



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 163:

Writings and Utterances of Abdu'l-Baha, 1914, part I
(Jan-Mar)



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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

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
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- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
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- 110. A Traveller’s Narrative (ca. 1886)
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- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
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- 119. Letters and utterances in the year 1899
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- 123–124. Letters and utterances in the year 1901 I–II
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Introduction to volume 163

This January–March 1914 volume is strongly shaped by the return to the Holy Land and by Ahmad Sohrab’s diary record of a household once again centered on Haifa, ‘Akka, Bahji, the Shrine of the Bab, and the Pilgrim House. The opening entries show ‘Abdu’l-Baha receiving Western visitors, revisiting questions about Christianity, pilgrimage, and sacred history, and placing the memory of the Western journeys within the geography of the Holy Land. ABU3212 treats the Christian holy places with characteristic tact, allowing that much rests on later tradition and imagination; ABU3412 speaks of “Divine Powers” as guardians of human life; and ABU1637 recalls the entire Western journey as an act sustained by the confirmations of Baha’u’llah, with special warmth for Stuttgart and the German believers. ABU1174 and ABU1272 give the inward mood of these early weeks: pilgrims living on Carmel enjoy “light upon light,” while ‘Abdu’l-Baha’s own health begins to return after sleeping at the Threshold of Baha’u’llah.

The volume gives repeated emphasis to the transfer of work from ‘Abdu’l-Baha’s own voice to the believers’ service. ABU0842 is among the clearest statements: the Bab is the herald, Baha’u’llah the Sun of Reality, and ‘Abdu’l-Baha is “without any interpretation or implied meaning” simply ‘Abdu’l-Baha; the friends are then charged with love, unity, teaching, and self-effacement. ABU0397 repeats the same post-journey motif in musical language: He has sung His songs and played “almost every tune,” and now the pilgrims must become heralds, radiant stars, and singers of the new melodies. ABU1259 describes the unseen hosts of the Supreme Concourse waiting to assist whoever enters the teaching arena, and ABU1424 insists that teaching is the means by which the world is illumined, the spiritually dead receive life, and the teacher himself becomes endowed with a new power. ABU2783, AB01571, and AB00690 extend this charge through the language of unity, Covenant, universal peace, and the oneness of humanity.

Several items are doctrinally substantial. ABU0128 is one of the most important in the volume, combining reflections on a “goodly end” with a definitive statement of ‘Abdu’l-Baha’s station: the Manifestations of God have no peer or likeness in their dispensations; the Bab is the Dawn announcing Baha’u’llah; Baha’u’llah is the Promised One of all peoples; and for at least a thousand years no new Manifestation will appear. The same utterance repeatedly identifies ‘Abdu’l-Baha’s own joy, paradise, crown, and highest aspiration as servitude to Baha’u’llah’s Threshold. ABU0185, addressed to Laura Dreyfus-Barney, is another major theological text, presenting the immortality and progress of the soul, distinguishing mineral, vegetable, animal, and human “soul,” explaining the rational soul as potentially existent before bodily appearance, and describing the human reality as unknowable in essence but manifest through its qualities. ABU3236 gives a compact parallel: this world is the matrix of the soul’s birth into consciousness, as the womb is the matrix of the body.

The diary entries also preserve a vivid moral psychology and practical ethic. ABU2691 defines happiness as an inner state, independent of outward circumstance, and even a spiritual duty of the Baha'i life. ABU1705 and ABU0727 place moral education above mere book learning: refinement of character, purity, sincerity, chastity, trustworthiness, and cleanliness make a person a true Baha'i in deed. ABU0867 urges that every human faculty—memory, speech, music, writing, painting, poetry—be consecrated to the Cause, while ABU0330 gives a worldly-wise meditation on business, common sense, moderation, contentment, and the instability of wealth, illustrated through the life of Ustad Isma'il. ABU3105 and ABU3327 show the social ethic in action: Baha'is help those in difficulty without considering race, religion, nationality, or even the hostile conduct of those assisted.

The death of Mirza Abu'l-Fadl gives the volume one of its emotional centers. AB11315 and AB11316 register the calamity in cable form, while ABU1025 and ABU0594 provide an extended memorial portrait: he is praised as learned, severed, humble, sincere, free from attachment, tireless in writing and teaching, and so self-effacing that he avoided the word "I." His passing becomes both grief and example, especially because his pen, memory, learning, and character had all been given to the proof and defense of the Cause. Alongside this memorial, ABU1148 expresses 'Abdu'l-Baha's own longing for sacrifice with extraordinary intensity, presenting servitude to Baha'u'llah as a desire so complete that martyrdom itself appears as sweetness. The volume as a whole thus records the immediate post-Western-travel period as a return to sacred center, a recovery of bodily strength, a renewal of teaching obligations, a sharpening of Covenant doctrine, and a deepening of the ethical disciplines by which the friends were to carry the work forward.

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ABU3212

*Words to Emogene Hoagg et al, spoken on
1914-Jan-01 in Haifa*

*Question/topic: Regarding the authenticity of
the location of the sepulchre of Jesus*

Yesterday, New Year's Day, we lunched with the Beloved. As he wanted a Mr. Huibach, the ladies could not be present except at the cracks of the doors. We had a delicious meal, and some spiritual food too. The authenticity of the holy places pointed out by the Christians was touched upon. It was beautiful to see how 'Abdu'l-Baha did not emphatically ~~denied~~ deny their assertions, but gave to understand that much of it was imagination. For instance He said that the sepulchre of Jesus was not known until St. Helena had search made. He said: "What is known is that a piece of ground was bought specially for the Tomb of Jesus and that is known as Golgotha. But the traces of this place were completely lost. When St. Helena went to Jerusalem she tried to have this place discovered. The Jews showed her the place that is now pointed out. They got a good sum for their guidance." How clearly He summed it up. Ahmad was present and translated.

PN1913

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PN_1913-14_heh p118

ABU3412

Words to Dr. Coles and Archdeacon Dowling, spoken on 1914-Jan-01 in Haifa

Another interesting question which was touched upon was the belief in the guardian angels or as the Master said the "Divine Powers." Without the protection of these divine powers humanity cannot exist for one moment. They ward off all dangers and guard man from threatening evils.

Man is like unto an innocent lamb and all these dangers and perils are like unto the ferocious wolves. "Imagine a little lamb surrounded by a hundred thousand wolves, threatening to tear

it to pieces at every moment. Were it not for the eternal vigilance of the Divine Powers man could not live for one second.”

DAS.1914-01-01

ABU0783

Words to Mrs Hoagg in Jan. 1914 in Haifa

When Jesus came the Jews called Him Beelzebub. I have always said that the believers will be blamed for this cause. I promised you this. The Jews prove from the Bible that Jesus was a false prophet, so this is nothing new. It is always so. Let them go to the Rabbi and see what he will say about Jesus.

Before leaving America I mentioned in many meetings the things that would happen. I said that after I left, the clergy would begin to cause many doubts, that the believers would be blamed and found fault with and that they would fall into many tests, but that the ones who would remain firm would be established in the Kingdom of God.

In the time of Jesus the Jewish clergy created so many doubts that there were very few who believed, and one of those denied. Why? Because the tests at that time were very great. The clergy were very busy creating doubts in the minds of the people. They brought forward many proofs. They said that the Messiah should come from heaven and Jesus was born of Mary. They said that He must come with a sword in His hand and Jesus had not even a stick of wood. They said that the Messiah should establish a Kingdom— Kingdom and Jesus came as the poorest of men. According to the words of the Prophets, the Promised One must promote the Cause of the Bible, and this man broke the Sabbath day and other laws of the Bible. According to prophecy Elijah should come from heaven in the promised day, and this John the Baptist had a father and mother. In the day of the Kingdom of the Promised One even the animals would live in peace. The sheep and wolf would drink from one spring; the lion and deer would pasture together; the eagle and partridge would be in one nest, and the mouse and serpent would stay in one hole. But when Jesus came, the oppression and cruelty were so great He was crucified. This Kingdom, wherein even the animals must live in peace, was not fulfilled in the time of Jesus, for even He was

crucified. Therefore, they say, - Jesus was a false Messiah, a Beelzebub, as mentioned in the Bible.

There is no doubt that these tests are very great, and all will not remain firm. Those who have weak faith will surely be shaken, but the ones who are strong—they will remain as firm as a mountain. Whatever storms of tests may come they shall not be shaken.

I hope that the American believers, like the Persians, will be able to face all these tests, that they may also reach a state like the Persians, - when they will sacrifice their lives and become the cause of the guidance of the people of the world. They must not be shaken by the mere words of the clergymen. A person whose belief is so weak as to be shaken by the words of the clergy, is too weak to be a good believer, and it is better for him to be out of the Cause than in it.

PN_1913-14_heh p114, PN_1913-14_heh p116

ABU3236

Words to Mrs. Hoagg, spoken around Jan. 1914(?) in Haifa

Question: Do souls choose to come to this world?

‘Abdu'l-Baha replied: “Individual consciousness is realized after birth here. This is the matrix world for the soul, even as the womb was the matrix world for the body or vehicle. - Birth into consciousness of another world begins here, a world for which this physical and material one is but the preparation and foundation.”

PN_1913-14_heh p115, PN_1913-14_heh p117

AB01571*To: Baha'is of Washington et al., in Washington, DC**Date: 1914-Jan-15*

O ye who are firm in the Covenant and the Testament!

Your letter of congratulation (November 26th, 1913) was received. Its contents were an evidence to your firmness and steadfastness in the Covenant, the turning of your faces toward the Kingdom of Abha, your utmost loyalty in the Love of Baha'u'llah and your rising in the Service of the Cause of God. Today the heavenly Powers and the merciful Cohorts are the defenders and supporters of those souls who are occupied with teaching the Cause of God and are firm in the Covenant. Therefore it is my hope that you who are firm in the Covenant may become encircled with a new Confirmation and a most great succor envelop you and with the utmost strength may arise in the guidance of the people—so that the splendors of the Kingdom of Abha may shine upon the continents, the flag of the oneness of the world of humanity be unfurled, the song of universal Peace may stir the hearts into cheerfulness, all the nations of the world may enter beneath this uni-colored Tent, mankind may receive a share and a portion from Eternal Life, each one of those holy souls become like unto a fruitful tree and be ignited like unto the candle of guidance in the assemblage of mankind.

Upon you be Baha El Abha!

DAS.1914-01-15

AB00690*To: Baha'is of New York et al.**Date: 1914-Jan-15*

Oh sons and daughters of the Kingdom:

Your letter of congratulation was received. Its contents show steadfastness and attraction to the Kingdom; contentment in the Covenant; attraction of the hearts to the Brilliant Horizons.

Today all the nations of the world are drowned in the darkness of ignorant religions, national, political and racial prejudices.

But the light of the oneness of the world of Humanity is manifest and evident in your faces. And the Fire of the Love of God is lighted in your hearts. Praise be to God you have no other thought but the oneness of the world of Humanity; have no other purpose but the guidance of all; have no desire but the pleasure of God. I hope that you may be so enlightened that you may illuminate the Horizons. I hope each one may become a lighted candle. I hope ye may become the signs of God. I hope you become heralds of the Kingdom. I hope ye may become the cause of the union of the hearts of all mankind and succeed in uniting the religions - that this dark world may become illumined and the foundation of war and dissention may be eradicated; that the standard of Universal Peace may be raised in all horizons, and table of Love be spread among all people.

I shall humbly beseech the Kingdom of Baha on your behalf and seek confirmation for you, until the city of New York becomes the center of the Great Guidance and the Lights of the hearts be diffused in all directions.

Upon you all be Baha ul Abha.

DAS.1914-01-16

ABU0128

Words spoken on 1914-Jan-15 in Haifa/Akka

- 1 Today I greatly desired to come upstairs, but my condition was such that it did not permit it. The weather was cold, and, seeing that it was cold upstairs as well, I did not come. 1 امروز من خیلی میل داشتم که بیایم بالا ولی احوالم طوری بود که مساعدت نکرد هوا سرد بود و چون دیدم بالا هم سرد است نیامدم
- 2 His honor Shaykh Abu'l-Qasim was, in truth, among the old and steadfast friends. For years upon years he abode beneath the shadow of the loving-kindness of the Blessed Beauty, and throughout all his days he was a servant of the Cause. He was enabled to attain unto a goodly end. His end was good; it was fragrant as musk. In these days this is very difficult indeed. These days are days of test. Whosoever attaineth unto a blessed consummation should know that this is the greatest of the bounties of God. 2 جناب شیخ ابوالقاسم فی الحقیقه از قدمای احباب بود سالهای سال در ظلّ عنایت جمال مبارک بود و در جمیع ایّام خود خادم امر بود و بحسن خاتمه موفق شد عاقبت او خوب بود مانند مسک بود خیلی مشکل است در این ایّام این ایّام امتحان است هر کس که بحسن خاتمه فائز شد باید بداند که این اعظم نعمت الهی است
- 3 In the world of humanity no bounty can be greater than a goodly end. At all times must we pray, entreat, supplicate, 3 در عالم انسانی دیگر موهبتی اعظم از حسن ختام نمیشود همیشه باید که ماها دعا کنیم تضرّع و

and cry out unto the Abha Kingdom, that we may be enabled to attain unto a blessed consummation. Praise be to God, Shaykh Abu'l-Qasim was so enabled.

زاری نمائیم و جزع و فزع بملکوت ابهی کنیم که بحسن خاتمه موفق گردیم الحمد لله شیخ ابوالقاسم موفق شد

- 4 There was once a Mulla Muhammad-Taqi who, in the days of the Primal Point, became a believer. He was among the most perfect of the faithful, and wrote a treatise in proof of the Primal Point. He was a most distinguished person—outwardly renowned and celebrated, learned and accomplished. Yet, alas, he was afflicted with an evil end. He went to Najaf and repaired unto the divines. The divines said: “This man is an apostate; his repentance is not accepted.” In short, he ascribed unto the Primal Point such things as are impossible and inconceivable; many were his calumnies. Yet wherever he went, they would bring him the water-pipe and he would smoke it; afterwards they would wash the stem of the pipe.

4 یک ملا محمد تقی بود که در ایام حضرت اعلی مؤمن شد و از مؤمنین خیلی کامل بود و رساله‌ای در اثبات حضرت اعلی نوشت خیلی شخص متمایزی بود بحسب ظاهر معروف و مشهور و عالم و فاضل بود لیکن بیچاره بسوء ختام مبتلا شد آمد رفت به نجف پیدش حضرات علما حضرات علما گفتند که این شخص مرتد است توبه او قبول نیست باری چه نسبتها که غیر ممکن و محال است بحضرت اعلی میداد مفتریات زیاد بود با وجود این هر جا میرفت قلیان میآوردند میکشید بعد نی قلیانرا می‌شستند

- 5 There was Aqa Muhammad Naqshi in Isfahan, a very good man. Afterwards he turned back—turned back to such a degree that, having gone to Najaf, he came from there expressly, and said concerning those who were of his kindred, whom he himself had taught: “Since I have taught these people, I must now turn them back.” By night he would perform his prayers, and by day he would fast.

5 آقا محمد نقشی بود در اصفهان بسیار شخص خوبی بود بعد راجع شد بدرجه‌ای راجع شد که در نجف رفته بود از آنجا مخصوص آمد حضراتیکه از اقربای او هستند و خود آنها را تبلیغ کرده بود گفت چون من اینها را تبلیغ کرده‌ام باید برگردانم شبها نماز میخواند و روزها روزه میگرفت

- 6 Thereafter the Blessed Beauty declared: “I have forgiven him, because at one time he endured hardships and taught the Cause.”

6 بعد دیگر جمال مبارک فرمودند من او را عفو کردم بجهت اینکه او یک وقتی زحمته کشیده و تبلیغ کرده بود

- 7 Now, therefore, this is the matter: a goodly end is the greatest of the bounties of God. Whosoever attaineth unto a blessed consummation shall become a manifestation of the divine favours. Such a soul must be held in great honor.

7 حالا این است که حسن خاتمه اعظم موهبت الهی است هر نفسی که بحسن ختام فائز شد او مظهر الطاف الهی خواهد گردید باید آنشخص را خیلی مکرم داشت

- 8 Praise be to God, Shaykh Abu'l-Qasim attained unto a goodly end.

8 الحمد لله شیخ ابوالقاسم بحسن ختام فائز شد

- 9 Tonight I wish to utter for you a word which each one of you must cause to be fixed and rooted in his heart, even as an inscription graven upon stone, in such wise that he may never forget it; and whenever ye meet any of the beloved of God in Persia, tell them this:

9 امشب میخواهم یک صحبتی از برای شما بنمایم که باید هر یک از شما کالتقش فی الحجر در قلبش ثابت نماید و نابت بماند بقسمی که هیچ وقت فراموش نکند و بهر یک از احبای الهی در ایران میرسید بگوئید آن این است که

- 10 The holy Manifestations of God have no peer or likeness. In every cycle and dispensation They are matchless and without equal. Thus Moses—peace be upon Him—in His own dispensation had neither peer nor likeness; and all those who came after Him, even the Prophets, were beneath His shadow and

10 مظاهر مقدسه الهیه شبه و نظیر ندارند در هر کور و دوری بی مثل و نظیرند مثلاً حضرت موسی علیه السلام در دور خود مثل و نظیری نداشت و جمیع آن کسانی که بعد از او آمدند حتی

derived illumination from His lights. In their own selves they possessed no independent light, but received illumination from that Lamp. Therefore all the souls who appeared in the Mosaic dispensation were beneath His shadow.

- 11 Likewise, the souls who appeared in the dispensation of Christ—may my spirit be a sacrifice unto Him—had no independent existence of their own. He was the Sun, and all others were lamps. He had no peer, no likeness, no counterpart; all were beneath His shadow.

- 12 In like manner, in the dispensation of the Apostle—may my spirit be a sacrifice unto Him—all were beneath His shadow. He was the Sun, and all others were stars. He had no peer or likeness; all were illumined by His lights and enkindled with His fire.

- 13 So too, in the dispensation of the Primal Point—may the souls of all else be a sacrifice unto Him—He had no peer or likeness. All drew from that Ocean.

- 14 And likewise, in the dispensation of the Blessed Beauty—may my spirit be a sacrifice unto His loved ones—all are beneath His shadow. He hath no peer or likeness until the next Manifestation—and that after a thousand years; not that it must be exactly one thousand years, for it may be two thousand years, ten thousand years, twenty thousand years: it is not fixed that it should be after precisely one thousand years. But until a thousand years have passed, no Sun shall arise. Whatsoever appeareth shall be beneath His shadow, as lamps of guidance. All are gathered at the head of this Fountain of Life; all derive their light from those effulgences; all receive their portion and share from that Sea; all are quickened by that life-giving breeze; all partake of that outpouring rain.

- 15 The meaning is this: the Primal Point—may my spirit be a sacrifice unto Him—gave the glad-tidings of the Manifestation of the Blessed Beauty; and the Blessed Beauty is that Manifestation promised unto all the peoples of the world. The Primal Point—may my spirit be a sacrifice unto Him—was the Morn of Guidance of that Sun of Truth, the luminous Dawn of that Sun. We are all beneath the shadow of that One; all are beneath that One; we are all recipients of those outpourings. I am 'Abdu'l-Baha, and no more. Whosoever praiseth me otherwise than this, with him I am not well pleased. I am the servant of the Threshold of the Blessed Beauty, and I hope that in this servitude I may be accepted. Whoso maketh mention of me

انبیا در ظلّ او بودند اقتباس از انوار او میکردند در ذات خود نوری نداشتند اما اقتباس انوار از آن مشكاة مینمودند لهذا جمیع نفوسیکه در دوره موسی آمدند در ظلّ او بودند

- 11 و همچنین نفوسیکه در دوره حضرت مسیح روحی له الفداء بودند از خود وجودی نداشتند او شمس بود و دیگران همه سراج مثل و نظیری نداشت شبه و مثیلی نداشت جمیع در ظلّ او بودند

- 12 همچنین در دوره حضرت رسول روحی له الفداء جمیع در ظلّ او بودند او آفتاب و دیگران نجوم شبه و مثیلی نداشت جمیع مقتبس از انوار او و مشتعل بنار او بودند

- 13 و همچنین در دوره حضرت اعلی روح ما سواه فداه شبه و مثیلی نداشت جمیع مقتبس از آن بحر

- 14 و همچنین در دوره جمال مبارک روحی لأحبائه الفداء کل در ظلّ او هستند شبه و مثیلی ندارد تا ظهور بعد آن هم بعد از هزار سال نه اینکه معیناً هزار سال ولی دو هزار سال ده هزار سال بیست هزار سال حتمی نیست که بعد از هزار سال باشد تا هزار سال دیگر آفتابی طالع نمیشود آنچه ظاهر شود در ظلّ او هستند بمنزله سرج هدی هستند جمیع بر سر این چشمه حیات جمعند جمیع از آن انوار اقتباس مینمایند جمیع از آن دریا بهره و نصیب میگیرند جمیع از آن نسیم جانبخش زنده میشوند جمیع از آن غیث هاطل قسمت میگیرند

- 15 مقصد این است که حضرت اعلی روحی له الفداء بشارت بظهور جمال مبارک داد و جمال مبارک ظهوری است که موعود کلّ ملل عالم است حضرت اعلی روحی له الفداء صبح هدای آتشمس حقیقت بود صبح نورانی آتشمس بود جمیع ما در ظلّ آن کل در ظلّ آن جمیع ماها مقتبس از آن فیوضات هستیم من عبدالبهاء هستم و بس هر کس مرا غیر از این بستاند من از او راضی نیستم من بنده استان جمال مبارک و امیدوارم که باین بندگی قبول شوم هر کس غیر از این ذکر کند من ابداً از او راضی نیستم

otherwise than this, with him I shall never be pleased. 'Abdu'l-Baha, and upon him be peace. Let no soul ascribe to me any praise save this.

- 16 The Blessed Beauty and the Primal Point, in this Dispensation, have neither peer nor likeness until the second Promised One. All the friends must have this as their belief, their thought, and their remembrance; they must hold one conviction, that hereafter no difference may arise. The Primal Point—may my spirit be a sacrifice unto Him—is the Morn of Guidance; the Blessed Beauty is the Promised One of all peoples and religions; and we all, beneath His blessed shadow, are effaced and evanescent—servants of this holy Threshold, all ministers, all lowly, all self-effaced and annihilated, all recipients of bounty from that Sun of Truth. No mention, no description, no praise, other than this, befitteth us. I am 'Abdu'l-Baha. All the friends must be pleased with this utterance, that I may be pleased with them. All the friends must be united in this matter.

- 17 Praise be to God, until this day, through the aid and favor of the Blessed Beauty, no word hath proceeded from my pen or from my tongue save 'Abdu'l-Baha. My hope is that all the friends may follow my way, that I may be gladdened by them all. Our highest aspiration must be this: that we may be enabled to render some service in His path, though it be but the movement of one slain. There is no station greater than this. After the Blessed Beauty, until the Day of the second Manifestation, the station is that of utter and absolute servitude—not metaphorical servitude, but true and sheer servitude—that we may be servants of that Threshold.

- 18 This is the reality of the matter; and whosoever saith aught less—or other—than this, with him I am not pleased. This is my testament unto you; this is my counsel unto you; this is my covenant and compact with you; this is my good-pleasure; this is my desire; this is my request of all the friends. The balm for my wound is servitude to the holy Threshold. The remedy for my pain is servitude to the holy Threshold. My Sadratu'l-Muntaha is servitude to the holy Threshold. My highest goal is servitude to the holy Threshold. My Paradise on high is servitude to the holy Threshold. My Al-Aqsa Mosque is servitude to the holy Threshold. What crown is more resplendent than servitude to the holy Threshold? What table is more delectable than servitude to the holy Threshold? What honor, for us, is greater than servitude?

عبدالبهاء و السلام دیگر نفسی ستایشی جز این ننماید

- 16 جمال مبارک و حضرت اعلی را در این کور مثل و نظیری نه تا موعود ثانی جمیع احبای باید عقیده شان فکرشان ذکرشان این باشد وحدت اعتقاد [داشته] باشند تا بعد از این اختلافی واقع نگردد حضرت اعلی روحی له الفداء صبح هدی جمال مبارک موعود کل ملل و ادیان و جمیع ما در ظل مبارک محو و فانی بندگان این آستان مقدس جمیع خادم جمیع خاکسار جمیع محو و فانی جمیع مستفیض از آن شمس حقیقت هیچ ذکری هیچ وصفی هیچ نعنی غیر از این برای ما نیست من عبدالبهاء هستم جمیع احبای باید باین بیان راضی گردند تا من از آنها راضی باشم باید جمیع احبای در این مسئله متحد باشند این است که

- 17 الحمد لله تا بحال ابداً بعون و عنایت جمال مبارک نه از قلم و نه از لسانم کلمه ای جز عبدالبهاء جاری نشده امیدم چنان است که جمیع احبای بر مشرب من باشند تا من از جمیع مسرور باشم باید نهایت آرزوی ما این باشد که در سبیل او بخدمتی موفق شویم ولو حرکت مذبوحی باشد مقامی اعظم از این نیست بعد از جمال مبارک تا یوم ظهور ثانی مقام عبودیت محضه صرفه نه عبودیت تأویلی عبودیت حقیقی صرف بنده آن آستان باشیم

- 18 این است حقیقت حال و هر کس دون آن را بگوید من از او راضی نیستم این است وصیت من بشما این است نصیحت من بشما این است عهد و پیمان من با شما این است رضای من این است آرزوی من این است خواهش من از جمیع احبای مرهم زخم من عبودیت آستان مقدس درمان درد من عبودیت آستان مقدس سدره منتهای من عبودیت آستان مقدس غایت قصوای من عبودیت آستان مقدس فردوس اعلامی من عبودیت آستان مقدس مسجد اقصای من عبودیت آستان مقدس [و...] چه تاجی درخشانتر از عبودیت آستان مقدس چه

مائده ئی لذیذتر از عبودیت آستان مقدس چه
عزتی از برای ماها اعظم از عبودیت

- 19 I hope that we may all be enabled to serve; that we may be aided to attain unto servitude, unto utter self-effacement and complete annihilation before that sacred Court. This is the Paradise of Abode of the sincere; this is the highest goal of the believers; this is the loftiest summit of them that are nigh unto God.

19 امیدوارم که جمیع موفق شویم به بندگی موفق
شویم بحیثیت و فناء تام بآن ساحت قدس اینست
جنت مأوای مخلصین این است غایت قصوای
مؤمنین این است ذروه علیای مقربین

AVK4.287cx, MSBH3.476-479x,

NJB_v05#09 p.003x

DAS.1914-01-17, BSC.283 #581x, SW_v05#06 p.081-082x, SW_v09#06 p.082-083x

ABU1637

Words spoken at Bahji, 1914-Jan-03 in Akka

A fair and impartial observer perceives the signs of the power and intelligence of God in all the atoms of existence.

Before leaving Haifa I felt very ill, but as soon as I embarked on the sea of the service of the Cause of God I felt better. All of a sudden my health was restored to me; simply through the Confirmations of the Blessed Perfection. That was why I took my first journey to Europe. Then God assisted me to spread the Glad-tidings in those regions. Returning to Alexandria I stayed in Egypt for the winter and then started on the long voyage for America. We spent fifteen days on the sea and when we reached New York many meetings and Conferences were commenced by night and day. Although I often did not feel well, yet when I entered a large meeting or a church I was entirely transformed and spoke without hesitation for a long time."

Then he recounted briefly the visits he paid to the various cities in America and his return to London, Edinburgh, Paris and Germany. Here his face became wonderfully animated:- "Then I reached Stuttgart. There I found wonderful Baha'is. They were the embodiments of love and faith. They brought me health and joy. In many respects the German believers are unique and peerless. They are faithful, strong and firm. I loved them very much. Their attraction and the fire of their love are an example and their genuine spirit of hospitality and kindness is worthy of imitation. They are the brilliant stars in

the heaven of Baha. Whenever I think of them a wave of joy sweeps over me.

DAS.1914-01-03

ABU1705

Words spoken on 1914-Jan-05 in Haifa/Akka

The winds were blowing from every direction. Some requested me not to come but I said 'this is the feast of the believers of God, I must go, especially a feast the host of which is the father of Habibollah'. In reality Mirza Habibollah has made me very pleased with himself. He has kept the Beirut students in a spiritual condition. This is because he is spiritual himself.

In Europe many of the students are following the path of passion and lust. The means of distraction and amusement are prepared for them. One must have a love for study, then all the obstacles will be removed. If man is hungry to acquire knowledge he can master it anywhere. In the American College of Beirut the students have not to meet the same allurements and thus they are protected.

The first and the most important lesson is the inculcation of morality, the refinement of character, the beautification of the inner man and the cleansing of the heart. If a man is illiterate, yet adorned with these attributes he is by far superior to the man who is learned and educated but lacks morality and spirituality. Human Society is not harmed by the former, but if the latter abuses his learning and changes it into cunning much harm will be the outcome...

No temptation and allurement whatsoever must ever extinguish the Fire of Faith in the heart of a Baha'i; because it is a fire ignited by the Hand of the Blessed Perfection.

DAS.1914-01-05

ABU0842*Words spoken on 1914-Jan-06 in Haifa/Akka*

Praise be to God that you have come and blessed your foreheads at the Court of Sanctification. You obtained the inestimable privilege to circumambulate around the Holy Tomb of Baha'u'llah and the Bab for many times. You received fragrance and spirituality and became enkindled and set aglow with the Fire of the Love of God. Likewise in many meetings I associated with you and spoke to you concerning the facts of the spiritual life. I hope that these meetings and this association will bring forth great results in the future; that it may be like the blowing of the fresh breeze over the trees or the downpour of the vernal showers over the plains. May each one of you strive valiantly to serve mankind! May you ever be assisted by the heavenly Confirmations! May your faces be ever turned toward the Kingdom of Abha!

Through all the cities that you shall pass, convey to all the friends my wonderful Abha greeting and announce to them:-

Firstly: His Holiness the Supreme (Bab) was the morning star heralding the daybreak; he was the herald proclaiming the approaching arrival of the King of Kings, the messenger bringing the Glad news of the appearance of the Kingdom. Baha'u'llah was the Sun of Reality, the Lord of Lords and the Manifestation of God. I am 'Abdu'l-Baha without any interpretation or implied meaning. This is my supreme desire! This is my greatest aspiration. After the Blessed Perfection for the period of one thousand years no one shall put forward any claim. I am 'Abdu'l-Baha. The believers must be satisfied with this. I will be grateful to them and most thankful if they do not deviate one jot from this path. I am 'Abdu'l-Baha. Recognize me through this title. This title will be the center of harmony.

Secondly: The friends of God must associate with each other with the utmost concord and unity. Day and night they must endeavor to increase love and peace in all their relations. The more they love each other the more I shall love them. Praise be to God that all the means of love and kindness are already established. The greater their affection toward each other, the nearer they will be unto the Almighty.

Thirdly: The believers of the Merciful must devote as much of their time as possible to the promulgation of the Cause, the awakening of the souls, the scattering of the seeds of the flowers of wisdom and knowledge and the promotion of the Word of

God. Only through this they will be assisted and reinforced to uphold the Banner of the Cause of God.

Fourthly. The beloved ones must think ever less of themselves and more of others. They must never think of themselves as being superior. Consciously they must forget self and annihilate their ego in the sea of God's Mercy

I hope to hear good news from you and that you will become the cause of the happiness of the hearts of all the people and conducive to the amelioration of the conditions of humanity....

DAS.1914-01-06

ABU2691

Words spoken on 1914-Jan-07 in Haifa

The World needs more happiness and illumination. The star of happiness is in every heart, but we have to disperse the clouds, so that it can shine radiantly.

Happiness is an inner state. Once it has been achieved, man will rise to the apex of blissfulness. A really happy human being will no longer be subject to the changes and chances of life. Like an immortal king he will sit on the throne of firmly-founded reality. He will be inaccessible to outer, changing circumstances and will make others happy through his actions and deeds.

A Baha'i must be happy, for the blessings of God are bestowed upon him.

DAS.1914-01-07, SW_v07#16 p.162-163, SW_v13#05 p.102, PN_1914 p009, SDW v12#10 p.115

ABU1174*Words spoken on 1914-Jan-08 in Haifa*

Praise be to God that the believers of the Merciful are living on the slope of Mount Carmel in the Pilgrims' Home. Every morning they face the Tomb of Baha'u'llah and the Tomb of the Bab is in close neighborhood. This is indeed a rare privilege for which all of you must be thankful. It is light upon light, joy succeeding joy, spiritual and celestial both day and night. You must be very happy for God hath thus surrounded you with His gifts and blessings. You glorify the Blessed Perfection because you have become the recipients of divine Bestowals.

In bygone ages many holy souls longed and prayed that they might get a glimpse of these days, that they might live in the day of the Lord on Mount Carmel. Now, praise be to God that you have attained, you have circumambulated the Spot of the Supreme Concourse, you have visited the Blessed Tomb of the Herald of the Sun of Reality. Most blessed are you because you are living in the Cycle of His Highness the Desired One!

This Cycle is the Cycle of the Blessed Perfection. Each one of the prophets had a Dispensation. Thus we have the Dispensation of Moses, the Cycle of Christ, the epiphany of Mohamad. But this Cycle is the Cycle of the Blessed Perfection.

In this Cycle you have heard the Call of the Word of God! in this Cycle you have witnessed the marvels of the Majesty of the Lord! In this period ye are perfumed with the Holy Fragrances of the garden of the Merciful! This Favor is peerless and this Bounty is unparalleled! Praise be to God that we are - no matter what we are - related to His Holy Threshold, we are protected beneath the Canopy of His Spiritual Power, we are all gathered around His Fountain of Life, we have drunk from His pure goblet and are intoxicated with His Wine.

DAS.1914-01-08

ABU1272*Words spoken on 1914-Jan-10 in Haifa/Akka*

The rain does not stop. I have been intending every day to come up but I have been detained on account of the rain. This is the rainy season. If the rain does not pour down, the wind does not blow, the storm and tempest do not rage, - the soul-refreshing spring does not appear. If the clouds do not weep, the meadows do not laugh. The hurricane, and tornado, the cyclone and the blast are the harbingers of the spring. Similarly were there no tests and trials, no hardships and afflictions the attractions of consciousness could not be realized, the spiritual Fragrances could not be obtained not merciful happiness could be acquired and the beauties of the super-mundane springtime would not have been disclosed.

Today I felt well. Day by day I am feeling better. Through the bounty and favor of the Blessed Perfection I am daily gaining back my health. From the day that I slept at the Holy Threshold of Baha'u'llah I have felt stronger and healthier....

Many letters have been received both from the East and the West. Praise be to God that they contain good news. Praise be to God that the Cause of the Merciful is advancing, the Banner of the Blessed Perfection is being raised higher and higher and day by day the echo of the melody of the Kingdom of Abha is being reverberated throughout the columns of the earth.

In order to offer our thankfulness to the Beauty of Abha for this Bestowal and Gift day by day we must increase our effort and exertion, day by day we must add to our meekness and humility, we must augment our faith and assurance and know of a certainty that all these things belong to Him and not through our exertion.

The Blessed Perfection has explicitly promised me from His own tongue that He will assist me. "Rest thou assured" He said "My Confirmations shall reach thee." This has ever been the cause of my consolation. Whenever these words are remembered my wound is healed and all the tempests are calmed down.

DAS.1914-01-10, SW_v08#19 p.239x, SW_v08#15 p.211x

ABU0867*Words spoken on 1914-Jan-12 in Haifa/Akka*

Most wonderful! Mirza Mahmoud Foroughi has a marvelous memory. He has memorized ever so many Tablets! Every faculty of the faculties of man which is used in the path of the Blessed Perfection is like the oil which burns in this lamp - illuminating this room;- whether it is the faculty of memory or the power of speech or the art of music and song or the gift of writing or the talent of painting or the endowment of poetry etc, it will produce infinite results.

The subject-matter is most important and vital. Before the consideration of the various ramifications of a given thesis we must look at its subject-matter and see whether it is important, because in nine cases out of ten the subject-matter is the key to unlock the door of the latent possibilities in man.

it is recorded in the Arabian history that Hemad possesses a most miraculous power of memory. One day the Khalif asked him 'how many poems hast thou committed to memory?' He asked 'Do you mean the poems composed during the period of 'Ignorance' or after the Appearance of Mohamad?' The Khalif thought that of course poems composed before the appearance of Mohamad are less, so he said: 'Poems of the time of Ignorance.' Hemad asked: 'The poems composed by men or women?' Again Khalif thought that verses written by women must be less numerous, therefore he answered:- 'Poems composed by women.' Hemad then said: 'According to each letter of the alphabet I have committed to memory one hundred poems composed by virgins before the appearance of Mohamad.' The Khalif expressed the signs of astonishment because the sum-total makes 2800 poems. In order to test the mental accuracy of this prodigy he asked him to come every Friday morning and recite to him one after one till the evening. The poet accepted the invitation on the condition that he may listen to all the poems. Nearly a year rolled by and ever Friday the marvelous poet was at the Court reciting from memory these poems. By this time he had recited only 700. Then the Khalif was tired and could not listen to him any longer but he appointed a proxy in his place To such an extraordinary degree the ancients had developed the infinite resources of memory although their subject-matter was not important.

Now we must use all our faculties in the path of the Cause. Our utmost hope and desire must be to surrender entirely our wills to the Will of the Blessed Perfection, to become non-existent

at the Holy Threshold. All our physical and spiritual faculties must be consecrated to the progress of the Movement. We must lose our egos and find the Self of God. This is the immortality of the soul! This is the delectable bounty! This is the most glorious honor! This is shining station! Whosoever is imbued with these attributes he is freed from change and decay. He lives forever in the realm of light.

DAS.1914-01-12

ABU1148

Words spoken on 1914-Jan-13 in Haifa/Akka

The very names of these people will be forgotten while the Cause shall rise and rise to the very apogee of fame and glory ... My greatest aspiration is to see myself on the Cross. Oh! How I long, how I long for this Cup and its ruby contents! The most hateful thing in my eyes is to die in bed. I dislike it. How I love to see myself on the cross in these last days of my life! that I may become enkindled like unto a lamp betwixt the heaven and earth! There, there, my friends, I love to see myself. Oh! God willing, God willing! (and as he says these tragic words and laughs as though he is talking about the most pleasant thing in life - yet with a grim and dramatic determination - many eyes are filled with tears sobbing uncontrollably) that that divine day may soon come, that blessed hour may soon arrive!

I am the Servant of the Blessed Perfection. In Bagdad I was a child. There and then He announced to me the Word and I believed in Him. As soon as He proclaimed to me the Word I threw myself at His Holy Feet and implored and supplicated Him that He may accept this one drop of my blood as a sacrifice in His Pathway. Sacrifice! How sweet is the word in my taste! There is no greater bounty than this for me!

What greater glory can I conceive than to see this neck chained for His sake, these feet fettered for His love, this body mutilated or thrown into the depths of the sea for His Cause! If in reality we are His sincere lovers - if in reality I am His sincere Servant, then I must sacrifice my life, my all at His Blessed Threshold. The Blessed Perfection has trained and educated me for more than 50 years that I may sacrifice my life for Him.

Praise be to God that the Favors and Bounties of Baha'u'llah have caused the appearance of such friends who are the spreaders of the Glad-tidings and ready at every moment to sacrifice their lives. They think of no other idea save self-sacrifice, they dream of no other thought save self-sacrifice. With heart and soul they are devoted to the Cause. Like unto the stars they shine and like unto the sea they wave.

DAS.1914-01-13, SW_v08#13 p.169x, SW_v09#18 p.203x

ABU2301

Words spoken on 1914-Jan-13 in Haifa/Akka

Mr. And Mrs. Holbach had several questions to ask about the Mashrak-el-Azkar and its accessories. In answer Abdul-Baha said:

“When these institutions, college, hospital, hospice and establishments for the incurables, university for the study of higher sciences and giving post-graduate courses, and other philanthropic buildings, are built, its doors will be open to all the nations and all religions. There will be drawn absolutely no line of demarcation. Its charities will be dispensed irrespective of colour and race. Its gates will be flung wide to mankind; prejudices toward none, love for all. The central building will be devoted to the purposes of prayer and worship. Thus for the first time religion will become harmonized with science and science will be the hand-maid of religion, both showering their material and spiritual gifts on all humanity. In this way the people will be lifted out of the quagmires of slothfulness and bigotry.”

LOG#2055x, DAS.1914-01-13, SW_v05#05 p.071, BW_v01p061

ABU2783*Words spoken on 1914-Jan-14 in Haifa/Akka*

Unity is an Ideal which is confirmed by the Almighty. Whenever I hear the believers are united I am most happy. The spirit of Baha'u'llah overshadows those souls who work for the Cause of unity, speak the Words of Unity, upraise the Standard of Unity and circulate the Spirit of Unity. How I love to see the friends so united as to be one soul in many bodies!

The leaders of mankind must at all time work for the spread of the principles of Unity. Unity is the light that illumineth every path. Our origin has been one and our end must be also one.

DAS.1914-01-14

ABU0743*Words spoken on 1914-Jan-18 in Haifa/Akka*

Truly I say if at every moment we praise Baha'u'llah a hundred thousand times for His Bounties and Gifts we shall be unable to express adequately our feelings. While I was traveling in America whenever I entered a new city I looked around and said it to myself: 'Why am I here? What relation exists between me and the United States? This is made possible through the Bestowals of the Blessed Perfection. During my stay in Boston I delivered an address at the annual Banquet of the Unitarian Association where more than 800 Ministers were present. In order that they may discuss their church affairs, consult together about their future plans etc they come together once a year from the different states and hold a convention for which many sessions are planned. When I ascended the platform and looked in the faces of all those delegates I turned my heart to Baha'u'llah, begged from Him Confirmation and then started to talk... Several Ministers are attracted to the Cause. Amongst them is a Mr Ives of New York City. He is a noble, self-sacrificing man. He is a servant of the world of humanity. At first he invited me to his church and there I spoke to the members of his Congregation. Today he is engaged in

teaching the Cause of God and is inviting the souls to the Kingdom of spiritual brotherhood. While travelling around he has carried in his hand the torch of guidance, illumining many dark hearts and consoling many downcast spirits. I love him very much ... Wherever we went the Doors of Confirmation were opened before our faces. Anything undertaken was carried to completion...

The poet says:- 'Do thou not look upon thyself, whether thou art on the top of the mountain or in the depth of the well; Look thou upon Me, because I am the Light of thy path.' Every undertaking must be backed by Divine Confirmation; even breathing is in need of Confirmation. No affair whether important or trivial will reach the stage of fruition without Confirmation ...

[Here he spoke about the nine judges of the Supreme Court of the United States and how he had the pleasure of meeting one of these ex-Judges in Washington at the residence of Mr and Mrs J. Parsons.]

These Judges from the Court of the last Appeal and all the inter-state disputes and supposed unconstitutional legislations are presented to them for final decision. Their power and influence are tremendous and their judgment absolutely binding upon the nation. They are learned in law and legality. They are loved and respected by the people. Unlike any other government officials in that mighty Republic these judges are appointed for life ...

Mr and Mrs Parsons have served the Cause most nobly. Mrs Parsons is really one of the most splendid believers in America. They invited us not only to their house in Washington but to their summer home in Dublin. N. [H.] where many important people gather during the hot season. We stayed there for about 3 weeks and almost every day there was a meeting ...

[Here the Beloved gave the outline of some of his talks, especially the one on Material and Spiritual Philosophy; and how negligent are some agnostics to deny the existence of the ideal, sacred Power in man and laud and praise and worship nature.]

DAS.1914-01-18

ABU2359

Words to an Indian Muslim prince, spoken on 1914-Jan-18 in Haifa/Akka

India needs these principles of tolerance and liberalism more than any other country in the world. That thickly populated kingdom is a hot-bed of religious prejudices. The sphere of their thoughts is very contracted, and although there are some acute thinkers and practical reformers in their midst, the mass of the community frowns on any suggestions or rules which change in the slightest degree their mode of living.

The weight of their immemorial customs has fallen on their necks like the rusty chains of ages, and while the corroding marks are imprinted on their emaciated bodies, they hug the chains more closely. In order to gain freedom of their limbs and the suppleness of their bodies, they must throw away these chains of superstitions and dogmas and fraternize cheerfully and joyfully with all the nations of the earth, irrespective of religion and race.

DAS.1914-01-18, SW_v05#02 p.019

ABU1259

Words to some Eastern pilgrims, spoken on 1914-Jan-19 in Haifa

What a wonderful group you are! God willing, you will have a very pleasant journey. God willing, you will travel with the utmost joy and gladness, with supreme delight and divine glad tidings. Everything else is pure joy and delight. When one has joy and gladness in the depths of one's heart, whatever the circumstances, there is happiness.

Wherever you go, convey my greetings and longings to any of the loved ones of God whom you meet. I am always thinking of the loved ones of God, always offering supplications and entreaties at the divine threshold, and I beseech confirmation and success for them, that they may be enabled to serve the Blessed Beauty. May their hearts be pure and sanctified, their intentions sincere, their purposes the service of the Sacred Threshold. May they sacrifice their lives in this path and completely forget themselves. I am always praying.

Today the hosts of the Supreme Concourse in the Most Glorious Kingdom have formed their ranks, and all are waiting to assist and support whoever enters the arena. This is why I abandoned every task, every thought, every mention, every imagination, and for three and a half years I went through deserts, mountains, valleys, cities and countries, raising my voice and crying out. And it was clear and evident that divine favors and bounties were descending.

Like the sun in the second year after the Ascension, I wrote a letter to one of the friends which included this verse: "O Abbas, mounted alone, charge into the ranks of the world!" In brief, I went to those regions and saw that I was moving alone among their temples, gatherings, assemblies and churches, but I was supported by hosts that you cannot see.

DAS.1914-01-19, PN_1914 p016

ABU2312

Words to Mr And Mrs Holbach, spoken on 1914-Jan-19 in Haifa

The leaders of religions must be the means of binding the hearts together, establishing good-fellowship between the members of the human family, creating a desire for universal Peace and emphasizing more the essential unity of mankind.

Man must be like unto the light so that he may illumine the house in which he enters. Man must be like unto a fruit-bearing tree giving luscious fruits to every passer-by. Man must be like a fountain causing every thirsty one to drink from its salubrious water. Man must be like unto the purifying breeze imparting freshness and vigor to every soul.

DAS.1914-01-19

ABU1771*Words to departing pilgrims, spoken on 1914-Jan-20 in Haifa/Akka*

Do ye not weep. The Lord is your comfort. The Glory of the King of Kings shall rest upon you. Abide eternally in the realm of joy and fragrance. Now return to your respective homes impelled by these spiritual stimuli. Quicken the souls with the Power of the Holy Spirit.

Do not diversify your thoughts, rather concentrate them around the Vision Splendid. Be ever conducive to unity and harmony. Do not let this opportunity slip out of your fingers. The core of truth is Unity. Work for it. Let not your steps falter. Work for the cause of Unity. Marshal your intellectual and moral forces on the side of Unity. Let not doctrinal uncertainties confuse you. Pierce through the thick veils of the theological dogmas.

In the imperial Court of the Almighty there is no diversification, no class hatred, no denominational bigotries, [no] racial distinctions, no spiritual lepers and no infernal prejudices. There, we are all one.

In short a Baha'i is a remedy for every ailment, a balm for every wound and a consolation for every despondent heart. To the needy he is the source of supply; to the oppressed he is the shelter and protection; to the stranger the loving companion; to the helpless the staff of strength; to the defenceless the bulwark of security and to the deprived one the fountain of Mercy. This is the cause of my joy! this is the exhortation of the Blessed Perfection!

DAS.1914-01-20

ABU1025*Words spoken on 1914-Jan-22 in Haifa*

¹ Today a most painful news was received; its effect was agonizing and its anguish very harrowing. Truly I say Mirza Abu'l-Fadl was a glorious personage. From every standpoint he was peerless. It is a rare thing to find a person perfect from every

¹ امروز یک خبر بسیار محزنی رسید فی الحقیقه بسیار شخص جلیلی بود از جمیع جهات نادر بود نمیشود نفسی که از جمیع جهات کامل باشد جناب آقا میرزا حیدر علی باید ترجمه حال او را بنویسد

direction, but he was such a person. His Honor Aqa Mirza Haydar-'Ali must write the biography of his life.

- 2 Truly I say he was in a state of the utmost severance, he and adorned with the highest virtues of firmness and steadfastness. He was absolutely detached from everything. From the day that he became a believer up to the last moment of his life, he was occupied in the service of the Cause of God; either he conveyed the message or write books proving the validity of this Cause. He had not the slightest attachment to this mortal world.
- 3 How erudite and learned he was! He had marvel knowledge of the contents of books. He was well informed the tenets of every religion and had mastered the intricate laws and complicated customs of every nation - ancient and modern. He knew in detail the doctrines of every sect or party, and was a standard-bearer of the oneness of the world of humanity.
- 4 In the servitude of the Holy Threshold of Baha'u'llah he was my partner and associate. During the hours of grief he was the source of my consolation. From every standpoint I trusted him and back in him the greatest amount of Confidence. whenever anyone wrote books and articles against this Cause I referred them to him for irrefutable answers.
- 5 How humble and meek he was! We tried our best to persuade him to keep a servant with him, he would gently decline. He desired to serve the believers personally. Whenever the believers and the non-believers called on him, although he was sick, weak and in fever, yet he would get up and prepare tea and serve his callers with his own hands. All his anxieties revolved around this one supreme object - to make people satisfied and happy at any cost.
- 6 During all the days of his life, I never heard from him the word "I" - "I" said so or "I" wrote so and so. He would say "this servant requested them" or "this servant begged the believers". He never made a display of his knowledge nor wished to impress upon the minds of any person that he knew such and such a subject, or locked in his mind such and such an information. He was evanescent and lived in the station of nothingness. He was self-sacrificing at the Holy Threshold. No one inhaled from the odor of superiority.
- 7 Now the consummate wisdom of God hath so deemed it wise to take him away from amongst us. The only way left to us is patience. How often one man has been equal to one thousand.
- 2 فی الحقیقه در نهایت انقطاع بود و در نهایت ثبوت و استقامت بر امرالله بود ابدًا تعلق بر چیزی نداشت از روزی که این شخص مؤمن شد تا یومنا هذا همیشه مشغول خدمت امرالله بود یا تبلیغ میکرد و یا تحریر مینمود هیچ تعلقی باین عالم نداشت
- 3 چه قدر فاضل و متنبّع در کتب بود از هر ملتی آگاه بود از آئین هر دینی مطلع بود سهم
- 4 و شریک من در عبودیت آستان مقدّس بود در وقت احزان سبب تسلی من بود نهایت اطمینان را از هر جهت از او داشتم هر نفسی ردّی بر این امر مینوشت حواله باو میکردم جواب مینوشت
- 5 چه قدر خاضع و خاشع بود آنچه کردیم که این شخص یک خادمی در خود بگیرد قبول نمیکرد الا آنکه خودش خدمت احباء را بکند خودش چای درست میکرد جمیع احبا و جمیع اغیار وقتی که در منزلش میآمدند خودش خدمت میکرد با ضعف جسم و ناخوشی و ناتوانی و تب و با وجود اینها برمیخواست و چای درست میکرد و خدمت مینمود جمیع فکرش این بود که حضرات راضی و مسرور باشند بهر نحوی که باشد
- 6 در این مدّت کلمه من از او نشنیدم من گفتم یا من نوشتم میگفت خدمت ایشان عرض کردم خدمت احبّاء عرض کردم ابدًا کلمه ئی از او صادر نمیشد که من علمی دارم یا اطلاعی دارم فی الحقیقه محو و فانی بود در آستان مقدّس جانفشان بود ابدًا رایحه وجود از او استشمام نمیشد
- 7 دیگر حکمت بالغه چنین اقتضا کرده است چاره جز صبر نیست « فکم رجل يعدّ بالف »

8 In short, you who are the believers of God, ascend the mountain with contrite hearts and gather together and chant in his behalf, communes and prayers, so that God may exalt more than ever his station in the spiritual world. I will likewise engage tonight in supplication at the Divine Threshold in his behalf.

8 باری فردا صبح زود جمیع احبای الهی در بالا
جمع شوید و مناجات بکنید من هم در اینجا
مشغول خواهم بود

MSBH2.349-350x,

YHA2.911-912,

NJB_v05#01 p.004

DAS.1914-01-22, SW_v09#03 p.025x, SW_v08#06 p.066x

AB11315

Cablegram dated 1914-Jan-22

Date: 1914-Jan-22

Verily in this most great calamity the eyes wept tears and the hearts burned. Perfect resignation is incumbent upon you in this supreme hour of stupendous trial.

قد ذرفت العيون واحترقت القلوب من هذه
المصيبة الكبرى عليكم بالصبر الجميل في هذه الرزية
العظمى

DAS.1914-01-22, SW_v04#19 p.315

SAAF.334, NJB_v04#19 p.003

ABU0727

Words to Mirza Lotfullah, spoken on 1914-Jan-23 in Haifa/Akka

“Now that thou hast decided to live in Aleppo, thou must act, speak and conduct thyself with such holiness, sanctity, purity and chastity as to attract to the Cause everyone who comes in contact with thee, that everyone may testify that here lives in our midst an upright and virtuous man, that he has turned his face towards God, that he is spiritual, celestial and divine. A person though his own actions and deeds makes himself loved or disliked by the people; or through his own unselfish conduct and behavior, refined morality and selfless intention, trustworthiness and rectitude he suffers himself to become favoured and beloved at the threshold of God,

“There is a young man of Jewish origin in the college of Beirut by the name of Mirza Habbibollah Khodabaksh, who has fulfilled these requirements. Formerly he was not known, but now

everyone knows him through his sanctity, purity of life, sincerity of aim and the beauty of his holiness, and he is favoured and near the court of the Almighty, and loved and respected by all. From whomsoever you inquire of him the utmost satisfaction and pleasure is expressed concerning him.

“Therefore, it is now proven that we are ourselves the means of our degradation and exaltation; that the people are attracted to us or repelled by us according to the attributes and deeds emanating from us. In short, I hope that thou mayst live in such wise in Aleppo that all the inhabitants may exclaim: ‘This man is not a Bahai in a normal way, but in a real manner; he is a Bahai in deed and not in words alone.’ For this reason his holiness Baha’u’llah hath said: ‘My sorrow is not occasioned by my enemies, but by those souls who attribute themselves to me but whose deeds and actions are conducive to the degradation of the Cause.’”

While Abdul-Baha was walking in the rose-garden he passed by Haji Mullah Abou Taleb, the very old man with stooped shoulders and long beard. He looked at him, then at others, and smiled.

“Haji Mullah Abou Taleb is my friend,” he said. “He looked just as old forty years ago when he came to this blessed spot for the first time. Now he has come never to leave. Are you well and happy? How can you descend and ascend the mountain every day?”

Then he came near to him and looked at his thin and probably soiled overcoat.

“Hast thou not received thy new overcoat? I have brought one for thee. I will send it up for thee. Man must keep his clothes always clean and spotless.”

He answered: “I am not particular about my outward clothes, but the robe of the virtue of God is necessary for us.”

Immediately Abdul-Baha’s face lighted up:

“Thou art right, the believers of God must ever strive to clothe their spiritual bodies with the garment of the virtue of God, the robe of the fear of God, and the vesture of the love of God. These robes will never become threadbare. They will never be out of fashion. Their market values do not fluctuate. They are always negotiable and ever on demand. They are the means of the adornment of the temple of man and women.

“But the outward raiment must be also clean and immaculate, so that the outer may be a faint expression of the inner. Cleanliness is one of the fundamental laws of this religion.”

DAS.1914-01-23, SW_v07#17 p.168-169

ABU0594

Words spoken on 1914-Jan-24 in Haifa/Akka

- 1 The calamity of his honor, Mirza Abul-Fazl is indeed great. No matter how much we want to console ourselves, we cannot be consoled. How good for man to be like this, so that the hearts of all the friends are attracted to him in every way. While in Alexandria, every time my heart was depressed, I used to go and meet him and at once my depression vanished. He was very truthful. He never harbored deceit and revenge.

1 فی الحقیقه مصیبت جناب ابوالفضائل مصیبت عظیمه است هر چند انسان میخواهد خودش را تسلی بدهد تسلی نمییابد چه قدر خوب است که انسان چنین باشد تا آنکه قلوب جمیع احبّا از هر جهت منجذب باو گردد در اسکندریه هروقت که بسیار دلتنگ میشدم میرفتم با او ملاقات میکردم فوراً زائل میشد بسیار صادق بود خیلی صادق بود ابداً غلّ و غش نداشت
- 2 He left wonderful writings in proving the blessed Cause. His thought, reference, pen and tongue all were used in proving the blessed Cause. His custom was to occupy his time from morning to noon in writing. He did not receive anyone. In the afternoon, he received everybody who went to him.

2 آثار عجیب هم گذاشت تمامش در استدلال امر مبارک فکرش و فکرش و قلبش و لسانش جمیع باثبات امر مبارک بود قاعده اش این بود که از صبح تا ظهر مشغول به تحریر بود کسی را قبول نمیکرد بعد از ظهر هرکس میرفت قبول میکرد
- 3 He used to have difficulties with the American and European women because of their numerous questions and persistence. Some of these ladies said, “We went there and knocked at his door. We heard no answer. We persisted in knocking, knowing that he was in. We knocked and we knocked. And finally, he said in English, ‘Abul-Fazl not here.’” The ladies said, “We were convulsed with laughter. He himself, from the inside, laughed too. And then we departed.”

3 خامهای فرنگی ذکر میکردند چون این زنهای فرنگی بسیار مصرّ میشوند و خیلی سؤالات میکنند اما میرزا ابوالفضل مشغول تحریر بود از سؤالات اینها به تنگ آمده بود نمیتوانست تجلّ کند چند نفر از زنهای فرنگی گفتند ما رفتیم آنجا در بخانه انسان در زدیم جواب نشنیدیم اصرار کردیم فهمیدیم که داخل است هی در زدیم آخر بانگلیسی فرمودند « ابوالفضل نوت هیر » گفتند ما از خنده غش کردیم خودشان هم بنا کردند بخندیدن برگشتیم
- 4 Light flooded his face. How illumined he was! His heart was shining, radiant. The divine wisdom is wonderful. Man becomes amazed. Although such souls themselves are like unto a remedy for others, death is their utmost desire. It is the highest degree of existence and for him was life supreme. No

4 از وجهش نور میبارید چه قدر نورانی بود قلبش روشن بود حکمت الهی عجیب است انسان حیران میماند با وجود اینکه اینگونه نفوس مثل دریاقند معلوم است از برای او این عنایت قصوی است منتهای مراتب وجود است این موت از برای او

greater bounty is there for man than to depart from the world of existence.

- 5 Those who associated with him and loved him have become sad. He was a sincere soul. There was nothing about him but sincerity. Never had he any superfluities about him. He was all sincerity. For example, if he loved a person, he used to love him more in his heart. If he attributed anything to a man, he used to attribute it more in his heart. And if he was in harmony with a man, he was more in harmony in his heart. He was sincere, not insincere. If he was angry at a man, he could not speak to him. He used to tremble at the sight of him.

- 6 Astonishing it is that one of the pashas of Egypt longed to meet him, but Abul-Fazl refused him. After that, a mediator went to him and asked, "Why don't you meet the pasha?" He replied, "I don't like him. His desire must be insincere, because if his desires were sincere, God would have created love in my heart for him. At any rate, I am unable to meet him with love and truthfulness. It is better that I do not see him."

- 7 He was not entangled with this world. He was not entangled with anything. His heart was not attached to life, nor anything else. He was entirely severed, refined, spiritual and of the Kingdom.

- 8 The sheikh of Islam, of Caucasia, wrote against the Cause. Some of the friends answered him. Sheikh of Islam wrote a second time a criticism. After that, Agha Mirza Abul-Fazl wrote a full, convincing answer. It surprised the sheikh.

- 9 It was amusing and the joke is here, that the Ezelis wanted Abul-Fazl's book very much. Finally, one of the friends asked, "Well, you are Babis; what is in this book that you want so much?" They replied, "For its good arguments in behalf of his highness, the Supreme (the Bab). And for these arguments, we want the book."

حیات عظمی بود از برای انسان موهبتی اعظم
از این نیست که از عالم وجود بود

5 ولی کسانی که با او انس داشتند محبت داشتند
محزون میشوند انسان صمیمی بود آنچه بود صمیمی
بود ادا هیچ روائدی نداشت همه اش صمیمی
بود مثلاً اگر با انسانی محبت داشت در قلبش
بیشتر محبت میکرد اگر انسانی را وصف مینمود
در قلبش بیشتر وصف میکرد اگر بانسانی الفت
مینمود در قلبش بیشتر الفت مینمود صمیمی بود
شوخی نبود اگر از انسانی مکرر میشد نمیتوانست
با او حرف بزند میلرزید

6 غریب است یکی از پاشاوات مصر مشتاق
شد که او را ملاقات کند قبول نکرد بعد از
آن واسطه رفت نزد ایشان گفت چرا قبول
نمفرمائید جواب دادند از او خوشم نمی آید
لا بد این آرزوی او حقیقت ندارد زیرا اگر
آرزوی حقیقت بود خدا در قلب من محبت او
را میانداخت هرچه هست نمیتوانم با او از روی
محبت و صدق ملاقات کنم بهتر است که او
را نبینم

7 هیچ آلوده باین عالم نبود بهیچ چیز آلوده نگشت
نه بخیات دلبستگی داشت نه بچیز دیگر مجرد بود
مرد بود منقطع ساطع . ملکوتی روحانی بود

8 شیخ الاسلام قفقازیّه ردّی بر این امر نوشته بود
بعضی از احباب جواب نوشتند شیخ الاسلام ردّ
ثانی نوشت بعد از آن آقا میرزا ابوالفضل جواب
شافی وافی نوشت نفسش قطع شد

9 خیلی با مرّه بود اینجا است که یحیائیا خیلی طالب
کتاب او بودند آخر یکی از احباب بآنها گفتند
که خوب شما ها بانی هستید چرا این کتاب را
اینقدر میخواهید گفتند خوب است دلالهائی
در حق حضرت اعلی کرده است ما بجهت این
استدلالتا میخواهیم

ABU3105*Words spoken on 1914-Jan-24 in Haifa/Akka*

We do not look at the evil deeds of the people. We do not consider the race, the religion or nationality. We do our utmost to help everyone.

The inhabitants of these parts know this and therefore whenever they are in difficulties or have had business reverses they come to us and we will never send them away unaided or deprived.

This is the quality of the Baha'is! This is the conduct of the believers! This is the path of the Kingdom of God!

DAS.1914-01-24, SW_v11#02 p.025

ABU0330*Words spoken on 1914-Jan-25 in Haifa/Akka*

In all our affairs we must use common sense. God has bestowed upon all of us reason that we might use it in our daily work and not hide it in the drawer. A sagacious man will wade through the stream only when it is fordable. A person who does not make use of his intelligence in the transaction of his natural and spiritual affairs is like a man who purposely shuts his eyes while walking - the result may be a fall into the ditch or in other word[s] he may meet a business misfortune.

A commercial career is a means through which a person does not become a burden on the back of the state and through a system of the exchange of commodities gains his living. Wealth is similar unto the sand-hills in the deserts. It is a mathematical impossibility to keep them firmly established in one locality. Today you see the sandy hills gathered here; at midnight there may rise a furious windstorm and lo! tomorrow all the hills are transplanted miles and miles away. The hills of wealth are likewise subject to such sudden and instantaneous transferences, leaving one in complete wreck and showering her gifts for the time being on a new favorite son. Wealth is capricious, wayward, fickle and whimsical and loves to disport with her long train of suitors cold-bloodedly.

A business man must be satisfied with a limited amount of success. If he goes beyond the danger mark he will bring upon himself either complete ruin or invite the displeasure of the public for his greed and rapacity which is equally ruinous if not to his fortune - to his character. A rill with a steady flow of water and contentment constitute inexhaustible wealth.

Years and years ago there lived here a Baha'i by the name of Ostad Esmael. His home consisted of a grotto there on the slope of Mount Carmel. He had a little box in which he kept needles, pins, thimbles, threads, combs etc. He would leave his grotto every morning and come to town. In various houses he had a few customers who bought from him his rather inconspicuous wares. As soon as he observed that he has cleared 3 Piastres (about 7 cents) profit on his sales he would stop doing any more business. Then returning to his delightful grotto he would place the kettle on the fire, prepare his tea and drink one cup after another while enjoying the matchless panorama spreading its green and watery wings before his vision. Supremely contented he lived from day to day and never coveted more than three Piastres for his sustenance and God provided it for him. How satisfied, at ease and comfortable he was! How happy and serene he was!

This in the face of the fact that he was a wealthy man in Persia before he was banished out of the country. He was an architect in the service of Farrohk Khan, a governor of one of the Provinces of Persia. Little by little it was rumored around that Ostad Esmael is a Baha'i and the Mullahs did their best to arrest and do away with him. When the governor heard about this secret plan he sent for him and said: 'I cannot protect thee any longer. The wolves are after thee and thy life is in danger. Thou must leave the city without delay! Then leaving the city precipitantly he arrived in Bagdad after a long and arduous journey across the desert and mountain. When he came to us he did not possess a cent but he had a radiant heart, an illumined mind and an enkindled spirit. He always expressed the highest gratitude to his enemies in thus driving him away from his native town to his Beloved - the Blessed Perfection. He was overflowing with exhilaration.

He had a faithful wife to whom he was very attached. After sometimes his wife's brother came to Bagdad and under the false pretext of taking her to Persia so that she might see her parents and relatives he took her away from him. When they reached Kermanshahan they brought her before a Mohamadan Mullah and pleaded that her husband being a Baha'i she cannot be considered as his legal wife. The prejudiced, ignorant Mullah granted her an unconditional divorce on the spot and

later on gave her in marriage to a rough, uncouth muleteer. When this cruel news reached Ostad Emael he was dismayed with disappointment but he did not show it in his appearance. All that he said was. 'I thought this wife of mine was a believer and now I can account my great love for her to the above reason; however it appears from her conduct and consent that she was not a believer; even now if she returns to me I shall not accept her.' Such was his faith. Faith is the highest station of the world of humanity and conducive to eternal prosperity and success.

In short when the Blessed Perfection was exiled from Bagdad he was left behind. Then at the time of our next exile from Adrianople to Acca Ostad Emael and a number of others were exiled from Bagdad to Moussel. From the latter place he walked to Akka. Although it took him a long time yet the hope of seeing again Baha'u'llah spurred him on and on. Hungry, sore-footed, thinly clad and laden with years he arrived behind the iron gate of Akka. He wanted to enter but the guards drove him away as a suspicious character. Now this was just at the time when we were incarcerated in the Military Barrack and none amongst us was permitted to leave the premises without the guards following us everywhere. When I heard about him I sent some one by night to bring him in which he did with compunction and precaution. I kept him in the Barrack for a long time.....

DAS.1914-01-25

AB03301

Date: 1914-Jan-27

O thou my beloved son of the Kingdom!

Thy letter was received. Its contents were conducive to the realization of the susceptibilities of the Kingdom and the means of happiness, for it indicated thy advancement toward the Kingdom of God. Praise be to God that thou art progressing and becoming more illumined day by day, art released from the thoughts of this ephemeral world and art thinking to receive a goodly portion and a share from the Bestowals of the Abha Kingdom. This resolution or intention is the Magnet for attracting Divine Confirmations and inviting the Breaths of the Holy Spirit.

Therefore I hope that thou may'st make extraordinary and universal progress in the Cause of Baha'u'llah, become ignited like unto a candle and shed radiance on all that region. Do thou not look upon thine own capacity, nay rather behold the Bounties of the Kingdom of Abha. For His Great Bestowal changes the weak plant into a blessed tree, the limited drop into the limitless ocean; the seed into a harvest and one individual the representative of an assembly. For thee I desire an exalted station, - so that thou may'st become the star of the everlasting horizon and day by day be drawn nearer unto God...

DAS.1914-01-27

AB03957

To: Howard C Ives, in New York

Date: 1914-Jan-27

- 1 O thou my heavenly son: Thy letter was received. It was a rose-garden from which the sweet fragrances of the love of God were inhaled. It indicated that you have held a meeting with the utmost joy and fragrance.

1 ای پسر ملکوتی من نامهء تو رسید گلستانی بود که روائع طیبهء محبت الله از آن منتشر شد و دلیل بر آن بود که انجمنی در نهایت روح و ریحان دارید
- 2 Your aim is the diffusion of the light of guidance; the resurrection of the dead hearts, the promotion of the oneness of the world of humanity and the elucidation of Truth. Unquestionably you will become confirmed therein and assisted by the invisible powers.

2 مقصودتان انتشار نور هدایتست و احیای قلوب میته و ترویج وحدت عالم انسان و بیان حقیقت البته موفق خواهید شد و مؤید خواهید گشت
- 3 I have prayed on thy behalf that thou mayest become the minister of the Temple of the Kingdom and the herald of the Lord of Hosts; that thou mayest build a monastery in heaven and lay the foundation of a convent in the Universe of the Placeless; in all thy affairs that thou mayest become inspired by the Breaths of the Holy Spirit, and that thou mayest become so illumined that the eyes of all the ministers be dazzled by thy brilliancy, and may long to attain to thy station.

3 من در حق تو دعا نمودم که کشیش معبد ملکوت گردی و منادی رب الجنود شوی صومعهئی در آسمان بسازی و دیری در جهان لامکان تأسیس کنی در جمیع امور بنفثات روح القدس مؤید گردی و چنان برافروزی که چشمهای سائر کشیشان خیره گردد و جمیع تمنای مقام تو نمایند
- 4 Thou art always in my memory. I shall never forget the days of our meeting.

4 من همیشه بیاد تو هستم ایام ملاقات را فراموش ننمایم
- 5 Endeavor as much as thou canst that thou mayest master the Principles of Baha'u'llah, promulgate them all over that continent, create love and unity between the believers, guiding the people, awakening the heedless ones and resurrecting the dead.

5 تا توانی بکوش که تعالیم بهاءالله حفظ نمائی و در آن دیار انتشار دهی و در بین احباب محبت

- و اتحاد اندازی و خلق را هدایت کنی غافلان
را بیدار نمائی و مردگان را زنده سازی
- 6 Convey on my behalf the utmost longing to all the friends of God.
- 7 Upon thee be the Glory of the Most Glorious.
- و علیک البهاء الاهی

DAS.1914-01-27, PTF.232-233

AHB_127BE #01-02 p.030, PTFP.000

ABU1941

Words spoken on 1914-Jan-27 in Haifa/Akka

Consider the influence of the Word of God that although men of totally different temperament, religion, culture and ideas live in the Pilgrims Home never do we hear even a faint whisper of ill-feeling against each other. They are welded together by the alchemy of Truth.

If you take ten bars of iron and tie them together no matter how closely they will not become one, but when a metallurgist comes on the scene, he takes the ten bars, melt them in the furnace and cast them in one mould. Only through this fiery process their atoms will flow and commingle with each other, becoming united and inseparable!

This is the work that Baha'u'llah has done and is doing. He has not tied together the iron bars - the religions of the world - with the rope of indulgent tolerance or ordinary amenities of human necessity which are liable to break at any time - but with the fire of the love of God He has melted them first and then casting them into one mould of spiritual brotherhood. He has rendered the most marvelous service to the world of humanity.

Baha'u'llah is this divine Metallurgist and those who have the deep insight and look around the world witness daily the working of this Principle of fusion.

DAS.1914-01-27, SW_v15#07 p.208x

ABU3327

Words spoken on 1914-Jan-27 in Haifa/Akka

Then he spoke about a Roman Catholic priest in Acca who has been opposing the Cause and calumniating those who stand for it. "But the other day I heard you have contributed a sum to the Roman Catholic Institution here" she [Mrs. Holbak] declared.

"Well. We are commanded by Baha'u'llah to assist all the communities without the exclusion of any one. We do not consider their deeds and actions but we never lose sight of God and their wants must be relieved without the distinction of race or religion."

DAS.1914-01-27, SW_v08#11 p.140

ABU2360

Words spoken on 1914-Jan-29 in Haifa/Akka

God has prepared for us all the convenient ways of voyage so that we may travel far and wide and spread the Cause. The American civilization has done much toward the progress and the upbuilding of the world. God has turned His special Glance toward America and has encircled that continent with His particular favor. Day by day it is progressing. Truly I say it is worthy of this Blessed Cause. Indeed it merits to be the herald of this Glad-tiding.

There must needs be many Persian teachers in America who have mastered well the intricacies of the English language. If a number of Persian teachers who are endowed with eloquent tongues knew the English language and travelled to those parts they could attract many souls to the Cause. For example if Mirza Abul Fazl knew English his influence in the West would have been a hundredfold.

DAS.1914-01-29

ABU0397

Words spoken on 1914-Jan-30 in Haifa/Akka

Praise be to God that you have come to this Divine Spot and have visited the Holy Threshold of Baha'u'llah and were privileged to visit the Blessed Tomb of His Holiness the Bab. When you arrived here my physical health was not strong. The long journey had exhausted the vitality of my nerves, and limbs and I was very much fatigued. But through the Bounty and Favor of the Blessed Perfection I am feeling well. Whereas formerly I had insomnia now I can sleep better. Having rested for awhile I shall ere long be occupied and will correspond with all the friends.

Now that you are returning to your respective homes you must be like unto the ignited candles and set aglow the hearts of all the believers. Now like unto a company of tuneful birds you must sing every melody. I have done my part. I have sung my songs and have played almost every tune. Now it is your turn. For awhile I must sit silent ever straining my ears to hear your anthems of praise. I love to listen to your spiritual symphonies and divine harmonies ever flying upward and filling the world with soothing music of peace and consolation. God willing you will fulfill my eager anticipation. Oh! I am sure you will not disappoint me. The Confirmations of the Kingdom shall descend upon you and the Supreme reinforcement shall surround you. Rest ye assured. Let your hearts abide in peace. I ever expect to receive cheering news from you.

May you become the cause of the happiness of the hearts of the believers! May all the friends become glad, rejoiced and grateful through your meeting! And that they may write to me that these pilgrims who passed through our cities were so enkindled, so attracted, so eloquent and so willing to serve their fellowmen!

In short, God willing, may every one of you as you leave this Holy Land become a herald of the Cause, a harbinger of the establishment of the Kingdom. May each one of you shine upon each city through which you pass as a radiant star! This is the day wherein whomsoever arises to spread the Cause of God the Cohorts of the Supreme Concourse will assist him. Today the magnet of spiritual Confirmation is teaching the Cause. Although the Threshold of the Blessed Perfection was my heart, my spirit and the happiness of my soul yet, notwithstanding this I left everything and travelled around the world proclaiming at the top of my voice the Glad-tidings of the Kingdom of

Abha. No matter today is as confirmed as the matter of the promulgation of the principles of the Cause. As much as they can the believers of God must occupy their time in conveying the Message...

The cause of teaching succeeds, succeeds most miraculously. Praise be to God you are beneath the protection of the Blessed Perfection, you are environed by His Bestowals. What favor do you yearn greater than this? When a number of souls are beneath the protecting wings of an important personage, they consider themselves very fortunate; now praise be to God you are beneath the protection and preservation of the Blessed Perfection. Therefore, how great must be your happiness! As you go out of this room, dedicate your lives to the cause of teaching, gird up the loin of endeavor and put forward extraordinary energy.

When a Cause is confirmed it is evident and manifest from its signs. For example we say this earth is confirmed. Why? Because as the result of the downpour of rain and the shining of the sun it is covered with green plants and flowers. Again I say, teach the Cause. Do not tarry. Fill the goblets of every seeker with the Wine of the Love of God...

DAS.1914-01-30, SW_v08#05 p.049x

AB03513

To: Adib, Mirza Muhammad Hasan et al., in Tihiran

Date: 1914-Feb ca.

- ¹ O spiritual beloved friends of 'Abdu'l-Baha! The unfaithful ones have raised a cry and written to Europe that 'Abdu'l-Baha is extremely weak and incapacitated from all work and is in danger, and will soon bid farewell. At that time they will have free rein.
- ² Upon hearing this news, through the assistance and bounty of the Blessed Beauty, health was suddenly restored and I immediately set about writing this letter so that the Hands of the Cause of God may give the glad tidings to all the friends that 'Abdu'l-Baha is not weak - through the assistance, bounty, grace and confirmation of the Ancient Beauty He is supremely

¹ ای یاران دل و جان عبداله‌آ حضرتان بی‌وفایان نغمه‌ئی بلند نمودند و بفرنگستان نگاشتند که عبداله‌آ بی‌نهایت ناتوان است و از هر کار بازمانده و در خطر است و عنقریب وداع خواهد نمود آنوقت میدان جولانست

² از این خبر بغتةً به عون و عنایت جمال مبارک صحت حاصل شد و فوراً بتحریر این نامه پرداختم تا حضرات ایادی امر الله بجمع احباً بشارت دهند که عبداله‌آ ناتوان نیست به عون و عنایت و فضل و تأیید جمال قدم بی‌نهایت توانا و برهان بر این که شب و روز مشغول به تحریر و تقریر

powerful, and proof of this is that night and day He is occupied with writing and speaking. By force of will all ailments vanished. In any case, I now write with utmost joy and delight.

گردید بجزّ اراده جمیع عوارض زائل باری حال
بنهایت نشاط و انبساط مینگارم

- ³ I am sending the papers of Jinab-i-Mirza Abu'l-Fadl, may my spirit be a sacrifice for him, so that you may collectively extract treatises from them to be immediately published and disseminated.

³ و اوراق جناب آقا میرزا ابوالفضل روحی
له الفداء را فرستادم تا مجتمعاً رسائلی از آن
استخراج نمائید که فوراً بطبع رسد و انتشار
داده شود

- ⁴ I await divine confirmation on behalf of the Hands of the Cause of God - may God illumine their faces and may the favors of their Merciful Lord be upon them. And upon you be the Most Glorious Glory.

⁴ منتظر تأیید الهی در حقّ حضرات ایادی امر
الله نور الله وجههم و علیهم الطاف ربهم الرحمن
هستم و علیکم البهاء الأبّی

DAS.1914-08-10, SW_v05#12 p.184

KHH2.095 (2.176)

ABU0185

Words to Laura Dreyfus-Barney, Feb. 1914 in Haifa/Akka

Thou hast asked concerning the spirit and its immortality after its departure. Know thou that at the time of its translation it ascends and ascends until it reaches the presence of God, clothed in a temple (body) which will not become subject to the changes wrought by ages and cycles, nor by the contingencies of the world, nor the emanations thereof. It will continue to exist through the eternality of the Kingdom of God – its sovereignty, its dominion, its potency. From it will appear the signs of God and His qualities, the providence of God and His bestowal. Verily the pen is unable to move in a befitting manner in explaining this truth – its exaltation and loftiness. The hand of Mercy shall cause it to enter into men's minds, though it cannot be grasped by an explanation, nor be described by those means which are available to the world.

Blessed is the spirit which abandons the body, previously sanctified and freed from the doubts of the nations. Verily, it moves in the atmosphere of the will of its Lord, and enters into the Supreme Paradise. It is welcomed by the angels of the Most High. It associates with the prophets of God, and His chosen ones, and it converses with them, and relates to them those events which have happened to it in the path of God, the Lord of both worlds.

Were one to become informed of that which is pre-ordained for the spirit in the worlds of God, the Lord of the Throne and the earth, he would immediately become enkindled with the fire of yearning for this impregnable, exalted, holy and most glorious state of being.

The prophets and the messengers have come in order to guide mankind to the straight path of the True One. Their aim has been no other than the education of the people, so that at the time of death they may depart to the Supreme Friend, with perfect sanctification, purification, and severance. They are the leaven of existence and the greatest means for the appearance of sciences and arts in this world.

As to the question concerning the soul, know thou, verily, that "soul" is a term applied to numerous realities, according to the exigencies of the following relations with respect to development in the world of existence:

(1) In the mineral kingdom, soul is called "latent force," silently working for the disintegration of the substance of the mineral.

(2) In the vegetable kingdom it is called "virtue augmentative" or the power of growth, which attracts and absorbs the delicate materials of inorganic substance found in the mineral kingdom of matter, and transforms them into the condition of growth. Thus the inorganic substance found in the mineral kingdom becomes growing vegetable life through the effect of the Word of God. This vegetable soul, i.e., "virtue augmentative," or power of growth is a quality which is produced by the admixture of elements, and appears in accidental organisms, of which contingency is an essential attribute.

(3) In the animal kingdom it is called "sense perception" or instinct. This term soul, as applied to the animal kingdom, is also a natural quality resulting from the mixture of the elements, and it appears from their mingling and combination, for it is a quality which results from the composition of bodies (organisms), and is dispersed at their decomposition. From this we are to understand that the animal soul is not endowed with the capacity of attaining immortality, as the life force is dispersed at the decomposition of the animal tissues.

All these things up to this point are a contingent reality, and are not a divine reality. But a contingent reality which is perpetuated by the fullness of existence, will then suffer no corruption, and will thus become a divine reality, for the accidental reality is only distinguished from the existent reality by its subjection to corruption. For transformation is an essential necessity to ever contingent reality, and this is what the mature wisdom has deemed advisable.

(4) In the human world, soul signifies the “rational being” or mind. This has a potential existence before its appearance in human life. It is like unto the existence of a tree within the seed. The existence of the tree within the seed is potential; but when the seed is sown and watered, the signs thereof, its roots and branches, and all of its different qualities, appear. Likewise the “rational soul” has a potential existence before its appearance in the human body, and through the mixture of elements and a wonderful combination, according to the natural order, law, conception and birth, it appears with its identity.

Be it known that to know the reality or essence of the soul of man is impossible, for in order to know a thing, one must comprehend it, and since a thing cannot comprehend itself, to know one's self in substance or essence is impossible. As the comprehender cannot be comprehended, man cannot know himself in reality or essence. In order to obtain knowledge of any reality, or soul of man, the student must study the manifestations, qualities, names and characteristics of man. This much can be stated, that the reality of man is a pure and unknown essence constituting a depository, emanating from the light of the Ancient Entity – God. This essence or soul of man, because of its innate purity, and its connection with the unseen Ancient Entity, is old as regards time, but new as regard individuality. This connection is similar to that of the ray to the sun – the effect to the primal Cause. Otherwise, the thing that is generated, or the creature, has no connection with or relation to its Generator or Creator.

Since the pure essence, whose identity is unknown, possesses the virtues of the worlds of matter and of the Kingdom, it has two aspects – first, the material and physical; second, the mental and spiritual – which are attributes not found as qualities of matter. It is the same reality which is given different names, according to the different conditions wherein it becomes manifest. Because of its attachment to matter and the phenomenal world, when it governs the physical functions of the body it is called the human soul. When it manifests itself as the thinker, the comprehender, it is called the mind. And when it soars into the atmosphere of God, and travels in the spiritual world, it becomes designated as spirit.

There are two sides to man. One is divine, the other worldly; one is luminous, the other dark; one is angelic, the other diabolic. In all sensuous conditions man is equal to the animals, for all animal characteristics exist in him. Likewise, divine and satanic qualities are contained in man; knowledge and ignorance; guidance and error; truth and falsehood; generosity and avarice; valor and timidity; inclination towards God and

tendency towards Satan. Chastity and purity, corruption and vileness, economy and avidity, good and evil – all are contained in man.

(5) If the angelic aspect becomes more powerful, and the divine power and brightness surround man, then the second birth takes place, and eternal life is found at this point. Man becomes then the noblest among creatures. On the other hand, if sensuous qualities surround, and if terrestrial darkness and sensual passions predominate, if they meet in man only the worldly feelings, if they find him a captive of evil qualities and fallen into everlasting death, then such a man is the basest and most abject among all creatures. In such a man, divine power does not exist. An animal is not considered unjust and evil because of its cruelty and injustice, for it is not endowed, as is man, with divine qualities; but if man falls into the same evil condition, it is evident that he has permitted the divine qualities with which he was endowed to be overcome by his ungodlike attributes. This shows the baseness and meanness that exist in human nature.

DAS.1914-02-??, BSC.403 #740, SW_v14#01 p.011-012x, SW_v07#19 p.189-191, BSTW#381

ABU0839

Words spoken on 1914-Feb-01 in Haifa/Akka

I have read in a recent number of the Christian Commonwealth that there will be held a world Conference of faith and Order at which delegates of all Christian denominations shall be present. This news gave me great joy and satisfaction, inasmuch as every movement which tends to bring about even the partial Unity of humanity is praiseworthy and commendable. However were it possible to bring about those ideal forces which shall make the realization of a world Conference of religions, it shall yield immensely greater results to the human race. For every particular movement is derived from human policies and conventions, on the other hand every divine movement is an effulgence of the Holy Spirit of the Almighty; consequently it is more profitable if the scholars and thinkers of this great century, the wise men and philosophers of our time, undertake the organization of an universal Congress of the religions of the world, to bring about the fraternity and solidarity of the

various faiths of mankind. This is the greatest need, the most pressing and urgent need of the day. For this Century is the Century of light; the Cycle is the Cycle of science; this period is the period of reality.

Thus through the wise deliberations of such an august assemblage the religions of the world may abandon all those doctrines which are mere dogmas and traditions and retain only what is absolute and fundamental. In this manner they shall discover that the object of all the past religions has been no other than the inculcation of reality, and absolute reality is never susceptible to multiplication or disunion. The middle ages were the ages of obscurity. Those who investigated, groped in the darkness of doubt and hesitation, the nations held blindly to traditions which were easily proved false. Praise be to God! For in this Cycle the great Sun of Reality has dawned, flooding the horizon of the world with its radiant light.

Consequently it is most necessary to bring about such a representative gathering that it may strive with might and main to lay the foundation of the oneness of the world of humanity, to relinquish traditions and dogmas and promulgate the fundamental principles and cardinal doctrines of the great religions of the world.

The Cardinal principle of the religion of God is Love; divine Love causes the promulgation of divine Order; divine Order is no other than the consolidation of all the mighty, beneficial forces of the world of humanity, Justice, Brotherhood, diffusion of reality, the fostering of culture and altruistic philanthropy.

All the members of the world of humanity are the sheep of God. God is the Universal Shepherd. He showers His Kindness upon all. This is the Divine Order. Unquestionably it is greater and more comprehensive than the policy of man.

I am exceedingly pleased with the broad policy initiated and maintained by the Christian Commonwealth, for that liberal organ is free from all prejudice. The Editor of the paper is the promoter of the ideal of the oneness of the world of humanity."

DAS.1914-02-01

ABU1978*Words to the friends, spoken on 1914-Feb-02 in Haifa/Akka*

The cohorts of the Kingdom of ABHA are engaged in uninterrupted conquest. They are gaining victory after victory. God willing, Mrs. Stannard shall win many signal triumphs in India. Once the Principles of the Bahai Movement are known in India, it will spread all over that country like wildfire.

Mrs. Stannard dedicated her life to the Cause. She knows neither rest nor comfort. She does not sit tranquilly for one moment. Although she has a steady income, yet out of that she gives to the poor and needy. She entertains no other idea save the service of the Kingdom and the promotion of the Cause. She is assisted by the Confirmations of God. There are certain persons whose ambitions are lofty. They are not satisfied with petty services and small things. They do not soil their wings with water and clay. Their highest aim is to adorn their inner beings with the infinite perfections of the celestial world. Thus the most cherished desire of Mrs. Stannard is to spend the remaining years of her life in the spread of the Cause and service to humanity.

DAS.1914-02-02, SW_v05#02 p.019

ABU2062*Words to some friends, spoken on 1914-Feb-02 in Haifa*

- 1 We are sorely in need of many teachers, but all the believers of God must be the teachers of the Cause. Teaching the Cause is not only through the tongue. It is through deeds, conduct, pleasing disposition, happiness of nature, kindness, sympathy, good fellowship, trustworthiness, holiness, sanctity, virtue, purity of ideals and lastly, speech.
- 2 Every one of the believers of God must, at the very least, teach one new soul in a year. Then the Cause will advance very rapidly. He may select one congenial person, show him love and affection, associate with him with real interest and little by little deliver to him the message of the Kingdom.

1 ما مبلغ خیلی لازم داریم باید جمیع احبا مبلغ باشند تبلیغ باعمال است رفتار است بخوش سلوکی است بخوش رفتار است بتقدیس است بمهربانیت بتقواست به تنزیه است بامانت است بدیانتست و بگفتن

2 هر یک از احبای الهی باید اقلا در سال یکی را تبلیغ کنند آنوقت درست میشود با او معاشرت و مجالست و مؤالفت و مؤانست نمایند او را تبلیغ کنند

- 3 This is the means of the happiness of the believers of God! This is conducive to the confirmation of the friends of the True One! This is the source of their nearness to the Throne of the Almighty! This is the way through which the world and the inhabitants thereof are enlightened.

3 این است اسباب سرور احبای الهی این است
اسباب تائید احبای الهی

AVK3.496.18x, MAS5.163

DAS.1914-02-02

ABU0787

Words spoken on 1914-Feb-03 in Haifa/Akka

During the first years of our stay in Bagdad Baha'u'llah suddenly departed for the mountains of Soleymanieh. At this time we did not know His whereabouts at all and so it happened that there was no one to teach the Cause or muster the scattered Babi forces; The fire of search was almost extinguished and the interest of the public waned. There was no one to assuage the fear of the few or attract the hearts of the many. The voice of divine authority was hushed and the thunders and lightings of spiritual revelations did not roll and flash across the heavenly track.

Mirza Yahya, who claimed to be the Vicegerant of the Bab, always fearing from his own shadow, was concealing himself in a thousand hiding-places. Completely disguised and under the assumed name of Haji Ali, he traveled like a Darveesh between Bagdad and Balsorah. In order to hide his identity from the public he had hung on a piece of string a few red and yellow Arabian slippers, selling them to the people while walking through the streets and Bazaars.

At this juncture two young men from Meelan came to Bagdad. They were enkindled believers and they brought cheer and happiness to our despondent and sorrowing hearts. It was now a long time that we had heard no news from the Blessed Perfection. The fire of spirituality and activity was put out of every soul. The hearts were bewildered and the spirits drooped. No amount of exertion whatever could in the least stir the spirits of a few fearful Babis with courage or self-sacrifice.

At that time I was very young. These two new believers from Meelan came and knocked at the door. I went and opened it. I observed they are two young men from Meelan. Their faces were luminous, their eyes radiant. They were shining like unto

two suns. I asked them to come in. E.. After a while they asked about the Cause. I told them the Cause is extinct, there is no Cause. They asked about Mirza Yahya, I told them he is concealed and no one knows his whereabouts. They asked about Baha'u'llah. I told them I do not know where he is.

As soon as they heard this sad news they looked at each other and began to weep and weep. For nearly one hour they sat down on the floor and wept bitter tears of regret and disappointment. I tried to console them, but I could not succeed. My own heart was sad when observing the chaotic conditions of the Cause, and the absence of any life. Then they arose from their seats, and without any remarks left the house in utter silence. They did not any leave any address and I never heard from them afterwards.

How different it is now! The Banner of the Cause of Baha'u'llah is waving over all the regions. The Power of the Most Great Name is felt by all the nations of the world. The Glad-tidings of the Kingdom are proclaimed to all the religions of the world. The Potency of the Holy Spirit is moving the hearts of men and the fearless teachers of the Cause are spreading the gospel of salvation both in the East and in the West.

DAS.1914-02-03, SW_v08#13 p.165-166

ABU0221

Words spoken on 1914-Feb-04 in Haifa/Akka

- 1 The prison in Tehran was such a place that no one could survive there for even a month. It was truly a strange place - underground, with a small door through which one would enter and descend steps into darkness. From our village in Mazandaran, many people were taken there, and all perished. Words cannot describe what kind of place it was. Later they changed the location where the Blessed Beauty was held. Those who received some consideration were imprisoned in rooms above, while those whom they wished to torment severely and hasten their departure from this world were confined below.
- 2 They took the friends of God to that prison and would not allow them to shave their heads. There was no bath whatsoever,

1 انبار طهران جائی نبود که کسی نتواند یک ماه زیست کند واقعا محل عجیبی بود زیر زمینی بود یک در کوچک داشت که از آن انسان داخل میشد پله ها میخورد و میرفت پائین تاریک بود از مازندران از قریهء ما نفوس زیادی را بردند آنجا جمیع فوت شدند وصف ندارد که چه جائی بود بعد دیگر محل جمال مبارک را تغییر دادند نفوسی که یک اندک ملاحظه از آنها داشتند در بالا اطاقهائی بود که آنها را در آنجا حبس میکردند و نفوسی را که میخواستند خیلی اذیت کنند و بهر قسمی هست زود زود از این عالم بروند اینها را در پائین حبس میکردند

2 احبای الهی را بردند در آن حبس نمیگذاشتند سر برآشند حمام نبود ابداء گیسهایشان بلند شده

and their hair grew long. The point is to understand what an affliction it was that the Blessed Beauty endured for four months in that prison. At noon each day, they would take the prisoners outside for an hour, then bring them back down and lock the door.

- 3 There was a notable person from Qazvin, a chief attendant, to whom the Blessed Beauty had shown great kindness. At that time I was a child, and he took me to attain the presence of the Blessed One. When he opened the prison door and I was descending the dark stairs, I could not see anything. Then the Blessed Voice called out "Take him away! Take him away!" He came and took me out, and I sat on the platform until noon. Then they began bringing out the prisoners two by two in chains. The chain around the Blessed Beauty's neck was called "Qara-Guhar." They had put a collar on Him, with the other end around Mirza Mahmud's neck, and much of it dragged on the ground. It was extremely heavy.

- 4 The hardships of those days in Tehran are beyond description - beyond speech and writing. All people were in the utmost hatred and enmity. The government's hostility was beyond description. There was an attendant named Aqa Hasan, one of the Shaykhis and a follower of Mirza 'Abdu'l-Muhammad Shaykhi. When his turn came, he said "We also have our rights. Even if this is a royal prison, we still have our share." Every day they would beat all the friends with sticks. The first day he beat them with switches, and the second day he came and beat them again.

- 5 There was an attendant who told the friends, "I will rid you of his evil and do you this service." This attendant went to his house at three o'clock in the night and knocked very hard on the door. His wife asked who it was. He replied saying who he was. She said he wasn't there. He asked where he had gone. Finally she swore he wasn't home. He came during the day to open the door. In any case, he cursed and spoke harshly. When Aqa Hasan came home, his wife told him that someone had come and knocked in this way and cursed. "Aqa Hasan, I fear they will kill you." In any case, Aqa Hasan came to the prison and stopped tormenting the friends. Later it became known that Mirza 'Abdu'l-Muhammad Shaykhi had incited him, saying "Torment the friends as much as you can, for this will bring you closer to God."

بود مقصد اینست که بینید چه بلایه ای بود که جمالبارک چهار ماه تحمل آن حبس نمودند ظهر بظهر حبسیها را در بیرون میبردند یک ساعتی در بیرون میبودند باز پائین میبردند و در را می بستند

- 3 یک آقا بزرگی بود قزوینی نائب فراش خیلی جمال مبارک باو عنایت فرموده بودند در آن وقت من طفل بودم مرا برد تا بحضور مبار مشرف شوم وقتی در حبس را باز کرد و من از پله های تاریک پائین میرفتم هیچ چیز را نمی دیدم بعد صدای مبارک بلند شد بیرید بیرید آمد مرا بیرون برد روی سکو نشستم تا ظهر آنوقت بنا کردند حبسی ها را دو نفر دو نفر در یک زنجیر بیرون آوردند زنجیری که در گردن مبارک بود قهره کهر میگفتند طوق انداختند یک سمتش هم در گردن میرزا محمود بود و خیلی از آن رو بزمن کشیده میشد بی نهایت سنگین بود

- 4 صدمات آن ایام در طهران رصف ندارد یعنی فوق تقریر و تحریر است جمیع مردم بتمامه در نهایت بعض و عداوت بودند دولت که دیگر وصف نداشت چقدر دشمنی میکرد یک آقا حسن نائب فراش بود از شیخی ها و از مریدان میرزا عبدالحمد شیخی وقتی که نوبت او آمد گفت ما هم حقی داریم اگر این حبس پادشاهی است ولکن ما هم قسمتی داریم هر روز جمیع احباء را چوب میزدند روز اول با ترکه میزد روز ثانی آمد دو باره زد

- 5 یک فراشی بود بحضرات احباء گفت من شرش را از سر شمل دور میکنم و بشما این خدمت را مینمایم این فراش ساعت سه از شب میروید در خانه او بسیار محکم در میزند عیالش میگوید کیست جواب میگوید فلانی میگوید اینجا نیست سؤال میکند کجا رفته است آخر قسم میخورد که در خانه نیست او روز میآورد که در را باز کند باری خیلی دشنام میدهد و سختگوئی میکند بعد که آقا حسن میآید عیالش میگوید یک شخصی آمده بود باین نوع در میزد و فحاشی میکرد آقا حسن میترسم ترا بکشد باری آقا حسن آمدند بحبس و ظلم به احباء را موقوف میکنند بعد معلوم شد که میرزا عبدالحمد شیخی او را تحریک کرده که هر قدر میتوانی زجر به احباء بکن و این سبب تقرب الی الله میشود

- 6 But the friends of God, under chains and imprisonment and under those severe torments, had divided into two groups. One group would recite "He is the essence and sufficiency of all things" while another group would recite "And God suffices as a witness." All were in a state of utmost spirituality... They arrested them all and martyred them. A few remained outside - one was Seyyed Muhammad Malih who had been very careful to protect himself from the beginning... Another was Mirza Husayn Kermani who stayed within the circle of the Imam-Jum'ih Mirza Abu'l-Qasim and would not leave from there. There was one Mirza Muhammad and one Seyyed Muhammad who went to the establishment of the Imam-Jum'ih - these survived. The rest were all martyred. They were thirty-six in number. Each day they would bring several to be killed, and several newly arrested ones would be brought to replace them...
- 7 The Blessed Beauty was in Afchih when this incident... Afchih was the village of Mirza Aqa Khan, the Prime Minister, whose brother was appointed as host. Afchih was eight or nine leagues from Tehran - it was a large village. Later Mirza Aqa Khan sent word for his brother to build a bath in Afchih for the Blessed Beauty. At that time the Prime Minister wrote a letter to his brother Ja'far-Quli Khan saying that such an incident had occurred and the Ancient Beauty was involved... After several hours a special messenger arrived with a second letter from Mirza Aqa Khan saying that the matter of the Blessed Beauty had become very serious...
- 8 There was a certain Mulla 'Abdu'l-Muhammad of Afchih whose father and he himself had received kindness from the late Mirza, who had provided for his expenses... The Blessed Beauty did not accept. Observing that Mirza Aqa Khan was afraid, they prepared to leave. From Afchih they first went to Zargandih to the house of their aunt. Then several horsemen came and surrounded the house. The Blessed Beauty mounted a horse and the horsemen accompanied Him. They had pitched a special tent there and the Blessed Beauty entered it, and guards were immediately posted around the tent. After three days, bareheaded and in chains, accompanied by a few of the loved ones of God, they entered Tehran from Niyavaran and were imprisoned in the dungeon...
- 9 The imprisonment having passed, the situation was intense... There was a certain man from Tabriz - they eventually flayed
- 6 لکن احبای الهی در زیر زنجیر و حبس و در زیر آن اذیت های شدیده دو دسته شده بودند و ذکر گرفته بودند یک دسته میگفت 'هو حسیس و حسب کلشیئ و دسته دیگر میگفت 'و کفی بالله شهیداء' کل در نهایت روحانیت بودند ... جمیع را گرفتند شهید کردند چند نفری بیرون ماندند یک سید محمد ملیح که بسیار خودش را از بدایت حفظ میکرد .. یکی میرزا حسین ککرمانی بود در دایره امام جمعه میرزا ابوالقاسم از آنجا بیرون نیامد یک میرزا محمد بوده یک سید محمد بوده که رفت در دستگاه امام جمعه بود اینها سالم ماندند رفت در دستگاه امام جمعه بود اینها سالم ماندند باقی جمیع رغاشید نمودند سی و شش نفر بودند هر روز چند نفر را میآوردند میکشتند و چند نفر تازه گرفته جای آنها میآوردند
- 7 ... جمال مبارک را بجه تشریف داشتند که این حکایت ... ابجه قریه میرزا آقا خان صدر اعظم برادرش را مهماندار قرار دادند ابجه هشت نه فرسخ از طهران دور بود دهی بزرگ است بعد میرزا آقا خان فرستاد که برادرش حامی در ابجه بجهت جمال مبارک بسازد در آنوقت صدر اعظم مکتوبی به برادرش جعفر قلیخان نوشت که چنین مسأله واقع شده ذکر جمال قدم در میان است ... بعد از چند ساعت یک قاصد مخصوص آمد با کاغذ ثانی میرزا آقا خان نوشته بود که مسأله جمال مبارک خیلی اهمیت پیدا کرد ...
- 8 در آنجا یک ملا عبد الحممدی بود ابجه ای پدر و خود او محبت از مرحوم میرزا دیده بودند مرحوم میرزا مصارف او را میدادند .. جمال مبارک قبول نکردند ملاحظه کردند که میرزا آقا خان میترسد مال حاضر نمودند از ابجه رو بشهر اول تشریف آوردند به زرگنده به خانه عمه بعد چند نفر سواره آمده خانه را احاطه کردند بعد جمال مبارک سوار اسب شدند و سوارها در رکاب تشریف آوردند ثانیاً در آنجا چادر مخصوصی زدند و جمال مبارک در آنجا داخل شدند و فی الفور اطراف چادر را قراول گذاشتند بهد از سه روز از نیاوران سرثای برهنه در زیر زنجیر با معدودی از احبای الهی وارد طهران شدند در انبار حبس نمودند ...
- 9 حبس گذشته مسأله داغ بود ... یک شخص تبریزی عاقبت پوست سرش را کردند آهک

the skin from his head and applied lime to it when he would not say what they wanted him to say. Then they poured hot oil on him and did strange things to him.

آوردند برویش مالیدند که او میگفت چه بگویم
بعد روغن داغ کردند روی او ریختند کارهای
غریب کردند .

ASAT1.232-236

ABU0837

Words to the friends, spoken on 1914-Feb-06 in Haifa

The Pilgrims have been to Acca yesterday. I am now planning to go there myself to visit the Holy Tomb of the Blessed Perfection. Such a holy Visit depends however upon the condition of the heart. If the heart is illumined and radiant in one moment's visit the angels of Confirmation and assistance will descend. In one minute the magical transformation is obtained. This naturally depends upon the presence of capability. The dried wood once brought in contact with fire is instantaneously lighted but if you place a piece of black stone in the fire it will be heated, but it will not be ignited. As soon as a person endowed with capability enters the Blessed Tomb of Baha'u'llah he will immediately obtain another happiness, another spirituality, another enkindlement and another beatific serenity...

I expect to go to Acca in a few days. The plans and order that I had formerly established are completely disturbed owing to my long absence; but now, although I am tired, I must try to bring back at least a semblance of order...

There is a method for the visit of the Holy Tomb of the Blessed Perfection. So far it has been impossible to put it into practice. Some years ago with the mutual-assistance of a large number of companions, Pilgrims and friends, I demonstrated the first chapter of this method. First we resorted to the Garden of Rizwan, and after feasting and drinking tea we were all filed into along line, and while each person carried a pot of flowers on his head, we started on foot toward the Holy Tomb. Now this procession was in broad daylight, and again on moonlight nights and on the nights in which the moon was not yet up, each person carried a lantern in his hand. The deceased Mirza Mahmoud chanted prayers and communes all along the road. I cannot describe the spiritual atmosphere that surrounded us all along the Path. We were all in a state of the utmost supplication, attraction and humility...

For this reason all the later confirmations were made possible in the Cause. Those midnight prayers and entreaties surrounded us with these heavenly triumphs. Truly I say our hearts were set aglow with the Fire of the Love of God. I hope the day may soon come when these arrangements can again be put in practice. I laid these rules to become as precedents for future generations. Yes, I see clearly the day when monarchs and emperors and rulers will come with their yachts to the harbor of Acca and after their landing, with flower pots on their heads, while walking a foot and in the utmost state of attraction and enkindlement they will proceed slowly toward the Holy Tomb of the Blessed Perfection - there to offer at the spiritual Shrine their floral offerings and worship in the spirit of contrition and meekness...

In short at the tomb of Baha'u'llah and the Bab the Pilgrims must observe the utmost silence, peace, tranquility, spirituality, contrition, reverence, respect and complete deference...

DAS.1914-02-06

ABU1083

Words spoken on 1914-Feb-08 in Haifa/Akka

All the days of his (Abul Fazl's) life were spent in the service of the Cause of God. His will and desire were devoted to the promotion of the Cause of God, to the promotion of the message of the Kingdom. He did not think of worldly comfort and tranquility. He never tried to protect his life. He was not at all attached to the ephemeral objects of this contingent world. All his thoughts, ideals, conceptions and aims were centered upon the service of the world of the Merciful. Praise be to God, that his intellectual and spiritual life was very fruitful. All his books contain indubitable proofs and evidences concerning this impregnable, blessed Cause. Sanctified and holy, divine and spiritual, he ascended from this mortal world to the realm of light.

The disinterested actions and freehearted deeds of a person proclaim with the sound of a trumpet his loyalty and sincerity in the Cause. He is in no need of self-justification. He lives above and beyond the criticism of petty and dwarfed assailers of his integrity and purity of motives. Their censure does not touch him. The innate nobility of his soul is not tarnished,

the glories of his work are not beclouded. The river of his spiritual ideality, creative power and imaginative faculty is not dried up. The sea of his sympathy and increasing hopefulness and direct activity in the Cause is not calmed down. With a deep insight, holy vision and fresh inspiration he will cause the complete retreat of all his old enemies. With zest, unfailing courage and undisturbed spirit he will apply himself to new victories in channels of service, broader fields of labor, higher planes of triumph and the solution of vaster and more intricate problems by the magic wand of his determination. Thus he changes every stumbling block placed in his path to dishearten him from further progress into a stepping stone, advances with confident steps, ever rising higher, never looking backward but always forward, setting aside imperturbably all the seeming difficulties and finally planting his feet on the summit of the mountain of success, beatitude and undiminished glory.

Such a man was Mirza Abul Fazl. On such an unshakable rock every person must lay the foundation of the palace of his life, so that the howling of the winds, the fury of the storms and the onslaught of the wild elements may not in the least shake it. The life of Mirza Abul Fazl was God-controlled and God-propelled. Not for one second did he set his own will above the will of God. He effaced self and lived eternally in God.

DAS.1914-02-08, SW_v08#06 p.066

ABU1845

Words spoken on 1914-Feb-08 in Haifa/Akka

- 1 The word of glory and salvation for the Children of Israel was revealed at a time when they were all in such abasement as defies description. In Tehran there was a Jewish physician named Haq-Nazar who had recently taken a comely bride. Some ruffians had designs upon his wife and therefore gathered together and went before the Imam-Jum'ih, claiming that Haq-Nazar's wife had become a Muslim. They then invaded his house and dragged her out. No matter how much the woman protested "I am Jewish," no one would listen.
 - 2 Although Haq-Nazar was a renowned physician who had been granted special privileges by Muhammad Shah for having applied an ointment to the Shah's foot that had relieved his pain,
- 1 کلمه عزت و نجات بنی اسرائیل وقتی نازل شد که جمیع آنها در ذلت بودند بدرجه که وصف نداشت در طهران حق نظری بود کلیمی تازه عیالی وجیهه گرفته بود اراذل طمعی درباره عیال او نموده بودند لهذا جمعیت کرده پیش امام جمعه رفتند و گفتند که عیال حق نظر مسلمان شده است ریختند در خانه او را بیرون کشیدند هر چه آن زن میگفت من یهودی هستم هیچکس گوش نمیداد

2 با آنکه حق نظر حکیم مشهوری بود و محمد شاه باو امتیازی داده بود بجهت روغنی که پپای شاه مالیده بود و درد پا را ساکت کرده بود لهذا او را

1

2

nevertheless such was the degradation of the Jews that they dragged that girl from his house, and however much the helpless woman cried out "I am Jewish," they would not listen. The situation was truly chaotic, despite the fact that the commandment of the Prophet Muhammad called for consideration and care, as it is recorded in the histories: "For them is what is for us, and for us is what is for them."

امتیاز داده بودند با وجود این ذلت یهود بدرجه بود که آن دختر را از خانه او بیرون کشیدند و هر چه بیچاره فریاد میکرد که من یهودی هستم گوش نمیدادند واقعا خیلی مغشوش بود با آنکه امر حضرت رسول رعایت و مراعات بود حتی از تواریخ است لهم ما لنا و لنا ما لهم

MAS5.187-188x

ABU2081

Words to some friends, spoken on 1914-Feb-08 in Haifa

Most of these girls come from Europe and dedicate their lives entirely to prayer and worship. They are known as the brides of Christ. Once they enter that building they are not allowed to come out. They do not speak with any one and their food is served by an attendant. The rooms in which they live are cell-like and are very dark.

Although this custom does not exist in the religion of God, yet it demonstrates the superlative degree of severance. Were this law sanctioned by divine authority, the spiritual effect of it in the world would have been tremendous.

Man must live beneath the shade of the commandments of the religion of God and at the same time soar in such a pure atmosphere of holiness and severance. It is not necessary for him or her to take the vows of a true monk or a real nun, but his and her detachment from the things of the world must be like into theirs. He must breathe the air of severance and be burned with the fire of attraction.

DAS.1914-02-08

ABU1093*Words to some Arabs, spoken on 1914-Feb-09 in Haifa*

Reason works through the instrumentalities of the five senses. The faculty of hearing is more important than the faculty of seeing. Firstly because it is revealed in the Khoran: 'He (God) is the Hearer and the Seer!' We observe that in this verse the word 'Hearer' precedes the word 'Seer'. Secondly 'sight' is a faculty possessed by animals as well as by men, of perceiving only external objects in a direct line, the impressions of which are imprinted on the retina of the eyes while 'hearing' is the faculty or the sense by which sound is perceived from every direction - right - left, front, back. Thirdly God has not so far sent a deaf prophet, but amongst the prophets there were a few who were blind. Fourthly, hearing is a gift through which we are enabled to listen to the thoughts of the Masters of the bygone ages and thus enrich our lives by the fruits of their wisdom. Fifthly, the foundation of faith is based upon the faculty of hearing. A deaf man is not responsible, because only a hearing man can listen to the Words of God and comprehend their meanings ...

Sight is physical; insight is ideal. There are many people who have the power of sight but they lack insight. Insight perceives and unfolds the spiritual susceptibilities of consciousness. It discerns the realities of phenomena. Sight is the faculty of observing things but it is not the apprehender of things. Insight becomes cognizant of the real state of things and piercing through the veil of appearances it goes to the very heart of a given object...

The throne of reason is the brain. Reason is a monarch over the body and the five senses. Reason does not belong to the category of the senses. It is a faculty superior to them. Animals have the five senses but they do not have the reasoning or intellectual faculty as fully developed in man. But the Universal Emperor over the entire body is the Spirit. It is the Spirit that rules and controls all the functions of the body...

It is revealed in the Koran: 'They have ears but they do not hear; eyes but they do not see, hearts but they do not comprehend;- ' in other words, they have ears but they are deaf to the Call of God; they have eyes but they are blind to the Beauty of the Beloved; they have hearts but they are not aware of Mysteries of the Kingdom...

DAS.1914-02-09

ABU1420

Words spoken on 1914-Feb-09 in Haifa

On February 9th, 1914, a young English traveler went to see Abdul-Baha in Haifa. He was interested in the economic problem and asked the following question: "When the time comes for the working people to become the partners of their employers, will they have their own representatives to consult with the company and will those who invest more capital receive more shares?" Abdul-Baha replied: "Certainly, when the working people become partners with the company, they will select their own representatives for consultation and those who have more capital will earn more money."

At that moment, a group of Jewish Bahais, from Hamadan, Persia, came and Abdul-Baha answered all of their questions. The following is one of the answers: "The utterance of the Blessed Beauty, that the descendants of Israel shall become dear, was made at a time when the people of Israel were still in the utmost degradation and before they had returned. He uttered these things in order that the glance of providence would surround them, so that they might progress, deliver themselves from humiliation and return to this holy land. That is why, day by day, they became dear and returned to the holy land. These things are all through the power of the blessed Word. They had been degraded for 1,600 years, but, after this blessed word was uttered, they became dear and progressed, although they had no soldiers, army nor government and although the other governments remained the same as before. But this blessed utterance is in behalf of the believers among the Israelites, that is, those who became believers. When the believers of the Israelites progressed and became dear, the non-believers progressed with them, like those, who go and eat at a feast, to which they are not invited. However, this progression is only as long as they are agreeable and friendly. Should they exercise enmity, they will not progress. Nay rather, they will destroy their own homes."

SW_v09#03 p.027-028

ABU0645

Words to the friends, spoken on 1914-Feb-10 in Haifa

When the believers gather in a meeting and are engaged in the mention of God my heart is there, my spirit is there, although my body may be a thousand miles away... Praise be to God that the friends are gathering together in the Tomb of the Bab and occupy their time with the worship of God and obtain the most holy sanctification. This is one of the most eminent, divine Bestowals.

Those hearts which are illumined with the light of reality, and those breasts which are dilated with the fragrance of the Love of God no sooner they enter the Holy Tomb of the Bab or the Divine Rizwan of the Blessed Perfection, they find themselves in the Supreme Paradise and they get a foretaste of the heavenly beatitudes. They will obtain the most great happiness, inhale the celestial fragrances and characterized with lordly spirituality. When a person enters a rose garden, if his nostril is open he will inhale the sweet fragrances of the flowers, but the nostril infected with cold is deprived of the delicate scent of roses, although he may live in the garden for well-nigh many days.

During our stay in Adrianople, Aga Jamal, and Mirza Ali Akbar Boroujerdy and his brother arrived from a long journey. After a day all the three received permission to go into the Presence of the Blessed Perfection. When they came out Baha'u'llah said that Mirza Ali Akbar is completely changed; that the present Mirza Ali Akbar is not the old one, he is recreated; that within the short space of five minutes he had made marvelous progress...

The stations of the believers of God are not now duly appreciated. Their importance will be revealed in the future. After the crucifixion of Christ the few apostles who were left behind were thrown into a state of utter consternation and agitation. Peter who was the chief of Apostles denied the Lord thrice... Notwithstanding this, his lofty station and degree were revealed to the Christian nations in later ages. Now the hands of the highest artists have fashioned his statues with pure marble and have placed in his hand the Keys of Paradise and hell...

But the believers of the Blessed Perfection during His lifetime cried out 'Ya Baha El Abha,' while under the sword. The glorious stations of these martyrs are not known today, they will appear later on. Outwardly the disciples of Christ were

very much derided and laughed to scorn in their days. Their honor today is as high as their humiliation was low in their lifetime. All the Pharisees and high priests ridiculed them in their temples, synagogues...

The power and majesty of the Cause have not become yet apparent amongst the people. Out of the mountainous waves of this most great sea only a small ripple has become manifest; but ere long the potency and might of the Cause of God shall environ the East and the West and shall cause a great astonishment amongst the inhabitants of the world.

In all the former ages the prophets and messengers of God were ridiculed and persecuted and there are many verses in the Koran indicating this fact... but in this blessed Cause no one has been able to satire the Personality of Baha'u'llah or repudiate the Principles of the Movement... Again in those bygone dispensations only the followers praised the Manifestations and commended the Teachings. Not a single outsider gave a favorable testimony; but in this Great Baha'i Cycle every nation and community applaud and extol the Cause. Although they do not believe in the Divine Station of His Holiness Baha'u'llah yet they testify to His Power, His Dominion, His Authority, His Might and His Glory. Today in whichsoever circle the name of the Blessed Perfection is mentioned, they say, 'he was a Great Man, and a Noble Personage.

DAS.1914-02-10

AB04604

To: Rev. C.J. Street

Date: 1914-Feb-10

O thou respected heavenly Doctor!

Praise be to God that the Call of the Kingdom reached thy ears and thou didst become informed with the Principles of His Holiness Baha'u'llah. Unquestionably day by day thou wilt add to thy Knowledge of this subject. If possible thou may'st ask from London or America the translations of some of the Tablets of His Holiness Baha'u'llah, such as the Tablets of the Words, Tajalleyat, the Glad-Tidings, the Eshragat and some of the addresses of this servant; the collection and the perusal of which shall add to your information. Thus thou

may'st cry out in all the churches that these Teachings are heavenly Teachings, [this] Call is the Call of the Kingdom and this Potency is through the Confirmation of the Holy-Spirit.

Today all the inhabitants of the world are submerged in the darkness of dogmas and religions, sectarian, racial and political prejudices; peradventure, God willing thou mayst become a brilliant star and cause the disappearance of these darkneses from those parts;- so that the light of Divine Love may illumine those regions and the Flag of the Oneness of the world of humanity be upraised.

DAS.1914-02-10

AB06281

To: Isabella Fraser, in Chicago

Date: 1914-Feb-10

O thou beloved maidservant of God!

Thy letter was received. Its sweet contents imparted the utmost of rejoicing, for it contained the good news of the unity and harmony of the believers of God, their association and fellowship in the congregations of the elect, their enkindlement with the Fire of the Love of God, their advancement toward the Kingdom of God and their firmness in the Divine Covenant and Testament.

I shall never forget thee. I remember thee always and desire for thee heavenly illumination and Baha'i spirituality. I hope that in Chicago thou mayest become the cause of the promulgation of the Word of God and the means of the promulgation of the religion of God.

Whenever it is suitable I will give thee permission and consent to come to these parts, but now thou must stay in America and become the cause of the guidance (of the people.)

Convey the wonderful Abha greeting to the believers and the maidservants of the Merciful.

Upon thee be Baha'u'l-Abha!

DAS.1914-02-10

ABU1994*Words spoken on 1914-Feb-11 in Haifa/Akka*

Readiness is necessary in order to be a recipient of divine bounty. Souls who are prepared are like candles, coming in contact with fire. They become illumined. They are swayed by the wafting of a breeze. They become green and verdant from a drop of the sprinkling of the cloud of favor. They find merciful susceptibilities by hearing a word. But no fruits nor results can be obtained from the souls who are not ready.

Thus the prepared souls, on hearing the divine call, respond, 'Here we are!' They turn to the Kingdom of Abha, investigate the realities of divine questions and arise to spread the fragrances of God.

How many souls in the world have longed all of their lives to live in the days of one of the near servants of God and to reach the favor of being in the presence of one of the accepted servants in the threshold of the Truth, and yet it was impossible for them! Praise be to God, you have responded with 'Aye!' to the call of God, in the days of the Blessed Beauty. You are in the age of light and in century of mysteries. God willing, you may be confirmed in services to the holy threshold and firm in the Covenant and Testament of God.

SW_v09#03 p.028

ABU0791*Words spoken on 1914-Feb-12 in Haifa*

We must execute the divine ordinances. The Blessed Beauty says, 'If you have a word or a truth, which others are deprives of, present with it utmost compassion. If it is accepted, the aim is attained. If otherwise, you should not interfere. Leave him to himself, while advancing to God, the Mighty, the Self-subsisting.' The duty of the friends is this: To be kind to all nationalities and parties; to be all love; to be well-wishers and to associate with everyone, in the utmost unity... They must always read the holy books, so that they may be familiar with their contents... Do not write anything for the star of the west that might become the cause of repelling the souls. Nay, rather,

write things that may become the cause of joy, advancement and hopefulness to the souls.

In the afternoon, some of the German and British leaders went to visit Abdul-Baha and he talked to them about the holy land and Mount Carmel. He said: "The climate of Mount Carmel is peerless. Its sun is always shining, its moon brilliant, its stars are gleaming and its lights are radiant. This holy land is the high land, wherein the prophets of God became manifest. Abraham, Ishmail, Isaac, Joseph, Moses, Aaron, Isaiah and the rest, were in the holy land. You must know the value of this land and love it. If a person travels in all of this holy land he will find all kinds of trees, those that grow in tropical as well as those of the temperate climates, such as pomegranate, dates, cypresses, walnut, etc. You must love this holy land very much. The Sun of Reality shone forth upon it and it is the dawning-point of the Manifestations of the Light of Divinity."

Then Abdul-Baha praised the climate and the inhabitants of Stuttgart, Germany, and spoke about the superstitions and imitations of the leaders of religion. He said: "They are promulgating matters which are not in accord with the divine books and which are contrary to sound minds. His holiness Christ says, 'Sheath thou the sword,' but they make the Krupp cannons. If you compare the deeds of the present nations with the behests of the holy books and with the deeds of the divine Manifestations, you will find that there is no relation whatever between them."

In the evening, the general meeting for the friends and pilgrims was held in the blessed home. Abdul-Baha answered the question of one, who stood at his service, saying: "This cycle is the cycle of favor and not of justice. Therefore, those whose deeds are clean and pure, even though they are not believers, will not be deprived of the divine mercy; but perfection is in faith and deeds. Undoubtedly, a person, who is not a believer, but whose deeds and morals are good, is far better than one who claims his belief in words but, who, in actions, is a follower of satan. The Blessed Beauty says, 'My humiliation is not my imprisonment, which, by my life, is an exaltation to me; nay rather, it is in the deeds of my friends, who attribute themselves to us and commit that which causes my heart and pen to weep!'"

SW_v09#03 p.028-029, SW_v14#05 p.148, VLAB.078x, BSTW#325

ABU0843

Words to Mr and Mrs Holback, spoken on 1914-Feb-12 in Haifa

Some of the materialists have always endeavored to refute the wholesome influence exerted by the power of religion over the members of a community. In order to prove their statements they have clung to a very fallacious and untenable theory, called 'the law of correspondence.' By the 'law of correspondence' they mean this in a nutshell: On one hand the student reads the Decalogue, the Sermon on the Mount, the verses of the Koran, the gentle exhortations of Budha, the pure ideas of Zoroaster and the moral teachings of Confucius and he finds them lofty, stimulating and inspiring and on other hand he finds the lives and actions of millions of people who call themselves followers of these great world-prophets do not 'correspond' with those exalted advices and as their Teachings have not greatly refined the character of men, therefore they are false and impostors.

The average, intelligent Westerner of today is not a Christian; he is a secular churchman. Parrot-like he may repeat the Teachings as laid down by Christ in the Gospel but he will not be ready to live up to these Commandments. Christ says:- 'Whosoever shall smite thee on thy right cheek, turn to him the other also.' But now Christian Europe is armed to the teeth ready to cut each other's throats at the slightest provocation. Again Christ repeats the old law: 'Thou shall not kill, and whosoever shall kill shall be in danger of Judgment.' How does this law 'correspond' with the murderous butchery of Mohamadans and Christians in this last war between Turkey and the Balkan allies who in turn fell upon each other as soon as they put their so-called common enemy hors de combat? Again Christ says: 'Blessed are the peacemakers: for they shall be called the children of God.' How does this agree with the intrigues of politicians, the machinations of the diplomatists behind the closed doors of their chancelleries and the constant incitement of jingo-press with their Pseudo-patriotism and the Continent of Europe becoming one vast, dangerous arsenal for the combustion of which only one spark is necessary and then there will be a world-consuming conflagration? If Christ was the son of God and performed so many miracles even as to quickening the dead, why after 2000 yrs his followers do not even practice these simple Teaching of his?' These are only a few of the arguments put forward by the materialists and agnostics.

Basing, therefore, their evidence upon the non-correspondence of the actions of the followers of these prophets with the sayings of the prophets themselves they go to the point of denying that there was anything divine and spiritual in the lives of the founders of these religions. The mistake committed by these agnostics is nevertheless plain. It is this: it is unjust and unfair to the wonderful Nazarene to ever 'correspond' the deeds and actions of these Christians with His celestial Teachings. They must correspond his Teaching with His own life and the lives of those who truly walked in his footsteps and they will find that one is the embodiment of another.

DAS.1914-02-12

ABU0978

Words spoken at House of the Master in Haifa, 1914-Feb-12

The weather of Mount Carmel is fragrant and its earth is sweet. Its panorama of sea and land is very unique; its sun is all-glorious; its moon is all-beautiful and its stars are all-sparkling.

This is the Holy Land; the land which gave birth to all the prophets; such as Ibrahim, Isaac, Joseph, David, Solomon, Moses, Isaiah, Zachariah, and last of all Christ. Elijah lived on Mount Carmel. You must love this land very much, because all these holy happenings have transpired here.

Syria is a most wonderful country. It is a world in miniature. All the trees of the hot climate such as date-palms, oranges, mandarins etc as well as the trees of the cold climate such as walnuts, pines etc are found in Syria. Tiberias is famous for its hot weather, while Mount Lebanon is a cool summer resort...

Moreover the lights of the Sun of Divinity have shone forth from this dayspring and the splendors of the orb of reality were diffused from this horizon.

DAS.1914-02-12, SW_v14#05 p.148

ABU1232

Words spoken at House of the Master in Haifa, 1914-Feb-12

The Bible and Holy Books of other religions must always be studied and to be read in the Baha'i meetings. Their study will widen the circle of one's information and acquaint him with the wonderful prophecies fulfilled today. A Baha'i publication must never publish anything which may cause provocations or injure the feelings of any one or displease any soul. It must publish such matters that would be conducive to the happiness, hopefulness, advancement, guidance and illumination of the readers. Its field must be universal, its sympathy must be universal, its ideals must be universal. Its contents must establish fellowship between the hearts of all the religionists and not publish anything which might pain or wound the feelings of others. The reading and study of the Holy Books are essential so that man may become informed with the glad-tidings.

We must follow the Will and the Command of the Blessed Perfection and not the promptings of our own hearts. We must consort with all mankind with love and amity. If we possess a word of Truth, we will deliver it to the people; if they accept the aim is attained, if they reject we leave them to ourselves and pray for them. We have to do this, however, most kindly, without the least sign of ill-feeling and opposition. We will not engage in dispute and altercation. We must affiliate with all the religions and sects; speak to them from their own standpoint and show to them in practice that we love their books, we read their scriptures, and we honor and respect the founders of their religions. A Baha'i teacher must keep these facts always before his mind, lest in the course of his lecture he may make a dogmatic assertion which may arouse the combative, prejudicial spirit of the listeners.

In connection with the above remarks he wrote the following with his own blessed hand to one of our Western teachers:-
"Through whichever country thou goest, speak thou with moderation. Call the people to the Oneness of the world of humanity, the dawn of the Sun of Reality from the horizon of Persia and the Servitude of 'Abdu'l-Baha and then explain the central-ship of the Covenant and no more."

DAS.1914-02-12

AB08842*To: George Jacob Augur, in Honolulu**Date: 1914-Feb-12*

O thou who art advancing toward the Kingdom!

Thy letter was received. It indicated, praise be to God, that in the matter of advancing toward the Kingdom of God thou art firm and steadfast and thou hast resolved to go to Japan to spread the Divine Teachings. This lofty magnanimity befits praise. I hope thou mayest become confirmed therein and in the affairs of the Kingdom thou mayest follow the inspiration and the teachings of God and not any human suggestion. Rest assured that thou wilt become assisted.

JWTA.017-018

ABU0444*Words spoken on 1914-Feb-13 in Haifa/Akka*

- ¹ Truly I say the departure of Mirza Abu'l Fazl is an irretrievable loss for the people of Baha. In all the countries of the world, wherever the believers are found, they are deeply affected by the death of this glorious personage. For all of them loved him most cordially and admired him from the bottom of their hearts and souls. He attracted to himself the spirit of every one. Truly he was a worthy man! Truly he was a divine man! Strange, passing strange! that there was not a breath of self-desire in this person. Wholly divested from all other thoughts and mentions he had consecrated all his time to the service of the Holy Threshold. He lived in order to dig out of the rich mine of his heart and intellect nuggets of brilliant proofs, conclusive Arguments and glorious expositions of the Ideals of the Kingdom and establish the validity of the Cause of God. Were one to read all his writings and works he does not find 'I-ness' and 'egoism' stalking between the lines nor does he observe any pedantic expressions or circumlocution - in order to bear upon the mind of the reader the whole weight of his learning and scholarship...

¹ فی الحقیقه صعود حضرت ابی الفضائل بلیه ئی بود از برای اهل بها در جمیع ممالک دنیا هرجائی که اهل بها اقامت دارند از این مصیبت مؤثرند تأثیر غریبی در نفوس احبا نمود زیرا جمیع بدل و جان او را دوست میداشتند و روح کل باو منجذب بود فی الحقیقه سزاوار این عنایات بود فی الحقیقه سزاوار بود سبحان الله در این شخص ابداء نفعه ئی از هوی نبود جمیع افکار و اذکارش در خدمت باستان الهی بود هیچ فکری نداشت مگر آنکه موفق شود باقامه برهان ساطع و دلیل لائح واضح و بیان جلیل جمیع عمرش در اثبات امرالله صرف شد انسان چون کتب او را میخوانید کلمه ئی پیدا نمیکند که دلیل بر وجود یا دلیل بر علم باشد کلمه من ندارد مگر باقتضای عبارت که من میگویم چنین است یا چنان ولكن کلمه ئی که من چنین کردم یا چنان کردم یا چنان مشاجره و چنین برهانی اقامه کردم ابداء ندارد

- 2 From the day that he ushered under the shade of the Blessed Tree he forewent every pleasure and cut his heart from every worldly station. He asked for no comfort, he sought no rest, he longed for no fame and he wished no notoriety or name. He lived afar off, above the thoughts of conflict and supremacy which are waging war on the battlefield of the minds and the hearts of many people. Until his very last breath he served at the Holy Threshold!
- 3 How learned was he! How wise was he! How well-informed was he! His understanding was marvelous and his wisdom beyond comparison. He was acquainted with the master-thoughts of the authors of every nation, he was equipped with the Knowledge of the Holy Scriptures of all the religions. He knew the contents of Zand Avesta and the Zoroastrian literature. He had a most comprehensive knowledge of the Bible and the Gospel. He was apprised of their inner meanings. He had mastered the opinions and theories of the philosophers of the past, and the Ideals of the spiritual scholars were known to him. He was deeply versed in the universal history of mankind. All the learned men and scholars of the Islamic world, especially those who reside in Egypt and had conversed with Mirza Abul Fazl have testified that he was a genius, a truly wise man. Notwithstanding this his character was never tinged with any vanity of self-conceit.
- 4 In the path of the blessed Perfection he suffered much persecutions, hardships and afflictions. While being pursued by the enemies he was serene and composed. The sword of Damocles often hung over his head. Finally he was thrown into the prison in Teheran. In those days Nasser-Ed-Din Shah was borne on the crest of the raging waves of wrath against the Baha'is and Naye-b-as-Saltaneh was no less exasperated and indignant. Notwithstanding these two mighty forces of opposition yet he withstood them with the utmost firmness, with infinite steadfastness and in his examination in the presence of the latter dignitary he proved conclusively the validity and truthfulness of this Revelation. With other teachers of the Cause he spent two years in the prison - till the Hand of Might and Majesty saved him from the claws of the wolves. I never heard him mention the details of his ordeals and trials in the Path of Abha. One day we were discussing together certain matters relative to the Cause and one thing brought another and the stirring events of those early days were reviewed. In answer he said: 'The courageous and dauntless stand taken by Sheik Reza Yazdi' during our imprisonment was so unparalleled and heroic that in comparison with him none of us really served the Cause. What he said restored tranquility and peace of mind to the authorities. When [we] were cross-examined we
- 2 از روزی که در ظلّ جمال مبارک وارد شد از هر چیزی گذشت از هر شأنی از شئون منقطع شد نه راحت میطلبید نه آرام میجست نه شهرتی میخواست و نه نام و نشانی آرزو داشت نفس عالی بود تا آن نفس آخر خدمت باستان مقدس مینمود
- 3 چقدر شخص فاضلی بود چه قدر عالم بود چه قدر مطلع بود چه قدر در کتب جمیع ملل و امم عالم متبّع بود از کتب جمیع ادیان اطلاع داشت از کتاب حضرت زردشت کتب فارسیان بتمامها اطلاع داشت تورات و انجیل را جمیعا واقف بود و بر اسرار آنها مطلع بعقائد حکمای سلف و فلاسفه الهی مطلع بوده بجمیع تواریخ امم آگاه جمیع فضایل احزاب حتی مصریون اعتراف میکردند که این شخص فاضلی است معهدا نفعه وجود در او نبود
- 4 چه قدر در سبیل جمال مبارک صدمات و بلاها و رزایا دید و هیچ آرامی نداشت در طهران همیشه در زیر تهدید بود تا آنکه بسیجن افتاد در ایام ناصرالدین شاه با وجود آن تهور ناصرالدین شاه و نائب السلطنه در نهایت استقامت و ثبوت اعتراف کرد و آنچه باید و شاید بیان نمود صدمات شدید خورد تا ید قدرت او را نجات داد و لکون ادا از او ذکر این مصائب را نشنیدم جز اینکه روزی ذکر میکرد که انصاف این است که بیان شیخ رضا یزدی سبب اطمینان قلوب شد بعد از آنکه هریک ماها سؤال کردند هر کدام بحکمت صحبت میکردیم جواب میدادیم نائب السلطنه قبول نمیکرد لهذا اطمینان حاصل نمیشد تا آنکه آقا ملا رضا آمد و به بیانی فصیح و بلیغ تمام عقائد ما را ذکر کرد و گفت تعالیم جمال مبارک این است نماز ما این است برخواست نماز کرد بعد گفت من حقیقت را برای شما گفتم جمیع امور بر این منوال است که میگویم ولی ما از فساد ممنوعیم جمال مبارک ما را منع کرده است

always answered in wisdom and did not explain the Teachings plainly. Nayeb-as-Saltaneh realizing this could not trust in our statements. Then he sent for Sheik Reza and inquired from him the tenets of this movement. With an eloquent tongue and lucid explanations he went over all the teachings of the Blessed Perfection and then got up from his seat and prayed before him and others to show them the form of our prayer. Then he said: 'I have now told you all our doctrines and beliefs, the sources of which are the writings of Baha'u'llah. It is very easy to verify them by reading some of the epistles revealed by Him. What I told you correspond with reality. There is however another Command of Baha'u'llah which is explicitly obeyed by all the Baha'is and it is they must not at all interfere with the political affairs of the country in which they live.'

- 5 'As none of us dared to speak so plainly and as Sheik Reza spoke without the last veil Nayeb-os-Saltaneh felt confident that we were harboring no intrigues or revolution against the established order of government.' This was all that I heard from Mirza Abul Fazl about the time of his imprisonment. This was also of course in the praise of the courage of one of his fellow-prisoners. He did not say: 'I said so and so; I suffered so and so...'

- 6 "In short, the hearts of all the believers of the world were attached to him. He was the brilliant lamp of the Cause, the shining light of guidance, the sparkling star of Knowledge; the luminous orb of understanding and a sea tumultuous with the waves of wisdom

DAS.1914-02-13

5 باری چون ما بحکمت صحبت میداشتیم و آقا شیخ رضا بدون پرده لهذا نائب السلطنه از او اطمینان حاصل نموده یقین کرد که اگر فسادى در میان بود خود آقا شیخ رضا میگفت این سبب نجات ما شد روزی که جناب ابوالفضائل ذکر حبس مینمودند این را گفتند دیگر بهیچ وجه از حبس خود صحبت نکردند همین قدر گفتند جناب ملا رضا چنین صحبت نمود و نه آنکه من زحمت کشیدم یا صدمه ئی خوردم فقط در ستایش آقا شیخ رضا این حکایت را میگفتند

6 باری او اول کسی بود که قلب احباً جمیع باو تعلق داشت سراج این امر بود و نور هدی بود کوکبی بود لامع نجی بود بازغ بحری بود موج دیگر حکمت الهی چنین اقتضا کرد لیس لنا الا ان نرضی برضائه و نصبر علی بلائه طوبی له و لکل اخلص و جرمه لله رب العالمین

NJB_v05#01 p.005

ABU1526*Words spoken on 1914-Feb-13 in Haifa/Akka*

The view from this hospice is very beautiful, especially because it faces the tomb of the Blessed Beauty and Acca. In the future it will be built up between Acca and Haifa. Acca and Haifa will be joined together and will take the first place in the world. Now, as I glance into the future, I see the greatest port in the world here. This semi-circular bay will be a large harbor for ships, so that the entering boats may be protected from the waves and winds of the storm. This harbor will be filled with ships of the nations. All of these regions will be decorated by buildings and lofty palaces. Many gardens and flower beds will be made. There will be electric lights and from here to Acca will be flooded with them. It will be a wonderful sight, especially at night, for those who come from the sea or who look from the summit of the mountains.

From all of these regions, the cry of 'Ya-Baha-el-Abha!' (O Thou Glorious of the Most Glorious!) shall rise. All the souls will come in a state of supplication, imploring and chanting the communes. In every town, the melodies from the Mashrak-el-Azkar on this Mount Carmel, will be most pleasing to the ears.

It is wonderful! Consider where this Cause was at first and where it is now! And where is Shiraz, Teheran, Bagdad, Roumelia, Constantinople and Acca! These events took place only for the fulfillment of the prophecies of the prophets. God's ways are wonderful. For 2,000 years, he has made the Cause travel here and there, until it reached the spot in which it would fulfill all the prophecies. God will, unquestionably, declare openly the Prince of Peace, of whom he spoke, through the prophets, and he will not erase a single letter.

SW_v09#03 p.029

AB04320*To: Charles Mason Remey**Date: 1914-Feb-13*

O you who are firm in the Covenant! Your letter was received and brought the utmost joy from its contents, for it was evidence of the firmness of the loved ones in the Covenant and Testament. Praise God that you are a herald of the Covenant and promoter of the divine religion. Soon you will witness how the banner of the Covenant will wave over the horizons and numerous souls will enter under the shelter of the Word. The amount of twenty pounds that you had sent has been spent on the poor and weak. And upon you be the Most Glorious Glory! 'Abdu'l-Baha 'Abbas

In whatever country you go, speak with moderation. Call all to the oneness of the world of humanity and the dawning of the Sun of Truth from the horizon of Iran and servitude to 'Abdu'l-Baha, and explain the Center of the Covenant, and that is all. And upon you be Glory! 'Abdu'l-Baha 'Abbas

Your second letter was reviewed. Send the book Proofs of the Covenant that you have authored so that I may review it and return it. This way is better and you should definitely not publish it without my review. In speaking, speak as I spoke in gatherings, that is, with moderation.

SW_v05#01 p.007x

ABU1109*Words spoken on 1914-Feb-14 in Haifa/Akka*

The view from the Pilgrims Home is very attractive, especially that it faces the Blessed Tomb of Baha'u'llah. In the future the distance between Acca and Haifa will be built up and the two cities will join and clasp hands, becoming the two terminal sections of one mighty metropolis. As I look now over this scene I see it so clearly that it will become one of the first emporiums of the world. This great semi-circular arm of the Mediterranean will be transformed into the finest harbor wherein the ships of all the nations will seek shelter and refuge. The great vessels of all the people will come to this port, bringing on their

decks thousands and thousands of men and women from every part of the globe. The mountain and the plain will be dotted with most modern buildings and palaces. Industries will be established and institutions of various philanthropic nature will be found. The flowers of the civilization and culture of all the nations will be brought here to blend their fragrances together and blaze the way for the brotherhood of man. Wonderful gardens, orchards, groves and Parks will be laid on all sides. During the night the great City will be lighted by electricity. The whole of harbor from Acca to Haifa will be one path of illumination. Powerful searchlights will be placed on both sides of Mount Carmel to guide the oncoming steamers. Mount Carmel itself, from top to bottom will be submerged in a sea of lights. A person standing on the summit of Mount Carmel and the passengers on the steamers coming toward it will look upon the most sublime and majestic spectacle of the whole world!

From every part of the Mountain the symphony of 'Ya Baha-El-Abha' will be raised and before the daybreaks the soul-entrancing music accompanied by melodious voices will be uplifted toward the Throne of the Almighty.

Indeed God's ways are mysterious and unsearchable. What outward relation exists between Shiraz and Teheran, Bagdad and Constantinople, Adrianople and Acca and Haifa! God worked patiently step by step through these various cities according to his own definite, eternal plan - so that the prophecies and predictions as foretold by the prophets may become fulfilled. This golden thread of promise concerning the Messianic Millennium is running through the Bible and it was so destined that God in its own good time will cause its appearance. Not even a single word will be left meaningless or unfulfilled.

DAS.1914-02-14, SW_v16#01 p.381, BNE.250-251

ABU1797

Words spoken on 1914-Feb-14 in Haifa/Akka

A thankful person is thankful under all circumstances. A complaining soul complains even if he lives in paradise... If we are not thankful who then can be thankful? Are we not encircled with the bounties of God? Are we not enveloped with the bestowals of the Blessed Perfection? Has he not lighted a

luminous lamp in our home?... Consider how each one of us is surrounded by his favors! How much divine grace descends upon us! How often our hearts respond to his call!... If we are not pleased then who is there to be pleased?

Verbal thanksgiving is fruitless. Thanksgiving is rendered in two effective ways. First, through the realization of spiritual susceptibilities which illumine the courts of the hearts with the bright stars of happiness and rejoice the heart by the glad-tidings of the Merciful. Second, through deeds, i.e. living in accord with the good pleasure of the Lord; adorning our being with his heavenly attributes and trying to alleviate the suffering and misery of mankind.

If a man does not do these things, even though he praises God and offers him a hundred thousand thanksgivings every second there will be for that man not the slightest result; it will be but words without light. Consequently, we must be very happy, very glad, very much pleased, very contented, very joyful, because we are submerged in the ocean of the bestowals of Baha'u'llah... A thoughtful man enjoys the gifts and the blessings of God.

DAS.1914-02-14, SW_v07#18 p.186-187

AB04245

To: Roy C Wilhelm, in New York

Date: 1914-Feb-14

O thou my son of the Kingdom!

Your letter dated December 20th was duly received. Praise be to God it was an indication to firmness and steadfastness in the Cause of Baha'u'llah and the promotion of the Call of the Kingdom of God. The believers must hold fast to all the means so that day by day the Light of the Guidance of God may enlighten all parts and the souls may become quickened through eternal life.

Thou hast written that a Minister has asked Mr. Kinny to hold from time to time the Baha'i meetings in his church. This is very acceptable. Peradventure through your effort this Minister will be changed, be attracted to the light of the Kingdom, attain to another state, seek another power and become the

minister of the heavenly ministry and a herald to the appearance of the Lord of Hosts.

A number of the friends are sending the good news of the Unity of the believers and the maidservants of the Merciful. It is my hope that this glad-tiding may increase day by day and the harmony and concord may reach to such a degree that the heart of 'Abdu'l-Baha may obtain joy and fragrance; for today there is left for him no other heartfelt happiness save the spiritual susceptibilities of the believers of God.

Convey the wonderful Abha greeting to each and all.

Upon thee be Baha ollah El Abha!

DAS.1914-02-15

ABU2558

Words spoken on 1914-Feb-14 in Haifa/Akka

- ¹ The statement of the Blessed Beauty that "the progeny of Israel shall be freed" was made at a time when the Children of Israel had not yet returned and were in utmost abasement...

¹ اینکه جمال مبارک فرمودند سلالهٔ اسرائیل تحریر خواهند شد این بیان مبارک در وقتی بود که بنی اسرائیل رجوع ننموده بودند و در نهایت ذلت بودند

- ² However, this blessed statement refers to the believers among the Israelites, meaning those who have believed. Others will consequently become honored - inevitably others too will attain honor and progress through association, provided they are agreeable, friendly and companionable. But this does not mean that if they show enmity they will still progress - rather, they will destroy their own house.

² لکن این بیان مبارک در حقّ مؤمنین اسرائیلیان است یعنی کسانی که مؤمن شدند سایرین بالتبع عزیز میشوند لابدّ دیگران هم به طفیل دارای عزّت و ترقی میگردند در صورتیکه موافق و دوست و رفیق باشند ولی مقصد این نیست که اگر آنها عداوت کنند هم باز ترقی خواهند کرد بلکه خانهٔ خود را خراب خواهند کرد

AVK4.471.10

ABU2955*Words spoken on 1914-Feb-14 in Haifa/Akka*

Indeed God's ways are mysterious and unsearchable. What outward relation exists between Shiraz and Teheran, Bagdad and Constantinople, Adrianople and Acca and Haifa! God worked patiently step by step through these various cities according to his own definite, eternal plan – so that the prophecies and predictions as foretold by the prophets may become fulfilled.

This golden thread of promise concerning the Messianic Millennium is running through the Bible and it was so destined that God in its own good time will cause its appearance. Not even a single word will be left meaningless or unfulfilled.

DAS.1914-02-14, SW_v08#13 p.178-179

ABU2989*Words spoken on 1914-Feb-14 in Haifa/Akka*

The Blessed Beauty made mention of Khorasan, saying that this blessed Cause would be spread there. Everyone thought that the Blessed One's intention was Khorasan itself, but later when the grace of the Blessed Beauty was directed entirely toward 'Ishqabad, they realized that was the intended place. Subsequently, the Mashriqu'l-Adhkar was established there.

جمال مبارک ذکر خراسان را می فرمودند که این امر مبارک آنجا نشر خواهد یافت همه کس گمان میکردند که مقصود مبارک خراسان است بعد که عنایت جمال مبارک همه متوجه به عشق آباد شد ملتفت شدند که مقصد آنجاست بعد دیگر مشرق الاذکار در آنجا تأسیس شد

AVK4.434.02

ABU0938

Words spoken on 1914-Feb-15 in Haifa/Akka

“The schools should be free from all religious and racial prejudices, for these often prevent good results from being obtained. All schools and colleges should have these three foundations:

First - They should be sincere in the service of training the souls. They should discover the mysteries of nature and extend the circle of art, commerce, etc., so that ignorance and the lack of knowledge will pass away and the lights of science and knowledge shine forth from the horizon of the soul and heart. In all school and universities, a general rule for training should be made.

Second - Training in morality is necessary, so that the pupils' good conduct may remain unchanged and so that they may progress in a most befitting manner, become possessed of lofty ideas, lovers of the world of humanity and so that they will hold fast to the spiritual perfections and to that which does not displease God.

Third - Service to the world of humanity should be obligatory. Every student should know, with perfect certainty, that he is the brother of the people of all religions and nations and that he should be without religious, racial, national, patriotic or political bias, so that he may find the thoughts of universal peace and the love humankind firmly established in his heart. He should know himself as a servant of human society of all the countries in the world. He should see God as the heavenly father and all the servants, as his children, counting all of the nations, parties and sects as one family. The mothers in the homes, the teachers in the schools, the professors in the universities, and the leaders in the lofty gatherings, must cause these thoughts to be penetrative and effective, as the spirit, circulating in the veins and nerves of the children and pupils, so that the world of humanity may be delivered from the calamities of fanaticism, war, battle, hate and obstinacy, and so that the nether world may become the paradise of heaven.”

In the evening, a group of Persian pilgrims came from Merv, Russia, and Abdul-Baha gave the following advice: “Never let the friends be separated from other people and nations. They must strive for unity and harmony, through good deeds and morals. They must kind to all, tolerant with all and good in conduct. Day by day, may they become nearer to the threshold of the Blessed Beauty. May they engage in elevating the

Word of God and arise in spreading the Cause of God. Day by day, may they become more attracted and more holy. Night and day, I supplicate and beseech the threshold of the Blessed Beauty, seeking confirmations and assistance for the friends of God. I have the greatest attachment for the friends of the Blessed Beauty and I never forget them.”

SW_v09#03 p.029-030, SW_v15#01 p.037

ABU1650

Words spoken on 1914-Feb-15 in Haifa/Akka

In this age the college which is dominated by a denominational spirit is an anomaly and is engaged in a losing fight. It cannot stand long the victorious forces of liberalism in education. The Universities and colleges of the world must hold fast to three cardinal principles.

First; Whole-hearted service to the Cause of education, the unfolding of the mysteries of nature, the extension of the boundaries of Pure Science, the elimination of the causes of ignorance and social evils, the standardization of a universal system of instruction, and the diffusion of the lights of knowledge and reality.

Second: Service to the Cause of Morality, raising the moral tone of the students, inspiring them with the sublimest ideals of ethical refinement, teaching them altruism, inculcating in their lives the beauty of holiness and the excellency of virtue and animating them with the excellences and perfections of the religion of God.

Third: Service to the oneness of the world of humanity; so that each student may consciously realize that he is a brother to all mankind, irrespective of religion or race. The thoughts of universal Peace must be instilled in the minds of all the scholars, - in order that they may become the armies of Peace, the real servants of the body politic - the world.

God is the Father of all. Mankind are His children. This globe is one home. Nations are the members of one family. The mothers in their homes, the teachers in the schools, the Professors in the colleges, the Presidents in the Universities,

must instruct these ideals to the young from the cradle up to the age of manhood.

LOG#0716x, DAS.1914-02-15, SW_v09#09 p.098, SW_v14#01 p.007, SW_v18#06 p.181, SW_v19#02 p.058

ABU2541

Words spoken on 1914-Feb-16 in Haifa/Akka

In the beginning of the Cause, the friends in Nayreez and Serostan were surging in activity. The friends there are either of the old believers or of the children of the martyrs. They have indeed been of great service in the path of God. They were self-sacrificing and fell victims to severe tests, but all remained firm and steadfast. Now, also, they are busy, teaching the Cause of God.

Today, confirmation is with those souls who arise to teach. The gardener is pleased with the flower that is diffusing its fragrance. The nostrils are perfumed by its sweet smell. The souls, who are engaged in teaching the Cause, resemble the full-blown flowers. Sweet fragrances are being diffused from the rose gardens of their hearts.

SW_v09#03 p.030

ABU3633

Words spoken on 1914-Feb-16 in Haifa/Akka

A cheerful countenance lends consolation to the beholder.

DAS.1914-02-16, SW_v07#18 p.186

ABU0238

Reaction to pilgrims prostrating at 'Abdu'l-Baha's feet, spoken on 1914-Feb-17 in Haifa/Akka

On February 17th, some of the believers, who had arrived the night before, from Khorassan (Persia), came to see Abdul-Baha and all bowed and fell at his feet. Abdul-Baha prevented them and said: "No, it is unlawful. It is unlawful, because, according to the blessed command, kneeling, kissing of the hands and bowing are prohibited. They are not accepted in the Cause of God. They belong to the holy tombs of Baha'u'llah, and the Bab and to the house of God."

Estad Mohammed Riza of Ishkabad, asked if any of the great powers would become believers. Abdul-Baha replied:

"All the people of the world will become believers. Should you compare the beginning of the Cause with it today, you would see what a quick influence the Word of God has and how the Cause of God has encompassed the horizons. At the time we left Teheran (Persia) for Bagdad, there was not a single believer in all the way. In all the cities there were none. In Bagdad, there were two or three persons, in a very deplorable condition. All of the people used to say, 'Now that the Blessed Beauty is gone, this Cause will be erased.' The elevation of the Word of God, which you see at present, is from the potency of the Cause of God. Is it possible to compare the present condition with that previous one? How many of the believers did they kill, tie up, and confiscate and rob their homes! Notwithstanding this, the Cause has reached its present degree because it is confirmed. The hosts of the Supreme Concourse assist it and the powers of the Kingdom of Abha confirm it. Unquestionably, all will come under the shadow of the Cause of God. Right there, in Ishkabad, had they ever before heard the name of the Cause? Now, praise be to God! the banner of the Cause of God is raised high. All the powers and nations are convinced that the aim of this community (the Bahais) is the harmony and unity of the world. They never join in corruption. They want to become the cause of the life of the world and the means of safety; awakening the souls and the cause of the spirituality of the creatures; life-givers and not life-takers.

"In the beginning of the Cause, the Babis (Ezelis) brought affairs to such a state that safety was utterly lost and they put the lives and property of all at stake. What a dilemma it was! What implications, vice and immorality took place! All of the people became assured that the Babis (Ezelis) were

the enemies of the lives, property and the honor of humanity and that they were blood-thirsty, immoral and evil-doers. In Teheran, during the incident of the Shah (Nasser-el-Din Shah was shot by a boy), I remember hearing an akhond (Mohammedan priest) crying, 'O people! If you want to worship God and the prophet, if you want to protect your lives, property and honor, kill these Babis. They are the enemies of your possessions and of your honor. They are against the laws and religion.' All of these events took place, because Mirza Yahya (Ezel), Seyed Mohammed, Mulah Djaffar Naraki and such men, held disreputable gatherings every night and day. They were engaged in immorality and vice. This is why, in the history of the people, those calumnies were attributed to the origin of the Cause. They wrote that the Babis allowed each woman to have nine husbands.

"Therefore the Blessed Beauty arose, with a divine power and might. He removed all of those implications, unfurled the banner of holiness, pitched the tent of universal peace and called the people to faithfulness, good morals and peace. He said, 'If you are killed in God's service, it is better than for you to kill. Should you be in need of the very essentials of life, you must not raise your hand against anyone, not even a Jew. (In those days, the Jews were under great persecutions.) Be ye kind to all people, loyal to all the governments and deal fairly with all humanity. Be faithful, truthful, merciful, compassionate and serve the world of humanity. Consider the oneness of the world of humanity, because ye are all of one tree and the fruits of one branch.' Then it became evident to the governments and nations of the world that the Bahais are the essence of sanctity, lovers of peace and of safety, kind to all sects, faithful, truthful, harmless, patient, loyal and fruitful. Should poison be given to them (the Bahais) they will return honey. Should they be wounded, they will give in return a healing salve. If they hear curses and execrations, they send their prayers. In all of their aims, they only purpose the good of the creatures. They seek only the good pleasure of the Truth. They have no hope other than service and universal peace. Their happiness is only in the oneness of the world of humanity."

Afterwards, Abdul-Baha inquired about the health of the pilgrims, who came from Yezd, Persia, and gave the following utterances:

"The friends of Yezd suffered great calamities. They experienced severe tests, the greatest tests possible. Notwithstanding the firmness and steadfastness of these friends, the people of violation and of instability, thought that they could promulgate doubt among these upright people. They believed that

they could bring about corruption in the Cause, destroy the oneness and unity of the friends and bring humiliation to the Covenant of God, claiming, 'That the Blessed Beauty has favored us also.' They did not see that those favors were only in the relation of the souls to the Cause of God and that, when that relationship became severed and when the command was disobeyed, these favors vanished. Of what value, in itself, is the black stone (in Mecca)? But because it was given a relation to the Cause of God his holiness Mohammed, himself, bowed down to it. Why? Because it was related to God. It is likewise with the house of God. But these relationships are figurative and metaphoric. God is holy above these relationships. These are all bounties and not from merit. What relationship remains when they have turned from the good-pleasure of the Blessed Beauty and when they strive to wreck the edifice of God? Undoubtedly, every relationship becomes severed.

"However, I consider myself as a mosquito; nay, even weaker than that; but the confirmations of the Kingdom of Abha, are unending. The bounties of the Blessed Beauty encompass us on all sides. What art thou to do? The Blessed Beauty says, 'We see you from my El-Abha (the Most Glorious) horizon. We shall assist those who arise to support my Cause with a host from the Supreme Concourse and a contingent from the near angels.' This is the field. Go forth and cry out! Raise the call! No one has confined nor prevented you. What will spending the nights and days in eating, sleeping, murmuring and finding fault result in, but loss? I do not prevent anyone from serving in the Cause of God. Nay rather, I always encourage and urge all to serve. I went myself and heralded the coming of the Kingdom. You, too, might have gone out, had you desired."

SW_v09#03 p.031-032+034-045

ABU0485

Words spoken on 1914-Feb-17 in Haifa/Akka

When the Blessed Perfection and His family were exiled from Persia, all along our way from Teheran to Bagdad we did not find any believer, only a handful of desponded friends were in Bagdad. All the people firmly believed that with the exile of Baha'u'llah the fire of this Cause will become extinct. Were they not wrong in their reckonings? How many houses

were pillaged! How many people were exiled! How many were thrown into prison! How many thousands were killed! And yet they did not succeed in their fiendish work of extermination! For this Cause is constantly reinforced by the Cohorts of the Supreme Concourse and no army, no matter how invulnerable can defeat the phalanxes of the Kingdom! About 30 years ago no one had heard the name of the Baha'i Cause in Ashkabad but now the dome of the first Mashrekal Azkar like a radiant jewel, glitters under the rays of the sun...

Praise be to God that it had become evident and known to all that the Baha'is are free from any intrigues and seditions. They confer life and not death...

The people of Persia looked on the Babis as the enemies of their religion, possessions and life, and consequently they considered one of their holiest duties to exterminate this sect. Well do I remember when still a child and in Teheran, one day I entered the mosque and saw a fanatical Mullah haranguing the crowd: 'O people! If you love God, kill the Babis; if you desire to win the good-pleasure of Mohamad, kill the Babis; if you long to enjoy the blessedness of Paradise, kill the Babis; if you wish the descent of the blessing of the Almighty upon you, kill the Babis and if you want to protect your hearths and possessions, you wives and families, kill the Babis! So ingrained was the enmity of the Mohamadans against this wronged community...

On the other Baha'u'llah counseled the Babis to non-resistance and taught them day and night to adorn themselves with the qualities of holiness and sanctity, and commanded them to be meek and holy. He said: 'It is better for you to be killed than to kill.' He exhorted them to be faithful, be kind toward all the nations, deal with sincerity with all the people, characterize themselves with mercy, benevolence, clemency and charity and exert at all times to serve the world of humanity. Overlooking the outward differences they must gaze toward the horizon of the Central Unity of mankind. Humanity is one tree; the people are the branches, the leaves and the blossoms...

Praise be to God that it has become established to all the nations and all the peoples that the Baha'is are the essence of sanctity, the advocates of universal Peace, the upholders of the unity of the religions and the standard-bearers of the sacredness of human life; that they are upright and righteous, patient and forbearing, long-suffering and humble. They are as guides to the misguided, as the beacon-lights to the wanderers, as dressing to every wound and as honey of love to the poison of hatred. If the people curse them, they ask God to bless their enemies. They have no other aim, no other intention save service to the world of humanity...

Praise be to God that the believers in Yazd demonstrated great firmness and steadfastness, and while they were persecuted on all sides they raised the Cry of 'Ya Baha El Abha!' Many people realized that the foundation of the Cause will be shaken if they retire from the field of activity, but God up-raised other workers to take up their places... Others became proud and haughty because they had received so many Tablets from Baha'u'llah or that they were favored by him during His life time. But in this Cause there is no relationship save the relationship of service and self-sacrifice. The Will of God exalts one through Pure Mercy and not because the recipient has been worthy. I consider myself weaker than a mosquito but the confirmations of the Blessed Perfection<s> are descending uninterruptedly but some heedless souls forgetting this point consider they are somebody and filled with deceit and ego became dictatorial and overbearing. Such people deprive themselves not only of the Bounties of God but little by little the friends lose their confidence and trust in them....Today the field of the service in the Cause is open to all. Every one has a chance to try his mettle. I am encouraging all to arise and serve the Cause. I went out myself and called mankind to the Kingdom of Abha. Let every one do the same and God shall assist...

DAS.1914-02-17, SW_v08#13 p.164x, BSTW#096

ABU3391

Words spoken on 1914-Feb-18 in Haifa/Akka

His aim [Andrew Carnegie's] is good and a service to the world of humanity. O how I wish that all of the leaders of the people would spend their energy for unity and peace among all nations and sects!

DAS.1914-02-18, SW_v09#03 p.035

ABU0553*Words spoken on 1914-Feb-19 in Haifa/Akka*

“In Teheran I spoke with a scholarly gentleman and gave him the divine Message. I talked to him about severance from all else save God, and I told him that the purpose of this life is not to attain high position, wealth and physical happiness; nor are eating, sleeping and enjoying the fellowship of the physical body, the only things to be desired. The purpose and end of the world of creation is spiritual life, knowledge of God, love of God, fear of disobedience to God and the perfections of the world of humanity. Should man characterize himself with these lofty qualities and virtues, the physical conditions will, undoubtedly, not seem interesting to him and he will detach himself from them. His heart will become illumined with the light of God; he will hear the call of the unseen joy and will become the center of the names and attributes of God. I conversed with him a great deal on these subjects and he became a very good believer.

“On another occasion in the city of Bagdad, I talked with a learned man, Mullah Hassan, some of whose relatives were believers. No matter how hard they tried to give him the Message, he would not accept it. Once, they brought him to my house when I was just getting up from sleep and combing my hair. They said ‘We have brought so-and-so here and we beg you to come and speak with him; perhaps, he will become a believer.’ I said, ‘Very well,’ and then I turned to the Blessed Beauty and prayed: ‘O Blessed Beauty, confirm me!’ Afterwards, I talked to him, and in the same hour he became a believer. He became exceedingly good and was so enkindled that, although he was of high rank, he used to go into the kitchen and cook things with his own hand to entertain the friends.”

That day news came of the spreading of the Cause and of the entrance into the Kingdom of some of the ministers in America. It made him very happy and he sent a number of tablets to America, saying:

“My happiness is in these glad-tidings and victories. Praise be to God! the confirmations of the Kingdom of Abha are assisting. Although weary, weak and helpless, we are being assisted and supported by the bounties and confirmations of the Blessed Beauty. Who and what are we? These are the rays from the Sun of the Beauty of Abha and the light of the Supreme Horizon. How beautifully the poet says, ‘The mosquito, to which thou givest power to fly, becomes a falcon.’

Under the shadow of the Blessed Beauty, the atom becomes the sun; the ant becomes a Solomon; the unpopular become popular, and the degraded find eternal glory.”

In the afternoon, Abdul-Baha was very tired from speaking and writing and so he went to his private place in his garden to rest a little. On the way, he jokingly told a story of a man whose wife caused him such trouble and had kept him so busy that, when he was told to divorce her so as to get relief, he answered, “She does not give me a chance to find time to give her a divorce.”

LOG#1981x, DAS.1914-02-19, SW_v07#16 p.155, SW_v09#03 p.035-036, STAB#109, STAB#113

AB03132

To: Edward B Kinney, in New York

Date: 1914-Feb-19

O thou who art firm in the Covenant! Thy letter was received and read with utmost attention. Convey my utmost love and kindness to the honored minister Dr. J.N. Guthrie and say: Praise be to God that He chose thee from among the ministers to hear the call of the divine Kingdom, to hearken to the celestial melody, to behold the light of truth, to act according to the counsels of Christ, to promote the teachings of Baha'u'llah, to become the cause of enlightenment to all humanity, and to become the high priest in the Church of the Kingdom. All ministers shall be drowned in a wave of dust and become nameless and traceless, but thou shalt raise the banner in the world of heaven and chant divine glorification and sanctification in the Kingdom. Thank God that thou hast attained to such a great bounty.

In any case, O Mr. Kenny, my spiritual son, whatever the reverend minister deems advisable, agree to it and carry it out. Engage in spreading the divine fragrances and convey my utmost kindness to thy honored wife and other friends. Until now, due to the hardship of this lengthy journey, the body was extremely weak and frail and thus could not bear to write. Now that some recovery and relief from nervous illness has been obtained, this letter has been written.

And upon thee be the Most Glorious Glory!

DAS.1914-02-21x, SW_v05#02 p.025

ABU0248

Words spoken on 1914-Feb-20 in Haifa/Akka

If a person is confirmed in the accomplishment of the services of the Kingdom, his worldly conditions are of secondary importance. So far this supreme desire of mine has not been realized. The greatest Bestowal that is possible for a soul to attain in this world is this:- that he may spend his life, his forces, his possession, his body, his heart and his spirit in the Path of the service of the Blessed Perfection and then toward the last days of his life he may drink the cup of martyrdom. This is indeed the most blessed state, the loftiest pinnacle of perfection!

Is there a greater and more harrowing regret in this world than to spend one's physical energies in the awful road of lust, sinful passions, inordinate desires and the frivolities of the age! No! I declare by God. Oh! How pitiful to watch the last flicker of a hope dying out of such a life! Because when the last curtain falls on such a dissipated life he finds to his utter remorse his nerves racked, his resources drained, his fortune wrecked, his hopes vanished, his opportunities lost, his visions vanished, his energies wasted and the light of his spirit extinguished! What were the results of these deeds? What were the sum-total of these thoughts? What was the outcome of this sowing of wild oats? Where is the man with his youthful ambitions? In what heap of mud and water did he throw the brilliant gems of his ideals? What has he done with his god-given intelligence? He has indeed lived a fruitless life, surrounding himself with the suggestions of passions and the gratification of selfish appetites. His life is brought to a tragic close enveloped with regrets, remorse! Verily this is the most evident loss!

But on the other hand how glorious is the life of a person when toward the last days of his earthly existence he is enabled to contemplate that praise be to God, through the assistance and Favor of the Almighty, he has been fortunate to spend his belongings, his life, his spirit, his body and all his faculties in the Path of the Love of God, accepting all manner of persecutions, reviling and afflictions with the serenity of consciousness and standing firm in the Cause till the very last breath...

Indeed, the most enduring and imperishable work was performed by the disciples of Christ. Were they not faithful to him till the very last hour of their lives? After his crucifixion they sought no rest for even one moment and they longed for no tranquility and composure. Their days and nights were spent in the promotion of the Cause of God. With no thought for their own personal comfort they summoned the people to the Kingdom of God and girded up the loins of endeavor in the enkindlement of the souls. Homeless and shelterless they traveled over mountains and deserts, now spending a few days in this city and then a few months in that town. Alone and unaided they invited mankind to the banquet of the Lord and raised their voices to the height of heaven. Everywhere they were persecuted, reviled, laughed to scorn and derided, but these things did not lessen their faith and determination. They left behind their homes, and their kith and kin and went away, and the rest of their lives were spent in spreading the glad-tidings of the kingdom. At last they were martyred in the Path of His Holiness Christ – may my life be a ransom to Him – Ah! All through their lives they did not forget Him for one moment! They did not cast into the corner of oblivion His heavenly Teachings. They remembered His advices and exhortations and strove day and night to carry the light of the Gospel to the most distant and unknown parts of the world...

Then he spoke about two Baha'i martyrs in Persia and contrasting the thousands of martyrs in this revelation with the limited number of the apostles of Christ. "The disciples of Christ" he said "were only eleven. And at the hour of crucifixion all the disciples forsook him, and fled' and Peter who was the chief of the disciples' followed him afar off unto the high priest's palace, and went in, and sat with the servants to see the end.' According to the Gospel he denied his Master three times.' Now Peter sat without in the palace: and a damsel came unto him, saying, Thou wast also with Jesus of Galilee. But he denied before them all, saying I know not what thou sayest. And when he was gone out of the porch, another maid saw him and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, 'I do not know the man.' And after awhile came unto him they that stood by, and said to Peter, Surely thou art one of them; for thy speech betrayeth thee. Then began he to curse and swear, saying, 'I know not the man.' From this graphic description of the Gospel one comprehends the degree of the faith of the disciples, while during the lifetime of the Blessed Perfection thousands of men and women and children cried out under the sword of the executioner 'Ya Baha El Abha.'

However the apostles became firm and steadfast after the crucifixion of Jesus the Christ. The cause of their firmness was Mary Magdalene who gathered them and addressed them with eloquence and fervor: 'Why are ye agitated? Why are troubled? What is the cause of your retirement? Jesus always foretold about his death that a day is coming when I shall quaff from that cup. Now nothing has happened to throw you into such a consternation. Only this earthly, elemental body of Jesus is taken away from our midst but the Spirit of Christ is the Sun of Reality which is ever shining upon all the inhabitants of the world. This is not subject to change or destruction. Why are ye disturbed? His Holiness Christ ascended to the same heaven from which he came down. And no man hath ascended to heaven, but He that came down from heaven, even the son of man which is in heaven! Why are ye so perturbed? What is the cause of your disconcert? This is not the day of retreat! This is not the time of your seclusion! Be up! Arise! This is the day of service! This is the day of teaching the Cause of God! This is the day of the declaration of the Gospel! This is the day of guiding the souls to the Kingdom! This is the day of sacrifice! This is the day of work! This is the day of faithfulness! The Lord hath commanded you 'Go ye into all the world and preach the Gospel to every creature.' Christ is with you wherever you go and he will assist you under all circumstances.' In such manner Mary Magdalene filled the hearts of the dispirited apostles with new hope and fairy earnestness.

DAS.1914-02-20, SW_v07#16 p.154-155x

ABU1807

Words spoken on 1914-Feb-20 in Haifa/Akka

As long as a thing is rare and scarce, it seems more attractive and has greater value. In Bagdad there were few violets in our home and they were indescribably dear and attractive to our sight. But here none look at these violets and they are lost among so many flowers. As the quantity of a thing increases, its value decreases. And so it is in the beginning of the days of Holy Manifestations; because the souls are so few, they are counted as the essences of existence in the estimation of God. They are always mentioned and considered in the holy threshold and the sacred court and they attain to everlasting life and

eternal bounty because they are detached from all conditions and have lost themselves entirely in the good pleasure of God.

We are from thee and we wish for naught else save thee. Give thou the sweets to those who have not tasted the ecstasy of love.

In the past, they used to prevent girls from learning to read and write. In fact, these things were considered so sinful that should a woman know how to read or write she would not be desirable for marriage. But afterwards, through the influence of the teachings of the Blessed Beauty, the friends of God devoted most of their time to training their children. Now, they have established schools in Persia for teaching girls.

SW_v09#03 p.036-037

AB02231

To: Agnes S Parsons, in Washington, DC

Date: 1914-Feb-21 ca.

O thou my spiritual daughter of the Kingdom!

For some time I have failed corresponding with thee. This was because of the absence of soundness of physical health, which prevented me from reading and writing; but the health and soundness of the spirit has been most ideal and perfect. With my Spirit I supplicated toward the Kingdom of God and begged for thee Confirmation and assistance, so that thou mayest become protected and guarded by the Divine Power.

A cablegram was received from thee asking for directions. An answer was forwarded instructing you to go to Washington and practice that which Mr. Parsons deems advisable but the telegraph operator forwarded it to Dublin, Scotland. After a few days a notification was sent to us that such a person did not live in Dublin, Scotland. The operator then was supplied with the right address and it is hoped that you have received it by this time. The aim is this: Whatever you desire to do, consult with Mr. Parsons, so that he may become infinitely pleased with you. If Mr. Parsons gives his consent you may take a trip to the Orient either this or the next spring. This will become the cause of exceeding rejoicing to the members of the Household of Baha'u'llah. Thus you may spend here a number of days with the utmost joy and fragrance and the

susceptibilities of the Kingdom. This is however, conditional upon the consent of Mr. Parsons.

Kiss on my behalf the face and the heir of my dear son, little Master Jeffrey and announce to him the glad-tiding of the Bestowal and Favor of the Kingdom of Abha.

Convey my wonderful Abha greeting to the believers of God and the maidservants of the Merciful.

I became exceedingly pleased with thee because thou didst assist in clearing the debt of the Orient-Occident Unity. Similarly I became infinitely pleased with his honor Mr. Hoar and Mr. and Mrs. Gregory, because they cooperated with you to lift this debt of the Society. Announce to each one of them my utmost respect.

Upon thee be Baha El Abha!

DAS.1914-02-21x

AB02566

To: Abbasally Butt, in Rangoon

Date: 1914-Feb-21 ca.

O heavenly person! Your letter was evidence that, praise be to God, you have arisen to serve the Kingdom and worship the intended Lord. You are free from the world of imagination and independent of the mirage of conjecture, and you are enamored with reality and attracted to the beauty of His Oneness. Blessed are you for this great bounty and gift which no eye has ever seen greater.

Together with a group of friends you have undertaken the printing and translation of heavenly treatises and are striving to spread the divine fragrances so that the banner of clear verses may wave over the mountains and hills of that land. I beseech God to grant great success and make you a clear standard.

And upon you be the Most Glorious Glory.

Convey utmost longing from Abdul-Baha to Mr. Abbas Ali Kashmiri, Mr. Agha Sayed Ismail Shirazi, Dr. Sayed Mazhar Ali, Mr. Noor Muhammad Butt Kashmiri, Haji Sayed Mehdi Shirazi, Mr. Sayed [Ali], Mr. Abbas Ali Chapra, Mr. Agha

Muhammad Ibrahim Shirazi, Mr. Mehd Yusuf Sahib, Mr. Abbas Ali Kashmiri, upon them be the Glory of God the Most Glorious, and say: Give thanks to God that you were enabled to serve the Cause of God and assisted with the printing of treatises and collectively engaged in service. The reward for this effort rests with the Divine Unity. For a time, due to the great difficulties of this fruitful journey, the nerves were extremely agitated and writing was not possible. Now some rest has been obtained, therefore I engaged in writing this letter and my hope is that from now on letters will be sent continuously.

And upon you be the Most Glorious Glory.

DAS.1914-02-21

AB08909

To: Ethel J Rosenberg, in London

Date: 1914-Feb-21 ca.

O thou ancient believer! Thou art among the earliest of believers and hast rendered service to the Cause of God. I will never forget thee. I am always thinking of thee and awaiting the arrival of good news from thee. It is some time since any letter hath been received from thee. Do thou certainly write and give news of thy health and well-being and spirituality, for this will bring joy to all the members of my household. All the family of Baha'u'llah are longing to see thee and are occupied day and night in remembrance of thee.

And upon thee be the Most Glorious Glory!

DAS.1914-02-21

AB10903*To: Maryam Thornburgh-Cropper, in London**Date: 1914-Feb-21 ca.*

For some time past feebleness of health and prostration of nerves impeded the path of correspondence, hence I did not write any epistle to thee, but having obtained a modicum of rest I am writing thee this epistle so that thou may'st know that with the exhalation and inhalation of every breath thou art remembered.

DAS.1914-02-21x

ABU0571*Words spoken on 1914-Feb-22 in Haifa/Akka*

In every dispensation a number of sanctified souls have become manifest who were self-sacrificing, severed from ought else save God, forbearing sufferings and tribulations, accepting hardships and persecutions, welcoming tortures and death for the sake of Truth; but in none of the past dispensations there have been such heroic and sublime instances of devotion and martyrdom as in this Baha'i Cause!

At the time when all the inhabitants of Teheran had arisen against this Cause and the Blessed Perfection was arrested and thrown into a prison I was a very young child. The jail wherein Baha'u'llah was imprisoned was a dark and gloomy cell, underground, and had no aperture, and no window save a small door. When the door was unlocked one had to descend many rickety steps before reaching the gloomy, stuffy and humid ground floor.

The name of the gaoler was Aga Bozorg and he was an inhabitant from the city of Gazwin. As in the past he had received many favors, bounties, gifts and kindnesses from the blessed hands of Baha'u'llah he came one day to our house and took me with him to see my Father. Descending half the stairs of the cell I tried to peer through the darkness whether I can see anyone. I could see no one. Everything was pitch darkness. Suddenly I heard the wonderful, resonant voice of the Blessed

Perfection: 'Take out this child. Do not let him come in.' Obeying the words of Baha'u'llah the goaler took me out and said: 'sit down here and be patient. About noon the prisoners are taken out and then you can see your father.' I did. A little after 12 o'clock they brought them out, amongst whom I saw the Blessed Perfection. A thick, heavy chain called 'Garé Kahar,' the heaviest and the thickest chain of the time, was placed around his Holy Feet, the end of which was dragged along the ground. His neck was also chained with heavy fetters and his hands manacled. Mirza Mahmoud - a most wonderful Baha'i - was the fellow - prisoner of Baha'u'llah. They were chained together. A common, ordinary felt hat, the top of which had been worn out and the fringe of which torn and soiled, was on his blessed head. I cannot describe to you the pain and anguish that attacked and tortured me by this sight of the Manifestation!...

In short, the fiendish cruelties of the authorities of Persia reached to such a height as to divide a large number of the believers amongst the various classes of the inhabitants of Teheran, so that they might martyr them according to their own devilish desires. For example, a believer was given to the government clerks, another to the policemen, another to the infantry, another to the Ulemas, another to the Dervishes, another to the butchers - one to the members of each craft and profession - so that all of them may lend a hand in shedding the blood of these innocent Babis. For instance, a believer was given to the cavalry. These ferocious beasts took him to Sabze Meydan and about one thousand of them riding on their horses, with drawn words attacked him from all sides. The body was actually cut into thousand small pieces and yet they did not gave it up. The sight of blood had maddened them and turning them into wild, dancing savages, thirsting for more blood. Finally the executioner cried out of them 'O ye mad men! Stop! It is enough! Nothing is left of the body. I must take these small shreds and pieces and bury them! Do not add more to the horror of my task.' At this juncture a restaurant keeper arrived on the scene and asked the executioner to let him have the remains of the 'accursed Babi,' because he would burn them in his stove and by this act gain his entrance into Paradise...

Those were days of miraculous deeds, matchless heroism, unsurpassable firmness, and divine courage. Each one of the believers while walking upon earth, were at the same time, soaring toward the Supreme Concourse. They were the angels of

the Kingdom of Abha and the spiritual heroes of the arena of unparalleled sacrifice.

DAS.1914-02-22, SW_v08#13 p.162-163, SW_v09#18 p.202x

ABU1053

Words spoken on 1914-Feb-22 in Haifa/Akka

The friends in Bashruiyah are very old. They have suffered all manner of persecutions, many of them were martyred, yet they remained firm and steadfast and their faith increased. From the day that His Honor Bab-El-Bab accepted this Truth Bashruiyeh became a spiritual Fort of Baha'i victories. The children of the very first believers are living today and are most happy on account of their divine heritage.

They were some of the oldest believers. Persecutions and sufferings were heaped upon their heads; trials and ordeals were their daily sustenance. A large number of them were martyred in the Fortress of Tabarassi. Most of them lived at all time under the treats of the ignorant mob and the outlawry of the unruly rabble.

Their hardships and tribulations in the Fortress of Tabarassi were indescribable and heart-harrowing. For 18 days they had nothing to eat. The enemies had surrounded them from all sides and communication with the outside world was completely debarred. They could not go out and buy any provision. For days they ate the bark of the trees, the grass and the leather of the horses' saddles. While surrounded on all parts by these unbearable hardships, the countenance of their faith remained undimmed and their firmness and steadfastness unshaken.

It is most difficult that a person may remain firm at the time of test. When Christ was speaking to his disciples about his approaching death and the scattering of the sheep Peter said unto him, 'although all shall be offended, yet will not I.' Then the Master intimated that he shall not remain firm, saying that 'this day, even in this night, before the cock crow twice thou shalt deny me thrice.' but Peter spoke the more vehemently, 'if I should die with thee, I will not deny thee in any wise. Likewise also said they all.' But when they were put under the

refining process of examination we find that their assertions did not agree with their actions.

The hour of test is the hour which will settle for all time to come who is firm in the Cause of God and who decamps the field of action. In every dispensation a number of sanctified souls have become manifest who were self-sacrificing, severed from ought else save God, forebearing sufferings and tribulations, accepting hardships and persecutions, welcoming tortures and death for the sake of Truth; but in none of the past dispensations there have been such heroic and sublime instances of devotion and martyrdom as in this Baha'i Cause!

DAS.1914-02-22

ABU1796

Words spoken on 1914-Feb-22 in Haifa/Akka

Everyone must do away with false prejudices and must even go to the other churches and mosques, for, in all of these worshipping places, the name of God is mentioned. Since all gather to worship God, what difference does it make? None of these worship satan. The Mohammedans must go to the churches of the Christians and of the Jews and vice-versa, the others must go to the Mohammedan mosques. They hold aloof from one another merely because of unfounded prejudices and dogmas.

In America, I went to the Jewish synagogues, which are similar to the Christian churches, and I saw them worshipping God everywhere. In most of these places I spoke to them about the original foundations of the divine religions and I explained to them the proofs of the validity of the divine prophets and of the holy Manifestations. I encouraged them to do away with blind imitations.

All of the leaders must, likewise, go to the churches of one another and speak of the foundation and of the fundamental principles of the divine religions. In the utmost unity and harmony, they must worship God, in the worshipping places of one another and they must abandon these false fanaticisms.

Man must be possessed of sincerity and love and must be in a state of peace and safety. When you mention God to me, I

must be pleased with you. The mention of God is good, no matter by what tongue.

SW_v09#03 p.037-038

ABU2674

Words spoken ca. 1914-Feb-22 in Haifa/Akka

Tell me what is the voice that is calling loud in Kerman (Persia)? Is it the voice of the darvishes (tramps) or the moaning of shaykhis (a Mohammedan cult)? For the sake of the elevation of the call of God all these voices shall be silenced.

When the movement of the Supreme Pen (Baha'u'llah) becomes audible, undoubtedly the buzzing of flies ceases. This is evident.

May God give assistance and confirmation to the souls who serve the supreme word and elevate this call. The powers of the Kingdom of Abha and the divine confirmations will assist and reinforce every one who becomes engaged in teaching the Cause of God. There is no doubt about this.

SW_v09#09 p.105

ABU0492

Words spoken on 1914-Feb-23 in Haifa/Akka

We had a person by the name of Estad Esmail. Indeed, he was peerless. He suffered great calamities and ordeals in Teheran (Persia) and in Bagdad—they confiscated all his belongings and they took his wife, yet he was in the utmost joy and he used to say, ‘Praise be to God! They have taken my wife and my belongings. God willing, a day cometh when I may sacrifice my life in the path of God!’ When he reached Acca it was at a time when no one was allowed to enter the forts. When I heard this I managed to get him into the barracks. After one month I sent him to Haifa. He dwelt in this cave. He became a peddler in the daytime and in the nights he used to chant

with attractive and indescribable sincerity the verses which the Blessed Beauty (Baha'u'llah) had sent to him.

...

It is the duty of all the friends to help the families of the martyrs. They have become flesh of my flesh because the martyrs have sacrificed their lives for me. Whosoever renders a service to the families of the martyrs is serving the Blessed Beauty. Whosoever supports them is supporting the Blessed Beauty. Whosoever becomes a self-sacrifice in their behalf is a self-sacrifice in the path of the Beauty of Abha. The great martyrdom or the sacrifice of life is like unto a mirror and when turned toward the sun, the temple and the body of the mirror become utterly effaced; that is, the martyrs efface themselves in the love of God to such an extent that the bodies and mirrors no longer exist. They become the rays of the sun. Therefore, everything that is related or belongs to them belongs to God. Whosoever loves them, verily, he loves God. It is not a joke—when the time of test comes, for then the truth becomes known. Justice must be given. If a thorn enters our hand, we cry and become restless. If our head aches we become restless. But the sharp sword takes away one's life. The martyrs have tasted the sweetness of that cup. That is why His Holiness, the Messenger (Mohammed) said, 'The martyrs have stations that prophets are envious of.' Thus His Holiness the Supreme (the Bab)—may my soul be a ransom to him!—when addressing the Blessed Beauty, in his book titled *Ahsan-el-Kessas* (The Best of all the Stories), said, 'O our great Lord! Verily, everything in me I sacrifice to Thee and I desire only to be killed in Thy path.' To whom do these addresses in the *Ahsan-el-Kessas* refer? Undoubtedly to the One-Whom-God-Shall-Manifest, that is His Holiness Baha'u'llah, and not to Mirza Yahya (Ezel). They used to attribute these references, before the declaration of the Manifestation, to an imaginary person. Afterwards it became evident that the person was existing. But before investigation they believed that those references meant the Kayem himself, yet the Bab was the Kayem (Forerunner). Therefore, from these references, it becomes evident that the One-Whom-God-Shall-Manifest was existing. He (the Bab) says, moreover, 'By God, the Truth! I am an hooriet (girl of paradise) born from El-Baha, in a place of the red ruby, and by all those who are in heaven, I yearn for the soul that is killed in the path of God.'

...

Indeed, Mullah Bahram (a Zoroastrian Bahai) is a blessed being. He is active in the Cause of God and is never still. The

station of such souls is not known now, but it will become evident in the future. During the first century of the holy Manifestations the beginning of the revelation is like the day, because the Sun of Reality is shining upon all the horizons, the stars are invisible. But in the second century, the station and the degree of the sincere ones will become evident. Their lights will become manifest and bright like unto the shining stars. The stations of the apostles of His Holiness Christ became known after three hundred years.

...

“Unless the souls are believers in God and assured in the verses of God, wealth causes the hearts to be hardened and without light.” At the close of the meeting a supplication of repentance, confession and pleading written by Hadji Aly Yazdi, was read in the presence of Abdul-Baha and the hearts of those who were present became touched. They turned their faces to the Horizon of the Cause, and implored the Kingdom of the Covenant and of the Beauty of Abha for a new confirmation. (Hadji Aly Yazdi was at one time one of the *nakezeen* or violators of the Covenant and he lives in Acca.)

SW_v09#09 p.105-106

AB00785

To: visitation Tablet for Vargha and Ruhullah, in Palestine

Date: 1914-Feb-23

O thou two attracted ones to the fragrances of God and enkindled by the fire of the love of God, thou two sincere ones in the cause of God, orators in the praise of God, spreaders of the fragrance of God and heralds of the name of God!

I testify verily that ye are both believers in God and that ye are acceptors of the Word of God.

Under the swords drawn your throats, there arose from you the loud cry: “Ya Baha’El’Abha!”

Ye endured all catastrophes in the path of God and underwent all trials in the love of God. Verily ye both roamed the fields, the mountains and the seas and were honoured at the holy shrine whose Light is ever shining.

Ye tarried in the Holy radiant Threshold and begged for sacrifice in the love of Baha and hastened to the altar of the greater martyrdom with an attraction by which the faces in the Supreme Concourse were made joyful. Then ye were put under the claws of the blood-thirsty wolves and under the sickles of most cruel and savage beasts. These blood-thirsty animals tore you with darts and fangs.

While in such a condition that the heavens and earth were weeping for you, ye were both happy through the favor of your Lord and ye were grateful in attaining to sacrifice and thankful in the acceptance of such a radiant gift in the Kingdom of Abha; ye were both happy and cheerful in that which God has granted you ye were smiling and laughing for this great bounty.

I swear to God the True One that verily the people of the Horizon of Abha are jealous of you for this bestowal, the light of which will shine through centuries and ages.

Then they put the bodies, severed in two, in a hole smoothed over and hidden from the eyes of others until God raised up the son of this great one to being forth the crumbling and decayed remains from their radiant tomb: He carried those two holy bodies to the consecrated ground and blessed earth, their last resting-place and places them underneath the earth in order that they may be two radiant signs testifying to a sacrifice in the Cause of God.

I implore God to illumine this blessed ground with a light radiating from the Kingdom of Abha and to confirm those who make pilgrimages to this holy ground through the grace of His Mercy, supplicating God to pardon and forgive their sins and to admit them into the depths of the sea of His Mercy forever.

Upon ye both be Baha and praise throughout the centuries and cycles.

BSTW#121a

ABU0967

Words to English and American tourists, spoken on 1914-Feb-23 in Haifa

We must be just: The American College at Beirut is carrying on a sacred mission of education and enlightenment and every lover of higher culture and civilization must wish it a great success. One of the brightest attributes of Divinity is justice and He likes to see His servants clothed with this quality.

Years ago I went to Beirut and visited the College in its infancy. From that time on I have praised the liberalism of this institution whenever I found an opportunity. Some of the bigoted Mohamadans complained bitterly because the College gives or rather insists upon a religious education and the students are asked to attend the Sunday service in the church. They carried their complaints so far as to write articles on this subject in the daily press.

I told to one of these men that all these talks are based upon ignorant prejudices. I am sure the morals of the students will not be corrupted. They will be informed with the contents of the old and New Testaments. What harm is there in this? A Church is a house of prayers. Let them enter therein and worship God. What wrong is there in this? These students attending the services in the Church glorify God, their Maker, and not the Devil.

I have no doubt that much good will be accomplished and many misunderstandings will be removed if the Musulmans attend the churches of the Christians with reverence in their hearts and sincerity in their souls and likewise the Christians may go to the Mohamadan Mosques and magnify the Creator of the universe. Is it not revealed in the Holy Scriptures that 'My house shall be called of all nations the house of prayer?' All these houses of different names - Church, Mosque, Synagogue, Pagoda, Temple are no other than the Houses of prayers. What is there in a name? Man must attach his heart to God and not to a building. He must love to hear the name of God no matter from what lips; even should the devil mention the Sacred Name of the Lord I will be pleased with Him. I love God and I Love to hear His Glorious Name. I do not look upon the personalities.

When I was in Tiberias my house was near the Synagogue. At midnight the Jews gathered in the temple and sang hymns of Hallelujah. I would especially get up and listen to them and in my heart pray with them... When a man's life is a life of

eternal quest after God he will worship Him no matter where he might happen to be. I pray to God in the Mosque, the Church or the Synagogue in the same spirit as if I were in His Presence...

DAS.1914-02-23

ABU2280

Words to some pilgrims, spoken on 1914-Feb-23 in Haifa

Tell me, what voice is heard in thy city? Is it the voice of an earthly singer or the voice of the Cause of God? For whenever the Divine Voice is raised all the other voices are hushed. The charm and beauty of the voice of Truth attract the hearts and spiritualize the thoughts.

When the rich and highly-gifted spiritual Artist breaks forth into a concourse of soft lays and colorful tones of minstrelsy, then the melodies and scores of the earthly singers will sink lower and lower till at least they are lost in a sea of eternal silence,- obscure and mystifying. When the sweet harmonies of the Bird of the Supreme Paradise are raised, the buzzings of the bees are not heeded.

Today whosoever takes the lessons of voice culture in the Celestial Conservatory of Baha'u'llah, he will be endowed with a soul-captivating voice which would move and thrill the hearts of numberless music lovers.

DAS.1914-02-23

ABU0700

Words spoken on 1914-Feb-24 in Haifa/Akka

Wealth becomes the cause of heedlessness to many souls with the exception of those who are believers in God and read the verses of God. For this reason his holiness Christ hath said: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven." But blessed is the

rich man whose wealth and opulence do not prevent him from turning his face toward God and whose heart is not attached to his possessions. Such a rich man is the light of the world.

Today Baron Rothschild came to Haifa. He is one of the wealthiest men of Europe. He is much interested in the Jewish colonization of Palestine and is devoting much of his time and attention to this problem. Now he has gone to Tiberias. He is busy all the time. He could not stay longer than one hour.

All the people are toiling and laboring to attain to the station of a rich man. Life to many rich men is nothing but a heavy burden. They are "wood carriers." Instead of a blessing wealth becomes a great calamity to them. The supervision of their colossal fortunes and their proper financial administration becomes the sole object of their lives. Day and night, asleep and awake, they think and work to make their piles larger and that of others smaller till finally they become mere money machines devoid of any other feeling or of higher emotions, wild-eyed, always hungering for more. Greed and selfishness become the dominant influences of their lives. Grab, grab, grab; right and left they grab at everything. In the mad rush and struggle for more lucre, for more worldly goods they walk over the bodies of the toilers and the children. They become the embodiment of heartlessness and cruelty. Pride and haughtiness lord it over them and they become mere tools in the hands of sordid, fiendish passion...

Wealth has a tempting and drawing quality. It bewilders the sight of its charmed victims with showy appearances and draws them on and on to the edge of yawning chasms. It makes a person self-centered, self-occupied, forgetful of God and of holy things.

On the other hand there are souls who are the essence of existence; in their estimation wealth offers no attractions. If the doors of the heavenly blessings are opened before their faces, if they become the possessors of the riches of all the world, if the mountains of the earth turn into diamonds, if the oceans of the globe change into gold...their spiritual independence will undergo no change or alteration, their faith in God will increase, their mindfulness will augment, the heat of the fire of their love for true democracy and the education of mankind will burn away all barriers of ostentation and pride. Their intense passion for God will wax greater day by day. Such rich men are in reality the light-bearing stars of the heaven of mankind, because they have been tried and tested and have come out of the crucible as pure gold...unalloyed and unadulterated. With all the wealth of the world at their feet they are yet mindful of

God and humanity, they spend their acquired riches for the dispelling of the darkness of ignorance and employ their treasures for the alleviation of the misery of the children of God. The light of such rich men will never grow dim and the tree of their generosity will grow in size and stature, producing fruits in all seasons. Their every deed will be as an example for succeeding generations.

DAS.1914-02-24, SW_v08#02 p.019-020

AB03695

To: Sara Louisa Blomfield, in London

Date: 1914-Feb-24

- 1 O my heavenly daughter! For some time, nervous agitation prevented me from writing, and therefore no letter was sent. Now, through the grace and favor of the Blessed Beauty, joy and radiance have been attained, and so I immediately set about writing this letter so that you may know how respected you and your noble daughters are in this household.
 - 2 During my sojourn in London, although my physical health was precarious, yet the confirmations of the heavenly spirit were unceasing. How many days and nights did we converse together with perfect joy and radiance, speaking of the eternal outpourings of God's grace and imparting the glad-tidings of the advent of His Kingdom! No doubt thou dost recall all those memories.
 - 3 Wherefore, O my heavenly daughter, strive with heart and soul that day by day the light of guidance may shine forth more brightly in that land, that thou mayest become like unto a candle that giveth light to its inhabitants.
 - 4 I expect thine arrival and that of thy respected daughters during this or the following spring. Undoubtedly ye will come. If possible, pass through Stuttgart on your way to the Holy Land. Ye will indeed bring great joy to the hearts in this household, for all are longing to see you.
- ای دختر ملکوتی من مدتی بود هیجان عصبی مانع از نگاشت بود لهذا نامه‌ای ارسال نگشت حال بفضل و عنایت حضرت بهاء‌الله روح و ریحان حاصل لهذا فوراً بتحریر این نامه پرداختم تا بدانی که تو و دختران نجیبت در این بساط چه قدر محترمید

2 در ایامی که در لندن بودم هرچند مزاج علیل بود ولی روح آسمانی تأیید مینمود چه بسیار شبها و روزها که بکمال روح و ریحان مکالمه مینمودیم و از فیض ابدی الهی سخن میراندیم و بظهور ملکوت بشارت میدادیم و البته جمیع در خاطر شما هست

3 پس ای دختر ملکوتی من بجان و دل بکوش تا نور هدایت در آن کشور روز بروز روشنتر گردد و تو مانند شمع برافروزی و نور بآن جمع دهی

4 در این بهار یا بهار سنه آتی منتظر آمدن شما و دختران محترمه خود هستم البته خواهید آمد و در وقت آمدن اگر ممکن به استتگارت مرور نمائید و از آنجا به ارض مقدس بیایید بسیار سبب سرور اهل این خانه خواهید شد زیرا کل مشتاق دیدار شما هستند و علیک البهاء الأبهی

1 ای دختر ملکوتی من مدتی بود هیجان عصبی مانع از نگاشت بود لهذا نامه‌ای ارسال نگشت حال بفضل و عنایت حضرت بهاء‌الله روح و ریحان حاصل لهذا فوراً بتحریر این نامه پرداختم تا بدانی که تو و دختران نجیبت در این بساط چه قدر محترمید

2 در ایامی که در لندن بودم هرچند مزاج علیل بود ولی روح آسمانی تأیید مینمود چه بسیار شبها و روزها که بکمال روح و ریحان مکالمه مینمودیم و از فیض ابدی الهی سخن میراندیم و بظهور ملکوت بشارت میدادیم و البته جمیع در خاطر شما هست

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DAS.1914-02-21x, LBLT.165-166x

BRL_DAK#0125

ABU1798*Words spoken on 1914-Feb-24 in Haifa/Akka*

Generosity, courage, faithfulness, truthfulness, etc., are all shining stars and brilliant planets. They are the cause of the illumination of hearts, of the assurance of souls, of the honor and dignity of man in this world and in the Kingdom.

...

In this station, the souls are tested. This is what Baha'u'llah said: 'By the life of God! all shall be sifted just as the wheat is separated from the tares. In a sieve they shall be cleaned and purified from dust and chaff.' Likewise, those whose actions are good, will be distinguished from the others. Therefore, in every cycle when a sifting and a great testing occur, all (the violators) will fall away except the sincere souls, who come under the shadow of the Word of God. The sea does not accept the dead. The souls who come under the shadow of the Cause of God are holy and purified from all superstitions. Consider the blessed souls who were sent forth into Persia during the beginning of the Revelation. All have sacrificed their lives, given up their possessions and homes, in the path of God. But on the other hand, the deniers, who arose in opposition, became occupied in vain pursuits and, night and day, thought only of fame and easy life. Their hearts were not pure and their souls were waning in hopes and desires. This happens in every cycle. 'Can light and darkness exist at the same time?'

SW_v09#10 p.107

ABU3333*Words spoken on 1914-Feb-24 in Haifa/Akka*

When a person's life is purely moral, when his daily actions are propelled by ethical forces he will influence tremendously the lives of those who come in touch with him. The insincere man learns from him the lessons of sincerity, the faithless becomes faithful, the ignorant wise, and the cowardly, courageous.

DAS.1914-02-24, SW_v07#18 p.184

ABU3443*Words spoken on 1914-Feb-24 in Haifa/Akka*

Any undertaking by the believers of God and which directly or indirectly helps the promotion of the Cause, and the diffusion of Brotherhood between the East and the West, is commendable. This is the Standard.

DAS.1914-02-24, SW_v07#15 p.140

AB11442*Date: 1914-Feb-24*

The deeds of man must be the cause of glory. Everything that is conducive to the honor of the religion of God is good. Every action that becomes the means of the elevation of the Word of God is accepted. This is the standard.

SW_v09#10 p.107x

ABU1513*Words spoken on 1914-Feb-27 in Haifa*

The true aspect of the religion of Islam is not only misunderstood by the European missionaries and scholars, but even by the Mohamadans themselves, owing to the addition of the excrescences of dogmas. If we want to study Islam we must go with a prayerful, reverent heart to its source - the Koran. All the commentators and theologians confuse our thoughts and mislead our aims. Instead of being a cause of honor they have been a cause of humiliation to Islam.

For example one of their most important creeds is this: "Whosoever publicly confesses, That 'there is no God save the One God and Mohamad is His prophet' he will be saved.' Now this kind of dogmatic creed has nothing to do with

Islam, but any inquirer will be led to believe that this is an article of faith, simply because, the good-for-nothing, ignorant Orthodox Mohamadans are upholding it.

But if you go straightway to the Koran you will find no verse which may even indicate slightly the formulation of such a strange, narrow creed. On the contrary you will come across the following significant verse: 'The people of the Books, such as Christians, Jews, Moslems and Sabeans and those who believe in the Unity and Singleness of God and the immortality of the soul and practice charity and are benevolent and are kind to the poor and take care of the orphans,- they are the people of Salvation.'

Now, consider that a vast difference there does exist between the teaching of the Koran and the Creed! From this one instance you can judge all the other things. Therefore it is most unfair and misleading if an inquirer instead of going to Koran for his correct information concerning Islam, he may stick to the body of creeds built up by crafty and self-seeking men.

DAS.1914-02-27

ABU3053

Words spoken on 1914-Feb-27 in Haifa

The Kingdom of God is like unto this garden. It contains many kind of trees. In due season the trees must not only produce leaves and blossoms, but fruits.

If a number of trees do not fulfill this universal requirement they are good only for so much dried wood. With his unerring eyes the gardener will detect their deficiency and taking them from [the] root will relegate them to the [back] of his barn.

DAS.1914-02-27

ABU0575

Words to Ahmad Sohrab, spoken on 1914-Feb-28 in Haifa/Akka

Pray from thy heart that my health continue to be well, so that I may attend to all the affairs. Wherever I look the Cause challenges my attention and demands my care. The matters pertaining to the Cause need constant supervision. At times I felt so weak and feeble by this 'nerve agitation' that I was unable to speak even one word. I did not say anything to anyone, but I suffered often for hours.

Finally one night I supplicated and entreated at the divine Threshold of Baha'u'llah: 'Oh my Beloved! O Thou King of my heart! O Thou my Ultimate Hope! Oh I beg of Thee! I beseech at Thy Merciful Court! If in this ephemeral world Thou hast no other work for me, Oh! take me to Thyself - so that I may enjoy the beauties of Thy Celestial Presence, commune with the holy ones of Thy Abha Kingdom and be released from the fetters of these worldly troubles and pains and the chains of ordeals and tests! O Thou my Desired One! How I long to attain to Thy radiant meeting! O Thou my Hope! How I yearn to look into Thy luminous Countenance! How I crave to be submerged in the sea of Thy refulgent Lights! How I strain my ears to listen to the invisible, soft music of the angels of Thy supreme concourse! O my Lord! I am waiting! Thy Will be done and not mine! O my Love! I am waiting Thy last bidding!

But if on the other hand Thou hast yet work for me to do and if according to Thy unsearchable Destiny I must yet sing other songs in Thy Cause and raise other melodies in Thy rose-garden, then confer upon me health and physical ability; so that I may arise again to serve Thy Wondrous Religion, strive in the promotion of Unity and Concord amongst Thy children, hoist the banner of Universal conciliation and fill the world with the spirit of good-fellowship and amity. Thus the lives of Thy believers may reflect the imperishable virtues of the Life of the Kingdom.

O my God! If it is in accord with Thy divine wisdom, bestow upon me good health and encircle me with Thine own Confirmation and assistance; - in order that I may sacrifice my life on Thy Path, concentrate all my energies in Thy service, unfurl the banner of international Peace over every region, unclothe the signs of Thy Mercy and Bestowal to the people of the world and summon mankind to the banquet of Thy inexhaustible Bounties.

Oh! my Baha! O my Baha! Although I am weak, yet Thou art Powerful! Although I am feeble, yet Thou art the Mighty! I want health for the service of Thy Cause! I desire health for Unity and Concord amongst Thy friends! I ask health for self-sacrifice in the Path of Thy beloved ones! Otherwise! O my Baha! I am thirsty for the clear water of Thy meeting! I am hungry for the food of Thy Countenance! I am lost in the wilderness of Separation, I long for Thy Union. I am tired with this dark world. I yearn for Thy Sanctified, light-giving Presence.

O my Baha! Confirm Thy believers in the Cause of Union and Agreement and assist them to lay amongst themselves the foundation of eternal solidarity and celestial oneness. Suffer them to become like unto the flowers of Thy Paradise - perfuming the hearts and minds of all the people with their gentle fragrances. O my Baha! Thou knowest that no real joy is left for me in this world save the news of their Unity and their spiritual conquests; the news of their strivings in Thy Path and giving the glad-Tidings of Thy Kingdom! O my Baha! reinforce them to make firm the basis of Unity and inspire their hearts with the spiritual ideals of Thy Divinity! Thou knowest that their highest ambition is to plant the new trees in the garden of the oneness of the world of humanity. They have no other aspiration save Thy service and no other desire save Thy good-pleasure. O my Baha! Verily Thou doest whatsoever Thou wilt, and Thou commandest whatsoever Thou desirest!

DAS.1914-02-28

AB01635

To: Director of Chihrih-Nama Journal, in Egypt

Date: 1914-Feb-28

- 1 Your letter of condolence regarding the supreme calamity of the passing of Abu'l-Fadl brought solace to our hearts. We hope that the rest of the friends remain safe and secure under divine protection.
- 2 As for the mention of that illustrious scholar in earthly newspapers, it has no importance whatsoever, for it will be forgotten in a short time. Observe how the world's newspapers raise

1 تعزیت نامه شما بر مصیبت کبری وفات
ابی الفضائل سبب تسلی قلوب گردید امیدواریم
که باقی دوستان محفوظ و مصون در صون
حمایت الهی باقی و برقرار باشند

2 اما قضیه ذکر آن نخبیر جلیل در جرائد ناسوتی
ابداً اهمیتی ندارد زیرا در اندک زمانی فراموش
شود ملاحظه کنید که جرائد عالم در تعزیت

such a commotion in mourning kings, yet after a brief time it is entirely forgotten. Since this is so, what importance does it have? However, for the passing of that glorious soul, condolences come from the Concourse on High, for the dwellers of the celestial realms rejoice at his ascension in the holy court, and they beseech solace for the grief-stricken of this world from the threshold of divine unity. His virtues are recorded and detailed in the Preserved Tablet and the unfurled scroll.

ملوک چه قیامتی برپا می‌نمایند ولی اندک زمانی نمی‌گذرد که بکلی فراموش می‌شود مادام چنین است چه اهمیتی دارد اما بجبهت وفات آن شخص جلیل از ملا اعلیٰ تعزیت میرسد زیرا اهل صوامع ملکوت در بارگاه قدس از صعود او مسرور و از درگاه احدیت از برای مصیبت‌زدگان در اینجهان تسلی قلوب می‌طلبند و مناقب آن بزرگوار در لوح محفوظ و ورق منشور مذکور و مشروح

- 3 Though it is not evident now, ere long the light of the higher world will shine forth below and all tongues will praise him. Consider in history those noble souls who passed before: after their passing, none mourned them or raised lamentations in their calamity. No eye wept and no heart burned. Yet afterward, behold what mourning occurred and how conditions changed.

3 اما حال معلوم نیست عنقریب پرتو عالم بالا بر زیر زند و جمیع زبانها بستایش او پردازد نفوس بزرگواری که از پیش گذشتند در تاریخ دقت نمایند که بعد از وفاتشان کسی ماتم نگرفت و در مصیبتشان آه و فغان نمود نه چشمی گریان شد و نه قلبی سوزان لکن بعد به بینید که چه ماتمی شد و چه گونه گشت

- 4 As for Abu'l-Fadl, praise be to God, in his own time, as soon as news of his death spread to distant cities, people mourned and shed tears, joined in sighs and laments, and sought the elevation of his station in their prayers. Yet his dear countrymen in Egypt would not approach his bier, lest they be humbled, even though that noble being was the glory of Iranians. Soon it will become clear.

4 اما ابی الفضائل الحمد لله در عصر خویش بمجرّد انتشار خبر فوتش در شهرهای بعیده ماتم گرفتند و اشک ریختند و با آه و ناله همدم شدند و طلب علو درجات در حالت مناجات نمودند ولی هموطنان عزیز در مصر نزدیک جنازه او نیامدند که مبادا ذلیل شوند باوجود آنکه آن وجود عزّت ایرانیان بود عنقریب معلوم خواهد شد

- 5 Consider what is said in the Qur'an: "Alas for the servants! There comes not a Messenger to them but they mock at him. What! Whenever there came to you a Messenger with what your souls desired not, you were arrogant, so you called some liars and some you slew."

5 در قرآن ملاحظه کن که چه میفرماید یا حسرة علی العباد مایأتیهم من رسول الا کانوا به یستهزئون افکلما جائکم رسول بما لاتهوی انفسکم استکبرتم ففریقاً کذبتم و فریقاً تقتلون

- 6 When they treated thus the holy Manifestations of God, the Daysprings of Light and Rising Points of the Sun of Truth, wonder not that they showed indifference to Abu'l-Fadl, who was but a servant among God's servants. Such is their way in this worldly life.

6 بعد از آنکه در حق مظاهر مقدّسه الهیه و مطالع انوار و مشارق شمس حقیقت چنین مجری میداشتند تعجب منما که حضرت ابی الفضائل را که بنده‌ئی از بندگان الهی بود بی‌اعتنائی کنند ذلک دأبهم فی الحیاة الدنیا

MMK6#422x

AB05655

To: Dorothy Holback, in Oxford

Date: 1914-Feb-28

O my dear daughter! Your letter arrived. From its contents it became evident that the Sun of Reality has cast a ray upon your heart and soul and illumined your inner being. The breeze of providence has wafted from the rose garden of reality and breathed a new spirit into you. My hope is that day by day your spiritual feelings will increase and your attraction to the Abha Kingdom will grow stronger, so that you may acquire the lights of guidance from the Center of Reality, the true Sun. For though lamps are bright, their light is not continuous, but the light of the sun is continuous and independent, with no darkness following it. I too shall pray to God that I may meet you one day. Your dear father and mother are with me and are in the utmost joy, fellowship and love. May you ever be preserved and protected in the shelter of divine protection.

And upon you be the Most Glorious Glory.

DAS.1914-02-28

ABU2907

Words to some friends, spoken on 1914-Feb-28 in Haifa

A wise man must adapt himself as quickly as possible to every environment. If he is disgruntled and complains he will make his own life miserable and never enjoys the meaning of contentment.

For example if an Englishman lives in Haifa he must consider it as his own native land and the people as his own countrymen; then he will be happy. But if he is carping all the time on England and her glory he will not have an eye for the beauties of Haifa.

DAS.1914-02-28

AB07031*To: Salim Qubayn, in Egypt**Date: 1914-Feb-28 ca.*

O faithful beloved and esteemed intimate friend! I have learned the contents of your letter of condolence regarding the passing of that illustrious man Abu'l-Fada'il, possessor of excellent qualities. Your steadfastness in loyalty and your firmness in faithfulness made this condolence a consolation to hearts grieving the loss of this genius of the age and scholar of the horizons. By your life, he was the greatest loss and most noble deceased one in this new age. Every accomplished scholar goes unrecognized in worth during their lifetime, but their virtues spread after death. Abu'l-Fada'il's fame will spread throughout the horizons of life with melodies from the Supreme Concourse. I thank you for what you have shown of lofty endeavor in praise of that unique and peerless gem in the necklace of the learned ones. Upon you be greetings and praise.

أيها الحبيب الوفيّ و الصديق الحميم المحترم اتّ
أطلعت بمضامين كتابكم تعزيةً بوفات الرجل
الجليل ابى الفضائل و نعم الخصال ثبوتكم على
الولاء و رسوخكم في الوفاء فكانت التعزية سلوة
للقلوب من فقد نابغة الزمان و تحرير الآفاق
لعمرك أنّه اعظم ضائع و اكرم فقيد في هذا
العصر الجديد فلكن كلّ فاضل نحرير مجهول
القدر في زمن الحياة ولكن تنتشر مناقبه بعد
المات فابوالفضائل سينتشر صيته في الآفاق
الحياة بنغمت من الملاء الأعلى فأنّي اشكركم على
ما ابدت من المهمم العلية في الثناء على تلك
الفريدة اليتيمة في عقد الأفاضل و عليكم التحية
و الثناء

ABB.131, SAAF.345-346

AB03990*To: Lua Getsinger, in Bombay**Date: 1914-Mar ca.*

O handmaiden of the Kingdom of God! Your letter arrived and I was informed of the events. Praise be to God that you are confirmed and assisted. I hope that from this journey great results will be achieved and that in all the regions of India you will become the cause of spreading the divine teachings, so that you may leave a lasting effect in this world.

For the darkness of ignorance and religious prejudices and racial prejudices and ideological prejudices have encompassed the world and thrown the human world into disarray and separated mankind from one another. But God willing, the Baha'is will cause this darkness to be transformed into light.

As for the matter of Mr. Phelps, mention everywhere that this person is a Buddhist and his guide is Mr. Ramatan.

And as for those two women, they are both thieves and betrayers of people's property - they approach everyone saying "we are of your group" in order to obtain property and then flee. We dissociate ourselves from these two women for they took the property of the Baha'is and left.

And convey my utmost kindness to the Doctor and Mr. Vakil, and likewise to all the friends. And upon you be the Most Glorious Glory.

DAS.1914-03-03

AB04555

To: Navvab Vala Isma'il Mirza, in Paris

Date: 1914-Mar ca.

- 1 O cherished and honored friend, 1 سرور عزیز محترما
- 2 The purport of thy letter was exceedingly sweet, for it betokened faithfulness and expressed steadfastness and constancy in love, inasmuch as thou hast not forgotten me, and with attentive ears desirest to hear the melody of divine inspiration. The days of our meeting in Paris will not be forgotten. I love you infinitely and in recent days I became satisfied with Jalalu'd-Dawlih and I beseech forgiveness for him from the Court of the Divine Unity. But you are a sapling in the garden of love. I hope that you will grow and develop through the drops of the cloud of grace and will put forth leaves and blossoms from the breeze of divine bestowal and will yield sweet and sugary fruit. You observe that the sovereignty of this world was fruitless, let alone other matters, as the poet says: 2 مضمون نامه شما در نهایت حلاوت بود زیرا دلالت بر وفا میکرد و عبارت از ثبوت و استقامت در محبت که مرا فراموش ننمودی و بگوش هوش آرزوی استماع آهنگ سروش داری ایام ملاقات در پاریس از خاطر نرود بنهایت شما را دوست دارم و در ایام اخیر از جلال الدوله راضی شدم و از درگاه احدیت از برای او طلب مغفرت مینمایم اما شما نونهال بوستان محبتید امیدوارم که برشحات سبحان عنایت نشو و نما نمائید و از نسیم موهبت الهیه برگ و شکوفه کنید و میوه شیرین و شکرین ببار آید ملاحظه مینمائید که سلطنت این جهان بی ثمر بود تا چه رسد بامور دیگر آن چنانکه خواجه میگوید
- 3 "The glory of Asaf, the wind-swift steed, The speech of birds—all vanished on the breeze; 3 شکوه آصفی اسب باد منطق طیر بیاد رفت
- 4 And from that lordly master, in the end, No gain was gathered, no advantage seized." 4 و از آن خواجه هیچ طرف نه‌بست
- 5 Now may you, God willing, be so enkindled with the fire of love that you will be established upon the throne of eternal glory. 5 حال تو انشاءالله چنان بنار محبت برافروزی که بر اریکه عزت ابدیه استقراریابی خدمت حضرت

Convey expressions of sincere devotion and longing from this wanderer of the horizons to His Excellency [Vala].

والا عرض خلوص و اشتیاق از این آواره آفاق
برسانید

MSHR4.069-070

AB05294

To: May Maxwell, in Montreal

Date: 1914-Mar ca.

- 1 O thou who art attracted by the love of God! 1 ای منجذب به محبت الله
- 2 Some time has passed during which I have not written thee a letter, but I have not forgotten thee. My health was in utmost weakness and my strength had dissipated, therefore writing was not possible. Now praise be to God, through the bounties of Baha'u'llah some strength has been obtained, therefore I have undertaken to write this letter. 2 اوقاتی گذشت که بتو نامه‌ئی نگاشتم ولی ترا فراموش ننمودم مزاج در نهایت ضعف بود و قوی بتحلیل رفته بود لهذا تحریر ممکن نبود حال الحمد لله بعنایت بهاء الله اندک قوتی حاصل لهذا بتحریر نامه پرداختم
- 3 As much as thou art able, spend thy time in matters that are the cause of joy to heart and soul, so that in every moment thou mayest find new life, and in every day seek new strength, and in every night kindle an illumined lamp, and become a spring of the water of life to quicken souls. Become a tree of paradise and bring forth fruits of utmost sweetness. 3 تا توانی اوقات خویش را باموری که سبب سرور دل و جان است صرف نما تا در هر دمی جانی تازه یابی و در هر روزی قوتی جدیده جوئی و در هر شبی شمع نورانی برافروزی و چشمه آب حیات شوی و نفوس را زنده کنی شجره جنت گردی و میوه در نهایت حلاوت ببار آری
- 4 Convey my most glorious and most wonderful greetings to thy respected husband. Deliver the enclosed letter and correspond with this person. Convey my respected greetings to the divine friends and handmaidens of the Merciful. Kiss thy sweet young daughter on my behalf. 4 بقرین محترمت تحیت ابدع ابهی ابلاغ دار مکتوب جوف را برسان و با این شخص مخیره کن یاران الهی و اماء رحمن را تحیت محترمانه برسان و دختر صغیر ملیحت را از قبل من ببوس
- 5 Upon thee be the Most Glorious Glory! 5 و علیک البهاء الأبهی

MAX.297-298x

ANDA#74 p.07

AB06723*To: Lottie B Smutt, in Oakland**Date: 1914-Mar ca.*

O seeker after truth! Your letter was received.

The greatness and exaltation of Christ is clear as the sun from the Books and Tablets of Baha'u'llah, and likewise in the letters of 'Abdu'l-Baha. The Baha'i foundation is one with the foundation of the Torah and Gospel - it has been renewed. Baha'is must be knowledgeable about the Torah and Gospel.

However, Baha'u'llah is the Promised One of all nations, and the first Teacher and first Educator of the human world. As for me, I am the servant of Baha'u'llah. Baha'u'llah is like a luminous mirror and the Sun of Truth is manifest and apparent in Him.

And the Baha'i belief regarding the station of Christ is that Christ is the Word of God.

And upon you be greetings and praise.

DAS.1914-03-03

AB07489*To: Wm Vernon Backus, in Cleveland**Date: 1914-Mar ca.*

O lover of truth!

Your letter was received. It was a rose-garden of meanings, therefore many fragrant scents were inhaled from it. Praise be to God that you have found seeing eyes, gained hearing ears, and attained an illumined heart. My hope is that you will light a candle that will give light to all horizons - and that is the lamp of the love of God and the brilliant star of the oneness of the human world. Open an eloquent tongue, give forth mighty utterances, and guide souls so that you may be confirmed by the breathings of the Holy Spirit and become a manifestation of the bounties of the Most Glorious Kingdom.

The book that you had sent did not arrive.

And upon you be the Most Glorious Glory.

DAS.1914-03-03x

AB07463

To: Emma Valentine, in New York

Date: 1914-Mar ca.

...any wealth and prosperity which is of this world will have as its end loss and deprivation. The only difference is that some wealth and prosperity disappears quickly while others last several years before disappearing. For every assembly there is a dispersal and for every harvest there is separation. Praise be to God that you have found your way to the treasures of the Kingdom, and this treasure will never end as it is an everlasting wealth. There is no loss or damage in it; day by day it increases. My hope is that the All-Loving God will also compensate for the loss thou sustained in this world too. Be not sad, be not disconsolate, and fix your hopes on the divine bounties.

...هر ثروتی و سرمایه‌ئی که از این جهان است عاقبت زیان و خسران است نهایت این است که بعضی ثروت‌ها بزودی متفرق و متلاشی شود و بعضی سالهای چندی دوام کند ولی عاقبت متلاشی شود از برای هر جمعی تفریقی است و از برای هر خرمی تفریقی الحمد لله تو پی بکنز ملکوت برده‌ئی و آن کنز لایفنی است ثروت ابدیه است نهایتی ندارد خسران و زیانی ندارد روز بروز در ازدیاد است و امید چنان است که خداوند مهربان زیان این جهان را نیز تلافی فرماید و عوض از آن را بتو عنایت نماید محزون مباش مأیوس مگرد بالطاف الهی امیدوار باش

MMK3#086 p.057x

AB08329

To: Dr Adele Bahram, in Surat

Date: 1914-Mar ca.

O thou kind friend! The days we spent together in London in the utmost love and fellowship are remembered and shall never be forgotten. It was during that time that the breaths of the love of God were wafted upon thy spirit and thou didst find a new life. Thy heart was pure and holy, and the rays of the Sun of Truth immediately shone forth.

Give thanks unto God that thou wert blessed with such a bounty, that thou didst become the manifestation of the Great Guidance, that thou didst discover the celestial realm, and that thou didst become a brilliant and shining mirror.

Strive day and night that that land may become illumined
and that the nostrils of the seekers may be perfumed with the
fragrances of the All-Merciful.

And upon thee be the Most Glorious Glory.

DAS.1914-03-03x

AB11190

To: Mrs Stannard, in Bombay

Date: 1914-Mar ca.

- ¹ O thou herald of the Kingdom of God!... Praise be to God that you have succeeded in spreading the heavenly teachings in that land. Assuredly this journey will be most fruitful. In all your addresses explicitly state that Baha'u'llah has forbidden the Baha'is from interference in political matters, that they should never raise their voice in political discussions. They must be promoters of spirituality so that all human hearts may become connected to one another. Religious prejudices and racial prejudices must disappear, for the whole earth is one homeland, and all divine religions have the same foundation, and all human beings are descended from one person. A just person is acceptable regardless of their nationality....

... 1

- ² Know that whoever you see speaking about political matters is not a Baha'i. This is the criterion, for the foundation of the Baha'i Cause is fellowship between all peoples and religions, and political discussions cause division and create opposition and prejudice....

² هر نفسی را که می بینید در امور سیاسی صحبت می دارد بدانید که بهائی نیست این میزان است زیرا اساس امر بهائی الفت بین جمیع ملل و ادیان است و مکالمات سیاسی سبب تفرقه و حصول ضدیت و تعصب...
AVK3.278.04x

DAS.1914-03-03x

AVK3.278.04x

AB02849*Date: 1914-Mar or <*

O ye believers of God! Avoid the smell of ignorant prejudices, the blind enmity and hatred and the racial, patriotic and religious superstitions which are in toto inconsistent with the Divine Religion, opposed to the good-pleasure of God and conducive to the deprivation of man from the Bestowals of the Merciful. Abstract yourselves from these imaginations and cleanse and polish the mirrors of your hearts from the dross of these ignorant prejudices - thus you may become real kind and loving to the world of humanity, serving mankind with faithfulness and entertaining not the least trace of ill-feeling against the individual members of any nation, any religion, any community, any race and any country. Exercise toward all the utmost friendliness and amity.

Perchance through the Providence and Bounty of God the horizon of mankind may become purified and sanctified from these black clouds of [one or two illegible words scratched out] unenlightened bias and dark hostility and aversion. Strive that day by day you may become the cause of love and amity amongst all the nations of the world...

God has created you for admonition, exhortation, the readjustment of morality, the illumination and the spiritualization of the world of humanity. This is your duty. Upon ye be greeting and praise!

DAS.1914-03-05

AB05164*To: Mr Frank, in London**Date: 1914-Mar or <*

- ¹ O worshipper of truth! People worship their idle fancies, immerse themselves in imitation and are entirely alienated from the hidden secrets of God. They are like that donkey at the mill that toils around the millstone. It rotates around its pivot, unable to make any progress. From morning to evening that beast of burden does not progress by a single step though it is

¹ لندره بواسطه امة الله المنجذه لیدی بلامفیلد
مستر فرنک علیه بهاء الله الابهی ای
حقیقت پرست جمیع خلق پرستش او هام
مینمایند و در تقالید آباء و اجداد مستغرقند
و بکلی از اسرار مکنونه الهی بیزار مانند خر
آسیاب حرکت دوریه مینمایند از کون به

moving all the time, for its path is the track of the mill. Humankind too is in continuous motion, yet does not move away or upward from the centre of dust but simply circles around this contingent world instead.

مکون سیر میکنند از صبح تا شام خر آسیاب
بیچاره حرکت میکند ولی یک قدم پیش نمی‌رود
زیرا سیرش سیر آسیابست جمیع ناس نیز در سیر
و حرکت از مرکز خاک تجاوز نکنند حول عالم
طبیعت طائفند

- 2 Praise be to God that thy flight is upward, that thou hast soared away from this realm of dust, away from this world of blind instinct, and repaired to the celestial Kingdom. Praise be to God that thou art thus confirmed.

2 الحمد لله تو پرواز نمودی و حرکت عمودی کردی
از عالم طبیعت بجهان ملکوت پی بردی شکر کن
خدا را که چنین قوتی یافتی

- 3 Strive to have noble thoughts and sublime aspirations; endeavour to raise the minds of people and release them from this darkness of blind imitation. Enable others, too, to free themselves from this material world so that they may soar in the limitless expanse of the Kingdom.

3 پس تا توانی همت را بلند کن و مقصد را ارجمند
نما تا طیور عقول را پرواز دهی و از ظلمت
تقالید نجات داده از عالم طبیعت برهانی و بفضای
نامتناهی ملکوت برسانی و علیک البهاء الأبهی

MMK2#099 p.076

DAS.1914-03-03

ABU2950

From an article by Dr. Edward Getsinger published in Jam-i-Jamshid, March 1914

The Baha'i message is a call to religious unity and not an invitation to a new religion, not a new path to immortality, God forbid!

It is the ancient path cleared of the debris of imaginations and superstitions of men, of the debris of strife and misunderstanding and is again made a clear path to the sincere seeker, that he may enter therein in assurance, and find that the Word of God is one Word, though the Speakers were many.

DAS.1914-06-12, SW_v15#02 p.028, DWN_v5#02 p.002

ABU1114*Words spoken on 1914-Mar-01 in Haifa/Akka*

With what joy and transport they hastened toward the arena of martyrdom! With what attraction they gone up their lived in the path of the Blessed Perfection! With what enkindlement they gave up their lives in the path of the Blessed Perfection! With what enkindlement they have associated with the people! They were always surrounded with danger, and impending peril. They rested not for one moment. Their nights were spent with the apprehension that tomorrow will be their last day. Their days were passed with the dread that they shall not see another night. They did not drink one drop of water with the feeling of security.

Friends! Let us read and remember the incidents of the lives of these heroic martyrs, living before our eyes the glorious records of their deeds, print upon the Tablets of the hearts their glowing self-convincing utterances;- so that we may become inspired with the same severance, impelled by the same detachment, release ourselves from every thought and mention and devote our time to the service of the Glorious One! Then we will observe the results of such a determination. Then we will see this dark dungeon changed into a realm of light. Then our natural emotions will be transformed into spiritual susceptibilities. Then the fire of holy longing will consume the harvest of self-consciousness and self-love.

Baha'u'llah in one of His poems says: 'The mark of the chain is yet visible in my neck and the impress of the fetters can be seen around my ankles.' We must ever remind ourselves of these events and be aware and thoughtful. If these wonderful, tragic lives are not reviewed from time to time, their significance and spiritual import will be lost sight of. We must read and ponder over the details of the lives of these martyrs. The martyrs of Yazd, Esphahan, Teheran, Mazanderan, Neyreez, Zanjan, Tabriz testified with their own blood that this Cause is revealed on the part of God. From the life of each martyr we may learn the secret of firmness and self-sacrifice and then imitate him. If we are not fortunate to run with them shoulder to shoulder toward the arena of martyrdom we can at least be their humble followers. Thus we may discover the key to their spiritual state, their severance, their attraction, their exhilaration and their rapture. How they were ever soaring with the wings of renunciation towards the highest apex of sanctity...

DAS.1914-03-01, SW_v08#13 p.161x

ABU1084*Words spoken on 1914-Mar-02 in Haifa*

His Holiness the Bab says: "We have put mankind in the Alembic and after due refining processes, the believers of God are the fragrant extracts. It is the quality of their devotion and self sacrifice that the Bahais surpass all the rest of humanity and not in quantity of their numbers. One small fruitful tree is better than a hundred fruitless trees of the wilderness". These souls are quickened through the Breath of the Blessed Perfection. For they embody in their daily acts the qualities of trustworthiness, fidelity, integrity, and rectitude. These believers do not only teach the Cause through word or mouth but through shining deeds.

The Holy Divine Manifestations have appeared in this world to instruct mankind in the school of morality and to readjust their ethical relations. For without faith and sanctification the moral fiber of the children of men will not be improved. Just at this time a mad wave of evil habits, immoral acts, shameless customs and most lewd representations is sweeping over some parts of the world, it seems that the very gates of hell are flung wide and the ghastly fiends of unbridled desires, dissolution, sensualism, unchastity and debauchery are set loose, desecrating the sanctity of the homes and polluting the clear stream of morality. Now the friends of God must do their utmost to purify the world from the stains of these licentious habits. They must master their innate God-given forces and strike at the very root of these evil deeds and social scourge. They are the champions of a heavenly light, a clean pure life, a wholesome joyous life, a just proportioned artistic life according to the ideas of God and not of man.

The foundation of praiseworthy moralities is faith. The greater the faith of man the more illumed his life. Faith is a miracle. It has a wonder working power. Its spiritual influence refines the character suffers man to become humble and meek, places in his heart the fear of God, prompts him to devote his time to humanitarian deeds, spiritualizes his nature, exalts his ideals and enkindles his lamp. The greater the faith of man the more numerous will be his philanthropic actions. Faith is like unto the trees, deeds are like unto the fruits. Faith is like unto the lamp, deeds are like unto the light. Faith is like unto a beautiful body, deeds are like unto the spirit.

DAS.1914-03-02, SW_v08#05 p.058x, PN_various p017

AB07572

To: Isabella D Brittingham, in New York

Date: 1914-Mar-02

O thou who art attracted by the breaths of the Holy Spirit!

Your detailed letter dated February 9, 1914 was received and its contents brought joy and delight, for it indicated the manifestation of the power of God's Cause in that land and the outstanding services of those firm in the Covenant and Testament. All of you should seek recourse to the Abha Kingdom and pray and offer thanks that you have been assisted and confirmed with such a great bounty.

All humanity is caught in the slumber of heedlessness while you are awake; all are dead while you have attained eternal life and are raising the call to the divine Kingdom and are the cause of illumination of the human world.

Convey the most wondrous Abha greetings to all the loved ones and handmaidens of the Merciful. And upon you be the Most Glorious Glory.

DAS.1914-03-03x

AB11294

To: Baha'is of the United States

Date: 1914-Mar-03

O ye believers of God! We are sending to America the Maid-servant of God Zeenat Khanom with Mrs Wise. She is on her way to Chicago. Unquestionably all the friends of God will exercise the utmost consideration to Zeenat Khanom.

DAS.1914-03-03, SW_v05#04 p.057

AB03394*To: Charles Mason Remey, in Washington, DC**Date: 1914-Mar-05*

O steadfast one in the Covenant! Your letter was received. Praise be to God, the friends of God in Boston are in the utmost attraction and enthusiasm. Boston is a good center - if the fire of the love of God blazes there, it will influence all regions. Such is my hope.

Regarding the Mashriqu'l-Adhkar in Washington - certainly if public meetings are organized, it will cause the spread of the Cause of God. In those public gatherings, general matters should be discussed, not specific ones. The exact same topics that I discussed in public gatherings should be mentioned, namely: the oneness of humanity, independent investigation of truth, the unity of the foundation of divine religions, abandonment of religious, sectarian, racial and national prejudices, conformity of religion with reason and science, religion being the cause of fellowship and love between people (otherwise its abandonment is preferable), equality between men and women, necessity of confirmation from the Holy Spirit, proving the existence of God and divine revelation, the penetrating power of Baha'u'llah, unity between religions, the dawning of the Sun of Truth from the horizon of Iran, universal peace, universal language, and education of children of all religions in one school with one curriculum. Such matters should be discussed in public meetings. Consult with Mrs. Parsons and other friends about all these matters and make arrangements accordingly.

Upon you be the Most Glorious Glory.

DAS.1914-03-03x, SW_v09#15 p.172x

ABU1649*Words spoken on 1914-Mar-05 in Haifa/Akka*

There are many kind of roses but this kind (I am sending 5 of them to Mr Hannen) is the most fragrant. The extract of rose is taken from these. The Blessed Perfection always loved this specie of roses. Large bowls containing the same, decorated

the table of his room all the time. The fragrance of this rose is has a great refining effect upon the human constitution.

Baha'u'llah loved perfumery very much and he always used the attar of the rose. The physical susceptibilities of the Blessed Perfection were very great. His sense of smell was very keen indeed and up to the end of his life he read the finest types without the aid of glasses.

The Holy, Divine Manifestations are even superior and distinguished in their physical powers from the rest of mankind. For example, even when the Blessed Perfection was not feeling well his pulse did beat regularly like the a pulse of a young man of 20 yrs old. Although for the last three years of His life he hardly ate anything. The servants brought the tray before Him, he looked at the various dishes, ate a few mouthfuls and it was immediately removed; yet the pulse was more than normal.

At that time there was a Greek Doctor who regularly called on the Family whenever any of us was not feeling well. One day he was allowed to stand in the Presence of Baha'u'llah. He looked into His Face and His Eyes and asked permission to feel His Pulse. After due examination the Doctor expressed his astonishment that he had never seen a constitution so highly sensitive as His...

DAS.1914-03-05, SW_v08#13 p.177-178

AB03862

To: Hajar, in Tihiran

Date: 1914-Mar-05

- 1 O handmaid of God! 1 یا امة الله
- 2 Thy letter hath been received, and its contents have been made known. A brief reply is herewith penned. 2 نامه شما رسید مضمون معلوم گردید جواب مختصر مرقوم میشود
- 3 Regarding the world of atoms ['alam-i-dharr] that is spoken of - it refers to the realities, determinations, identities, capacities and potentialities of man as they exist in the mirror of divine knowledge. Since these capacities and potentialities differ, each has its own requirements. These requirements are expressions of acceptance and supplication. 3 عالم ذر که گفته میشود حقائق و تعینات و تشخیصات و استعداد و قابلیت انسان در مرآت علم الهیست چون قابلیت و استعدادات مختلف است هر یک اقتضائی دارد آن اقتضا عبارت از قبول و استعداد است
- 4 Concerning what occurreth after man ascendeth from this contingent world to the realm of the placeless - all the conditions

of Heaven and Hell are spiritual in nature, although that world is not separated from this world. Its separation, in truth and meaning, is like the separation of the human kingdom from the kingdom of the mineral, for the mineral is unaware of the human world.

4 و اما بعد از صعود انسان از حیّز امکان بجهان
لا امکان جمیع شئون نعیم و بحیم امر روحانیست
اگرچه آنجهان منفصل از اینجهان نه ولی معنی و
حقیقه منفصل است مثل اینکه عالم انسانی معنی
و حقیقه منفصل از عالم جماد است و عالم جماد
از عالم انسان خبری ندارد

- 5 As for the unveiling of the beauty of the Holy Manifestations at the time of ascending to the limitless worlds, this pertaineth to the fact that the world of physical senses and material perceptions is metaphorical while the world of the spirit is reality itself. When the morning of reality dawneth, the realities of all created things will become apparent, the heedless will become conscious, the slumberer will awaken, and they will behold the Manifestations of Truth clearly and unmistakably. "We have removed from thee thy veil, and thy sight is sharp this day."

5 و اما انکشاف جمال مظاهر مقدسه در وقت
صعود بعوالم نامتناهیّه عبارت از آنست که عوالم
حواس و ادراکات جسمانی مجاز است و عالم
روح عین حقیقت است چون صبح حقیقت
بدمد حقائق اشیا مشهود گردد غافل هوشیار شود
خفته بیدار گردد و مظاهر حقیقت را ظاهر و
عیان بیند و کشفنا عنک غطاءک و بصرک
الیوم حدید

- 6 Convey the most glorious and wondrous greetings to Muhammad-Taqi. And upon thee be the Most Glorious Glory.

6 جناب محمد تقی را تحیت ابدع ابهی برسان و
علیک البهاء الأبهی

BRL_TBU#2n19

BRL_TBUP#2n19, MMK6#168,
ASAT3.271, AVK1.293.11, AVK2.167.06x,
MAS2.030x, DVB5.047-048

ABU2390

Words to a pilgrim, spoken on 1914-Mar-05 in Haifa

Question/topic: How can I best serve my fellow men?

Be thou occupied in guiding the souls. If you want to educate a person you must strive for many years, exhort him, advise him and train him with much difficulty. This is one kind of teaching the souls through the inculcation of moral lessons by slow degrees. The other way is through the guidance of God and the descent of the Holy Spirit. When a person is taught through the love of God there will come over him a radical change and his moral life will be transformed instantaneously and his conduct and manners will become spiritual.

Therefore, the greatest service to be rendered to the human world is to guide it to the right Path, to be the means of the salvation of the souls,- so that the dark ones may become illumined, the defective perfect, the earthly ones, heavenly; extinct

ones enlightened; the satanic ones angelic - thus they may all attain to eternal life.

DAS.1914-03-05

AB10943

To: Elizabeth Bowen, in Riverton, NJ

Date: 1914-Mar-05

Regarding thy question about the 'morning' prayer. Both meanings are included in the word 'dawn': the natural 'dawn' and the 'dawn' of the Kingdom. When a soul rises in the morning from sleep, before everything else he must commemorate the name of God, in order that he may obtain spirituality and illumination....

DAS.1914-03-03x, SW_v08#04 p.048x

ABU1186

Words to Ahmad Sohrab, spoken on 1914-Mar-06 in Haifa

"Consider and reflect over the Favors and Bounties of the Blessed Perfection! How He hath made thee known throughout the East and the West! Today all my Tablets and talks are transmitted to the outside world through thee. Reflect over this station and appreciate thou its heavenly value. Render thou thanksgiving unto the Creator of the heavens and earth for thus suffering thee to become the object of this Everlasting Glory. Thou art my friend of the 'Cave'! Thou art my old friend! Praise and glorify God every moment of thy life so that day by day these eternal Bestowals may descend upon thee more abundantly.

"I will send thee to America, but I will send thee with such a power as to astonish the people and amaze the beholders. The Favors of the Blessed Perfection will encircle thee and His Graces will descend upon thee incessantly."

(Oh! I was going to plead him not to send me away from him. I actually did so; but he turned his wonderful face and repeated the words twice:)

“I will send thee to America! I will send thee to America. All the believers of God love thee now but when I will send thee back to them they will love thee more, infinitely more.

“I will send thee back with the heavenly Power, the Confirmation of the Kingdom and the Divine Potency. Rest thou assured of this! Rest thou assured of this! I will dedicate thy life to the service of the Cause. I will baptize thee with the Fire of the Love of God. Day and night, work and prepare thyself. Sanctify and glorify God. A person who is taught and instructed by me, a person who has associated with me by day and by night must move and thrill the world of humanity with the spiritual Dominion of the Kingdom of Abha.

“Wait, wait, and thou shalt see to what a station I shall cause thee to ascend! The penetration and influence of the Word of God are miraculous! The Power and Majesty of the Cause of Baha'u'llah are extraordinary. He holds in His Grasp the Scepter of ‘He specializes with His Grace whomsoever He pleases’ and ‘He keeps in His Hand the law of “He doeth whatsoever He willeth.”’”

DAS.1914-03-06

AB02263

To: Helen S Goodall, in San Francisco

Date: 1914-Mar-06

O herald of the Kingdom of God! It is morning and I was thinking of you and your dear daughter and Mrs. Ralston, so I immediately began writing this letter. Truly you are the cause of joy to hearts and are always thinking about service to the Kingdom of God. The friends of God should from now be thinking about the public exhibition, so that at the time of the exhibition they may deliver eloquent speeches and give the glad tidings of God's Kingdom - that the Sun of Truth has risen from the horizon of Iran and cast its rays upon all regions, and that these are the teachings of Baha'u'llah. Whatever I used to mention in gatherings and meetings, they should explain that. For everyone goes there for sightseeing and in hope

of commerce, but you, the friends of God, should enter for the purpose of calling to the Kingdom of God and in hope of obtaining the breaths of the Holy Spirit. If some of the friends of God from other American cities also come to California and assist you in spreading the divine fragrances, that too is permissible.

O you who are attracted by the divine fragrances! Until now my health was poor, therefore there was delay in sending letters. Now praise be to God my health is better, so I have undertaken writing this letter. Convey my most wonderful and glorious greetings to dear daughter Mrs. Ralston and dear daughter Mrs. Ella Cooper, and likewise to Mr. Ralston. I am very eager to meet them. Show much love and kindness to Mr. Walen Mohan Paul of India, for he is ill and a stranger, and convey to him my loving message that I pray for him and seek divine assistance and favor for him. Convey my heartfelt eagerness and spiritual attachment to Mr. Kanno and give my greetings to his esteemed wife.

And upon you be the Most Glorious Glory!

DAS.1914-03-08, SW_v05#15 p.232x

AB11445

To: Isabella D Brittingham, in New York

Date: 1914-Mar-06

Thy detailed letter... was duly received. Its contents produced joy and happiness, for it indicated the manifestation of the power of the Cause of God in that country, and the worthy services rendered by the firm ones in the Covenant and Testament.

SW_v08#16 p.219x

ABU3077*Words spoken on 1914-Mar-06 in Haifa*

Formerly I was so accustomed that I slept in Acca in the same small room with 13 other souls, but now if there sleeps another person in my room I lie awake all night.

Once there were many pilgrims and I asked Taki Menshadi to come and sleep in my room. He was my room-mate for nearly a week but I could hardly sleep.

Habit is bad and as much as possible we must shake off its tenacious effect.

DAS.1914-03-06

ABU0278*Words spoken on 1914-Mar-07 in Haifa/Akka*

The greatest proof of the Blessed Perfection - May my life be a ransom to Him - consists in the fact that he was always manifest and evident under all conditions and circumstances. He was never concealed nor was he disguised for one day. In Persia, in Bagdad, in Constantinople, in Adrianople and in the most great Prison Baha'u'llah ever withstood the persecutions of the enemies and kept his own ground in the face of all the world. Never he attempted to protect or shield himself for one second. Before all nations and all religions He proclaimed His Cause and declared His Teachings. The foes were resisting the spread of the Cause with the greatest hostility and His Blessed Breast was the target of a hundred thousand arrows. It is revealed in the visiting Tablet: "Verily I bear testimony that the eye of creation has not witnessed a Wronged One like unto Thee. Once thou wert surrounded by the armies of hardship, again thou wert under the chains and fetters and then thou wert beneath the sword of the enemies." Continually he was threatened with the darts and javelins of the adversaries. He cried out 'We have burned away the veil and the shroud and are enkindled with the Fire of Love. Like unto the candle we are set aglow and similar to the beloved we are ever present in the gatherings of the Lovers.' It is well-nigh beyond belief that notwithstanding all these dangers, the Blessed Perfection was

protected. It is like unto a deer, that although surrounded by a hundred thousand hounds, attacking it from every side, yet it is protected by an invisible power...

The greater the Cause, the more stupendous its upheavals. The vaster the ocean, the more tumultuous its tempests. A lake is not as turbulent as the sea. The waves of the most great Sea are impetuous, ungovernable. The foams and scums of a great sea are huge, prodigious. The revolutions, the events and the happenings that transpire and the difficulties that arise in a movement are likened in the Koran to the scums and foams on the surface of a raging sea. It is said: When the different streams of a torrent descends from the heights of several mountains, becoming a great volume of roaring, boiling, tumbling, angry waters, on the surface of it there shall unquestionably appear much debris and rubbish; and foam and scum will be formed. The exact text is:- 'We cause the downpour of the rains from heaven, thus creating a torrent. The torrent descending from the mountain fills all the hollow places and the cavities in the ground.' The Cause of God is likened unto the descent of the rain from heaven, revolutionizing the placid current of the thoughts of men. 'Then it is said: 'On the surface of the torrent there will be formed foams of a vanishing quality.' These are the difficulties and obstacles rising in a movement. Again it is said:- 'These scums are temporary and transient.' These events are ephemeral and do not last. 'That part of the torrent which benefits mankind remains as residuum in the earth'. That which is the cause of life and salvation in the movement will last and is eternal and established.

Now in this age the most weighty Cause is the Cause of the Blessed Perfection. It is the greatest Dispensation of all the bygone ages and cycles. Its revolutions are world-shaking; its obstacles are tremendous, its impediments are infinite.

The believers of God must dispel the darkness of these difficulties with heavenly perspicacity and superhuman knowledge. Like unto the light of this lamp they must cause the disappearance of the gloom of irresolution and vacillation. They must solve every problem arising in the Cause with the Power of Faith, the Power of Assurance, the Power of Truth and the Power of the Holy Spirit; so that this Cause may not have another setback. Were it not for the successive visible and invisible attacks of the friends and strangers, this Cause would have been established by this time in the hearts of all mankind! Although after the crucifixion of His Holiness Christ, the apostles were shaken, yet soon they were awakened to the realization of their responsibilities and made aware of the character of their positions. They became as firm and steadfast as the

rock. Then they arose to illuminate the lamp of the lost Cause and straighten the path of the Kingdom. They forgot everything and were filled with Christ. They left behind homes, families, rest, composure, friends and travelled throughout the world to spread the Gospel. His Holiness Christ was their whole thought, their Ideal, their desire and the moving principle of their lives. They guided mankind till the last hour of death and then they were martyred in the Path of Christ. That is the primal reason that although Christianity is based upon the preaching of these eleven apostles, yet it became the world-wide. The work of these eleven disciples was more efficacious then [sic] the work of eleven hundred or eleven thousand or eleven hundred thousand. Often one man is equal to a thousand. That is why the cause of God was protected and promulgated broadcast, the banner of God was upraised, the Divine Fragrances were diffused, and the Sun of Reality shone upon all the regions.

In a similar manner all of us must banish from the spheres of our minds all the names, mentions and thoughts save Baha. To know and recognize Baha and his commands. This is our heavenly power! This is the Confirmation of the Kingdom. This is the cause of our spiritual attraction! This is conducive to our Everlasting Glory! I declare by God nothing else will benefit us. This is the source of our salvation in the other world and the motive of our honor in this world. As each one of you, present in this meeting return to his respective home, let him carry away these words with him and speak about them to the believers;- so that all the friends with one heart, one resolution, one spirituality, one attraction, and one spirit arise in the service of the Cause, unfurl the Flag of brotherhood, diffuse the rays of the Sun of Universal Peace, plant the new seeds of heavenly Civilization, scatter the Teachings of the Unity of religions, dispel the darkness of dogmas, declare the Glad-tidings of the oneness of the world of humanity and uplift the children of men from the depth of despair - Let the watchword of the believers be Love; love of God and love of man.

DAS.1914-03-07, SW_v07#04 p.026-027x, SW_v08#13 p.178x

AB06724*To: Harry H Howe, in Toronto**Date: 1914-Mar-07*

...Every wise person will not rest his affections on the comfort and joys of temporary life. At all times one should seek the eternal truth. Consider how many mighty souls who had political power and intellectual strength, but all their pomp and glory was a mere appearance - it came and it went. They are all forgotten now. The consequence of their efforts was only for a short time and the passage of time was like a wave of an ocean which beat upon them and made them all perish and be forgotten. But those holy souls who walked on the path of the Kingdom like the disciples of Jesus Christ, who were engaged in giving the glad tidings of the appearance of the promised one of the Torah - these people and the result of their efforts is permanent to the end that has no end, for they flew in the immense infinity of divine atmosphere which has no end. They immersed themselves in the bottomless ocean. But the others traveled in the world of limitation and that is why there is no trace left of them....

...هر نفس هوشیار به راحت و نعمت و سرور موقت دل نه بندد در جمیع امور حقیقت ابدی جوید ملاحظه کن چه قدر نفوس عظیمه که در نهایت اقتدار سیاسی و قوای عقلی بودند ولی عزتشان جلوه‌ئی بود آمد و گذشت بکلی فراموش شدند و نتیجهٔ مساعیشان در عالم سیاسی مدت خیلی موجود زمان بامتداد مدت موجی زد جمیع فانی و نسیان گردید اما نفوس مبارکی که در مسلک ملکوت سلوک مینمودند مانند تلامذهٔ حضرت مسیح و بشارت بظهور موعود تورات میدادند نتایج همت آنان الی الأبد باقی زیرا در فضای نامتناهی پرواز کردند که آخر ندارد و در دریائی غوطه خوردند که پایان ندارد اما دیگران سیر در عالم محدود نمودند لهذا مفقود الاثر گشتند...

MMK3#092 p.061x

ABU2680*Words spoken on 1914-Mar-07 in Haifa/Akka*

The Altar of Sacrifice is the living heart of man and not a few pieces of dead stones. The fire that came down from heaven was no other than the Fire of the Love of God descending from the heaven of the Divine Will; the bullocks are human and carnal desires and appetites which are entirely burned away by this Ideal Fire, leaving the spiritual Altar, cleansed and pure. Then celestial qualifications and attributes will take the place of former blameworthy qualities.

The killing of the priests of Baal means that the enemies of truth were so filled with wrath against the triumph of the Cause of righteousness that they were perished by their own defeat.

DAS.1914-03-07, SW_v07#04 p.027

ABU3243*Words spoken on 1914-Mar-07 in Haifa/Akka*

The Bible and the Gospel are most honored in the estimation of all the Baha'is. One of the spiritual utterances of His Holiness Christ in his sermon of the Mount is preferable to me than all writings of the philosophers. It is the religious duty of every Baha'i to read and comprehend the meanings of the old and new Testaments.

DAS.1914-03-07, SW_v07#04 p.027x, SW_v14#02 p.055x, BSTW#207b

ABU3421*Words spoken on 1914-Mar-07 in Haifa/Akka*

Whosoever desires to know the history of this Cause and its tenets must come to us and not go to those who are predisposed and biased. For if the seeker goes for gaining information to the latter people he will surely deprive himself of the real facts.

DAS.1914-03-07, SW_v07#04 p.027x

ABU0673*Words to Mr Briggs, spoken on 1914-Mar-09 in Haifa*

When he entered the room the Master arose from his seat and welcomed him. After the exchange of the preliminary courtesies the Beloved asked:- "Are you fully informed of the Teachings of Baha'u'llah?" "I have read a few addresses given by you in the churches and meetings of America" he answered.

"The humane principles of Baha'u'llah have enlightened the East. They have laid waste the foundation of prejudices. The structure of creeds and dogmas is destroyed and the primal

object of the religions is revealed. He has proclaimed the oneness of the world of humanity. The Ultimate object of all the religions is One: Dogmas have bred differences. All the religionists concur together that there must of necessity be an intermediary between God and man. One community claims that intermediary to be Moses; another cries out: no, no, you are all wrong, the Divine Intermediary was Jesus Christ; and the followers of Islam aver most empathically that the channel was Mohammad. Strange to note that none of these so-called devout champions have seen their prophets and would not recognize them if they appear today before their eyes. Thus you observe clearly that all these dissensions and quarrels are over the name and not the reality. Fighting over the supposed superiority of one name over another has retarded the progress of the world and led to bloodshed and rapine. (Here the Master told him the story of the 5 men who were of as many nationalities and a stranger to each other's tongue. With a piece of coin which belonged to all, each one desired to buy "grapes" but could not understand that his brother wanted the same thing. Misunderstanding each others motive they disagreed, but when a tray of grapes was brought in by one who understood their languages they saw they all wanted the same thing.) As long as they were holding to the names, they fought. When they observed the significance behind the names they agreed. Now as long as the devotees of the religions are disagreeing amongst themselves there is no unity and peace in sight but when they start to investigate the reality back of these names, the ultimate truth will be revealed to them."

"How long will it take before the religionists come to believe this, and attain to this lofty summit?" Mr Briggs asked.

"God willing! in this 20th century. The rays of the sun of Reality will dispel these clouds and all things will be seen in the light of this Universal consciousness. Thou hast been in Asia and hast observed with thine own eyes the disenergizing influence of prejudices, and religious fanaticism. The Baha'i Movement is the nuc[leus] for the brotherhood of man and in growing day by day in beauty and stature. Already in Persia the adherents of different religions imbued with the Baha'i principles associate with each other in one meeting with the utmost joy and fragrance."

"Which one of the great religions of the world is nearer to this Ideal?"

"There are prepared souls in every religion. Today God is working in all the religions, instructing a number of souls in the

school of Celestial brotherhood. These souls are related together by the invisible tie of the Spirit. Through the instruction of the Holy Spirit they are ripened. While I travelled in America I met many illumined Jews who are aware of the Mysteries of the Kingdom...”

“Which and where is the Cause that shall bring the final unity of humankind?”

“The Cause that will render such a service is the recognition of the Common spiritual basis of all the religions; it will be a synthetic Cause - the combination of the moral and spiritual laws of all the religions into a Whole through the power of the Holy Spirit.”

DAS.1914-03-09

ABU1880

Words to the friends, spoken on 1914-Mar-09 in Haifa

“The good deeds of man are like unto the sweet fragrances emanated from the musk. They perfume the nostrils of every one more especially the doer. As his deeds have been performed with no reference to the applause and commendation of men he enjoys them more than any one else. But when the deeds of man are not in accord with the good-pleasure of God, whenever he thinks of them he becomes sad and his heart beats faster... From this standpoint Paradise is the Good-pleasure of the Lord; Hell is its absence. The most burning fire is the very disobedience to the Command of God. For example, one of the greatest moral crimes is murder. Now murder itself is hell and burning fire and a punishment. The jail, the remorse and the penalty of the laws are only the concomittant results of murder. Similarly in a case of robbery or injustice...”

Toward the end of his talk he illustrated his points by two stories, showing how the lives of two men were entirely transformed through the Power of the Love of God.

“The greatest reward for a man is to see his life well-spent and useful. The reward of the lamp is its own illumination. It does not require any other compensation. Good deeds are their own rewards.” he said.

DAS.1914-03-09

AB06203*To: Paul Richard, in Port Said**Date: 1914-Mar-09*

O dear friend! Your letter was received and it became known that you are traveling to India. I hope through divine favors that this journey will be full of blessings and bring about spiritual progress for you. May you both achieve complete spirituality so that heavenly bestowals may shine in your hearts, the spirit may be stirred, and you may become the cause of illumination and spirituality in others and render service to the unity of the human world. The people of India are simple folk - if they find a perfect educator, souls will be trained who will become the essence of the love of God and the mercy of the Lord. May they become bright candles in the assembly of humanity and clear, pure mirrors reflecting the rays of the Sun of Reality. I hope you will be successful.

And upon you both be the Most Glorious Glory.

DAS.1914-03-14

ABU2109*Words to a young believer, spoken on 1914-Mar-10 in Haifa*

Were it not for the favors of the Blessed Perfection no one would have given us any importance. There are some people who become proud and haughty and forget this fact. In their utter blindness they consider themselves to be somebody; then they fall from their high pedestal and great is the noise thereof.

Meekness and humility are the hallmarks of faith. As soon a believer feels himself the least bit superior to others, the beginning of his spiritual decline is commenced, all unaware to himself.

There are no offices in this Cause. I do not and have not 'appointed' any one to perform any special services but I encourage everyone to engage in the services of the Kingdom. The foundation of this Cause is pure, spiritual democracy and not a theocracy.

The difference between me and others is this: I confess and acknowledge my own inability, weakness and humility and know that all these outward confirmations are the Favors of the Blessed Perfection but there are some people who think and little by little came to believe that all these spiritual successes are through and by them.

DAS.1914-03-10, BSC.449 #820, SW_v08#09 p.116x, PN_various p009, BSTW#096

AB01180

To: Ahmad Baqiruf, in Rasht

Date: 1914-Mar-11

- 1 O thou who art firm in the Covenant! Your outstanding services are mentioned in the Abha Kingdom and your hardships are well-known and evident. In truth, you are the cause of the exaltation of the Word of God in those regions, and this is from the invisible confirmations of the Blessed Beauty, for not every soul is worthy of service to the Truth and not every person is deserving of sacrifice in the divine path. This crown of bounty - not every head is worthy of it. This collar of eternal sovereignty - not every neck deserves it. Praise God that you have been assisted and confirmed with such a bounty, and at every breath offer a thousand thanks that you have been honored with such favors. Praise be to God that the Sun of Truth has cast a brilliant ray upon that household, so that family will be forever proud and glorified with the robe of divine favor.
- 2 If you write to Jinab-i-Siyyid Mahdi in Vienna, convey to him my most wonderful Abha greetings with utmost kindness, and likewise to his honored wife and children.
- 3 Good news has been recorded about His Excellency the Russian Consul General in Gilan, that that successful leader is the protector of every oppressed one and helper of every wronged one. He has raised high the banner of justice and fairness and is a refuge and shelter for the downtrodden. Convey my greetings, messages and respect to him and say: We are enchanted by the light of justice from whatever horizon it may shine, and in love with the beauty of the rose from whatever garden it may bloom. As Baha'u'llah has stated in numerous Tablets this utterance and awakened all Baha'is that they should have

ای ثابت بر پیمان خدمات فائده شما در ملکوت
 ابهی مذکور و مشقات شما معروف و مشهور
 فی الحقیقه در آن صفحات سبب اعلاء کلمه الله
 هستی و این از تأییدات غیبیه جمال مبارک است
 زیرا هر نفسی سزاوار خدمت حق نیست و هر
 شخصی لائق جانفشانی در سبیل ربانی نه این تاج
 موهبت است هر سری شایسته آن نه این طوق
 سلطنت ابدی است هر گردنی سزاوار نه حمد
 کن خدا را که بچنین موهبتی موفق و مؤید شدی
 و در هر نفسی هزار شکرانه کن که بچنین الطافی
 سرافراز گشتی الحمد لله شمس حقیقت پرتوی
 روشن بر آن خاندان زده تا آن دودمان الی الأبد
 بخلفت عنایت الهیه مفتخر و متباهی باشند

2 اگر بجناب سید مهدی در ویانه نامه مینگارید
 از قبل من تحیت ابدع ابهی با نهایت مهربانی
 ابلاغ دار و هم چنین بحرم محترمه اش و هم چنین
 باطفالش

3 خبرهای خوشی مشبوت از حضرت جنرال
 قونسول روس در گیلان میرسد که آن سرور
 کامکار حامی هر مظلومیست و معین هر مغدور
 علم عدل و داد بلند فرموده و ستم دیدگان را
 ملجأ و پناه است از قبل من سلام و پیام و
 احترام برسان و بگو ما مفتون نور عدلیم از هر
 افقی بتابد و عاشق جمال گلیم از هر باغی بروید
 چنانکه حضرت بهاء الله در الواح متعدده این

no religious, sectarian, racial or national prejudices, but gather beneath the banner of the unity of humankind. Among His addresses to the world of humanity He says: "O people of the world! Ye are all the fruits of one tree and the leaves of one branch." Among other things He states: "Glory is not for one who loves his homeland, but for one who loves the world." In the blessed Tablets there is much praise for the illustrious government. Surely you have seen this. In any case, since the Baha'is have witnessed protection, justice and fairness from you, therefore I am infinitely grateful and pleased and delighted by the Baha'is' praise of you. Among others, Ibn-i-Abhar verbally and Jinab-i-Aqa Siyyid Ahmad in writing have praised you beyond description. I hope that in all matters you will be assisted through the help and favor of the Incomparable Lord. May the rest of your days of prosperity and good fortune endure.

DAS.1914-03-11x

بیان را فرموده و جمیع بهائیان را بیدار کرده که
تعصب دینی و مذهبی و جنسی و وطنی نداشته
باشند در زیر علم وحدت عالم انسانی محشور
گردند از جمله خطاب بعالم انسانی میفرماید
ای اهل عالم همه باریک دارید و برگ یک
شاخسار منجمله میفرماید لیس الفخر لمن یحب
الوطن بل لمن یحب العالم در الواح مبارک
ستایش از دولت بهیه بسیار است البته بنظر
شریف رسیده باری چون بهائیان از شما رعایت
و عدل و انصاف دیدند لهذا بنی نهایت ممنون و
خوشنودم و مسرور از ستایش بهائیان در حق
شما منجمله جناب ابن ابهر لساناً و جناب آقا
سید احمد تحریراً زائدالوصف از شما ستایش
نموده اند امیدوارم که در جمیع امور موفق بعون
و عنایت حضرت بیچون گردید باقی ایام دولت
و اقبال مستدام باد

BRL_DAK#0340, KHSK.114-115

ABU2784

Words to the friends, spoken on 1914-Mar-11 in Haifa

This is the most important work. This is the light of the religion of God. This sea must ever be kept tempestuous. This fountain must always flow. This garden must never turn into autumn.

The believers of God must not relax in their labor of teaching, not even for one second. The Cause is the cup, teaching is the ruby wine with which the souls are intoxicated. The Cause is the Body, teaching is the spirit animating and energizing that body.

DAS.1914-03-11

ABU2391*Words to a young believer, spoken on 1914-Mar-12 in Haifa*

A wise young man ever thinks of and studies those means which are conducive to his progress - mental, intellectual and spiritual. He lets all amusements and recreations go and applies himself to the acquirement of knowledge - thus he may become a useful member of the body politic. He does not fretter away his time in idle pastimes and unprofitable pursuits.

There is an Arabic proverb which says: 'A dancer starts his performance by the slow motion of his shoulders, then little by little brings into poetic vibrations all the rest of his body.' Similarly a young man desiring to lay a good foundation for his later life must devote his first few years to the study of his chosen profession and forget all pleasures and sports which divert him from accomplishing his main purpose. This is success and prosperity.

DAS.1914-03-12

ABU2815*Words to the friends, spoken on 1914-Mar-12 in Haifa*

The religion of God reforms the moral side of the life of mankind. It is the spreader of the virtues of the world of humanity. It is the founder of the divine perfections in the hearts of man. It is nearness unto God. It is the cause of attraction and enkindlement with the Fire of the Love of God. It is conducive to the illumination of human consciousness... all the prophets are sent by God for the guidance of the people; for the enlightenment of the minds of the inhabitants of the earth; for the promotion of the Word of Truth; for the education and instruction of the ignorant and for the disappearance of the gloom of prejudices...

The Baha'i Cause is like unto a garden in which one finds all kinds of flowers. In this garden you will find the flowers seen in others; and beside, there are other rare flowers here that are not

extant anywhere else. It includes the Teachings of other revelations and has revealed numerous, distinct principles adaptable to the requirements of this age...

DAS.1914-03-12, SW_v08#02 p.028

ABU0249

Words to departing pilgrims, spoken on 1914-Mar-13 in Haifa

Praise be to God that you have attained, visited the Holy Tomb of the Blessed Perfection and walked around the Holy Sepulchre of the Bab. For many a day we associated together with joy and fragrance. The great amount of work and the diversity of occupations prevented me from meeting you as often as my heart desired but spiritual association does not depend upon physical contact. I hope that the results of these meetings may become evident and manifest in your lives. The one who comes out of a garden must carry in his hand a few bouquets of flowers to perfume the nostrils of those who are left behind. I hope that you may return with divine, spiritual bouquets, with celestial fragrances, with attractions of consciousness and the flames of the Fire of the Love of God. Be ye not sad, for ye have attained to heavenly happiness and obtained lordly exhilaration. Th[o]se souls having thus attained to this supreme joy are never grieved. You are always here. Be ye not unhappy. You are with me, your spirits ever hover around the Divine Threshold of Baha'u'llah. Do ye not weep, for it saddens me to see you crying. We are always together. We are never separated from each other. We hope that we may be gathered together in the Kingdom of God beneath the overshadowing protection of the Blessed Perfection. There we will enjoy an eternal association, a divine fellowship and an everlasting intimacy...

The believers of God must ever be ready to sacrifice their lives in the path of each other. This is one of the conditions of faith. They must serve each other with cordial love, prefer others unto themselves and the fire of their love and affection may so set aglow their hearts that its flame may illumine all the dark places and banish away the gloom of hate and envy. This is one of the great commandments of God revealed in the Holy Books and Tablets...

I am most pleased with the believers of Hessar and Nameg. Truly I say they have exhibited great firmness and steadfastness. In reality these souls did not waver in the face of the most severe tests and under most harrowing ordeals; nay rather they increased daily their constancy and resolution. The more they were surrounded with the hosts of afflictions, the greater became their power of resistance. The higher leaped the tongue of the conflagration of persecutions, their hearts were more ignited with the Fire of the Love of God...

These souls (the active servants and teachers of the Cause) are mentioned in the Supreme Concourse; their names are recorded in the Kingdom of Abha; they are the favored ones at the Threshold of the Blessed Perfection. They are the quintessence of creation; for they have arisen to serve the believers of God unselfishly. Continually do I supplicate and entreat at the Court of the True One and beg for them inexhaustible outpourings. These souls in my estimation are the embodied Graces of the Presence of the Almighty. They constitute my wings with which I am enabled to fly heavenward. They are my associates and partners in the servitude of the Holy Threshold...

I hope you may live on such plane as to find yourselves always in this Sacred Spot; that you may manifest such spiritual qualities and attributes as to attract others to the Cause of your Merciful Lord ...

...I trust that all the believers in those parts may become assisted to render worthy services in the Religion of God. Such blessed persons are the members and limbs of my body... They are the generals of the army of Salvation and continually they are engaged on the battlefield, carrying away victory after victory. They are the trees of the Paradise of Abha, producing luscious fruits in all seasons. They are the flowers of the garden of the Clement, diffusing all around the Fragrances of the Love of God...

I hope that Mohamad Bagor Khan may become assisted to serve the Cause in a befitting manner. With his family we are closely knitted together. His grandfather and grandmother are distantly related to us. They come originally from the province of Mazanderan. Our relation is firm and old. When his father was a young man he lived in Bagdad for a long period. At that time I still was a boy and we used to play with each other frequently...

Now that you are leaving this Holy Spot you must go away laden with the Divine Glad-tidings, each one of you must be a flame of the Love of God and a bright candle in the meeting of the friends,- so that whosoever comes in touch with you bear

testimony that verily these people are the sweet flowers if the garden of reality and the singing nightingales of the Paradise of Abha.

DAS.1914-03-13

AB02603

To: Khanum Jan wife of Ghulam-Husayn et al.

Date: 1914-Mar-13

1 O divine friends and maidservants of the All-Merciful! All names, attributes and qualities that fall within human comprehension are mere conception, imagination and fancy. Thought precedes comprehensive expressions. "Whatever you have distinguished with your imaginations in your most subtle reasoning is but a creation like yourselves, returning unto yourselves." Therefore, every soul should be praised according to what they themselves would find pleasing, and with such praise, commendation, tribute and glorification that would bring them joy. This is the straight path and the right way. The Ancient Beauty has made a divine lordly statement in the Book of Certitude regarding praise of the pure dust of the Prince of Martyrs, may my spirit be sacrificed for him. And it is known from what realm this has sprung.

2 But for this servant, the crown of servitude at the threshold of the Abha Beauty is the most glorious diadem, and servitude at His threshold is the greatest sublime attribute. I keep my eyes illumined with the kohl of His servitude and make my heart like a rose garden with the life-giving breeze of submission to Him. By the life of Truth, were the Concourse on High to praise with the most noble names, the highest examples, the most perfect attributes, and the most eloquent glorification and tribute, nothing would be sweeter to me than servitude to Baha. All mention is fancy to this servant except this mighty, eloquent, profound mention and beautiful praise. Call me by this, O loved ones of God, that my spirit may rejoice, my heart be gladdened, my inner heart be expanded, and my face be illumined in the Most Glorious Kingdom.

3 Be confident in the favors and bounties of the Abha Beauty. By God the True One, verily they surge like the surging of

1 ای یاران الهی و اماء رحمانی جمیع اوصاف و اسما و صفات که در تحت ادراکات انسانست آن عین تصور است و تخیل و توهم است و تفکر از عبارات جوامع الکلم پیش است کلاً میزنمونه باو هامکم فی ادق معانیکم فهو مخلوق مثلکم مردود الیکم پس هر نفسی را بستایشی که خود از برای خود پسندیده باید ستایش نمود و به مدائح و محامدی و نعت و ثنائی که سبب مسرت اوست باید نمود اینست صراط مستقیم و منهج قوم جمال قدم در ستایش تربت پاک سیدالشهداء روحی له الفداء بیان رب الاربابی در کتاب ایقان فرموده اند و این معلومست که از چه عالمی منبعث شده است

2 اما این عبد را تاج عبودیت درگاه جمال ابدی اکلیل جلیل است و بندگی آستانش اعظم وصف جلیل دیده بکحل عبودیتش روشن دارم و دل بنسیم جانبخش رقیبتش چون گلشن کنم لعمر الحق لویصفی لسان الملاء الاعلی باشراف الاسماء و المثل الاعلی و اکمل الاوصاف و ابلغ المحامد و النعوت و الثناء لاتخلو فی الآ عبودیة البهاء جمیع اذکار نزد این عبد او هامست الا هذا الذکر الجلیل الفصیح البلیغ و الثناء الجمیل ادعونی به یا احباء الله حتی یفرح روحی و ینسر قلبی و ینشرح قوادی و یتنور به وجهی فی الملکوت الابهی ع

seas and flow like the flowing of torrents and rivers, O ye who are firm in the Covenant.

3 به الطاف و عنایت جمال ابری مطمئن باشید تالله
الحق أنها تتلاطم ككلاطم البحار وتفيض كفيض
السيول والانهار يا ايها الثابتون على الميثاق

MMK5#182 p.143, YFY.110-111

AB03068

Date: 1914-Mar-14

The line of Progress is perpendicular and it has no end. Progress is infinite but there are many degrees. Each animate or inanimate organism advances along its own degree. For example however much the mineral is advanced it does not attain to the degree of man. It is susceptible of progress in its own sphere. The rock becomes diamond or in the vegetable Kingdom, the small seeds develop into mighty trees, producing blossoms and fruits, but no matter how much they advance they do not obtain the senses of sight and hearing.

Similarly man makes advances along his discipleship in Christ; he does not become Christ. Christ is infinite, while man is finite in comparison to Him. Paul became Paul, not because he was a learned man but because he followed Christ; likewise Peter, otherwise they were men like any other Jews who lived at that time.

The light of Christ was like unto the light of the Sun. He was the center, the reservoir, the power-house of illumination, but others received their light from him. Peter became great not through his own virtue but through the inspiration and qualities of Christ - that is, he reached to this lofty station through the education of Christ. Thus in his own generation Christ was the Supreme Master and all the rest of mankind were taught in His Divine schools.

DAS.1914-03-14

AB07575*To: Isabella Fraser, in Chicago**Date: 1914-Mar-14*

O thou who art attracted to the Kingdom of God!

Thy letter was received. The details of publishing articles in the newspapers and magazines became known. Truly I say, thou art always engaged in the service of the Cause of God and art longing to diffuse the Fragrances of God. Thou art not resting by day and by night. Thy services in London and Paris are always before the sight. They are never forgotten. Today whosoever occupy his time in the service of the Kingdom, the Divine Confirmations will surround him from every direction. Praise be to God that thou hast a heart enkindled with the Fire of the Love of God. Unquestionably its heat will have effect in the hearts of others and thou wilt become the means of the guidance of innumerable souls.

Upon thee be Baha-El Abha!

DAS.1914-03-14

AB07687*To: Baha'is of Stuttgart, Germany et al.**Date: 1914-Mar-14*

- 1 O ye loved ones of God and handmaids of the Merciful! Your letter hath been received. Every word and meaning expressed spiritual susceptibilities. Praise be unto God that heavenly blessings have rained down upon that land and region, and the banner of truth is unfurled, and the clouds of vain imaginings are dissipating, and the divine morn is beginning to dawn from the horizon of inner meanings.

- 2 I turn my face toward the true heaven and implore the Lord of Hosts with tears and supplication, begging that the pure hearts of those loved ones may ever be illumined by the rays of the Sun of Truth, and the nostrils of the friends be perfumed by His musk-laden breeze, and day by day the hearts may become more radiant and the spirits more attracted.

1 ای یاران الهی و اماء رحمن نامه شما رسید جمیع الفاظ و معانی احساسات وجدانی بود الحمد لله که برکت آسمانی بر آن خطّه و دیار نازل شده و علم حقیقت برافراخته گشته و ابرهای اوهام رو بتلاشی است و صبح الهی را از افق معانی بدایت طلوعست

2 توجّه بآسمان حقیقی مینمایم و بتضرّع و زاری از ربّ الجنود میطلبم که دلهای پاک آن یاران همیشه بپرتو شمس حقیقت روشن باشد و مشام دوستان بنفحه مشکبار معطر گردد روز بروز قلوب روشن تر شود و ارواح منجذب تر

3 And upon you be the Most Glorious Glory!

3 و عليكم البهاء الأبهى

BBBD.289, DAS.1914-03-08

BBBD.288

AB04216

To: Madame Hysands Moro, in Paris

Date: 1914-Mar-14 ca.

O thou who art attracted to the Kingdom of God! Thy letter was received. It became the cause of great joy, that praise be to God, through thy effort a number of souls are illumined with the Light of Guidance in Paris, are attracted to the Kingdom of God, are released from the sorrows of this ephemeral world and are rejoiced by the Divine Glad-tidings. Truly I say, were it not for these glad-tidings of God how could a man console himself and live in this dark world which is brimful with infinite hardships and sufferings. This is inexplicable! The ordeals of this mortal world are like unto a dark night and the Glad-tidings like the brilliant lamps. If mankind live in this darkness without the light of these lamps, unquestionably they will perish through the intensity of grief and affliction.

Now, praise be to God, that thou hast become the means of causing the Fire of the Love of God sending forth its flame in Paris. I hope that day by day this Flame may become brighter; perchance, God willing it may illumine that city...

DAS.1914-03-14

AB07363

To: Annie Rice Milner, in Port Said

Date: 1914-Mar-14 ca.

O seeker of truth, your letter was received. I am in the Holy Land. Truly you are a seeker of truth and a promoter of truth, and the cause of spirituality in the human world and a promoter of human oneness and a lover of good for all who dwell on earth.

I hope that you will be successful and confirmed in raising the divine standard in the land of Australia and in training souls who will become like fruitful trees and like blossoming flowers spreading sweet fragrance.

If you come to the Holy Land, meeting will take place in the utmost joy and delight.

And upon you be the Most Glorious Glory.

DAS.1914-03-14

ABU0632

Words to the friends, spoken on 1914-Mar-15 in Haifa

These days are the days of Baha'i fasting but the Blessed Perfection has commanded us not to keep it in Turkey, so instead of this we keep the fast of Ramazan. For the present this is in accord with wisdom. As we keep the latter, the former is left aside... My highest longing is to keep this fast, but wisdom must be considered. However in other parts of the world the believers should keep the Baha'i fasting. The time will also come for his country. Through this fast great spirituality is obtained and joy and fragrance realized.

The sweetest thing in this world is to obey strictly the commands of God and shun His prohibitions. Through this the attractions of the Love of God will be created in human consciousness. If all the people of the world arise with swords in hands to detain him from carrying out the commands of God they will be unable to do so. This is of course for those souls who are mindful and aware, but it will have no effect upon those who are negligent and heedless, only their heedlessness is increased. But those persons who are cognizant and conscious of Truth, whenever they obey the laws of God they obtain joy and fragrance, spirituality and cheerfulness.

For example there is nothing sweeter in the world of existence than 'Prayer.' Man must live in a state of prayerfulness. The most blessed condition is the condition of prayer and supplication. Prayer is 'conversation with God.' The greatest attainment or the sweetest state is no other than 'conversation with God.' It originates spirituality, generates mindfulness and celestial feelings, begets the attractions of the Kingdom and engenders the susceptibilities of the higher Intelligence. The

highest attribute given to His Holiness Moses is in the following verse: 'God carried along a conversation with Moses.' What is prayer? It is 'conversation with God.' While man prays he sees himself in the Presence of God. If he concentrates his attention he will surely at the time of Prayer realize that he is 'conversing with God.'

Often in the evenings I do not sleep and the thoughts of the world weigh heavily on my mind. I toss myself uneasily in my bed. Then in the darkness of the night I get up and pray - 'converse with God.' It is most sweet and uplifting! Prayer and supplication are so effective as to inspire one's heart for the whole day with high ideals and supreme serenity and calmness. One's heart must be sensitive to the music of Prayer. He must feel the effect of Prayer. He must not be like an organ from which streams forth most soft notes but having no sensation in itself.

DAS.1914-03-15, SW_v08#04 p.041x, SW_v09#09 p.103-104x

ABU2392

Words to Ahmad Sohrab, spoken on 1914-Mar-15 in Haifa

The spiritual life postulates simplicity, and contemplation combined with usefulness and well-guided activity.

When we were living in Bagdad according to the custom of that country we slept on the roof during the summer months. Always I went up on the roof by nights one month before any one else, did and stayed one month and half longer at the end of the season. The members of the family insisted that I must come down because it was getting cold, but I did not listen to them. I loved the perfect quietness, the mystic silence, the awe-inspiring, heavenly scene!

Long after midnight I would get up, communing with God in spirit and watching the stars marching in their majestic spheres. There was such a spirituality in that Eastern silence that whenever I think of it I feel myself transformed to those divine nights of concentration and contemplation!

DAS.1914-03-15, SW_v07#18 p.177-178x, SW_v08#13 p.167x

ABU2492*Words to Ahmad Sohrab, spoken on 1914-Mar-15 in Haifa*

I am not saying anything, but every week I receive great news about the progress of the Cause in Persia. Most important personages have embraced the Baha'i revelation but at this crucial time, wisdom requires that their names must be kept secret.

The teachers of the Cause of World Peace and World Religion are not sitting idle. Day and night they are working. The hearts are being illumined with the rays of the Sun of Reality and the souls are awakened through the Breathes of the Holy Spirit.

the Spirit of God is using these instruments in all parts of the world to create a mighty synthesis of all that which is best in the past religions - thus all mankind may associate with each other with the deepest fellow-feeling and universal consciousness.

DAS.1914-03-15

ABU0332*Words spoken on 1914-Mar-16 in Haifa*

Having already made firm and steadfast the shaking and afraid apostles she [Mary Magdalene] started on her famous journey toward Rome - the then renowned capital of the Roman Empire. When she reached Rome, one of the Roman generals, who was formerly in Palestine and knew her ultimately, met her. Not knowing of the change which had come over her during their separation he rejoiced in his heart that the old relation will be established between them, and therefore he greeted her with open arms and great demonstration. But something in her attitude and bearing stunned him, and a flash from her penetrative eyes conveyed to him, in a vague manner, the tremendous moral transformation that had taken place in her life.

'No! no!' She cried out 'This is impossible. The past is dead. Not one trace of the old conditions remains behind. Hast thou

not heard of the appearance of Christ? I have embraced his Cause. I have become his humble disciple. I have burned away all worldly desires at the altar of his Love. I have felt in my heart the throbs of regeneration. I am intoxicated with the wine of his Teachings. I have quaffed from his hand the water of everlasting Life. He has instructed me with the spiritual precepts of celestial sanctity and holiness. I have left behind - oh! so many hundreds of leagues behind - those dark, sordid worlds of moral laxity and looseness. I have washed off my slate clean. I have left the zigzag byways of passion and am walking straight in the Path of the Kingdom. Since the day that I believed in Christ I have collected the broken and scattered fragments of my life and have dedicated myself to the service of my fellowmen. Lo! friend! The star of a new hope is shining over my horizon; the fire of a Holy passion is burning in my heart and the waters of a divine fountain are gushing out of my inmost being.'

The General feeling the spiritual force and vibrations of these words fell back on his own resources confused and ashamed. He did not expect such direct rebuff and although he did not at the time comprehend fully the far-reaching significance of her words, yet they gave him the most uneasy feelings. Realizing that this was the psychological time to gain her point she started to talk again before he was able to control himself: 'I have only one request to make of thee, not for the sake of past friendship, because that is dead, but for the sake of the Cause that I have laid at heart; -to arrange for me an audience with the Emperor. If thou bringest about this meeting between the Emperor and myself, then I will give my consent to become thy wife according to law.' He protested that this cannot be done; but she insisted on the fact that he can do it. The General left her and after several vain attempts such an audience was designated.

Alone, fearless and self-confident Mary Magdalene stood gracefully before the Emperor. She made an ideal picture of repose and undisturbed calmness. The Emperor looking at her thought she is a pitiful suppliant, who has come to ask for a gift from his hand or intercede for his mercy for the injuries wrought by the legions. Inspired and with simple eloquence she raised her voice: "Sire! Surely thou hast heard of the coming of Jesus Christ in Palestine! In Jerusalem he was crucified through the accusations of the highpriests and Rabbis. I am one of his humble followers. The Christians have delegated me to come to thee with the following message: It is well known that the highpriests and doctors condemned Christ to death. They incited the populace to demand his crucifixion from the government. Thus the governor was forced into this act by the

urgent demand of the public. Now that their mad passion is calmed down they have realized how they were fooled by their religious leaders in condemning a holy Man to death. Hence they have arisen with great fury to persecute and kill their highpriests. But Christ does not approve of vengeance and those who are walking in his footsteps are not pleased with it. The principles of Christ's life were love and mercy. He prayed for his enemies on the cross. He came into the world in order to show men a new application of the Law of Love and he embodied this divine Idea in his life. He was the founder of the law of non-resistance. Now the Christians beg your Majesty to issue a royal edict to the governor of Jerusalem to stop the Jews from persecuting their own leaders. This was my message.'

The Emperor was greatly moved and impressed by such a strange request, and it is said that he issued afterward such an order to the civil authorities of Rome in the Holy Land... Later on the General married Mary Magdalene and she lived in Rome till the end of her life - ever serving to the best of her ability the Cause of Christ and inviting new souls to the Kingdom of God.

DAS.1914-03-16

ABU2141

Words to a writer of a Beirut daily, spoken on 1914-Mar-16 in Haifa

The Editor of a newspaper or a Magazine must ever take the side of Truth. Every fact before its publication must be thoroughly investigated. An editor is the moulder of public opinions, the educator of the masses of mankind. Truth is his sharpest weapon. Forceful, strong statements his impregnable fort, and plain, direct language his shield.

He must be a worshipper of Truth, the standard-bearer of justice, and the champion of civilization. He must look upon his position as a sacred trust not be bought by the plutocrats and so called captains of industry. He must divest himself from any prejudice and his aims must be altruistic and advantageous to the whole community.

He must believe consciously that he is the real servant of the public and not their overbearing lord. He must serve all, irrespective of any personal predilection or inclination.

DAS.1914-03-16

ABU3213

Words spoken on 1914-Mar-17 in Haifa

Question/topic: Regarding the significance of the "horn of salvation" mentioned in one of the Gospels.

Christ was known by the name of the Lamb. The only means of defense that a lamb possesses are his horns. Now the means that the Lamb of God defended himself with were his horns - in other words, his utterances, his teachings. From the spiritual standpoint he 'saved' the world with his horn - his Teachings.

DAS.1914-03-17

AB02014

To: Unknown, in Haifa

Date: 1914-Mar-18

You have asked concerning Consultation, to the practice of which we are all commanded. The cardinal idea of consultation is based upon the principle that the unanimous counsels of several persons is weightier than the opinion of a single individual. The combined force of a numerous army is unquestionably greater than a single man. Consequently Consultation is beloved at the Threshold of the Almighty and is one of the commandments.

Consultation is necessary in all the common, human affairs as well as in the most important, general matters. For example, should a person desire to undertake a work, if he consults about it with a number of his brethren, undoubtedly, through

deliberation, careful discussion and investigation, the acceptable course will become clear and the real situation manifest and evident.

To go a step further: if the inhabitants of a village consult together about their own affairs, it is certain that the path of Right will be disclosed to them. Similarly the members of every guild and profession. For example the members of the Arts' Club hold meetings to discuss artistic problems and further the idea of civic beauty and proportion. Likewise the merchants consult together about their own concerns...

Now 'Spiritual Assemblies' (i.e. Board of Consultation or Committee meeting or any name you might give to such a Consultative body of men and women. The Master calls it "Spiritual Assembly.") are organized in various parts, the members of which consult together about matters pertaining to the Cause, such as the education of the children, taking care of the orphans, helping the incapacitated and diffusing the Fragrances of God etc. The members of such a 'Spiritual Assembly' are elected according to the rule of majority...

DAS.1914-03-18

ABU1176

Words to an Indian scholar, spoken on 1914-Mar-19 in Haifa
Question/topic: Regarding the station of Abdu'l-Baha.

Just as you are a servant of God I am also the Servant of God. I am the absolute Servant of Almighty without implication or interpretation. I glorify in my servitude. This Servitude is my glorious Crown, my Ultimate Hope, my highest aspiration and my holiest station! I have no other titles save this. All other titles are superfluous, empty ideas and spurious presumptions.

This Cycle is the cycle of light. These are old terminologies based upon ignorance and superannuated superstitions. The quintessence of our purpose is servitude at the Holy Threshold.

Whosoever is the servant of God he is a follower of all the teachings of the Divine prophets; those spiritual teachings which were taught by Mohamad, Christ and other Messengers of God. We must obey and practice these principles. These are the virtues of the world of humanity. These virtues consist of the

Love of God, the Knowledge of God, philanthropic deeds, service.....

Forms and rituals may be necessary to some people but the primary foundation of divine religion is the knowledge of the Almighty through scientific and reasonable proofs. Now we have forgotten this essential object and have clung to a set of dogmas and creeds which will not help us at all. These ceremonies are like unto the body and the spiritual Teachings like unto the spirit.

Imitation in religion is not allowable. We must find the 'Why' and the 'Wherefore' for ourselves. The religion of God does not consist of prayers, fasting and genuflections and going to Mosque. God hath said: 'I have created man so that he may know me'...

DAS.1914-03-19

AB02769

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

Date: 1914-Mar-19

- 1 O unique and peerless one of that land! Your letter of the 5th of Rabi'ul-Avval of this year arrived. Due to the intense hardships of this journey, even my bones have become weak, therefore for some time writing was completely impossible. Now through divine assistance and grace, a little strength has been regained, so I immediately set about writing a reply to the letter, albeit briefly. As for previous letters, a reply is not possible, but brief replies to the two letters enclosed with your letter are being written.
 - 2 The location you wanted to purchase is very acceptable. Two receipts were sent previously which have surely arrived by now.
 - 3 I was very pleased by the glad tidings of the spirit and joy of the friends in that region and their fellowship and love for each other and their being of one heart and one soul. Therefore convey on my behalf to each and every one affectionate greetings and the Most Glorious Abha salutation.
- 1 ای وحید و فرید آندیار نامه پنجم ربیع الاول
سنه ۱۳۰۳ حالیه رسید از شدت مشقات این سفر
حتی استخوان ناتوان شده لهذا مدتی بود که
بالکلیه تحریر ممتنع بود حال به عون و عنایت الهیه
اندک قوتی حاصل گشته فوراً بتحریر جواب نامه
پرداختم ولی مختصراً اما مکاتیب سابقه را جواب
ممکن نه ولی دو مکتوب جوف نامه شما را
مختصراً جواب مرقوم میگردد
- 2 مکانی را که میخواستید اتباع کنید بسیار مقبول
دو فقره قبض از پیش ارسال شد البته تا بحال
رسیده
- 3 از بشارت روح و ریحان احباً در آسمان و الفت
و محبت با یکدیگر و یکدل و یکجان بودنشان بسیار
مسرور شدم لهذا از قبل من فرداً فرداً را تحیت
مشتاقانه و تکبیر ابدع ابهی ابلاغ نمائید
- 4 عبداله‌آ در سنین متوالیات بمجمیع جهات غرب
رفته و در جمیع محافل و مجامع نعره‌زنان تبلیغ

- 4 Abdul-Baha in successive years traveled to all parts of the West and proclaimed the Cause of God with raised voice in all gatherings and assemblies. Now the friends of God must raise a wondrous melody and engage in glorification and praise in East and West, that Abdul-Baha may hear it. This is the ultimate hope and desire of this servant at the Threshold of Oneness.
- 5 Always gladden Jinab-i-Hifzul-Mulk with divine kindness and affection. They have requested expenses for the path, while in these days we have treasure in our sleeve but empty purse. Many souls have made this request. God willing, whenever possible there will be no shortcoming.
- 6 And upon you be the Most Glorious Glory. Abdul-Baha Abbas.
- 5 جناب حفظ الملک را به نوازش و مهربانی
رحمانی دائماً مسرور دارید مصروف طریق
خواسته‌اند و حال آنکه در این ایام ما گنج در
آستین و کیسه تهی نفوس کثیره این خواهش
را نموده‌اند انشاءالله هر وقت میسر شود قصور
نخواهد شد
- 6 و علیک البهاء الابهی
- INBA17:153, MMK5#086 p.069x,
MHMD2s.322x MSHR4.376

ABU2327

Words to an Indian scholar, spoken on 1914-Mar-19 in Haifa

Question/topic: Regarding the opinion that God is the creator of both good and evil.

It is self-evident that God is the source of confirmation. Were it not for his confirmation man could accomplish nothing. Help must come from Him.

For example the power of a provincial governor must come from the central authority. If he is not vested with executive powers by the Shah or the King he is unable to accomplish anything. He can treat with fairness and justice his subjects or deal with them in the spirit of a tyrant. But the King has given him the laws whereby to guide himself in all his dealings with the people fairly and equitably and not commit injustice.

DAS.1914-03-19

ABU0889*Words to the friends, spoken on 1914-Mar-20 in Haifa*

A teacher must never ask for money for any of his personal needs but the believers must by themselves in a voluntary spirit provide him with his travelling expenses etc, especially when he cannot pay for them. This must be done very quietly without any public announcement. It may be done either by the committee, or one or a few individuals.

Generally when ever the question of money comes up and arguments of a financial nature are vehemently presented, in many cases the people loose their spiritual fragrance. Therefore all the friends must dispatch the financial obligations of the Cause with the utmost joy and spirituality. Money questions must never become too prominent in any Baha'i community - thus driving away the spiritual mission of the Cause, i.e. to awaken the souls from sleep, to vivify them with the Breath of heavenly civilization and to guide them into the Rizwan of Reality.

The Baha'is must live in accord with the exhortations of Christ when he says: "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not neither do they spin...Wherefore, if God so clothes the grass of the field, which today is, and tomorrow is cast into oven, shall he not much more clothe you, O ye of little faith? Therefore, take no thought, saying, what shall we eat? Or, What shall we drink? Or, wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God and his righteousness; and all these things shall be added unto you!["]

The bonds of co-operation and mutual assistance bind all the Baha'is together and they are ever ready to sacrifice their lives for each other's sake. Therefore they must help each other not by compulsion but by voluntary contributions. In Persia the teachers are assisted in many ways, and in the majority of the cases all their travelling expenses are paid but without any publicity.

DAS.1914-03-20

AB00726

To: Baha'is of Washington, in Washington, DC

Date: 1914-Mar-21

- 1 O friends of God and the handmaidens of the All-Merciful! 1 ای احبابی الهی و اماء رحمن
- 2 The letter in which you expressed condolence at the loss of 'Abu'l-Fadl was studied. It brought comfort to our hearts and we thank God that the Washington friends are aware of the honour and station of that respected soul and that they join Me with tearful eyes and burning heart to lament his loss. 2 نامه‌ئی که در تعزیت و ماتم حضرت ابی الفضائل مرقوم نموده بودید ملاحظه گردید سبب تسلی قلوب شد که الحمد لله احبابی و اشنگتن بجلالت قدر آن بزرگوار واقفند و در ماتمش با چشمی گریان و دلی سوزان ناله و فغان مینمایند
- 3 This glorious soul [Mirza 'Abu'l-Fadl] was a luminous star, a bright lamp, a blessed and fruitful tree, a billowing ocean of knowledge, a fountain of everlasting life, and well-established in the Ark of Salvation. From the beginning of his childhood, he lived a life of utmost piety and spent all his days in acquiring perfections. He was either engaged in the worship of God or in the acquisition of knowledge and the arts until he heard the Voice of God and His summons and thus he hastened to the kingdom of God. He hearkened to the melody of the Concourse on High and focused all his attention on the 'Abha Beauty. He became so attracted and so enkindled that all his friends and acquaintances were astonished saying: "What light is it that hath become ignited in this lamp? What grace it is that hath become manifest in this century?" 3 این شخص جلیل کوکی لامع بود و سراجی و هاج و شجره مبارکه‌ئی پرثمر و دریای علمی پرموج چشمه آب حیات بود و مستقر در سفینه نجات از بدو طفولیت در نهایت دیانت بود و جمیع اوقات را صرف تحصیل کالات مینمود یا بعبادت مشغول بود یا بتحصیل علوم و فنون تا آنکه ندای الهی شنید و بسوی ملکوت الله دوید و آهنگ ملا اعلی استماع نمود و توجه بجمال ابدی کرد و چنان منجذب و مشتعل شد که دوستان و آشنایان جمیع حیران گشتند که این چه سراجی است که در این زجاج روشن گشت چه فیضی است که در این قرن جلوه نموده
- 4 He cut himself utterly from the world of human attachment and turned entirely to the world of Divinity. He closed his eyes to all the comforts, joys and glory of this physical realm and sought attachment only to the fragrances of the All-Merciful and the grace and bounty of the Godhead. He caused everyone who came to see him and ask him questions relating to the abstruse problems of faith to attain satisfaction and his blessed heart was such a fountain of truth and significance that he caused every thirsty one to be filled up. 4 باری بکلی دل از جهان ناسوت منقطع نمود بکلی توجه بعالم لاهوت کرد از راحت و نعمت و عزت در اینعالم جسمانی بکلی چشم پوشید بشارات روحانی بنفعات رحمانی بفیوضات سبحانی تعلق داشت هر نفسی که بخدمتش میشتافت آنچه سؤال مینمود از غوامض مسائل الهی جواب شافی کافی میشنید قلب مبارکش چشمه حقائق و معانی بود که هر تشنه‌ئی را سیراب مینمود و
- 5 He wrote books and treatises establishing the Cause of the 'Abha Beauty, some of which are published and some which are not as yet published. He left his native land in the path of God and traveled in all parts. In every city he raised the cry of the advent of the kingdom of God and he gave the glad tidings as to the light of the Sun of Truth. He put forth proofs, whether rational or traditional, and in all, he had an eloquent tongue and an attractive utterance and illumined heart, an immense intelligence and perspicacity and a wondrous capacity. 5 در اثبات امر جمال ابدی کتب و رسائل متعدده تألیف فرمود که بعضی منتشر نشده در سبیل الهی ترک وطن مألوف نمود و باطراف جهان سفر کرد در هر شهری ندای بملکوت الله بلند نمود و ناس را بطلوع شمس حقیقت بشارت داد براهین عظیمه از معقول و منقول اقامه میکرد لسانی فصیح داشت و بیانی بلیغ و قلبی روشن و ذهن و ذکائی مفرط و استعدادی عجیب

- 6 Until at the end, after many journeys and pilgrimage to the sacred shrines, he came to Alexandria and was My companion for several months and was engaged in his writing. Because of his wish to have a change, he went from Alexandria to Cairo and there he ascended to the Concourse on High. Like unto a nightingale, he flew to the rose garden of the Luminary of the world. Like a thirsty fish, he hastened to the depth of the infinite sea.
- 7 He caused our hearts to burn with the fire of his bereavement. He caused our souls to shed tears like a candle. From all towns and cities, lamentation and crying hath been raised and eyes are tearful and hearts are burning. Yet that master of the believers in the Lord hath become freed from the narrow confines of this world and hath flown unto the limitless apex of joy. A drop has gone back to the Mighty Ocean. The ray hath returned to the Sun. He is free from the wilderness of separation. He hath ascended to the assembly of the lights of the Lord of the Covenant and is now immersed in His light and established in the 'Abha Kingdom.
- 8 Upon you all be the Glory of the Most Glorious!

6 تا آنکه بعد از قطع اسفار و زیارت بقعه مبارکه به اسکندریه شتافت و چند ماهی شب و روز با عبدالبهاء مؤانس بود و مشغول تألیف تا آنکه بجهت تبدیل هوا از اسکندریه به مصر رفتند و در آنجا بملاً اعلی صعود نمودند مانند بلبل مشتاق بگلشن نیر آفاق پرواز کرد و بمثابه ماهی تشنه لب بحر بی پایان شتافت

7 هر چند قلوب بآتش فراق برافروخت و جانهای بهائیان مانند شمع بسوخت و از جمیع شهرها ناله و فغان بلند شد و چشمها گریان و دلها سوزان گشت ولی آن سرور ربانین از تنگای اینجهان نجات یافت و باوج نامتناهی پرواز نمود قطره بدریا شتافت و شعاع رجوع بافتاب کرد از بادیه فراق نجات جست و بحفل تجلی رب الميثاق صعود نمود مستغرق انوار گشت و در ملکوت ابدی استقرار یافت

8 و علیکم و علیکن البهاء الأبدی

DAS.1914-03-22, DAS.1914-03-28x, BLO_PT#161, BLO_PT#212

SAAF.347-349

ABU0731

Words to the friends, spoken on 1914-Mar-21 in Haifa

Our feasts are very wonderful. They are unique and peerless. During the days of the Blessed Perfection we celebrated this National New year's day with great elaboration and festivity ... Everybody was in the utmost joy and happiness, attraction and hopefulness. The Newyear's day is a day of pleasure and delight. Although in those days we were prisoners, yet according to our ability the room of Baha'u'llah was decorated with roses and flowers and there were a variety of candies and bonbons which were distributed amongst the friends with his own hands...

These days are the days of the feasting and rejoicing, days of love and good-fellowship, days of receptions and banquets, days of meetings and assemblies. Because these days are vacation days, great conventions and Congresses must be held wherein people gather together to deliberate on measures of

universal import. They must strive to solve such problems which would yield eternal results and consult about such matters which would benefit the world of humanity;- so that at the end of the vacation the members of the community may become richer morally, spiritually and intellectually and better means of livelihood for the poor be provided - thus may they become happier and more comfortable.

For example if during such days a Great Consultative Baha'i Convention were to be organized, its results would be infinite. Each session must be devoted to the consideration of various vital topics and humanitarian principles, and several sessions be devoted to the discussion of the way and means for spreading the Cause in different parts of the world and declaring the Glad-tidings of the Kingdom to all mankind. The benefits of such a Convention will be universal and all the Baha'is will be made very happy and enkindled with the Fire of greater activity and zeal. The Baha'i world will be inspired with newer vision and will be impelled to enter into broader fields of labor.

On such feast days the rich members of a community must spread large feasts for the unfortunate ones and contribute toward the maintenance of charitable, educational and philanthropic foundations - thus the spirit of holiday and merry-making may be shared by all, and not only by the well to do. On such days the wealthy as well as the indigent must become mirthful, lively and joyous...

DAS.1914-03-21, PN_1914 p017

ABU0246

Words spoken on 1914-Mar-23 in Haifa/Akka

You are all welcomed. A party of the Pilgrims went today to Acca to visit the Holy Tomb and another party will go tomorrow. In each case they have and will pray in My behalf. When the proper time comes I will also go to Acca and spent there my last days. My seat is Acca. Because my heath was weak the Doctor advised me very much to stay here, and as there were other matters to be considered I continued to abide in Haifa, otherwise I would have not stayed here. Nowhere my heart is at ease save in Acca, because it is the prison town of the Blessed Perfection. Here the body is at ease, there the heart finds true peace.

For nine consecutive years the Blessed Perfection did not put his feet outside of the gate of Acca. He was either imprisoned in the barrack of closely watched and guarded in the house. The day of his departure from the town to the plain of Acca was considered as the most important in the Baha'i Cause. A prisoner he was, and according to the strict royal firman of Abdul Aziz, he was to be jailed in a cell all alone, not even one of us was to be allowed to see or talk to him, and to leave the town of Acca was a matter strictly forbidden. In brief he was to be a life prisoner with these deadly restrictions.

One day while he was walking in the house in the course of his conversation he said 'It is now nine years that my eyes have not beheld one blade of grass.' He loved the green pastures, verdant plains blossoming trees and flowering spots; especially the prairie of Acca which was wonderfully green and carpeted with wild flowers during the months of spring. For this reason he often remarked: 'the city is the world of bodies; the country is the world of spirits.' Hearing these statements from the Blessed lips of His Holiness Baha'u'llah, one day I took with myself Nouri Bay, Hakki Bay and Mahmoud Effendi-Toupjee - all the three political prisoners and walked straight out of the gate into the plain of Acca. The strange part of this strange proceeding was that while the guards were stationed on both sides of the gate they did not so much lift one finger to prevent us from going out which was of course the most natural thing for them to do. On and on we walked, revelling in our new-found freedom till we reached the present palace of Bahajee. Here they had just laid an orchard wherein they had planted new apricot and peach trees. The wind blowing through the branches of the trees stirred our hearts with a quick and new vibration. It was a most ideal scene. That day we walked and walked around the green country and then returned to town.

Several days past over this event and then I gave a feast to the officials of the town under the pines near Bahji. This broke the talisman of incarceration and from that time I was allowed to go out into plain and walk as my own inclination led me. There lived in Acca a man by the name Mohamad Pasha Safvat who was most inimical to the Cause. He had built a palace about five or six miles outside of the town. For many days I searched for a suitable house to rent for the Blessed Perfection but I could find nothing else but the palace of this man. After much delay and postponement, through the Confirmation of God I succeeded to rent this palace from him at 25 dollars a year, provided I may be allowed to repair entirely the whole mansion with the rent of the first of five years. Having repaired and furnished all the rooms I ordered the carpenters to make for me a carriage with cover which was done in due time.

Having prepared everything and attended to every detail I went to the Blessed Presence and said: 'A good mansion is made ready for you outside of Acca. It is wonderfully situated and is very charming. From one side the lovely mountains and undulating valleys are seen; from another side there are large orange and mandarin orchards, the oranges like unto the red-lanterns shine and glow through the green boughs; from another side verdant gardens and prairies full of narcissus and tulips are seen; the Mediterranean glistens in the distance; a stream of cool water flows in the Center; in brief it is an ideal place. I supplicate you to leave the town and live there.' The Blessed Perfection answered 'I am a prisoner. The prisoner is not allowed to go beyond the town of Acca.' I repeated again and my praises of the place and begged him to come out. But to no avail. Again he refused my request. I did not dare to go on with this insistence, so I choose silence and left the Blessed Presence.

I thought a great deal over this matter, trying to find out a solution to this problem. Finally I decided to send for Mofti who loved Baha'u'llah and enjoyed freedom of conversation in His Presence. When he arrived I told him something has come that no one of us is able to compete with it save him. He asked "What is it?" I told him: 'We are all anxious that the Blessed Perfection goes out of town. I have begged him twice, the believers have also entreated, but we are all refused. This is thy work. After sunset thou goest to the house, knock at the door and if they ask thee what dost thou want, say "I have come to meet Baha'u'llah." Thou must not leave His Presence without His promise to go out.'

As soon as he was given permission to enter the Presence he goes directly and throws himself at His Holy Feet and takes hold of His Blessed Hand and bluntly says: 'My Lord! Why dost thou not go out. The country is charming, the weather is delightful. The pastures are green, the water is cool and the palace is made ready!' The Blessed perfection tells him: 'Mofti! I am a Prisoner!' 'Oh' he answers 'You are not a prisoner! You are free. Everything depends upon your own Will.' Again Baha'u'llah objects, but Mofti does not let His hands go and insists and insists till the much-expected Promise was given. Coming out of the house he came to me and imparted the glad news. I was so overjoyed that I kissed his lips many times. On the next day when I stood in the Presence of the Blessed Perfection He smiled and said 'What a tenacious man you had sent to me!' I said, now you have given promise to Mofti that you will go out. The carriage is ready at the door.' I rode with Him through the streets of Acca and beyond the gate.

Then I alighted from the carriage and walked to the palace of Mazra'ih.

The Blessed Perfection was most pleased with the place. It was about the months of February and March. The whole county was bedecked with flowers, the plain of Acca was dancing with joy and the mountains, the valleys and the gardens were intoxicated with the wine of happiness and were crying out 'O Rapture! O Bliss!

Those heavenly months and years were spent in the utmost rejoicing till it was found out that the place was too small and not capable to accommodate the growing needs of the Holy Family. Then there was another palace belonging to Abbud and his family. This was the palace of Bahji. Abbud and his children got sick and went into town, I wanted to rent this palace from him, he wished to present it to me and insisted upon it. Finally I rented it from him at 150 dollars a year and Baha'u'llah and the members of the Holy Family moved into it. From that time on He lived in Bahji till the day of departure dawned upon us and threw us into the depth of despair and sorrow.

DAS.1914-03-23, SW_v08#13 p.175-176

ABU1631

Words to an Indian scholar, spoken on 1914-Mar-25 in Haifa

Speaking about the various denominations and sects which now and then crop up amongst the various religions he said:

"They appear and disappear. They have no importance whatsoever in the religious world. They are not based upon a permanent foundation. They are built on the shifting sand of time. The essential verities of the divine religions are changeless. How many sects have sprang up again drowned by the sea of time! They are like unto bubbles which are and yet are not..."

"The course of this stupendous creation is not changed through their blind, dogmatic assertions, but they are changed through the force of circumstances or the exigencies of the time... This world is like unto an orchard, there must needs be a gardener. The world is a great school; we must have teachers.

“Every moment today cries for a new spirit of baptism and reformation. Where is the universal Reformer? For the dispelling of these darknesses there must needs be a Light. Now investigate day and night so that you may discover the source of this Light! It is well-known that the powers of philosophy and politics are unable to unite various nations and communities. Search then, for this source of illumination. Wherever you find there are the signs of Fire, turn your face toward it without hesitation. Be thou an admirer of reality and give no heed to superficialities. Love thou the Kernel and not the shell. I hope that thou mayst partake of the fruit of existence and that thy life may be crowned with eternal results! Mayst thou ever become enlightened, radiant and spiritual! This is my prayer for thee.”

DAS.1914-03-25

AB08784

To: Orol Platt, in New York

Date: 1914-Mar-25

O thou seeker of the Kingdom of God!

Thy letter was received. Thou hast praised Mrs. Krug. Truly I say she is one of the daughters of the Kingdom. She has a pure heart and a brilliant spirit. Her utmost longing is to serve the Kingdom of God, therefore her eyes are open and her ears are unlocked.

It is my hope that all of you will be united together, raise the Melody of the Kingdom of God and become the means of the manifestation of the oneness of the world of humanity.

Convey to thy dear husband the greeting of the Kingdom and the heavenly Love.

Upon thee be Baha El Abha!

DAS.1914-03-25

AB00334

To: Andrew Hutchinson, in New York

Date: 1914-Mar-26

- 1 O divine and energetic person! Your letter was received. You had requested some words from me for the gathering of the poor, therefore I write briefly for you to read on my behalf at the gathering of the poor.

1 ای شخص ربّانی پرهمت نامه شما رسید کلامی از برای مجلس فقرا از من خواسته بودید لهذا مختصری مرقوم می‌شود که در مجلس فقرا از قبل من بخوانید
- 2 O my dear friends! The people of the world are of two kinds: one kind are the wealthy and one kind are the poor. The wealthy take pride in the ornaments of the material world and attach their hearts and souls to the wealth of the earthly realm, while it is like a shadow that constantly wanes. But the poor are free from the contamination and debris of the material world and the adornments and pollution of the earthly realm. Therefore, they must attach themselves to the heavenly kingdom and fix their hearts on the celestial world, for this is an eternal blessing and everlasting wealth. The treasure of the earthly realm ultimately causes pain, but the heavenly treasure increases day by day and brings comfort to heart and soul. It bestows eternal life and shines like a bright star in the horizon of the higher world.

2 ای رفقای عزیز من اهل عالم بر دو قسمند قسمی توانگرانند و قسمی مستمندان توانگران افتخار بزخارف عالم ناسوت نمایند و به ثروت عالم خاک تعلّق دل و جان دارند و حال آنکه مانند سایه هر دم رو بزوال است اما مستمندان از آلائش و حطام ناسوتی و آرایش و آلائش جهان خاک فارغ‌اند لهذا باید تعلّق بعالم ملکوت یابند و دل بجهان آسمان بریندند زیرا نعمت ابدی است و ثروت سرمدی گنج عالم خاک عاقبت سبب رنج گردد و لکن کنز ملکوت روز بروز بیفزاید و سبب آسایش دل و جان گردد حیات ابدیه بخشد و در افق جهان بالا مانند ستاره روشن و تابان نماید
- 3 This is why it says in the Holy Book: "Blessed are the poor for they have a heavenly portion and shall become rich. Blessed are the naked for they shall receive the robe of honor. Blessed are the hungry for they shall be filled from the divine table of bounty."

3 این است که در کتاب مقدّس میفرماید خوشا بحال فقرا که آنان نصیب آسمانی دارند و غنی گردند خوشا بحال برهنه‌ها که آنان لباس خلعت یابند خوشا بحال گرسنگان که آنان از خوان نعمت الهی سیر گردند
- 4 Thus it became clear that although we the poor are deprived of worldly blessings, we have a portion and share from the table of eternal bounty. Though we are lowly in the eyes of people, we are precious before God. Though we are hungry, we have a portion and share of the heavenly feast. Though we are naked, we are honored with the robe of the Most Great Gift. A tree that is bare of leaves and fruit becomes green and verdant from the spring bounty. Land that is empty of vegetation brings forth fresh sprouts. Though we have hardship and difficulty in the material world, we have rest and comfort in the divine realm. Though the earthly lamp in our nest and shelter is extinguished, we have a heavenly lamp. Though we are deprived of physical pleasures, we have an abundant share of spiritual sweetness and delight.

4 پس معلوم شد که ما فقرا هرچند از نعمت دنیا بی‌بهره‌ایم اما از خوان نعمت بی‌زوال بهره و نصیب داریم هرچند در نزد خلق ذلیلیم در پیش خدا عزیزیم هرچند گرسنه‌ایم از مائده آسمانی بهره و نصیب داریم هرچند برهنه‌ایم به خلعت موهبت کبری مفتخریم درختی که از بار و برگ برهنه است از فیض بهاری سبز و خرم گردد زمینی که از گیاه خالی است سبزه نوخیز برون آرد اگر چنانچه زحمت و مشقّتی در عالم ناسوت داریم لکن راحت و آسایشی در جهان لاهوت داریم اگر چنانچه چراغ زمینی در لانه و آشیانه ما خاموش است لکن چراغ آسمانی داریم اگر از لذّت صوری محرومیم از حلاوت و لذّت معنوی نصیب موفور داریم

- 5 All the divine Prophets and holy Manifestations of God had no attachment to comfort, ease and wealth of this mortal world. All of them, even Christ, wore the crown of poverty and set their hearts on the heavenly treasure. Thus it became clear that poverty is not the cause of human abasement, and wealth is not the cause of comfort and honor in the human world. If it were so, surely all the divine Prophets would have been wealthy. Even Christ, who would have been the wealthiest in the world, had a bed of earth in the wilderness, at night had a lamp of celestial stars, and food of plants of the earth.
- 6 Thus it became clear that poverty is not the cause of abasement. Surely that noble one could have arranged wealth and bounty for himself by any means, but for the sake of counseling others and consoling the hearts of the poor, he wore the garment of poverty and the crown of poverty on his head, and was outwardly without means. And Baha'u'llah spent days in utmost poverty. During His imprisonment in Tehran He had only one bread a day - there can be no poverty greater than this. Similarly, He passed many times in extreme hardship, while He was able to arrange means of comfort and expansion of livelihood.
- 7 All the wealth you see in people's hands on earth is but a drop of the wealth of the earthly realm. What great mines of gold and silver exist in this earth beneath the ground! What precious jewels are buried under the soil! Consider how much wealth this weak earth has, and ultimately it is fruitless. Therefore, as much as you can, wish for the heavenly treasure and seek divine wealth and eternal bounty. Make your dwelling and shelter in the celestial palace and take your portion and share from the spiritual divine feasts.
- 8 Thank God that you are the recipients of the Ancient Lord's favor, for Christ says "Blessed are the poor." I hope that daily sustenance will also be prepared for you and that you will be partners and sharers with 'Abdu'l-Baha in the Most Great Gift. I beseech God that comfort may be attained for you in every way. O dear one, read this message to them with utmost eloquence.
- 5 جميع انبيای الهی و مظاهر مقدسه ربّانی تعلّق به راحت و آسایش و ثروت این جهان فانی نداشتند. جميع حتّى مسیح تاج فقر بر سر داشتند و بکنز ملکوت دل بسته بودند پس معلوم شد که فقر سبب ذلّت انسان نیست و ثروت سبب راحت و عزّت عالم انسان نه اگر چنین بود البته جميع انبيای الهی غنی بودند حتّى مسیح اوّل غنی عالم بود و حال آنکه در بیابان بستری از خاک داشت و در شب چراغی از نجوم آسمان و طعامی از گیاه ارض
- 6 پس واضح شد که فقر سبب ذلّت نیست البته آن بزرگوار میتوانست که از برای خود بهر وسیله‌ای باشد نعمت و ثروت مهیا نماید ولی بجهت نصایح بدیگران و تسلی قلوب فقرا لباس فقر در بر و تاج فقر بر سر داشت و بظاهر بی سر و سامان بود و حضرت بهاءالله ایّامی در نهایت فقر گذراندند در زمان سجن در طهران روزی یک نان داشت و بس دیگر فقر اعظم از این نمی‌شود و هم‌چنین اوقات بسیاری بر او گذشت که در نهایت عسرت بود و حال آنکه مقتدر بر آن بود که اسباب راحت و وسعت معیشت فراهم آرد
- 7 آنچه ثروتی که در دست مردم روی زمین می‌بینید قطره‌ای از ثروت عالم خاک است چه معادن عظیمه از ذهب و فضه در این خاک در بطن ارض موجود چه جواهرهای ثمینه که در زیر خاک مدفون ملاحظه کنید که این خاک ضعیف چه قدر ثروت دارد و عاقبت بی‌ثمر پس تا توانید آرزوی کنز ملکوت بنمائید و ثروت لاهوت بطلبید و نعمت ابدیه بجوئید و در قصر آسمانی منزل و مأوی کنید و از مائده‌های الهی روحانی بهره و نصیب گیرید
- 8 شکر کنید خدا را که مورد عنایت حضرت ربّ احدیتید زیرا حضرت مسیح میفرماید طوبی للفقراء و امیدوارم که از برای شماها رزق یومی نیز مهیا گردد و با عبدالبهاء سهم و شریک در موهبت کبری باشید از خدا خواهم که از هر جهت از برای شماها راحت حاصل شود ای عزیز این بیان را از برای آنان نهایت بلاغت بخوانید و علیک البهاء الأبهی

DAS.1914-03-26, SW_v08#13 p.161x

NJB_v05#06 p.005

ABU1719

Words spoken on 1914-Mar-26 in Haifa

Are not men really childish? The life of man is but a few days. Then death overtakes him. Is it not foolish to attach one's heart to its love and hate? Why should we let envy and hatred separate us? The strange part of it is that they have no outward existence. Happiness is the King of our hearts. Let us not part from it. If the candle of happiness is ignited in the chamber of the heart all the foreboding gloom of evil suggestions will be dispelled.

My home is the home of happiness. My home is the home of Unity. My home is the home of Peace. My home is the home of joy and delight. My home is the home of laughter and exultation. Whosoever enters through the portals of this home must go out with a gladsome heart. This is the home of Light, whosoever enters therein must become illumined. This is the home of Knowledge, the one who enters it must receive Knowledge. This is the home of Love, those who come in must learn the lessons of love, thus they may know how to love each other.

Whenever I see the people - exercise love and good-fellowship amongst themselves¹ my heart is exceedingly rejoiced.

God willing you will always love each other, Praise be to God that you are brothers in faith, you are the citizens of one country, the inhabitants of one town, the members of your family have known each other for years. Then why this feud? Why this ill-feeling? Why this mutual hatred?

COC#0859x, DAS.1914-03-26, SW_v09#03 p.039-040, SW_v12#12 p.204x, ABCC.405, VLAB.151

ABU0371

Words to the friends, spoken on 1914-Mar-27 in Haifa

The Spiritual Food is prepared! Blessed are those who eat therefrom.

Material food is not important. Nowadays mankind give more importance to their material sustenance than spiritual Food. There are millions of carnivorous men, while the sentiment of herbivorous or vegetarianism is gaining impetus and followers all over the world. While I was in America one of the believers by the name Mon. Bourgeois of New York City who is a vegetarian invited me to dinner. Such nutritious dishes were prepared with nuts and vegetables and rice that any one could easily dispense with meat-eating. I said to Mon and Madame Bourgeois of you can concoct such delicious dishes with vegetables and nuts I can assure you many people will join your crusade against slaughtering animals and eating their flesh.

Creationally every moving object is supplied at the time of its birth with distinctive instruments for the mastication and digestion of its food. From these organic instruments an intelligent person can recognize the kind of food and edibles to be consumed by each creature. For example, lion, wolf, leopard and seal are well known to what category they belong. Their masticating instruments are carnivorous. Having large and sharp teeth with more or less crooked edges they are structurally adapted to feed upon flesh. Eagle or falcon likewise belong to this order. It is impossible for them to pick up grains. The projection of the upper points of their beaks are crooked and longer, while the lower endings are shorter. The teeth of a lion are curved, showing clearly that it cannot live on grass or grain. It is creationally a flesh eating animal. On the other hand another order of Mamalia [sic] such as sheep, cows, camels etc are herbivorous animals. Their teeth are constructed similar unto Scythes. This makes it self-evident that their food is grass.

Man's formation of teeth is structurally different. He has molars for grinding hard substances, incisors which are adapted for cutting vegetables; and the canines and the bicuspid are not made for meat-eating. Thus it is manifest that in the creation of God man is not endowed with carnivorous instruments; his food does consist of nuts, vegetables and other produce of the vegetable Kingdom. Now through the practice of long ages of meat-eating man has subverted this divine plan and were it not for the invention of culinary art, it would have been a

matter of impossibility to eat meat. The sustenance of man is fruits, grains and sweet, fresh vegetables.

From the standpoint of modern physicist or molecular scientist with his microscope, man is daily eating thousands, nay millions of molecules, living invisible 'animals.' The bacteriologist frightens us with his optical instrument by showing millions of live bacteria in all the edible things, such as cheese, milk, fruits etc. He taunts the vegetarian by saying:- 'Thou art abstaining from eating the flesh of the big animals such as sheep, cows, chicken etc, but, please do come for one hour into my laboratory and I will show thee in a piece of cheese through my microscope, the countless, moving, crawling animals, too minute to be seen with the naked eye. From a humanistic standpoint there is no difference between the big and small animals. Thus although thou art refraining from eating the flesh of large animals thou cannot abstain from eating small, invisible ones.'

From another philosophic standpoint all the animate and inanimate organisms are subject to the unchangeable law of 'eater and eaten.' Behind this law there lies hidden a deep, cosmic wisdom, thus every primordial atom may travel through all the infinitie degrees of existence and in each degree appear in a different form and manifest a particular virtue, and through its upward march it may gather the experiences of all the Kingdoms of life. For example, the invisible molecule first appears in the mineral Kingdom, migrates in all the forms of the Mineral life, and in every form acquires a certain virtue, then having completed its apprenticeship and gained all the experiences pertaining to that world, steps into the vegetable world fully prepared for its new experiences. Slowly and by degrees it travels through the vegetable, and animal, and human Kingdoms, gathering up at every step new experiences, new forms, new images and new virtues. Herein lies the meaning of the philosophic epigram: 'All things are involved in all things.' In this manner all things march upward and unlimited progress is obtained. For example: the power of life innate in the soil is appropriated by the seeds and the growth of grass is made possible; in turn the virtue augmentative talent in the grass is absorbed by the animal. Although outwardly the form of grass is lost yet it has gone into the make-up of a higher life, thus the death of one confers life upon another.

There is one more point to be considered and it is this: Every inferior degree does not grasp the experiences of a superior degree. The vegetable Kingdom is completely out of touch with the animal life. It has not the powers of hearing and sight. Similarly the animal, steeped in the faculty of sense

perception does not comprehend the world of intellect. In its own language it cries out: where is the world of intellect? In like manner the unspiritual man denies the Immortality of the soul. Why? Because he is living in an inferior degree. Just as the cow denies the existence of the intellect the materialist negates the immortality of the soul.

DAS.1914-03-27

AB10636

To: Muhammad Ali Mahallati, in Paris

Date: 1914-Mar-27

- 1 O beloved companion! Your letter was received and its sweet contents brought the utmost joy....
 1 ای همدم مهربان نامه شما رسید مضامین شکرین بود نهایت سرور حاصل شد...
- 2 Please deliver the enclosed letter personally to Ismail Mirza. Convey my utmost love and respect to His Excellency Nusrat-ud-Dawlih Firuz Mirza. A letter was previously written to him but no reply has yet been received. I hope that letter has reached him.
 2 مکتوب جو ف را بدست خود اسمعیل میرزا برسانید به نواب والا نصرت الدوله پیروز میرزا از قبل من نهایت محبت و احترام ابلاغ دار نامه از پیش بخدمت ایشان مرقوم گردید ولی جواب هنوز نرسید امیدم چنان است که نامه رسیده باشد

MSHR4.071x

ABU1422

Words to visitors, spoken on 1914-Mar-28 in Haifa

Speaking about the martyrs and prominent lights of the Cause he said:-

“The biographies of such blessed souls must be written in detail - thus the children of the next generation may try to imitate the virtues of their fathers. When these holy souls pass away from this life, in the supplications and Epistles that I write in their behalves, I touch briefly the history of their lives and the services they have rendered to the Cause. For example the other day I dictated a long Epistle for the friends of the

Washington Assembly concerning the life of Abul Fazel. All the writings of Abul Fazel are extremely useful; they are the shining rays which have streamed down from a glowing, radiant lamp. What pleases me most is that he never eulogizes his own works and seldom refers to them to show his erudition and learning..." Then he spoke about several persons who, not having the advantages of education, yet have written wonderful books on the Cause.

"This is also one of the most distinctive signs of the Baha'i cycle that a person who has never entered the doors of a school, who has not studied grammar and syntax sits down and writes such scholarly works; for example a man like Mirza Mohamad Afshar who has written such a significant book. To those who are just, there is no greater proof than this! This is purely through the gift of the Lord! Because their hearts are so attached to the Cause, that that very attachment becomes an unerring teacher. Their words have life... The writings of those souls who have entered beneath the shade of the Tree of the True One, are severed and attracted and have turned their faces toward God and their convictions are deep-felt, - such writings although outwardly simple and devoid of any flamboyant rhetoric yet they are dynamics... The hearts of the believers of God are inspired. They must just concentrate their attention around Baha'u'llah and He will teach them..."

DAS.1914-03-28

ABU1455

Words to a number of visitors, spoken on 1914-Mar-28 in Haifa

In the material world perfect composure and tranquility are not destined for man. Somehow, somewhere he is attacked by the depressing condition of the time. He may be either physically or morally sick, he may have sorrow of grief or he may be enveloped with invisible enemies. In short if you search throughout the East and the West and inquire from each individual soul whether he is entirely happy you will find that every person possesses either a kind of grief or he is ill, or his thought is confused or he has had some financial reverses or he is defeated in some of the struggles of life.

History does not bear one record free from any or all the human frailties. The law of change works mighty transformation in

all the Kingdoms of life. When we were exiled to Acca I was at the prime of my life. I saw then many people who were in the height of youth, power and virility. Now all of them are stricken with old age, their forces are disintegrated, their backs are bent, their faces wrinkled and their strength gone. Many of those whom I have known are dead and their voices are heard no more. Their stars are set, their breezes hushed, and their flowers withered. A life which is subject to such rise and fall and is guided by such beginning and ending is of no importance at all. The health and sickness of such a life is of the least consequence.

Therefore, whenever I inquire about your health I mean your spiritual health. That is fraught with importance. To the same degree that the material life has no importance, the spiritual life is of supreme moment. Then the heart is purified, the spirit gladdened with the Good-News of the Kingdom and the realm of morality will become the delectable paradise.

DAS.1914-03-28

ABU1502

Words to a pilgrim, spoken on 1914-Mar-28 in Haifa

Now the old believers should be satisfied with what they have. They must be contented with my prayers and supplications at the Threshold of the Almighty. Now is the time that each person may practice the contents of his or her Tablets. I have written so many that are countless.

Some years ago there lived in New York a good believer by the name Mrs Cole. She ascended to the Kingdom of Abha long before I went to Amenia. Sometimes after my arrival a woman brought to me a big bundle containing all my Epistles written to Mrs Cole. She said: 'Mrs Cole has bequeathed these precious, spiritual letters to me. She considered these to be her greatest possessions. I have now thought to bring them to you. As I am not a Baha'i I would not like to keep them without your permission.' Then I told her, 'Because this was her last wish, I am sure you are the proper person to take care of these epistles.' There were ever so many epistles! In those days I dictated a large number of Epistles almost every day but now my health does not permit.

But Mrs Cole was in reality very sincere, very faithful. She was the very essence of loyalty. She assisted the believers very much and served them without ostentation. When she came here she wanted very much to give me a large sum of money to be expended in the furtherance of the Cause. I did not accept. Then she begged me to accept a bed. As she insisted I could not refuse. The bed was then sent to my room. Before that time I used to sleep on the floor. The bed is yet in my room, the one on which I sleep now.

DAS.1914-03-28

AB04215

To: members of an assembly, in United States

Date: 1914-Mar-28

O ye friends of Abdul Baha and the daughters of the Kingdom! Your letter informing me that a Memorial Meeting was held in behalf of his holiness Abul Fazel was received. Praise be to God that you appreciate the value of that noble personage and you are imploring at the Kingdom of Abha with the utmost supplication and entreaty to exalt his stations. In reality that reverend souls was fully established in the Divine Religion and under the protection of His Holiness Baha-ollah he attained to a very lofty summit. He was a brilliant lamp and a shining star! His station was unknown in his lifetime, the luminosity of that star of guidance is destined for the future centuries.

The news of your unity and harmony imparted the utmost joy and happiness, I hope that day by day you may increase your love, your self-sacrifice, your firmness in the Covenant and Testament of God; - so that every one of you may become a brilliant proof and an incontrovertible evidence to the validity of the Cause of Baha-ollah...

DAS.1914-02-28x

AB04709*To: Howard C Ives, in New York**Date: 1914-Mar-28*

O my respected son! The letter you wrote with utmost love caused the greatest joy. Indeed, you are striving with heart and soul to achieve the good-pleasure of God. This blessed intention will surely have a tremendous effect. A good intention is like a lighted candle - its rays spread in all directions.

Now, praise be to God, you have arisen with the utmost effort to light a lamp of guidance in those regions, to plant a tree of utmost freshness and grace in the garden of the human world, to raise the call to the divine Kingdom, to elevate people's minds, to bring the lost sheep under the shadow of the True Shepherd, to become the cause of awakening the sleeping ones, to heal spiritual illnesses, to expand thoughts, to refine character, and to guide wandering birds to the garden of reality.

Be confident that eternal bounty will reach you and the confirmations of Baha'u'llah will encompass you. Convey to all the friends the Most Glorious and Most Beautiful greetings. And upon you be the Most Glorious Glory.

DAS.1914-03-28, PTF.236-237

AB06748*To: Georgia Ralston, in California**Date: 1914-Mar-28*

O thou my daughter of the Kingdom!

Thy letter was received. Praise be to God that the Flag of Ya Baha El Abha is unfurled in that state and the maidservant of God Mrs. Goodall, the maidservant of God Mrs. Cooper and yourself are aided by the heavenly Confirmations. Today whomsoever calls the people to the Divine Kingdom, the cohorts of heaven shall make him victorious. Praise be to God that you have stood up in the service of the Cause. It is assured that Confirmation and victory will descend upon you.

I am not thinking to take a trip to India. I must stay here for some time.

Convey the utmost longing, love and kindness on my behalf to thy respected husband. I am pleased with him.

Likewise announce infinite affection to my heavenly daughters Mrs. Goodall and Mrs. Cooper.

Upon thee be Baha El Abha.

DAS.1914-03-28x

AB07830

To: Unknown, in United States

Date: 1914-Mar-28

I received your eloquent letter, whose composition was wonderful. It was evidence of your firmness in the Covenant and your attraction to the Beloved of all regions. It demonstrated your great sorrow and intense grief over the death of that glorious personage, Abu'l-Fadl.

My sorrow and grief are greater than yours at his separation. But he has left behind this nether world and soared to the Supreme Horizon. He was released from the earthly realm and ascended to the center of the Kingdom. He was established upon the throne of everlasting glory and entered the assembly of Transfiguration, while submerged in the sea of lights.

DAS.1914-02-28x

AB08816

To: Helen Eggleston, in Portland, OR

Date: 1914-Mar-28

¹ O thou maidservant of God!

¹ ای کنیز الهی

² If thou desires to dispel the darkness of the world of nature, enkindle thou a candle of Guidance. If thou seekest an abundant harvest, sow thou pure seeds. If thou yearnest after the luscious fruits, plant the blessed trees. That is: Illumine the heart with the Fire of the Love of God; live in accord with

² اگر ظلمت عالم طبیعت را زوال خواهی شمع هدایتی برافروز اگر خرمن اندوخته جوئی تنخی پاک بیفشان اگر آرزوی فواکه طیبه داری نهال مبارکی بنشان یعنی قلب را بنور محبت الله

the Exhortations of the Blessed Perfection and read the Hidden Words. Strive thou that thou mayest practice each one of these Teachings.

روشن کن و بموجب نصائح جمال مبارک عمل
نما کلمات مکنونه بخوان هریک را بکوش که
عمل نمائی

- 3 Shouldst thou become assisted with such Bestowals thou shalt be the means of the guidance of thy family as well as others.

3 اگر بچنین امری موفق شوی جمیع عائله و دیگران
را سبب هدایت گردی

- 4 Upon thee be Baha'u'l-Abha!

4 و علیک البهاء الأبهی

DAS.1914-03-25

HDQI.255, ANDA#27 p.05

AB11275

To: Unknown, in Ishqabad

Date: 1914-Mar-28 ca.

O God! O God! Verily I place my head on the earth and beg of Thee, O Thou Lord of lords to submerge these believers of Thine in the river of the Water of Life! Verily Thou art the Kings of Kings!

DAS.1914-03-28

AB11392

To: Rustam Iran, in Bombay

Date: 1914-Mar-28 ca.

O Thou Kind Almighty! Bestow Thou a refuge and protection to this homeless and shelterless servant of Thine, Rostam Iran - under Thy Shade and confer upon him joy and fragrance.

پروردگار مهربانا این بنده بی سر و سامان رستم
ایران را در پناه خویش راحت و امان بخش و
روح و ریحان عطا فرما

DAS.1914-03-28

YARP2.499 p.366

AB11438*To: Unknown, in Ishqabad**Date: 1914-Mar-28 ca.*

O Lord! Clothe this Thy servant with the Garment of the Most Great Bestowal and protect him from every evil! Verily Thou art the Clement and the Merciful!

DAS.1914-03-28

AB11485*To: Bihjat, Mihraban et al., in Bombay**Date: 1914-Mar-28 ca.*

O God! Suffer these wanderers around thy abode to become Thy passionate lovers, freed from the known and the unknown. Verily Thou art the Powerful and the Mighty.

ای خداوند این گمگشتگان کوی خویش را
عاشقان فارغ از بیگانه و خویش فرما توئی قادر
و توانا

DAS.1914-03-28

YARP2.493 p.364

ABU0897*Words to several Arabs, spoken on 1914-Mar-29 in Haifa*

While I was living in Bagdad one day I was walking beside the river of Euphrates. Being Friday many people had come for recreation. Suddenly my attention was attracted by a wild-eyed girl who was running fast toward the river pursued by a very large number of men and women. Without one moment hesitation she threw herself in the river and walked on and on till water reached her neck. Then she stopped and turned her face toward the distressed and suffering crowd. They were afraid if they followed her one more step, she might drown herself.

A man from amongst the crowd whose face was a picture of agony and pain and could be no other than her father, cried

out toward her: 'Oh! My darling! O my beloved! Why, why dost thou drown thyself at the prime of thy age?' 'My heart is satiated with this life. It is filled with sorrow. I wish to live no longer.' she answered.

The father thinking that he could win her by fair promises said: 'Come thou back! O apple of my eyes! I will prepare for thee whatever thou desirest. I will build for thee a fine house and fill it with rare treasures!' 'I wish none of thy house, tell me something that may gladden my heart' she answered. 'I will buy for thee all the jewellery that thou cravest after' 'What the [can] jewellery do for me? I long for something to rekindle the fire of my faith.' 'I will build thee the most enchanting gardens wherein thou mayst walk at thy good pleasures!' 'I am seeking after the garden of Allah. Hast thou a clue to it?' 'I will take thee to foreign lands and as far as Europe and thou wilt see many wonderful sights.' 'Canst thou not lead me to the wonderland of spirit, where I may enjoy the heavenly gardens and cities of God?' 'I will get for thee a prince to be thy husband' the father cried out in desperation, not understanding her language.

'No! No! No!' the girl answered back. 'My heart is not attracted by any one of thy fair promises. After a few years they are all perished. Now I know that none of you can supply my need. My heart longs for that Thing the nature of which is unchangeable, but you are offering me things which are not only changing but shall increase my heedlessness.'

While the people looked at each other with astonishment and tried to interpret her words she got further in the river and lo, she was seen no more. Now it is clear that were they able to give her the glad-tidings of the Kingdom she would not have drowned herself. Thus every soul must strive to impart that joy and happiness to mankind the nature of which are permanent.

DAS.1914-03-29, PN_1914 p009x

ABU1390

Words to the friends, spoken on 1914-Mar-30 in Haifa

Question/topic: Regarding a meeting with eight Muslim sheikhs.

From 8 am to 6 pm I have been speaking to them. They asked many questions peculiar to their sects and denominations and I had to answer them in details. There are times that one is obliged to speak, otherwise the opponents go away and spread the rumor that we have been unable to solve their problems.

They propose indeed the most fantastic questions. For example there are two sects in the Mohamadan world; one holds that the Words of the Koran are 'Uncreated and Eternal'; the other one believes these words are 'Created and finite.' Around these two contradictory schools of thoughts many battles are raged and many books are written. Now the answer must be given in such a manner as to establish a conciliation between these two schools holding such extreme views and at the same time expressing the reality. How difficult it is!

By quoting to them several verses of the Koran I established the fact that there are three kinds of Words; 'Finite Words,' 'Creational Words' and 'Spiritual Words'. The Conversations of men being the result of the combination of sound and vowels are temporary, having no permanent effect in shaping the destiny of mankind or reforming the morals of the people. These are 'Finite Words.' 'The Creational Words' are the laws of the Prophets which are likewise changed from Dispensation to Dispensation according to the exigencies of the time. The 'Spiritual Words' are the ethical and moral Teachings of the Manifestations of God. They are unchangeable and unalterable. The spirit behind these words is the spirit of God and therefore eternal.

Therefore when one school states that the words of God are 'uncreated and eternal' they are right, because they mean the 'Spiritual Words' and when the other school asserts that the Words of God are 'created and finite' they mean the 'finite Words' and the 'Creational words', because their character changes from time to time...

DAS.1914-03-29

ABU3195

Words to the friends, spoken on 1914-Mar-30 in Haifa

The Western people think differently, argue differently, and reach at the truth from a different standpoint. They are always looking for results. It seems that the very convolutions and cells of their brains direct their powers in those channels of arts, industries and inventions which alleviate the sufferings of mankind and bring about better conditions.

DAS.1914-03-29

Study guide to this volume

The first months of 1914 found ‘Abdu’l-Baha restored to the Holy Land after three and a half years of travel through Egypt, Europe, and North America. The return to Haifa and ‘Akka was a homecoming to the geographical heart of the Faith: the Shrine of Bahá’u’lláh at Bahjí, the Shrine of the Báb on Mount Carmel, and the Pilgrims’ House where Baha’i travelers from East and West gathered in the presence of the Master. Ahmad Sohrab’s diary record, which preserves the flavor of daily conversation, shows ‘Abdu’l-Baha receiving an unusually diverse stream of visitors—Western Christians on pilgrimage to Palestine, Indian Muslims, departing Persian believers, and long-established Baha’i scholars—and addressing each with the precision and warmth of a spiritual physician. The volume is colored by two recent deaths that weighed on the community: the passing of Mirza Abu’l-Fadl, the greatest scholar the Faith had produced, and of Shaykh Abu’l-Qasim, a steadfast believer of long years. Against this backdrop of personal loss and the exhaustion of long travel, ‘Abdu’l-Baha returned to themes he had pressed throughout his Western journeys—the nature of his own station, the centrality of teaching, the inward structure of the human soul, and the moral demands of a Baha’i life—now speaking with the deeper quietness that comes from being home.

The Station of Servitude and the Center of the Covenant

Key Passages

His Holiness the Supreme (Bab) was the morning star heralding the daybreak; he was the herald proclaiming the approaching arrival of the King of Kings, the messenger bringing the Glad news of the appearance of the Kingdom. Baha’u’llah was the Sun of Reality, the Lord of Lords and the Manifestation of God. I am ‘Abdu’l-Baha without any interpretation or implied meaning. This is my supreme desire! This is my greatest aspiration. After the Blessed Perfection for the period of one thousand years no one shall put forward any claim. I am ‘Abdu’l-Baha. The believers must be satisfied with this. I will be grateful to them and most thankful if they do not deviate one jot from this path. — ABU0842

The Blessed Beauty and the Primal Point, in this Dispensation, have neither peer nor likeness until the second Promised One. All the friends must have this as their belief, their thought, and their remembrance; they must hold one conviction, that hereafter no difference may arise... My hope is that we may all be enabled to serve; that we may be aided to attain unto servitude, unto utter self-effacement and complete annihilation before that sacred Court. This is the Paradise of Abode of the sincere; this is the highest

goal of the believers; this is the loftiest summit of them that are nigh unto God. —
ABU0128

But for this servant, the crown of servitude at the threshold of the Abha Beauty is the most glorious diadem, and servitude at His threshold is the greatest sublime attribute. I keep my eyes illumined with the kohl of His servitude and make my heart like a rose garden with the life-giving breeze of submission to Him. By the life of Truth, were the Concourse on High to praise with the most noble names, the highest examples, the most perfect attributes, and the most eloquent glorification and tribute, nothing would be sweeter to me than servitude to Baha. All mention is fancy to this servant except this mighty, eloquent, profound mention and beautiful praise. — AB02603

Context for Study

Among the recurring concerns of this volume, none is more insistently pressed than the clarification of 'Abdu'l-Baha's own station. Again and again, in addresses to departing pilgrims, in letters to the American community, and in intimate conversation, he returns to the same formulation: he is 'Abdu'l-Baha—Servant of Bahá—and nothing beyond this. The two items ABU0842 and ABU0128, delivered to groups of believers in early January, constitute a sustained meditation on this theme. The structure of the argument is precise: the Báb was the Herald of the Sun, Bahá'u'lláh was the Sun itself, and 'Abdu'l-Baha is the one standing beneath the Sun's shadow, accepting its light and transmitting it. Any title or description that inflates this station—whether out of love, theological speculation, or partisan loyalty—is a disservice to the Cause.

What is remarkable is the register in which this self-definition is delivered. Rather than the cool language of juridical boundary-setting, 'Abdu'l-Baha speaks in the language of longing. He insists that servitude is his joy, his crown, his paradise, his highest aspiration. The word he returns to most persistently is “evanescence,” the spiritual annihilation that the Sufi tradition calls *faná'*—the dissolution of the self in the divine. In the Islamic mystical tradition, from Rumi to Ibn 'Arabi, *faná'* is the highest station of the lover; the self does not so much cease to exist as it discovers its true existence in the Beloved. 'Abdu'l-Baha transpositions this vocabulary into the context of the Covenant: his evanescence before Bahá'u'lláh is not a mystical dissolution in an impersonal Absolute, but a personal devotion to a named, historical Master whose Writings remain authoritative. The parallel in Christian spirituality is the *kenosis* of Philippians 2:7, where Christ “emptied himself” taking the form of a servant—the paradox of the highest possessing the greatest humility. In Confucian ethics, the sage defines himself by fidelity to the Way (*dao*) and not by any personal aggrandizement. What is distinctive in 'Abdu'l-Baha's formulation is its double function: it protects the integrity of the Covenant against those who would inflate his station into a rival claim to Prophethood, while simultaneously modeling, for every believer, the spiritual posture of self-effacement that the Cause requires.

Questions for Reflection

1. Why does 'Abdu'l-Baha describe servitude at the Holy Threshold as his “crown,” his “Paradise,” and his highest aspiration? What is the spiritual logic that makes self-effacement a form of exaltation?

2. Compare the language of 'Abdu'l-Baha's self-annihilation with the *kenosis* of Christ in Philip-
pians 2:5–8 and with the Sufi concept of *faná'*. Where do the three traditions converge, and
where does each preserve a distinctive emphasis?
3. What institutional function does this clarification of station serve for a young religious com-
munity prone to factionalism? How does the "I am 'Abdu'l-Baha, and no more" act as a
principle of unity?
4. 'Abdu'l-Baha warns that anyone who praises him in terms beyond servitude will displease
him. How does this stand in relation to prophetic traditions in which disciples are corrected
for excessive veneration—for example, Peter's rebuke in Acts 10:26 or the Imam 'Ali's famous
words "I am a man like you"?
5. How does the doctrine of a "thousand-year" interval before the next Manifestation function
in this passage? What does it communicate about the nature of divine disclosure and the
responsibilities it places on the present generation?

The Soul, Immortality, and the Two Aspects of Human Nature

Key Passages

Know thou that at the time of its translation it ascends and ascends until it reaches the presence of God, clothed in a temple which will not become subject to the changes wrought by ages and cycles, nor by the contingencies of the world, nor the emanations thereof. It will continue to exist through the eternality of the Kingdom of God—its sovereignty, its dominion, its potency. From it will appear the signs of God and His qualities, the providence of God and His bestowal. — ABU0185

There are two sides to man. One is divine, the other worldly; one is luminous, the other dark; one is angelic, the other diabolic... If the angelic aspect becomes more powerful, and the divine power and brightness surround man, then the second birth takes place, and eternal life is found at this point. Man becomes then the noblest among creatures. On the other hand, if sensuous qualities predominate, if they meet in man only the worldly feelings... then such a man is the basest and most abject among all creatures. — ABU0185

Individual consciousness is realized after birth here. This is the matrix world for the soul, even as the womb was the matrix world for the body or vehicle. Birth into consciousness of another world begins here, a world for which this physical and material one is but the preparation and foundation. — ABU3236

Context for Study

The extended reply to Laura Dreyfus-Barney recorded in ABU0185 is one of the most philosophically elaborate pieces in this volume, constituting a small treatise on the nature and grades of soul. 'Abdu'l-Baha distinguishes five levels at which the word "soul" is legitimately applied: the

latent force of minerals, the augmentative power of vegetables, the sense-perception of animals, the rational soul of human beings, and the divine spirit that arises from the second birth. The ascending schema is recognizably neo-Platonic—one thinks of Plotinus's *Enneads*, with their graduated emanation from the One, or of the Islamic philosopher al-Farabi's hierarchy of intellects. It is also deeply consonant with Aristotle's account in *De Anima* of nutritive, sensitive, and rational soul, though 'Abdu'l-Baha adds a fourth spiritual degree that Aristotle does not recognize.

What is philosophically most significant is the doctrine of the "second birth." The biological birth brings the rational soul into the world; the spiritual birth brings the divine spirit into activity. This two-stage emergence recalls Johannine theology—"You must be born again" (John 3:3, 7)—and the Pauline distinction between the "natural" and the "spiritual" person (1 Corinthians 2:14–15). In Sufi cosmology it echoes the distinction between the *nafs* in its lower stages and the *rūh* or divine spirit. The reply to Mrs. Hoagg in ABU3236 adds a further dimension: this world is the womb for a soul that is born fully only in the next world. The analogy is precise and consoling: just as an infant in the womb cannot conceive of the world it is being prepared for, the human soul in this life cannot fully grasp the dimensions of its post-mortem existence. Death is thus reframed as birth rather than ending, a transition that the soul has been undergoing all along.

Questions for Reflection

1. How does 'Abdu'l-Baha's hierarchical account of the grades of soul compare with Aristotle's *De Anima* and with Plotinus's emanationist cosmology? Where does the Baha'i account exceed or redirect those frameworks?
2. The image of this world as a womb preparing the soul for another birth appears in this volume and is a persistent Baha'i metaphor. Where does a similar metaphor appear in Christian mystics such as Meister Eckhart, in the Sufi tradition, or in the Hindu concept of the passage from *samsara*?
3. 'Abdu'l-Baha describes the human being as constituted by two contrary tendencies, divine and animal. How does this dual nature account relate to the Augustinian doctrine of original sin, to the Zoroastrian cosmic dualism of Ahura Mazda and Angra Mainyu, and to the Confucian debate over whether human nature is originally good or mixed?
4. If the soul's identity is described as "unknown even to itself," what are the limits and the possibilities of genuine self-knowledge? How does this relate to the Socratic *gnothi seauton* and the Sufi dictum "he who knows himself knows his Lord"?
5. What practical difference does the belief in the soul's immortality make to how a community faces persecution, suffering, and death? How does this appear concretely in the witness of the early Baha'is described elsewhere in this volume?

Character Formation and the Moral Life

Key Passages

The first and the most important lesson is the inculcation of morality, the refinement of character, the beautification of the inner man and the cleansing of the heart. If a man

is illiterate, yet adorned with these attributes he is by far superior to the man who is learned and educated but lacks morality and spirituality. Human Society is not harmed by the former, but if the latter abuses his learning and changes it into cunning much harm will be the outcome. — ABU1705

Now that thou hast decided to live in Aleppo, thou must act, speak and conduct thyself with such holiness, sanctity, purity and chastity as to attract to the Cause everyone who comes in contact with thee, that everyone may testify that here lives in our midst an upright and virtuous man... A person through his own actions and deeds makes himself loved or disliked by the people; or through his own unselfish conduct and behavior, refined morality and selfless intention, trustworthiness and rectitude he suffers himself to become favoured and beloved at the threshold of God. — ABU0727

The believers of God must ever strive to clothe their spiritual bodies with the garment of the virtue of God, the robe of the fear of God, and the vesture of the love of God. These robes will never become threadbare. They will never be out of fashion. Their market values do not fluctuate. They are always negotiable and ever on demand. They are the means of the adornment of the temple of man and women. But the outward raiment must be also clean and immaculate, so that the outer may be a faint expression of the inner. — ABU0727

Context for Study

Several items in this volume address the texture of everyday Baha'i life: how a believer should conduct business, how a student should distinguish himself at college, how a newcomer to a city should present himself to his neighbors. These counsels are neither abstract ethical principles nor mere social decorum; they are, in 'Abdu'l-Baha's framing, the primary means of teaching the Cause. A person whose character is visibly illumined by virtue is a living argument for the power of Bahá'u'lláh's teachings, while a person who claims membership in the Cause but whose conduct is deficient "occasions," as he says elsewhere in this volume, the grief of the Blessed Beauty himself.

The insistence that moral refinement precedes intellectual attainment echoes a long tradition of character formation across cultures. In Plato's *Republic*, education in virtue begins in childhood through music, gymnastics, and story before the mature intellect can apprehend the Good. In the Confucian tradition, the *junzi* (gentleman) cultivates *ren* (benevolence) through practice, ceremony, and the disciplined alignment of inner life with outward conduct. In the Islamic tradition, the science of ethics (*akhlāq*) held a central place in classical education, from Ibn Miskawaih's *Tahdhib al-Akhlāq* to al-Ghazali's *Ihya' 'Ulum al-Din*. 'Abdu'l-Baha's contribution is to link this classical concern with the specific urgency of a missionary vocation: character is not merely a personal achievement but a public testimony. The image of clothing is persistently used—the inner robe of virtue must find expression in the outer cleanliness of dress—suggesting that the spiritual and material dimensions of life are not separate domains but continuous expressions of a single reality.

Questions for Reflection

1. 'Abdu'l-Baha rates an illiterate person of refined character above a learned person of corrupt character. How does this comparative judgment sit with contemporary educational philosophy, which tends to treat knowledge and virtue as separate competencies?
2. The metaphor of spiritual "robes" that never wear out contrasts with the volatility of worldly goods. Compare this with the Sermon on the Mount's "Lay not up for yourselves treasures upon earth" (Matthew 6:19) and with Stoic accounts of the durable goods of virtue (*areté*).
3. 'Abdu'l-Baha presents personal virtue as the most effective method of spreading the Cause—attraction through character rather than through argument. How does this "apologetic of holiness" compare with the patristic tradition that the early Church grew because of the quality of Christians' lives (*Tertullian, Minucius Felix*)?
4. The injunction to absolute truthfulness—"not one single word contrary to truth"—appears repeatedly in this volume. How does this radical commitment to veracity function as a social and institutional principle, not merely a personal virtue?
5. How does the emphasis on cleanliness as an outward expression of inner purity connect to Islamic *tahara* (ritual purity), to the Jewish laws of cleanliness, and to the Protestant tradition of the "godly household"?

Teaching the Cause: Sending Out the Pilgrims

Key Passages

Today the hosts of the Supreme Concourse in the Most Glorious Kingdom have formed their ranks, and all are waiting to assist and support whoever enters the arena. This is why I abandoned every task, every thought, every mention, every imagination, and for three and a half years I went through deserts, mountains, valleys, cities and countries, raising my voice and crying out. And it was clear and evident that divine favors and bounties were descending. — ABU1259

Now like unto a company of tuneful birds you must sing every melody. I have done my part. I have sung my songs and have played almost every tune. Now it is your turn. For awhile I must sit silent ever straining my ears to hear your anthems of praise... When a Cause is confirmed it is evident and manifest from its signs. For example we say this earth is confirmed. Why? Because as the result of the downpour of rain and the shining of the sun it is covered with green plants and flowers. Again I say, teach the Cause. Do not tarry. Fill the goblets of every seeker with the Wine of the Love of God. — ABU0397

Teaching the Cause is not only through the tongue. It is through deeds, conduct, pleasing disposition, happiness of nature, kindness, sympathy, good fellowship, trustworthiness, holiness, sanctity, virtue, purity of ideals and lastly, speech. Every one of the believers of God must, at the very least, teach one new soul in a year.— ABU2062

Context for Study

The farewell addresses to departing pilgrims form the structural backbone of this volume. ‘Abdu’l-Baha sends groups of believers back to their homes in Persia, America, India, and Europe with a consistent charge: the work of teaching is now theirs. The imagery is musical throughout—he has played every tune, now they must sing; the melody of the Kingdom must be heard from East to West. The agricultural image is equally prominent: teaching is seed-sowing, and the rain of confirmation will cause the seeds to grow. Both metaphors communicate the same conviction that the divine initiative and the human initiative are inseparable. The teacher cannot produce the fruit unaided; neither does the fruit grow without the seed.

The specific claim that unseen “Cohorts of the Supreme Concourse” stand ready to assist every soul who enters the arena of teaching belongs to a theology of spiritual accompaniment that has close parallels across traditions. In Judaism, the tradition that *Shekhinah* accompanies those who study Torah in community (Pirke Avot 3:6) grounds the learning act in divine presence. In Christianity, the promise of Matthew 28:20—“I am with you always, to the end of the age”—grounds the missionary mandate in the abiding companionship of the risen Christ. In Islamic mysticism, the concept of *tawfiq* (divine assistance and enablement) holds that human agency is always already accompanied by God’s enabling grace. ‘Abdu’l-Baha gives this theology of accompaniment its most concrete Baha’i expression: the very willingness to enter the arena is the magnet that draws the confirmations down.

Questions for Reflection

1. ‘Abdu’l-Baha uses the image of a musical performance to describe his own teaching ministry and the role he now passes to the believers. What does this metaphor reveal about the relationship between inspiration, artistry, and spiritual transmission?
2. How does the claim that invisible cohorts of the Supreme Concourse await each teacher who enters the arena relate to the Christian theology of the Holy Spirit’s assistance in mission, and to the Islamic concept of *tawfiq*? Where is the parallel strongest, and where does the Baha’i formulation diverge?
3. Teaching “through deeds, conduct, and pleasing disposition” rather than primarily through words recalls Francis of Assisi’s aphorism “Preach the gospel always; if necessary, use words.” Does the Baha’i model of teaching support this priority, or does it assign a distinctive role to explicit verbal proclamation?
4. The agricultural metaphor—seed-sowing, rain, growth—insists that confirmation comes from God rather than from human ability. How does this distribute responsibility between the human teacher and the divine agent? Does it counsel urgency or patience?
5. ‘Abdu’l-Baha’s exhaustion after the Western journeys is explicitly mentioned; he is physically depleted yet spiritually animated. What does this combination reveal about the spiritual economy of sustained sacrifice?

Unity Through the Alchemy of Love

Key Passages

Consider the influence of the Word of God that although men of totally different temperament, religion, culture and ideas live in the Pilgrims Home never do we hear even a faint whisper of ill-feeling against each other. They are welded together by the alchemy of Truth. If you take ten bars of iron and tie them together no matter how closely they will not become one, but when a metallurgist comes on the scene, he takes the ten bars, melt them in the furnace and cast them in one mould. Only through this fiery process their atoms will flow and commingle with each other, becoming united and inseparable. This is the work that Baha'u'llah has done and is doing. — ABU1941

When these institutions, college, hospital, hospice and establishments for the incurables, university for the study of higher sciences and giving post-graduate courses, and other philanthropic buildings, are built, its doors will be open to all the nations and all religions. There will be drawn absolutely no line of demarcation. Its charities will be dispensed irrespective of colour and race. Its gates will be flung wide to mankind; prejudices toward none, love for all. The central building will be devoted to the purposes of prayer and worship. Thus for the first time religion will become harmonized with science and the science will be the hand-maid of religion, both showering their material and spiritual gifts on all humanity. — ABU2301

Unity is an Ideal which is confirmed by the Almighty. Whenever I hear the believers are united I am most happy. The spirit of Baha'u'llah overshadows those souls who work for the Cause of unity, speak the Words of Unity, upraise the Standard of Unity and circulate the Spirit of Unity. How I love to see the friends so united as to be one soul in many bodies! — ABU2783

Context for Study

The metallurgical image in ABU1941 is among the most memorable in this volume. Conventional tolerance ties the bars of iron together with rope—an external bond that holds diverse elements in proximity while preserving their separateness. What Bahá'u'lláh has done is different in kind: he has melted the bars in the furnace of love, so that their atoms intermingle and the result is a single alloy. The image is a precise criticism of what 'Abdu'l-Baha elsewhere calls “the indulgent tolerance of ordinary amenities”—the socially polite coexistence that does not require transformation. The unity the Baha'i Faith seeks is interior, molecular, forged through sacrifice and spiritual fire.

The vision of the Mashriqu'l-Adhkár described in ABU2301 gives institutional form to this chemistry. The complex of charitable institutions surrounding the House of Worship—hospital, hospice, school, university—is conceived as a unified demonstration that spiritual and material civilization are aspects of a single reality. No line of demarcation based on race, religion, or class: this was a radical vision in 1914, when segregation was legally codified in many parts of the world and charitable institutions routinely served only co-religionists. The philosophical background is the conviction, running through all of 'Abdu'l-Baha's social thought, that humanity is one body, and that the health of the body requires the well-being of every member. This conviction has close

precedents in the Pauline theology of the Body of Christ (1 Corinthians 12), in the Islamic concept of the *umma* as a single community of mutual responsibility, and in Kantian cosmopolitan ethics. What 'Abdu'l-Baha adds is the insistence that this unity must be materially embodied in institutions, not merely proclaimed as ideal.

Questions for Reflection

1. The metallurgical image distinguishes between the external bonding of diversity and its interior fusion. Where in contemporary political philosophy do thinkers make a similar distinction between mere tolerance or “multiculturalism” and genuine solidarity?
2. The Mashriqu'l-Adhkár vision in ABU2301 is remarkable for its abolition of charitable demarcation in 1914. How does this vision compare with the ideal of universal charity in Islamic *waqf* institutions, in the medieval Christian hospice tradition, and in Enlightenment philanthropy?
3. 'Abdu'l-Baha desires to see the friends “united as one soul in many bodies.” This language has a Neoplatonic resonance—the Many subsisting in the One—as well as a Pauline echo. How does the Baha'i vision of community unity differ from the absorption of the individual into a collective, which modern social critics have sometimes feared in religious communities?
4. Unity requires, in this volume, self-effacement and the abandonment of ego. What disciplines—contemplative, communal, institutional—does 'Abdu'l-Baha recommend for achieving this self-transcendence? How do they compare with the practices of monastic communities across traditions?
5. At a moment when 'Abdu'l-Baha is recovering from the physical exhaustion of travel and the grief of Mirza Abu'l-Fadl's death, his joy at hearing of the believers' unity is described as supreme. What does this personal connection between his own wellbeing and the community's harmony reveal about the nature of spiritual leadership?

The Fruits of a Life: Eulogies for Mirza Abu'l-Fadl

Key Passages

Truly I say he was in a state of the utmost severance, adorned with the highest virtues of firmness and steadfastness. He was absolutely detached from everything. From the day that he became a believer up to the last moment of his life, he was occupied in the service of the Cause of God; either he conveyed the message or wrote books proving the validity of this Cause. He had not the slightest attachment to this mortal world. How erudite and learned he was! He had marvelous knowledge of the contents of books. He was well informed about the tenets of every religion and had mastered the intricate laws and complicated customs of every nation—ancient and modern. — ABU1025

During all the days of his life, I never heard from him the word “I”—“I” said so or “I” wrote so and so. He would say “this servant requested them” or “this servant begged the believers.” He never made a display of his knowledge nor wished to impress upon

the minds of any person that he knew such and such a subject... He was evanescent and lived in the station of nothingness. — ABU1025

The disinterested actions and freehearted deeds of a person proclaim with the sound of a trumpet his loyalty and sincerity in the Cause. He is in no need of self-justification. He lives above and beyond the criticism of petty and dwarfed assailers of his integrity... Such a man was Mirza Abul Fazl. On such an unshakable rock every person must lay the foundation of the palace of his life, so that the howling of the winds, the fury of the storms and the onslaught of the wild elements may not in the least shake it. — ABU1083

Context for Study

The death of Mirza Abu'l-Fadl-i-Gulpáýigán, announced to 'Abdu'l-Baha at Haifa in January 1914, called forth two of the most moving eulogies in this volume. Mirza Abu'l-Fadl was the preeminent Baha'i scholar of his era—a master of Arabic and Persian learning, of Islamic jurisprudence and history, of comparative religion and Western philosophy—who had spent decades writing in defense of the Cause, most notably his *Fara'id* (refutation of a Muslim polemic) and the *Brilliant Proof*. 'Abdu'l-Baha's eulogies are therefore not only personal tributes but portraits of an ideal type: the scholar-servant whose learning is entirely consecrated to service rather than self-promotion.

What is philosophically striking is the emphasis on the suppression of the first-person singular. Mirza Abu'l-Fadl never said “I”—a discipline of grammatical humility that corresponds to a deeper spiritual reality. In the Sufi tradition, the *fānī* (the one who is annihilated in God) has no separate ego to assert; the self has dissolved into the Beloved. In the Confucian tradition, the scholar-gentleman subordinates personal ambition to the service of the *dao*. The Christian mystical tradition, from Meister Eckhart to Thomas à Kempis, insists on the “I” as the primary obstacle to God: “What doth it profit thee to enter into deep discussion concerning the Holy Trinity, if thou lack humility?” (‘Imitation of Christ’, I.i). 'Abdu'l-Baha's portrait of Mirza Abu'l-Fadl makes this ancient counsel concrete and biographical: here was a man of extraordinary erudition who wore his knowledge as lightly as a cloak, and whose luminosity was precisely a function of his transparency to the light behind him.

Questions for Reflection

1. 'Abdu'l-Baha explicitly states that a life should be judged by its fruits, not its duration. How does this principle compare with Aristotle's notion of *eudaimonia*—the well-lived life measured by its actualization of human potential—and with the Christian tradition of the *ars moriendi*?
2. The eulogy presents Mirza Abu'l-Fadl's refusal to say “I” as a sign of spiritual attainment. What is the relationship between linguistic humility and genuine psychological freedom? Is the suppression of the first person a spiritual discipline, a personality trait, or both?
3. 'Abdu'l-Baha says he trusted Mirza Abu'l-Fadl entirely and consulted him on every intellectual challenge to the Cause. What does this model of intellectual partnership between the spiritual and scholarly functions reveal about how religious communities should integrate knowledge and faith?

4. Mirza Abu'l-Fadl's books were treasured even by those who opposed the Cause—including Azali opponents who wanted his works for the quality of their arguments about the Báb. What does this cross-confessional appreciation reveal about the nature of intellectual integrity?
5. How does 'Abdu'l-Baha's grief at the death of Mirza Abu'l-Fadl—expressed as a wound that no consolation can heal—sit alongside his teachings about death as birth into a higher world? How do grief and spiritual conviction coexist in this volume?

A Guiding Question for the Whole Volume

The first months of 1914 record a man returning from extraordinary exertion to the sacred ground where his life has been rooted since exile—the slopes of Carmel, the Shrines of the Báb and Bahá'u'lláh, the community of pilgrims who arrive from the four quarters of the earth. In this setting, 'Abdu'l-Baha repeatedly presses the same demand: that the believers now take up the work he has modeled in the West, building lives of such transparent virtue and unified love that the world itself is compelled to witness.

A guiding question for the whole volume might therefore be: **What is the relationship between evanescence—the deliberate self-effacement that 'Abdu'l-Baha models and praises—and the full deployment of every human faculty in the service of teaching, scholarship, and social transformation? How does a community cultivate the paradox of utter self-surrender and inexhaustible creative energy?**