرخ گردون کین چنین نغز و خوش و زیبایستی

3 Has below it a form of that which is above.

3 صورتی در زیر دارد آنچه در بالاستی

4 The world of the Kingdom has a straight path, and that path has guides and protectors. Now you are the protectors of this Dilijan road on earth. I hope that beneath it may be the form of the higher realm, meaning that you may protect and guard that path with the utmost care and be friends and intimate companions to the dear friends. The travelers on that path from among the friends express their utmost satisfaction with you. Especially does the Qa'im-Maqam state that those friends are kind to all travelers and sacrifice themselves in service to travelers to the extent possible. Therefore 'Abdu'l-Baha has undertaken to write this brief letter so that you may read its detailed meaning from the tablet of heart and soul with utmost care. I hope that you may always be a sign of divine favors to wayfarers and that all peoples and religions may be utterly grateful and pleased with your good conduct. And upon you be the Most Glorious Glory.

4 جهان ملکوت را راه راستی و آن راه را راهدار و رهنما و محافظانی حال شما محافظ این راه دلیجانس در زمین هستید امیدوارم که زیر صورت عالم بالا باشد یعنی در نهایت حفظ و صیانت آن طریق و رفیق و انیس یاران شفیق باشید عابرین آن سبیل از یاران نهایت رضایت را از شما اظهار می نمایند علی الخصوص جناب قائم مقام میفرمایند که آن یاران بجمع عابرین مهربان هستند و بقدر امکان در خدمت مسافران جانفشانی مینمایند لهذا عبدالبهاء بتحریر این نامه مختصر پرداخت تا مفصل آنرا از لوح دل و جان بنهایت دقت بخوانید امیدوارم که همواره رهروان را آیت الطاف یزدان باشید و جمیع ملل و نحل از حسن معامله شما در نهایت ممنونی و خوشنودی باشند و علیکم البهاء الأبهی

MSHR3.061

AB05183*To: Shirazi, Siyyid Mihdi et al., in Rangoon**Date: 1913 ca.*

- 1 O two steadfast ones in the Covenant! For some time this wanderer of plains and deserts had no opportunity to address those two revered Siyyids. At times he was like the wind traversing the desert, and at times like a fish swimming in the ocean depths. Now, having found a moment in Paris, he has undertaken to write this letter so you may know that you are ever in mind - nay rather, you are present and visible before me. I see you clearly and send you praise through the grace and generosity of the King of existence.
- 2 The hope is that those two beloved friends may become exemplars for the people of prostration, and day by day witness evident confirmations, that they may guide the heedless to the praised station.
- 3 The handmaiden of God, soaring in the boundless atmosphere, has returned to her Lord and arrived at her Master and reached the desired Rose. She has enjoyed the bestowed gift and attained the presence of her Lord and overflowed with her desires and achieved what she yearned for in the vicinity of the Most Great Mercy. And upon her be the Most Glorious Glory.
- 1 ای دو ثابت بر پیمان این آواره دشت و صحرا را مدتی مجال خطاب بآن دو سید ابرار نبود گهی مانند باد بادیه پیمای بود و گهی بمثابه ماهی سیر در محیط آب مینمود حال چون در پاریس نفسی یافت بخریر این نامه پرداخت تا بدانید که همواره در خاطرید بلکه حاضرید و روبرو ناظرید می بینمت عیان و ثنا میفرستمت از فضل و جود ملوک وجود
- 2 امید چنان است که آن دو حبیب ودود قدوه اهل سجود گردند و روز بروز تأییدی مشهود بینند تا غافلان را بمقام محمود دلالت نمایند
- 3 امة الله الطائره في فضاء غير محدود قد رجعت الى ربها و وفدت علي مولاها و وردت علي الورد المورود تمتعت بالرفد المرفود و ادركت لقاء ربها و فاضت بمنها و نالت ما تتمناها في جوار الرحمة الكبرى و عليها البهاء الأبهى

MSHR5.159b

AB05708*To: Darvish Maqtuli, in Shiraz**Date: 1913 ca.*

- 1 O descendant of martyr son of martyr! Your letter reached Paris after a long time, and 'Abdu'l-Baha gathered flowers and fragrant herbs from its garden of meanings. You had complained about the oppressors who had extended the hand of transgression, and for this reason the friends were broken-hearted and dejected. However, Nayriz was so stirring that the fire of tyranny became the cause of attraction for the people of justice. Now too it must be thus and so shall it be.
- 1 ای سلیل شهید ابن شهید نامه شما بعد از مدتی مدیده به پاریس رسید و عبدالهء از حدیقه معانی آن گل و ریاحین چید شکایت از عوانان فرموده بودی که دست تجاوز گشوده اند و باین سبب یاران دلشکسته و افسرده اند لکن نیز چنان شورانگیز بود که آتش اعتساف سبب انجذاب اهل انصاف بود حال نیز باید چنان باشد و چنین خواهد شد

- 2 As for the friends in Kirman, they are full of spirit and joy, and are self-sacrificing in service to the Threshold, especially His Honor Haji Muhammad Khan. Convey most wondrous and glorious greetings to the dear handmaiden of God, the honored sister Tal'atiyyih. Her service at the Threshold of the Divine Unity is accepted, praised and renowned. Convey most wondrous and glorious greetings to the brothers Jinabi-'Abdu'l-Hamid and Rahman. And upon you be the Most Glorious Glory.

2 اما یاران کرمان پر روح و ریحانند و در خدمت
آستان جانفشان علی‌الخصوص حضرت حاجی
محمد خان بکنیز عزیز الهی همشیره محترمه طلعتیه
تحت ابدع ابهی برسان خدمت او در درگاه
حضرت احدیت مقبول و ممدوح و مشهور است
اخویان جناب عبدالحمید و رحمن را تحت ابدع
ابهی برسان و علیک البهاء الأبهی

LMA2.444

AB07739

To: Unknown, in Bombay

Date: 1913 ca.

- 1 O Lord! These pure souls have become detached from the dusty world and have taken flight to the realm of mysteries, that they may clasp the hand of Thy forgiveness and bounty.
- 2 O Lord! Thou art the Kind, the Bestowing One. Make this handmaiden of Thine and these two servants radiant, make them befitting, and in the celestial garden make them creators and singers, that like morning birds in the supreme Paradise they may raise their burning song and lift up their voices in worship, praise and glorification at the threshold of Thy bounty.
- 3 Thou art the Forgiving, the Bestowing, the Kind One.

1 پروردگارا این جانهای پاک از کیهان خاک
بیزار شدند و بجهان راز پرواز کردند تا دست
در آغوش بخشش و آمرزش تو نمایند

2 پروردگارا مهربانی بخشنده‌ای این کنیز خویش و
دو بنده را تابنده نما زینده فرما و در باغ آسمانی
سازنده و خواننده کن تا مانند مرغ بامداد در
بهشت برین گلبانگ آتشین زنند و آهنگ پرستش
و نیایش و ستایش تو را در درگاه بخشش بلند
کنند

3 تویی آمرزنده و بخشنده و مهربان

YARP2.610 p.424

AB07593

To: Ghulam-Rida Arsanjani, in Shiraz

Date: 1913 ca.

- 1 O tested believer! Praise be to God that you have heard the melody of the Supreme Concourse with the ear of awareness. You have awakened, become hearing, become seeing, become

1 ای مؤمن ممتحن الحمد لله که آهنگ ملا اعلی
بگوش هوش رسید بیدار شدی شنوا گردیدی
بینا شدی گویا گردیدی این مصائب و بلاها که
در سبیل جمال ابهی بان گرفتار شدی دلیل بر

speaking. These afflictions and trials that you have encountered in the path of the Most Glorious Beauty are proof of nearness to the Divine Threshold. As the skilled poet has said:

تقرّب درگاه کبریاست چنانچه شاعر ماهر گفته
است

- 2 “Whoever in this feast is more favored is given a fuller cup of tribulation.”
- 3 Give thanks to God that you have drunk poison as if it were honey. Blessed are you for this great bounty. Whenever it becomes possible for you to journey in comfort and ease to the Ka’bah of the Divine Purpose, you have permission. And upon you be the Most Glorious Glory.

2 هر که در این بزم مقرب تراست جام بلا بیشترش
میدهند

3 شکر کن خدا را که زهر را مانند شهد نوشیدی
طوبی لک من هذا الفضل العظیم هر وقت ممکن
شد که به رفاهیت و راحت عزم کعبه مقصود
نمائی مأذونی و علیک البهاء الأبهی

INBA87:125a, INBA52:123a, MSHR5.320b

ABU2281

Words to Howard MacNutt spoken around 1913

According to the record of three Gospels, His Holiness Jesus Christ went into the Temple of Jerusalem, rebuked the Jews for the degeneracy of their worship into materialistic forms and delivered the Message of Divine Glad-tidings. For nineteen hundred years this has been pointed out by Christians as a most wonderful event, - that His Holiness without opposition from the Jews was permitted to enter their most sacred place of worship and proclaim the Word of God.

Consider what has happened in this century. During the past year we have been welcomed in churches and pulpits of Europe and America by different denominations, - upraising the Divine Standard of Unity, summoning mankind to the Glad Tidings of the Most Great Peace, proclaiming the Reality of the Kingdom of ABHA. And this has been accomplished not only without opposition but by invitation, and in a spirit of the utmost love and fragrance.

Consider therefore the wonderful influence and importance of this in the future.

SW_v04#01 p.018

ABU2289*Words to Howard MacNutt spoken around 1913*

In my talks with the reverend doctors of religion and men of the peace societies I have spoken the Glad-tidings of Baha'u'llah, but always according to their varying need and capacity. As capacities differ, the purpose must be to satisfy the degree of hunger, destroy all possible antagonism and establish a point of agreement. We cannot induce men to lay down their arms by fighting with them. War intensifies the spirit of strife. War begets war. We are peacemakers, not destroyers of peace.

Therefore Abdu'l-Baha finds the note of harmony which vibrates in every human heart. This is our subtle basis. Build upon it. Follow no other method. Talk about things upon which we agree and say nothing about things upon which we differ.

We must disorganize humanism in order to construct a spiritual edifice in the world of humanity. This edifice is heavenly but its foundations are planted in the unity of human hearts.

SW_v04#01 p.018

AB08732*To: Yuhanna Dawud, in London**Date: 1913 ca.*

- ¹ O longtime friend! Due to the multitude of occupations and poor health, I have not written to you until now, but you are always before my sight and vision. Praise be to God, divine confirmations are arriving continuously and the Cause of God has achieved tremendous spread in Iran. In Tehran, soon all will become attracted to the divine fragrances. Strive in London so that the efforts of 'Abdu'l-Baha may not be wasted. This is eternal glory, this is everlasting felicity, for the tree of the friends' hopes will soon become laden with fruit. I await good news from you.

¹ ایدوست قدیم از کثرت مشاغل و اختلال
صحت تا بحال بشما نامه ننوشتم ولی همیشه در
نظری و پیش بصری الحمد لله تأییدات الهیه
پیامی میرسد و امر الله در ایران انتشاری عظیم
یافته در طهران عنقریب کل منجذب بنفحات
الهی گردند شما در لندن بکوشید تا زحمات
عبدالبهاء هدر نرود اینست عزت ابدیه اینست
سعادت سرمدیه زیرا شجره آمل یاران عنقریب
پرثمر گردد منتظر اخبار خوشی از طرف شما
هستم

2 And upon you be the Most Glorious Glory.

2 و عليك البهاء الأبهى

BLIB_Or.08117.061

AB08823

To: Edith M Inglis, in New York

Date: 1913 ca.

1 O thou dear maidservant of God! Praise be to God that, through divine bounties, that which was thy utmost desire hath been fulfilled. Know thou the value of this bestowal and instill the love of God together with milk into the heart of thy dear child. That is, from the beginning of his life, ever make mention to him of the Blessed Beauty that he may become a Baha'i child and become spiritual, and receive a share and portion of eternal grace.

1 ای کنیز عزیز الهی الحمد لله آنچه نهایت آرزوی تو بود از الطاف الهی حاصل شد قدر این موهبت را بدان و محبت الهی را با شیر در قلب طفل عزیزت داخل کن یعنی از بدایت حیاتش همیشه ذکر جمال مبارک از برای او بکن تا طفلی بهائی گردد و روحانی شود و از فیض ابدی بهره و نصیب گیرد

2 Convey my most glorious and wondrous greetings to thy respected husband Mr. Inglis, and likewise to thy mother and sister. And upon thee be the Most Glorious Glory!

2 قرین محترمت مستر اینگلز را تحیت ابدع ابهی برسان و هم چنین والده و خواهرت را و عليك البهاء الأبهى

PYB#219 p.06

AB08797

To: Hooper Harris, in New York

Date: 1913 ca.

O thou dear servant of Baha'u'llah! Verily, thou art serving with the utmost power and art delivering eloquent speeches in meetings and art revealing divine mysteries. This is the cause of attaining heavenly confirmations and the magnet of divine favors. I hope that day by day thou wilt find greater strength from the breaths of the Holy Spirit and deliver more eloquent speeches. Convey my most glorious and wonderful greetings to thy revered wife. That maidservant of Baha'u'llah is truly serving with the utmost sincerity. Therefore, you both shall be

assisted with great confirmation. And upon thee be the Most Glorious Glory!

COC#0392x

AB08925

To: Spiritual Assembly of Tihiran

Date: 1913 ca.

- ¹ O blessed souls! Mrs. Ella Cooper from California repeatedly writes that photographs of the historic sites of this Cause in Iran are very much needed. Therefore, you should write everywhere requesting that photographs be taken of these sites and sent to the Holy Land, so that they may be forwarded from the Holy Land to California. Similarly, wherever photographs of the early believers exist, these should also be sent. This matter is very important. With each photograph, write the details of that place and the history of the events.

¹ ای نفوس مبارک امة الله مسس الا کوپر
از کالیفورنیا مکرر مینگارد که عکس مواقع
تاریخیه این امر در ایران بسیار لازمست لهذا
شما بهمه جا بنویسید که آن مواقع را عکس
انداخته ارسال بارض مقدس بدارند تا از ارض
مقدس ارسال به کالیفورنیا شود و همچنین
عکس احبای قدیم در هر جا باشد آن را نیز
ارسال دارند این قضیه بسیار لازمست و با
هر عکس تفصیل آن محل و تاریخ وقوعات را
بنویسید

- ² And upon you be the Most Glorious Glory.

² و علیکم البهاء الابهی

INBA16:231

AB09211

To: Yuhanna Dawud, in London

Date: 1913 ca.

- ¹ London, O servant of God! Your letter was received and brought the utmost joy and delight from the glad tidings of the illumination and spirituality of the friends and handmaidens of the All-Merciful. This was especially true regarding the news of Mr. Moser and his esteemed wife who are striving to promote the Cause of God and diffuse the divine fragrances.

¹ ای بنده الهی نامه شما رسید و از مرثده
نورائیت و روحانیت احبا و اماء رحمن نهایت
فرح و مسرت حاصل گردید علی الخصوص
خبر حضرت مستر موزر و حرم محترمه شان که
بترویج امر الله و انتشار نفحات الله میکوشند

- ² Convey my most glorious and most beautiful greetings to the handmaiden of God Nurmahall, and kiss the precious little child on my behalf.

² امة الله نورمحل را تحیت ابدع ابهی برسان و
طفلك نازنین را از قبل من بیوس

3 Upon thee be the Most Glorious Glory.

3 و علیک البهاء الابهی

BLIB_Or.08687.022a, BLIB_Or.08117.053,
BLIB_Or.08117.063

AB10238

To: Beatrice Irwin, in Paris

Date: 1913 ca.

1 A supplication to be delivered toward the Kingdom of Abha!

1 مناجات بملکوت ابھی

2 O Thou Kind Beloved! I am thirsty for the water of Thy Bestowal! Grant me a chalice from the fountain of Thy love! I am longing for the appearance of Thy lights, reveal unto me the splendors of the Sun of Thy Reality! I am yearning for the goblet of Thy Compassion! Cause me to drink from the Wine of Thy Bounty. O God! Awaken me! Make me mindful, seeing, hearing and free from all else save Thee! Captivate me with the Beauty of Thy love! Verily Thou art the Generous! Verily Thou art the Kind! And verily Thou art the Seer and the Hearer!

2 کن محبوب مهربانا تشنه زلال عنایت از چشمه
محبت جرهائی بنوشان مشتاق مشاهده انوارم
پرتو شمس حقیقت بنما سرمست جام محبت رحیق
الطاف بنوشان خدایا بیدار کن هوشیار فرما یبنا
کن شنوا فرما و از غیر خود بیزار کن و بدام
محبت گرفتار نما توئی بخشنده و توئی مهربان و
توئی یبنا و توئی شنوا

MMK5#287 p.215

AB11568

To: Alfred Lunt

Date: 1913 ca.

...As to the matter of the Mashrak-el-Azkar: This is very important. All the believers must most decidedly exert their collective effort in this particular.

SW_v04#09 p.160x

ABU3506

Words spoken ca. 1913, unidentified passage from Mahmud's diary

On being a Baha'i He said: "Up to now, to believe was to acknowledge, to make a confession of faith, but in this greatest of all Causes, believing means to have praiseworthy qualities and to perform praiseworthy acts."

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Study guide to this volume

On December 5, 1913, ‘Abdu’l-Baha arrived in Haifa after an absence of nearly three years. The brief telegram “ARRIVED SAFELY HOLYLAND. ABBAS” carried the weight of an entire epoch. Behind it lay the first sustained Western journey of a Manifestation’s successor: thousands of miles across North America and Europe, hundreds of public addresses, conversations with philosophers and presidents and ordinary people, and the deliberate proclamation of the Baha’i message in the churches, synagogues, meeting halls, and drawing rooms of the Western world. Volume 162 records the first weeks of that homecoming — visits to the Shrine of Baha’u’llah at Bahji, to the Shrine of the Bab on Mount Carmel, to the former prison city of ‘Akka — and also gathers a number of miscellaneous 1913 items, including two major retrospective addresses that interpret the entire Western journey in theological terms. The volume is shaped by two principal dynamics: the profound interior experience of return to the sacred center, and the deliberate transfer of the teaching mission from ‘Abdu’l-Baha’s own proclamation to the worldwide community of believers. The fire has been kindled; the duty of the next generation is to add to its flame.

Homecoming: The Holy Land as Sacred Center

Key Passages

After the end of three years, again I return to the Holy Land. Were it not for the assistance and protection of the Blessed Beauty I would never have had any hope of returning from such a long journey. I went as far as Los Angeles, which is situated on the western coast of America and directly opposite the land of Acca. Should a person drill a hole through the earth in that land he would come out here. Everywhere I went, my thoughts were in Acca. — ABU2414

No matter how unhappy and sorrowful a person may be, when he arrives at the Divine Threshold of the Tomb of the Blessed Perfection, he forgets all. Another world and its calm influence are unfolded to him, and he remembers naught else save the Beauty of the Beloved. I went there all alone. I kissed the Blessed Threshold and put my head at that Court of Heaven, and rested, Oh! I rested as I had not rested for a long, long time! — ABU1135

I have seen many meadows in America and Europe, but seldom have I seen a place more spiritual, more divine, more inspirational. The spirituality of the plain of Acca is peerless and incomparable. The flowers are natural, god-like. Here it is luminous — Oh! How wonderfully bright it is! — ABU2442

Context for Study

The homecoming passages of this volume are among the most intimate ‘Abdu’l-Baha ever wrote or spoke. The geographical image of Los Angeles as directly opposite ‘Akka through the earth’s core is both playful and theologically precise: wherever the journey led, the center held. The axis of spiritual orientation was always the Shrine of Baha’u’llah; the entire Western journey was, from this perspective, a circumambulation of that center — the largest prayer-circle ever described, spanning the globe. The image recalls the Sufi cosmological symbol of the *qutb* (spiritual pole or axis), around which the entire universe of spiritual reality revolves; and it resonates with the ancient concept of the *omphalos* (navel of the world) common to many sacred geographies.

The moment of arrival at the Shrine (ABU1135) is narrated with a simplicity that moves precisely because it is so unadorned. Three years of relentless public activity — the philosopher’s conversation, the prediction of the war, the exhortation to thousands — give way to a single act: kissing the threshold, placing the head at “that Court of Heaven,” and resting. The word “rested” appears three times in the account, the last time with a long dash that performs the rest itself on the page. This is the rest of the soul that has returned to its true home after an immensity of effort, and it has the quality of what the Jewish tradition calls *menuchah*: the Sabbath rest that is not merely cessation of labor but the positive delight of resting in God.

The contrast between the natural, wild, “god-like” landscape of the Bahji plain (ABU2442) and the cultivated parks of America and Europe reinforces the theological point. The sacred geography of the Baha’i world is, in ‘Abdu’l-Baha’s description, distinguished by the quality of divine presence rather than by architectural or horticultural achievement. The flowers here are not cultivated by human artistry but arise from God’s own hand; their beauty has a different ontological register from the most magnificent European garden. This is not aesthetic primitivism but a claim about the kind of beauty that the proximity of a Manifestation’s Shrine confers on a landscape.

Questions for Reflection

1. ‘Abdu’l-Baha describes having thought of ‘Akka at all times throughout the three-year journey. What does this sustained inner orientation to a sacred center reveal about the structure of his spiritual life? How does it compare with the Muslim practice of *dhikr* (remembrance of God), with the Hesychast tradition of the Jesus Prayer, and with the Buddhist practice of *buddhanusmrti* (mindfulness of the Buddha)?
2. The rest at the Shrine of Baha’u’llah is described as unlike any rest experienced for years. What distinguishes this quality of rest from physical recuperation? How do the traditions of Christian mysticism (the *requies* of Augustine — “our heart is restless until it rests in Thee”) and Jewish Sabbath theology (*menuchah*) illuminate this experience?
3. The contrast between the cultivated parks of Europe and America and the wild, “god-like” flowers of the Bahji plain implies a theology of sacred landscape. How does this compare with the religious geographies of the Hebrew Bible (the land as promise and covenant), Islamic *haram* (sacred precinct) theology, and the Celtic Christian concept of “thin places”?
4. ‘Abdu’l-Baha says that “everywhere I went, my thoughts were in Acca.” How does physical distance from a sacred center affect the inner life of a believer, and what practices or disciplines are designed to maintain the sense of orientation when the center is far away?

5. The homecoming at Bahji is described with a restraint that makes it more, not less, moving. What does this restraint reveal about the relationship between the most powerful experiences and the language available to express them? Where do sacred texts from other traditions employ similar restraint at moments of supreme significance?

The Fire Kindled: Transfer of Mission to the Next Generation

Key Passages

One day, when Abdul-Baha was very tired, he said to several young Baha'is who came to see him: "My work here is done. The tree of my life has yielded its fruits. I have set a fire in the world. Your duty is to add to its flame. My sons, it is now your turn. The members of my bodily constitution are well nigh disintegrated. You are young, and your blood is pure; your intelligence is keen. You can bear the difficulties of this life."—ABU2118

I have been crying at the top of my voice all these years. Now I prefer to choose silence and listen to the melodies of the nightingales of the Paradise of Abha and the strains of the birds of the Kingdom. — ABU3395

It is part of the Divine Wisdom that I should keep silent for a time! All that was required of me, that is, to raise my voice in the churches, synagogues, conventions, and meetings, calling the attention of the people to the Kingdom of God and the appearance of Baha'u'llah — praise be to God! through the confirmation of the Blessed Perfection — is accomplished. Now it is the turn of the believers of God. Those souls who have become subservient to the will of God must know of a certainty that they attract unto themselves heavenly confirmation and assistance. — ABU1523

Context for Study

These three passages, spoken within days of each other in 'Akka during December 1913, form a trilogy on the transfer of mission. They are among the most theologically significant utterances of the whole volume, and they must be read together. ABU2118, addressed to young believers, is the most direct: the tree has borne its fruit, the fire is lit, the elder who started it is spent. ABU3395, delivered the following day, adopts the image of the singer who has sung and now wishes to listen. ABU1523, spoken at Bahji on Christmas Day 1913, provides the theological framework: the silence is "part of the Divine Wisdom," a stage in the unfolding of the Cause rather than a personal retreat.

The transfer of mission is a recurring pattern in the theology of prophetic movements. Moses hands his leadership to Joshua and goes up the mountain to die. Elijah passes his cloak to Elisha and is taken up in a whirlwind. Jesus tells His disciples that it is "to your advantage that I go away, for if I do not go away, the Helper will not come to you" (John 16:7) — His departure is the condition of the disciples' empowerment. In Shi'i Islam, the occultation of the Twelfth Imam creates the condition for the community to exercise its own religious judgment (*ijtihad*) within divinely sanctioned limits. In each case, the pattern is the same: the presence of the teacher generates dependence; the withdrawal of the teacher generates responsibility.

What 'Abdu'l-Baha adds to this pattern is the image of the nightingale and the fire. The fire he has kindled is not one he has left behind; it is something transferred, capable of spreading indefinitely from heart to heart, from community to community, as long as the recipients add to its flame rather than letting it diminish through neglect. The nightingales he wishes to hear are the believers' own voices raised in the melody that He has been singing — not an imitation of His performance but a genuine continuation of it in their own register. This is empowerment, not abandonment: the generation being asked to sing has been immersed in the song for long enough to know its notes.

Questions for Reflection

1. 'Abdu'l-Baha describes His bodily constitution as “well nigh disintegrated” while still actively teaching, receiving visitors, and writing letters. What does this willingness to continue despite physical exhaustion reveal about His understanding of the relationship between body and mission, and how does it compare with Paul's description of carrying a “treasure in earthen vessels” (2 Corinthians 4:7)?
2. The image of choosing silence in order to listen to the nightingales of the Kingdom implies that the teacher's own proclamation can sometimes prevent the community from finding its voice. Where else in the history of religion or education do you find this principle: that the teacher's withdrawal is itself a form of teaching?
3. ABU1523 promises that those who arise to teach the Cause “attract unto themselves heavenly confirmation and assistance.” How should this promise be understood? Is it an empirical claim about what actually happens to those who teach, or a theological affirmation about the nature of divine assistance?
4. The fire metaphor implies that the Cause is something that can be added to, spread further, and increased by the action of the community — and also something that can diminish if not tended. What responsibilities does this metaphor place on the community, and how does it compare with the parable of the talents (Matthew 25) and with the Zoroastrian sacred fire that must never be allowed to go out?
5. 'Abdu'l-Baha says His work is “done.” Yet He continued to live and serve for another seven years, until 1921. How should one understand this kind of statement — as hyperbole, as a specific assessment of a completed phase, or as something else?

Defending Prophet against Prophet: Synagogues, Churches, and Injustice

Key Passages

How very unjust the people are! From the day of the appearance of his holiness, Christ, until now he has not been mentioned in the synagogues of the Jews. Now, the Baha'is are proving in the Jewish synagogues that Christ is the Word of God and that Christ is the Spirit of God. In the Christian churches, the Baha'is are proving that his holiness, Mohammed, the Messenger was a prophet of God. Notwithstanding this, the people are not pleased with us. — ABU1177

Although we were in the utmost weakness and feebleness during this journey, yet the confirmations of the Blessed Beauty were like unto the surging sea. Wherever we went, just before beginning to speak, I saw the doors opening and the lights of the sun of Reality confirming, beyond the power of description. Everywhere we went, in churches, synagogues and meetings, I turned first to the Kingdom of Abha, seeking, for a few minutes, the confirmations. Then, knowing that the confirmations of the Blessed Beauty were hovering over that assembly, I would begin to speak. — ABU1177

Philosopher Vambéry, who was in Budapest, had never believed in any of the religions. For years and years he traveled in Constantinople, Afghanistan, Turkestan and Persia and learned the languages of those countries very well. He said to me: “Because of this, I am amazed and surprised, that I, Vambéry have not the courage to and cannot mention the name of Christ with reverence in the churches of the Jews. But you have proved with such courage and power, in the synagogues of the Jews, that Jesus Christ was the Word and the Spirit of God.” — ABU0143

Context for Study

These passages from retrospective addresses delivered in Haifa and ‘Akka during December 1913 contain one of the most theologically provocative claims of the entire Western journey: that the Baha’is are the only community in 1913 that is actively defending the spiritual status of each prophet before the communities that reject him. Christians defend Christ in their own churches but do not risk defending Muhammad in mosques; Jews do not accept Christ as prophet; Muslims do not defend Christ as Word of God in Christian churches. The Baha’is do all of these, and for this they are accused by all of being enemies of each.

The irony is acute and was apparently not lost on at least one witness: Arminius Vambéry, the Hungarian orientalist and adventurer (himself almost certainly of Jewish origin), whose professional career had been built on the study of Islamic Central Asia, admitted to ‘Abdu’l-Baha that he himself — for all his knowledge, all his courage in other domains — did not have the moral nerve to stand in a Jewish synagogue and say that Jesus Christ was the Word of God. The power ‘Abdu’l-Baha displayed in doing precisely this, repeatedly and publicly across America and Europe, was for Vambéry not a matter of theology but of sheer moral courage of a qualitatively different order.

The theological underpinning is the Baha’i doctrine of the unity of the Manifestations: each genuine Manifestation of God reflects the same divine light through a different medium adapted to a specific age and people. To accept Baha’u’llah’s claim is therefore to accept all prior Manifestations; to reject any one of them is to fail the test of their unity. This creates a peculiar prophetic identity: the Baha’is are simultaneously the most faithful defenders of each tradition’s own prophets and the community that most radically relativizes the boundaries between those traditions. The resulting accusations — “enemies of Christ,” “enemies of Islam” — are, in ‘Abdu’l-Baha’s account, the inevitable reward of anyone who insists on presenting a unity that vested interests in each tradition have reason to deny.

Questions for Reflection

1. The Baha'i practice of defending Christ in Jewish synagogues and Muhammad in Christian churches is described as producing accusations of enmity toward both. What does this pattern reveal about the relationship between genuine interfaith advocacy and the institutional interests of religious communities?
2. 'Abdu'l-Baha turns first to the Kingdom of Abha in prayer before beginning to speak in each gathering, and describes seeing "the doors opening" as a result. What is the relationship He describes between spiritual preparation and effective teaching? How does this compare with the Sufi concept of *tawakkul* (trust in God) and with the Christian tradition of invoking the Holy Spirit before proclamation?
3. Vambéry's observation — that 'Abdu'l-Baha displayed a courage in the synagogue that he himself, despite great learning and worldly boldness, did not possess — suggests that a particular quality of spiritual authority was at work. What is the difference between intellectual conviction of a truth and the courage to proclaim it in a context where it will give offense? Where does that courage come from?
4. The rabbi's response after 'Abdu'l-Baha's talk in San Francisco — "We had supposed that the East had become silent. It is evident that the East is still the East" — is a recognition of something other than mere doctrine. What was it that the rabbi recognized, and how does this compare with the response of the people to Jesus' teaching ("He taught as one who had authority, and not as their teachers of the law," Matthew 7:29)?
5. When the cardinal's pageant of jewels and gold is contrasted with Christ's pageant of thorns and nakedness (ABU0143), 'Abdu'l-Baha is making an argument about the relationship between institutional religion and the spirit it claims to embody. How does this critique apply, with equal force, to all religious institutions including the Baha'i community?

The Shrine of the Bab: Sacred Architecture and Patient Triumph

Key Passages

Under what tumultuous times the foundation of this divine structure was laid! Owing to the false reports forwarded to the Sublime Porte, many cablegrams were sent by Abdul Hamid to the Governor of Haifa to stop progress or watch its construction. Many spies were daily busy around this building, and the slightest move on the part of any of the laborers was reported to the military headquarters. In reality to bring the remains of the Bab from Persia and inter it in the unique building was the most difficult and at the same time the most triumphal work of the Cause. — ABU2782

How excellent it is that we are all gathered at the Shrine of the Bab beneath the shadow of the Blessed Beauty's loving-kindness. Never could it have been imagined that such gatherings and assemblages would be convened in such places. Praise be to God, through the grace and favor of the Blessed Beauty this has been made possible. At all times we must engage in thanksgiving through servitude at His Holy Threshold, and know that no gift, no glory, and no sovereignty is greater than servitude at the Sacred Threshold. — ABU0592

I hope that each one of you may become a tree laden with delicious fruits for the healing of the nations! Today divine powers reinforce the souls who are spreading the Cause of God. Whoever walks upon this highway is confirmed; those who appear now as dried plants will be changed into fruitful trees. God's blessing will rest upon all who enlist in the service.

— ABU1523

Context for Study

The Shrine of the Bab stands at the intersection of the physical and the theological in a uniquely concentrated way. 'Abdu'l-Baha's account of its construction (ABU2782) reads as a narrative of patient triumph over sustained opposition: the Ottoman authorities watching, the Covenant-breakers obstructing, the empire itself attempting to prevent what could not ultimately be prevented. The translation and reinterment of the Bab's remains from Tehran, where they had been hidden for decades after His execution, to a purpose-built Shrine on Mount Carmel is described as the "most difficult and at the same time the most triumphal work" of 'Abdu'l-Baha's ministry. The same verb-pair appears in the language of Isaiah's Servant Songs: humiliated and exalted, despised and vindicated.

The gathering at the Shrine described in ABU0592 has a quality of fulfilled prophecy. That believers from Iran, Russia, Egypt, and neighboring countries would someday gather in prayer on Mount Carmel — at the site of Elijah's contest with the prophets of Baal, in a building constructed under imperial surveillance, around the remains of a figure executed as a heretic — would have seemed impossible to anyone who knew the history. The astonishment that runs through 'Abdu'l-Baha's description ("Never could it have been imagined") is genuine: the achievement is miraculous in the precise sense of exceeding what any natural calculus of probability would have predicted.

The image of the "tree laden with delicious fruits for the healing of the nations" (ABU1523) draws on both the Hebrew biblical vision (Ezekiel 47:12 — trees bearing fruit every month, and their leaves for healing) and the final vision of Revelation (22:2 — the tree of life bearing fruit twelve times a year, with leaves for the healing of the nations). The language places the Baha'i community within the trajectory of sacred history's most ancient promises while insisting that those promises are now being fulfilled through the specific work of teaching, service, and community formation. The Shrine is the architectural embodiment of that fulfillment; the gathered community of believers is its living form.

Questions for Reflection

1. 'Abdu'l-Baha describes the construction of the Shrine of the Bab under surveillance and harassment as the "most triumphal work" of the Cause. What does it mean for a sacred act to be simultaneously most difficult and most triumphal? Where do you find this paradox in other traditions — the building of the Temple under occupation, the construction of Gothic cathedrals over centuries, the persistence of the Jewish community through exile?
2. The gathering of diverse believers at the Shrine is described as something that "could never have been imagined" by those who knew the history of persecution. How should a community hold this sense of wonder at what has been achieved while remaining focused on what remains to be done?

3. The image of the tree laden with fruits “for the healing of the nations” connects explicitly to Ezekiel 47 and Revelation 22. What does it mean to appropriate this eschatological imagery as a description of the present-day community? Is this a legitimate theological move or a form of overreach?
4. ABU0592 says that “no gift, no glory, and no sovereignty is greater than servitude at the Sacred Threshold.” How does this radical elevation of servitude compare with the Gospel’s “whoever would be first among you must be your slave” (Matthew 20:27) and with the Sufi concept of *’ubudiyyat* as the summit of human spiritual achievement?
5. The narrative of the Shrine’s construction involves spies, telegrams, and imperial obstruction — the apparatus of earthly power attempting to prevent a sacred act. What does this encounter between sacred intention and political power suggest about the nature of spiritual triumph and the timescale on which it operates?

Religious Oneness Proclaimed: The Paradox of Universal Witness

Key Passages

Consider what has happened in this century. During the past year we have been welcomed in churches and pulpits of Europe and America by different denominations — upraising the Divine Standard of Unity, summoning mankind to the Glad Tidings of the Most Great Peace, proclaiming the Reality of the Kingdom of Abha. And this has been accomplished not only without opposition but by invitation, and in a spirit of the utmost love and fragrance. — ABU2281

My friends! How long, how long, these prejudices? How long this dogmatic superiority? How long this fanatical attitude? How long these superannuated ideas? How long this ignorance? How long this alienation? You are all the children of one GOD, you are the sheep of one Shepherd; the servants of one Lord; the pearls of one sea; the fruits of one tree. Why this enmity? Why this strangeness? — ABU2352

After the end of three years, again I return to the Holy Land. Were it not for the assistance and protection of the Blessed Beauty I would never have had any hope of returning from such a long journey... In all cities He raised the call to the Abha Kingdom, proclaimed the oneness of the world of humanity, raised the cry for universal peace, and gave the glad-tidings of the dawning of the Sun of Truth. Indeed, He found a prosperous country and a people full of vitality, enthusiasm and fervor. — AB02094

Context for Study

The miscellaneous items gathered at the end of Volume 162 include several retrospective assessments of the Western journey from ‘Abdu’l-Baha’s own perspective and from the perspective of observers. ABU2281’s report that Baha’i teachings were proclaimed in Christian and Jewish houses of worship by *invitation*, and received with “the utmost love and fragrance,” is simultaneously a claim about the unique quality of the message and a remarkable fact about the religious climate of 1913: that the

leaders of established Western religious communities were opening their pulpits to a representative of a new religion from the East, and inviting their congregations to listen.

The short address to a Muslim sheikh in 'Akka (ABU2352) provides the counter-image: within the very city that had been the place of imprisonment, among the neighbors who had witnessed the Cause's development over decades, old prejudices and fanatical attitudes persist. The rhetorical structure is entirely composed of rhetorical questions — “How long?... Why?” — the same form used by the Hebrew prophets (Amos, Isaiah, Jeremiah) to confront complacent communities with the gap between what they profess and how they live. The Sheikh being addressed is Muslim; the language of universal brotherhood — “children of one God, sheep of one Shepherd, pearls of one sea” — is drawn from a vocabulary that transcends any single tradition while honoring all.

The letter to the readers of the *Spectator* newspaper (AB02094) closes the retrospective arc of the volume with a vision of America's potential: a “prosperous country and a people full of vitality, enthusiasm and fervor,” uniquely positioned to raise the banner of universal peace. The letter is written from the Holy Land, addressed to Western readers, summarizing an Eastern teacher's assessment of what he found in the West. It completes the circle: the journey that began in the East has returned to the East, and from this vantage point, the East can describe what it saw in the West and offer it as a program for the world's transformation.

Questions for Reflection

1. The fact that Baha'i teachings were proclaimed in Western churches and synagogues by invitation suggests that something about the message resonated with those communities' own deepest aspirations. What does this receptivity reveal about the state of Western religious life in 1913, and where do you see comparable openings — or comparable closures — in religious life today?
2. The address to the Muslim sheikh (ABU2352) uses the prophetic “How long?” to challenge religious prejudice. How does this form of address differ from argument or explanation, and when is it more appropriate than rational persuasion?
3. 'Abdu'l-Baha describes America as having “capacity to acquire every virtue” and as a country where the banner of universal peace might first be raised. More than a century later, how should one assess this prophetic confidence in the light of American history?
4. The image of humanity as “pearls of one sea, fruits of one tree” employs natural metaphors to express unity. What is the advantage of natural metaphor over political or philosophical categories when speaking about human oneness, and where are the limits of those metaphors?
5. The whole volume moves from the intimacy of kissing the Shrine's threshold alone to the public address on the universality of religion. How does the private and the public dimension of 'Abdu'l-Baha's teaching relate to each other, and what does this relationship suggest about the inner life that must sustain outer proclamation?

A Guiding Question for the Whole Volume

Volume 162 closes the extraordinary year of 1913 with an act of return: to the Shrine, to the companions in exile, to the city where forty years of imprisonment began, and where the Shrine of

the Bab now stands against all probability. The Western journey, which might have seemed — to observers in 1910, before it began — a desperate gamble by an elderly prisoner on the receptivity of an unknown world, has produced Baha'i communities in Stuttgart and Budapest and London and New York and Los Angeles. The fire is lit. The nightingales are expected to sing.

A guiding question for the whole volume might therefore be: **When a great work has been completed and the responsibility for continuing it has been transferred to those who were formed by it but did not pay its full cost, what qualities of gratitude, courage, and love are required to ensure that the fire kindled at such price continues to burn — and how does the act of returning to a sacred center, of kissing a threshold in solitude, relate to the capacity to raise one's voice, as 'Abdu'l-Baha did, in churches and synagogues across the world?**