



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 164:

Writings and Utterances of Abdu'l-Baha, 1914, part II
(Apr-Jun)



Version: 1.0 • Revision date 23-May-2026

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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

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- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
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- 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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Introduction to volume 164

This April–June 1914 volume continues the post-Western-journey pattern of Haifa and ‘Akka as centers of pilgrimage, recollection, and renewed instruction, with Ahmad Sohrab’s diary giving the record a vivid conversational texture. A dominant theme is the urgent primacy of teaching. ABU1257 is one of the volume’s most striking utterances: “China, China, China, China-ward the Cause of Baha’u’llah must march,” followed by practical counsel that a teacher to China must learn Chinese literature, customs, standpoint, and terminology, and that every city should organize teaching classes to train the young for this work. ABU1087 gives the same principle to pilgrims from India: this is the season of seed-sowing, the time in which teaching is especially confirmed, and even ‘Abdu’l-Baha’s own Western journey is presented as the exemplary act of leaving rest behind in order to raise the call in churches and great conventions. AB11269 extends the teaching horizon to the Panama-Pacific International Exposition in San Francisco, where believers are urged to go with the explicit purpose of summoning people to the Kingdom rather than for amusement or commercial gain.

The volume also clarifies the intellectual, administrative, and Covenantal foundations needed to protect this expansion. AB00465 is the most important Covenant document: addressed to differences of opinion in America, it defines the Bab as the promised Qa’im and herald of Baha’u’llah, Baha’u’llah as He Whom God shall make manifest and the Promised One of the sacred books, and ‘Abdu’l-Baha as the Center of the Covenant, Interpreter of the Book, and servant of Baha’u’llah’s Threshold; it also warns that any Persian arriving in America without His written permission is to be avoided as a potential source of sedition. ABU0834 is equally important administratively: it explains that Baha’u’llah has closed the doors of religious dispute by making difference itself spiritually destructive, assigns future legislation and arbitration to the Universal House of Justice, distinguishes its legislative function from executive government, and insists that the present duty remains teaching, love, severance, service, and brotherhood. AB11927 adds a local administrative ethic, describing the members of a Spiritual Assembly as requiring faith, insight, loving-kindness, detachment, purity, high endeavor, and nobility of character.

Several items deepen the familiar doctrine of religion, science, and progressive renewal. ABU2272 economically states the harmony of true religion and true science: knowledge elevates humanity when used for happiness, religion elevates humanity when it produces love, and anything called religion that creates hatred has forfeited its purpose. ABU0538, addressed to departing pilgrims for India, gives a fuller account of the renewal of religion: the primal aims of all religions are moral education, illumination, spirituality, and human perfection, while obsolete dogma and ritual are likened to a senile body or a decayed tree from which the divine Gardener plants a fresh branch. ABU3078 adds a philological caution, observing that the Prophets spoke intelligibly to their contemporaries, while later terminology and commentary obscured their simple truths. ABU2493

applies a similar critical method to earlier scriptures, urging a “critical, spiritual eye” capable of distinguishing heavenly words from later human accretions.

The volume’s social and ethical materials are varied. AB03302 imagines a Baha’i educational conference in which material and spiritual civilization would be joined, producing moral transformation rather than mere technical advancement. AB05762 calls women to attain equality with men through faith, assurance, knowledge, love, and the sciences and arts. ABU1347 and ABU1505 give some of the strongest counsel to Baha’i students: they must excel in study, refine their character, avoid falsehood absolutely, and become distinguished by humility, self-effacement, charity, loving-kindness, and service to humanity. ABU0566 is a major pre-war peace text, arguing that disarmament must be simultaneous and universal, since any single nation’s military expansion forces others into the same “crazed competition”; peace would transform fleets of battleships into merchant vessels linking the world’s shores. ABU3056 and ABU3383, from a visit to Tiberias, add the devotional and ethical core: love for Christ is affirmed with willingness for sacrifice, and the best human being is the one who cheers the broken-hearted.

Finally, the diary record gives the volume a memorable human immediacy. ABU2785 and ABU3605 humorously register Sohrab’s role as tireless recorder—‘Abdu’l-Baha jokes that if He breathes, Mirza Ahmad will write it down. ABU1784 reflects on photographs, remembrance, and the danger of idolatry, explaining why He resisted being photographed until the impossibility of avoiding Western press cameras made a better photograph preferable to a bad snapshot. ABU0996 recalls Baha’u’llah’s awe-inspiring presence before Ottoman officials in the House of ‘Abbud, while ABU1337 preserves the unforgettable story of Muhammad the thorn-picker, whose humble hospitality in a desert hut surpassed sumptuous banquets because it was seasoned with the love of God. Such entries make the volume more than a collection of instructions: it records the daily afterlife of the Western journeys, where pilgrimage, humor, sacred memory, teaching strategy, administrative clarification, and universal social principles are all gathered into one continuing school of service.

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ABU2259

Words to a Hindu believer spoken in Apr. 1914 in Akka

My Hindu friend who is a lawyer at Surat, said that according to his caste rules he ought to be excommunicated on his return to India, but it seemed to him providential that none of his relatives and friends had been annoyed or displeased with him for undertaking that journey.

Abdul Baha replied, "Your friends and relatives, nay your father and descendants shall soon glory over this action of yours, that you have overcome such barriers and have come and lived among the disciples of Baha'u'llah. Very few have the really perceiving eye and the courage to take the initiative step. But when years pass and the whole drama is over men sigh for the bygone days and wish that they were living centuries back.

Once upon a time I was travelling to Tiberius. In the desert, I found a number of Europeans collected and were kissing the stones, I said to them, "What means this kissing of stones?" They replied: "History tells us that one of the disciples of His Holiness, the Christ while travelling these parts sat on one of these stones. We therefore, kiss all these stones that perchance we might kiss the right one." Now thank God, we are all under the protective wings of His Holiness Baha'u'llah and are sure of what we do."

TDAB.06-07

ABU2269

Words to M. R. Shirazi in April 1914 in Akka

No atom can succeed without help and assistance. Everything in this world depends upon the assistance of others. A weak man can through assistance become a strong man, a drop can become a sea. Man above all needs divine assistance for his spiritual progress. I hope that through the assistance of

Baha'u'llah you will become the cause of the illumination of the whole of India.

You must not consider your own capabilities. You must consider how great are the favours of God. Consider how the dark earth through the favours of the rays of the sun yields fragrant and beautiful flowers. Therefore I say that through the assistance of God any one of us can perform wonders. This is of the essence of faith and this is that upon which depends all success.

Well has the Sadi of Shiraz said, "I was a worthless piece of clay and through the company of the rose I became amber."

TDAB.07-08

ABU2272

Words to an English-speaking enquirer spoken in April 1914 in Haifa

In this world there are two things which are the cause of man's elevation and progress: one is knowledge and the other is religion. Knowledge helps man to discover the reality of all things and to bring about universal happiness. But if knowledge is misused and is made the instrument of warfare, hatred, verbal fight and dissension then ignorance is better than such knowledge.

So also religion should teach man to love his fellow man and to associate and co-operate with one another. But if you ever see that religion instead of uniting divides, instead of bringing about love created hatred and strife then it is better to have no religion than such a religion.

No one should for a moment believe that religion is opposed to science and reason. That science which contradicts true religion is no science, and that religion which teaches contrary to what science and reason teach is no religion.

TDAB.17

ABU2310

Words to M. R. Shirazi in April 1914 in Haifa

You must not look at the quality of the thing served at the table, you must always consider whether your host loves you or not. If he loves you and the food served is seasoned with love then there is no better food than that.

TDAB.19

ABU3078

Words to pilgrims, Haifa, 1914-04

In past you must not imagine that the prophets spoke things which the people could not understand. They were very well understood by their contemporaries and hearers, but as time changed terminologies changed and commentaries arose which darkened the light of the truths they taught. Perhaps after a thousand years much of what is every-day language to us will need explanation and the simple truths we teach will be glossed.

TDAB.14

ABU3050

Words to M. R. Shirazi in April 1914 in Haifa

One can worship God everywhere, and if only the Christians would go to Moslem mosques and Jewish synagogues, similarly if the Mahomedans would go to the church and the Jews to the mosque all the quarrel between these three great religions would vanish.

Toleration leads to association, association to sympathy, sympathy to love and where the light of love enters all the darkness of misunderstandings vanish.

I can go to all Temples and worship God.

TDAB.17-18

ABU3396

Words to M. R. Shirazi in April 1914 in Akka

Zoroastrians are the real Iranis. Their blood is not spoiled by the ad-mixture of Turkish, Russian and Arab bloods. Old Persians had high morals, but much of the loss of morality, in Persia is due to reckless intermarriages with other peoples.

TDAB.08-09

ABU3558

Words to M. R. Shirazi in April 1914 in Akka

Question/topic: If in future the prophets of God will meet with the same opposition as those offered to Baha'u'llah, Mohammad and Christ.

I enquired if in future the prophets of God will meet with the same opposition as those offered to Baha'u'llah, Mohamed and Christ, he replied, "No, the world will be so trained that no one will harm even his own enemy."

TDAB.09

AB03302

To: Unknown, in State College, PA

Date: 1914-Apr ca.

In thy letter thou hast stated the news of the holding of an educational Conference. In reality such conferences are conducive to the progress of the world of humanity and the means of the promotion of civilization. Consequently in the estimation of God they are acceptable and beloved and material advancements are obtained therefrom.

But, were you able to organize a Baha'i educational Conference, that which the souls of mankind may receive the instructions of the Kingdom, obtain ideal perfections and become the manifestors of merciful susceptibilities, that is;- the spiritual and material virtues may join hands and the forces of the heavenly and natural civilizations may be linked together - then out of the deliberation of such a Conference there will issue far-reaching and universal results.

The object of such a Conference will be the glorification of the world of humanity and attainment to the image and likeness of God which is related to the realm of Morality. Then and not until then the individuals of the human race will become wholly abstracted from the defects of the material world; the virtues of the Kingdom will be revealed in them; they will receive the heavenly Bestowals, be baptized with the Holy Spirit and attain to eternal Life and everlasting Felicity. These are the results of the Divine Conference.

DAS.1914-04-17x

AB03589

To: Baha'is of Boston

Date: 1914-Apr ca.

Thy letter contained most cheering good news and indicated the oneness of spiritual state that exists amongst the believers. His Holiness Baha'u'llah - May my life be a ransom to His believers - spent the days of His Life amidst infinite hardships and afflictions. He quaffed from every cup of trials, and tasted every poison of persecution - so that the Flag of the Oneness of

the world of humanity may wave over all the regions, especially amongst the believers. Now, because in Boston the Candle of Unity and Concord is ignited, it has become the means of the commendation of the dwellers of the Kingdom of Abha and the cause of the happiness of my heart. I hope that through the Bestowals of the Beauty of Abha this love and unity may become more revealed day by day, the rays of the Sun of Reality may become more inter-penetrative, confirming thee to become the bright candle of the assemblage of Unity and assisting thee to raise the Call of the Kingdom of God.

The friends of God must sacrifice their lives for the sake of each other - to such an extent that the people may become astonished and exclaim: "What love and amity flow from the hearts of the Baha'is for each other!"

DAS.1914-04-17x, BLO_PT#028p, BSTW#097

AB04114

To: Yuhanna Dawud, in London

Date: 1914-Apr ca.

- 1 O friend in the land of exile! Your letter arrived and praise be to God it brought news of the health and well-being of the friends and their self-sacrifice in the path of the Beloved. 1 ای یار دیار غربت نامهء شما رسید المنّة لله که بشارت صحّت و سلامتی یاران بود و جانفشانی در راه جانان
- 2 You had written about the arrival of Jinab-i-'Azizu'llah Khan. Meeting that dear soul brings joy. Convey to him my most loving greetings, for he was a close companion in Paris. Likewise convey spiritual greetings and heartfelt affection to Jinab-i-Mirza Masih. 2 ورود جناب عزیزالله خان را مرقوم نموده بودید ملاقات آنوجود عزیز سروانگیز است از طرف من تحیت در نهایت محبت ابلاغ دارید زیرا در پاریس مونس و انیس بود و همچنین بجناب میرزا مسیح پیام روحانی و عواطف دل و جانی برسانید
- 3 As for the translation of Tablets and making photographs of them, this is very agreeable. And I hope that if you travel to Iran, the utmost joy and delight will be attained by you. 3 اما ترجمهء الواح و گرفتن عکس آنها بسیار موافق و امیدوارم اگر سفر به ایران نمائی نهایت روح و ریحان از برای تو حاصل گردد
- 4 Convey my respectful greetings to Monsieur Moser and his esteemed wife. In accordance with faithfulness, I am always happy remembering them. 4 بجناب مسیو موزر و حرم محترمه اش از طرف من تحیت محترمانه برسان من بموجب وفا همیشه پیاد ایشان مسرور و شادمانم
- 5 As for the newborn child, she is blessed. I beseech God to make her auspicious and to enable you to open the gate of the 5 اما مولودهء جدیده مبارکست از خدا خواهم که او را متیمن فرماید و شما را موفق بر آن کند

paradise of delight in that region and cause the steadfastness of the friends and guidance of others.

که در آن اقلیم باب جنت نعیم بگشائید و سبب ثبوت یاران و هدایت دیگران گردید

- 6 Convey my utmost kindness to Mr. Cuthbert and the maid-servant of God Mrs. Waite, and likewise deliver soul-stirring messages to the other friends.

6 جناب مستر کثبرت و امة الله مسس وارز را از قبل من نهایت مهربانی ابلاغ دار و همچنین یاران دیگر را پیام جان پرور برسان

- 7 And upon you be the Most Glorious Glory.

7 و علیک البهاء الابهی

DAUD.02

AB05251

To: Ethel J Rosenberg, in London

Date: 1914-Apr ca.

O dear handmaiden of God! The letter which you had written to Mirza Ahmad Sohrab was reviewed. Luminous spiritual consultation is highly acceptable and attracts divine confirmations. Therefore I pray that this gathering will continue and show forth firmness and steadfastness. It is certain that such a gathering will have a great effect.

As for the matter of teachers, those souls must be like what Christ said - that when they enter any city and depart from it, they should shake even the dust of that city from their shoes. They must be in the utmost detachment, attraction and independence. However, if someone, out of pure love and with utmost insistence, offers them assistance, if they accept it they have not sinned. But it is better that they maintain the utmost purity and sanctity, unless absolute need arises.

Convey to all the friends and handmaidens of God on my behalf the Most Glorious and Most Wondrous greetings. And upon you be the Most Glorious Glory.

DAS.1914-03-26

AB07131

To: Baha'is of London

Date: 1914-Apr ca.

Praise be to God that this cycle is the luminous Cycle. This is the century in which the Divine Spirit pervades all things. This is the Age of Reality. The Sun of Reality will shine with such intensity as to entirely dispel the darkness of dogmas.

Contention and strife, hostility and animosity will be completely effaced from amongst mankind. For they are all the sheep of God. God is the real shepherd. He is compassionate towards all. Therefore the members of the world of humanity must embrace each other with utmost love and conciliation and under the protection of this Shepherd these sheep may graze in the meadow of Clemency and while they grow and develop acquire infinite joy and happiness.

DAS.1914-04-17x

AB07624

To: Jackson, Daisy King et al., in Augusta, GA

Date: 1914-Apr ca.

O blessed souls! Praise ye God that ye have heard the melody of the Kingdom from the East, and the rays of the Sun of Reality, which dawned from the Eastern horizon, have fallen upon your hearts and souls, illumining the court of the heart. The light of guidance hath shone forth, and the candle of bounty hath been lit. The heavenly grace hath been manifested, and eternal life hath appeared. Ye have attained everlasting joy and sought eternal existence. Ye have been present at the heavenly table and have partaken of the everlasting bounty. And upon you be the Most Glorious Glory of God.

DAS.1914-04-17x

AB08649

To: Frances M Guy, in Roxbury, MA

Date: 1914-Apr ca.

O thou who art firm in the Covenant! Thy letter was received. From its contents it became known that, praise be to God, the friends in Boston have the utmost desire for love and unity and harmony and agreement.

Today in whatever city perfect unity is achieved among the friends - that is, when they blend together like honey and milk - the divine call will be raised and the lights of the Kingdom of God will shine forth. Well is it with you that you have been successful in this!

And upon thee be the Most Glorious Glory.

DAS.1914-04-17

AB09730

To: Unknown, in Washington

Date: 1914-Apr ca.

I pray that the light of guidance may be kindled within the lamp of thy heart with utmost brilliancy, that thou mayest become a true Baha'i.

Likewise may thy beloved son, whom thou lovest more than life itself, obtain a seeing eye and a hearing ear, that he may hearken unto the melody of the Kingdom of Abha with the utmost joy and happiness, and develop and grow through the showers of the Cloud of Providence and bring forth most delicious fruits.

DAS.1914-04-17x

ABU1708*Words spoken at House of Abbud in Akka, 1914-Apr-01*

I praise Thee, O GOD! for Thou has made the prison a throne in Thy earth, a heaven in Thy heavens, an Orient amongst Thy Orients, a dawning place amongst Thy Dawning-places, the origin of Thy Bestowals and the Spirit to the bodies of the world. I supplicate Thee to assist Thy righteous ones to act in accord with Thy good-pleasure. Then sanctify them, O GOD, from that which would soil the hem of their garments in Thy Day!

O Lord! many things are done in various parts of Thy world which are not in accord with Thy good-pleasure. I observe who claim Thy Love commit such deeds as are perpetrated only by Thy enemies. O Lord! cleanse them with this water through which Thou hast purified the Holy ones from amongst Thy creatures and the faithful ones from amongst Thy dear ones. Purge them from all that which might injure Thy Cause in Thy country and veil the inhabitants of Thy world.

O Lord! I supplicate Thee by Thy Name, which is powerful over all things, to guard them from following the dictates of self and desire and gather them around that which Thou hast commanded in Thy Book. Then suffer them to become the hands of Thy Cause, thus through them Thy Verses may be diffused in the world, and the appearances of Thy Sanctity be spread amongst Thy creatures. Verily Thou art powerful to do that which Thou Willest. There is no GOD but Thee, the Omnipotent, the Self-subsistent!

BSTW#052w

ABU3037*Words spoken on 1914-Apr-01 in Haifa/Akka*

My happiness was perfect in those dark days of imprisonment and vicissitudes. I was more happy then than now; because I had no will of my own. I was perfectly resigned.

The life of this world is only a few days. Whether happy or unhappy, freedman or bondsman; healthy or ill, in comfort or

in poverty - they will pass away. The one who is established on the throne and the one sitting on the mat - both will come to the end.

DAS.1914-04-01, SW_v08#19 p.240

ABU1490

Words spoken on 1914-Apr-02 in Haifa/Akka

- 1 Friends, the time is coming when I shall be no longer with you. I have done all that could be done. I have served the Cause of Baha'u'llah to the utmost of My ability. I have labored night and day all the years of My life. O how I long to see the believers shouldering the responsibilities of the Cause!
- 2 This is the time of the proclamation of the Kingdom of ABHA! This is the hour of Union and Accord! This is the day of the spiritual harmony of the friends of God! All the resources of my physical strength are exhausted and the spirit of my life is the news of the Unity of the people of Baha. I am straining my ears toward the East and toward the West, toward the North and toward the South, perchance I might hear the songs of love and good-fellowship raised from the meetings of the believers. My days are numbered, and save this there is no joy left for me.
- 3 O how I yearn to see the friends united like unto a strand of shining pearls like the brilliant Pleiades, like the rays of the sun and the gazelles of one meadow! The nightingale of significance is singing for them; will they not listen? The bird of paradise is warbling; will they not heed? The Angel of the Kingdom of ABHA is calling to them; will they not hearken? The Messenger of the Covenant is pleading; will they not obey?
- 4 Ah me! I am waiting, waiting to hear the glad news that the believers are the embodiment of sincerity and loyalty, that they are the incarnation of love and amity and the visible symbols of unity and concord! Will they not rejoice my heart? Will they not fulfill my anticipations? Will they not answer my call?

1 ای یاران عنقریب یومی آید که دیگر نخواهید دید آنچه تکلیف من بود بجا آوردم بقدر قوه بخدمت امر الله کوشیدم شب و روز آرام نیافتم حال آرزویم اینست که یاران بخدمت امر الله قیام کنند

2 یوم ندا بملکوت ابهی است زمان محبت و اتحاد است هنگام الفت احب الله است قوای جسمانی من تحلیل رفته یگانه مسرت جان من بشارات وحدت و یگانگی اهل بهاست سمع عبدالهاء دائما مترصد تا از چه اقلیمی نفحات جانپروور دوستی و آشتی و اتحاد و اتفاق یاران استماع نمایم ایام من باخر رسیده دل خوشی برای من نمانده

3 آرزوی من اینست یارانرا چنان متحد ببینم که چون عقد لولولثلا و کوکب ثریا و اشعه شمس واحده و غزالان بروحدهت مجتمع و متفق گردند و بلبل اسرار ومعانی در نغمه و آواز مگر نمیشنوند طيور فردوس بترنم دمساز مگر اصغا ننمایند فرشته ملکوت ابهی ندایش مرتفع است کگر استماع نکنند منادی میثاق در تضرع و زاریست و در تبتل و بیقراری مگر اطاعت ننمایند

4 در نهایت اشتیاق منتظر بشارات یگانگی و حدت و خلوص و وفا و محبت و صفای یاران عزیزم آیا قلب مرا مسرور ننمایند آیا رجای مرا بظهور نرسانند آیا آرزوی قلب مرا بجا نیاورند آیا خواهش مرا نپذیرند آیا جان مرا خوشنود ننمایند

5 I am waiting. I am patiently waiting!

5 منتظرم منتظر مترصد مترصد...

GPB.309x, DAS.1914-04-02, SW_v05#07 p.104, SW_v06#06 p.046, DWNP_v1#03-4 p.005-006, DWNP_v3#03-DWN_v6#11 p.001, PN_unsorted p025, PAB.026-027, ABCC.405-406, 4 p.025a
VLAB.027-028, BSTW#052v

ABU2251

Words spoken on 1914-Apr-06 in Haifa/Akka

Although the Western nations have perfected the machinery of natural civilization yet they are far left behind in divine civilization. My object in taking that long journey through the West- was to awaken them out of this sleep; that they may not grovel all the time in the world of matter and that they may not only think of eating and drinking.

Whenever I spoke on these topics I was myself greatly moved. When a person delivers an address he must first of all address himself and see whether the recital of those experiences will stir his heart or not. In this manner one's talk will influence the heart and the soul.

DAS.1914-04-06

AB12198

To: Alma Knobloch, in Leipzig

Date: 1914-Apr-07

Your letter to our Beloved 'Abdu'l-Baha of March 24 was read to Him. He was very pleased with the news that the New Year's festival was celebrated in Leipzig by the friends, and they were gathered in remembrance of the Lord.

Blessed are you, for your eyes have seen the light of truth, your ears have heard the melodies of the Kingdom of Abha, and your hearts have been filled with the jewels of divine revelation. In this world, life is like a day, but in the world of the spirit, life is eternal. One hopes that all friends in Germany may drink from this divine cup and raise the banner of universal peace. The

Blessed Perfection has chosen the friends in His great love, so that they may arise to spread the teachings of the Merciful and serve the world of humanity in sincerity and loving kindness.

Convey the wonderful Abha greetings to all friends and tell them: 'Abdu'l-Baha always thinks of them and prays for them. These days are the days of service; it is the time for spreading the glad tidings of the Kingdom of Abha! Whoever instructs a soul in the teachings will have such success that through the power of these teachings, a whole place can be animated by the breath of the Holy Spirit. All other thoughts must revolve around this sublime ideal.

When one sows a seed in fertile soil, it will bear a hundred-fold fruit. This Cause needs many teachers who sacrifice their soul, and those who arise to teach will see the confirmation increasing around them.

BBBD.293

ABU1784

Words to M. R. Shirazi, spoken on 1914-Apr-07 in Haifa/Akka

It is really very sad to see how Buddha and Christ are fallen into the hands of the bad people of their respective followers. Without the exact knowledge of their physiognomies every day they represent them under different forms. One day suffering him to sit under the Lotus tree and another day placing Jesus over the cross!

At the very utmost the photographs are for remembrance and not for worship. If we keep a photograph just for memory's sake no harm is done but if we offer to it extraordinary homage it is pure idolatry.

It was for this very reason that I always refused to be photographed. When I went to Egypt Ahmad Zakki Pasha requested me to take my photograph but I did not accept. But when I went to London I realized how impossible it was to ward off the professional photographs. For the first few days I succeeded to elude them and hardly went out of the house. But one day there was a meeting in the house of Mrs Cropper and I was invited to attend. In order to escape their cameras I drew my Aba over my head and hastened to the automobile. They had however taken a snapshot and the next day I was

surprised to see it in many newspapers. Realizing at last how impossible it was to prevent them I asked them to come and take at least a good photograph.

DAS.1914-04-07, TDAB.04-05

ABU1859

Words spoken on 1914-Apr-07 in Haifa/Akka

May God ever assist and confirm you.

Whenever you go to visit the Holy Tomb you must implore and supplicate that God may surround you with his invisible confirmations. Nothing in this world is accomplished without divine Confirmation. Even the dispatch of small, unimportant matters depend spiritual assistance ... Often a very weak man is confirmed with divine assistance and he becomes the first man in the world of humanity.

I hope that you may be always confirmed and the protective powers of God may encircle you from all sides;- perchance God willing you may become the means of the illumination of your people and suffer them to partake of this heavenly food.

Do ye not look upon your own capability and merit. The Divine power transforms the mosquito into an eagle, the drop into a sea and the ray into a sun. Rely all your hope on the Blessed Perfection.

Consider how this black soil is decorated with multi-colored flowers through the Bestowals of the Sun, the downpour of the rain and the blowing of the winds! Although the earth was dark, yet through the benedictions of the four elements it was be gemmed with such fragrant roses! And produced such luscious fruits!

Therefore in this glorious Cause we must not consider our own capabilities but rather expect the Graces of God. This is the foundation

DAS.1914-04-07

AB12531

To: Otto Schneider, in Esslingen

Date: 1914-Apr-07

O thou seeker of Reality!

Your letter was received. Its contents testify that, praise be to God, you have awakened from the sleep of negligence and have heard the heavenly melody.

You have found a new life and a new spirit pervades you. You have reached the utmost hope of the sanctified souls.

The Sun of Reality has cast such radiance upon your heart and your soul that all organs have become illumined. Therefore, such a gift deserves thanksgiving.

To offer sufficient thanksgiving, it is necessary to live (according to) in accordance with the heavenly teachings.

Upon you be Baha-el-Abha!

BBBD.294

AB08701

To: Deborah E Wagner, in New York

Date: 1914-Apr-07

O thou daughter of the Kingdom! Thy letter was like unto the melody of birds and brought joy and happiness, therefore it was read with the utmost care.

Continue attending the study of the Book of Iqan with Mrs. Crook and likewise other Baha'i books. This will cause your progress and elevation in the divine Kingdom and you will become informed of the contents of the Cause of God. Likewise, the book of Abu'l-Fadl is greatly conducive to the expansion of thoughts. You will find a new spirit.

And upon thee be the Most Glorious Glory.

DAS.1914-03-25x

ABU1257

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

China, China, China, China-ward the Cause of Baha'u'llah must march! Where is that holy, sanctified Bahai to become the teacher of China! China has most great capability. The Chinese people are most simple-hearted and truth-seeking. The Bahai teacher of the Chinese people must first be imbued with their spirit, know their sacred literature, study their national customs and speak to them from their own standpoint, and their own terminologies. He must entertain no thought of his own, but ever think of their spiritual welfare. In China one can teach many souls and train and educate divine personages, each one of whom may become a bright candle of the world of humanity. Truly, I say they are free from any deceit and hypocrisies and are prompted with ideal motives.

Had I been feeling well, I would have taken a journey to China myself! China is the country of the future. I hope the right kind of teacher will be inspired to go to that vast empire to lay the foundation of the Kingdom of God, to promote the principles of divine civilization, to unfurl the banner of the Cause of Baha'u'llah and to invite the people to the banquet of the Lord!

For the last twenty years I have repeatedly emphasized the matter of spreading the Cause of God. In every city there must be organized assemblies of teaching-classes to teach the young how to teach the Cause and prepare them for this most important service.

Every Bahai must acquire the lessons of teaching. This will yield results. No other service is as important as this. This service of the promotion of the revelation of Baha'u'llah is the most confirmed service. Every time one service holds the most supreme importance.

There is one season to harrow the ground, another season to scatter the seeds, still another season to irrigate the fields and still another to harvest the crop. We must attend to these various kinds of activities in their proper seasons in order to become successful. Now is the time of seed-growing, but it seems to me some of the believers are thinking about crop-getting. This will give them no results. Whosoever is thinking of any other thing, is wasting his time.

The promotion of the principles of Baha'u'llah is the most dominant issue before the believers of God.

DAS.1914-04-08, SW_v08#03 p.037

ABU3457

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

In the world of humanity “good intentions” is the greatest means of personal development. If a person has “good intention” he will succeed in all of his undertakings.

DAS.1914-04-06, SW_v07#19 p.195-196

ABU3435

Words spoken on 1914-Apr-09 in Haifa/Akka

The world and its objects are transitory. Phenomena undergo change and transformation but God and his servants remain unalterable and not subject to transmutation. We must attach our hearts to Him if we desire to be eternally happy.

DAS.1914-04-09, SW_v07#16 p.154

ABU1678

Words to Mr and Mrs Hollback, spoken on 1914-Apr-10 in Akka

My happiness comes from the Kingdom of Abha! My joy is from the Delectable Paradise. My health is gained through the rays of the Sun of Reality. My spirituality descends from the world of lights. My enkindlement is obtained from the Fire of the Love of God. My attraction is vouchsafed from the mainspring of all truths. My life is maintained through

the fraternization of all mankind, the progress of the Cause of God and the unity of the friends ...I have nothing to do with other people's thoughts and activities.

I am the divine gardener. I am the heavenly farmer. God commands me to plant trees in the garden of humanity; to sow the seeds of knowledge and wisdom in the field of the hearts. He tells me: 'Do not be worried about their growth and development. I will pour over them the rains of my mercy, will shine upon them the sun of my wisdom, and will waft over them the breeze of my providence.

You are the two trees which I have planted with my own hands in the garden of Abha. I hope that your growth and fructification will be extraordinary, and your services in the Cause of God manifold.

DAS.1914-04-10, SW_v13#04 p.102x, PN_1914 p009

ABU2171

Words to Mrs A. Burks, spoken on 1914-Apr-14 in Haifa

The book of Ighan revealed by Baha'u'llah in Bagdad and translated in America is one of the most fundamental Baha'i works. Then the hidden Words, likewise Tajalleyat, Eshragat, Tarazat etc, also the books of Mirza Abul Fazl. All these works will explain to you the full meaning and importance of this revelation. When you return to America you can easily get these books and study them very carefully. Then you will be fully informed with the principles of the Baha'i Cause.

The talks that I have delivered in London, Paris and America will also greatly assist you in this direction. The teachings of Baha'u'llah are like uncut diamonds that the more you polish them the greater will become their brilliancy.

On your way back to America associate with the believers of God. In London there are many blessed souls, such a Lady Blomfield, Miss Rosenberg, Hashmatullah from India and many others. I hope you will meet all of them and through their association you will become acquainted with the detailed history of the Cause.

DAS.1914-04-14

AB07309*To: Rev D S Tate, in Washington, DC**Date: 1914-Apr-14*

O seeker of truth! Praise God that you have been enabled to raise the call to the divine Kingdom and have found the spring of the water of life that quenches every thirsty one. You have turned toward Mount Sinai so that you might hear the divine call from the burning fire in that wilderness. I hope that from that flame of Sinai and that gleam of light you will receive unlimited outpourings of grace, and that you will take up a brilliant lamp and travel through those regions, raising the call to the Kingdom and becoming the cause of guidance for countless souls. And upon you be the Most Glorious Glory.

DAS.1914-04-17

AB11269*To: Helen Goodall**Date: 1914-Apr-14*

The believers of God from now on must think about going to the Panama-Pacific International Exposition (in San Francisco). Everyone goes to the Exposition either for amusement or recreation, or in hope of obtaining commercial benefits. But you, who are the believers of God, enter the Exposition with the desire to summon the people to the divine Kingdom and hoping to receive the breaths of the Holy Spirit.

SW_v05#17 p.265, MAX.312bx

ABU1347

Words to students of Beirut College, 1914-Apr-15 in Haifa/Akka

From now on you must strive to beautify the moral aspect of your lives. Advise each other with the utmost consideration; watch daily your words and deeds. Thus from the very beginning you may characterize yourselves with divine ideals. The divine ideals are humility, submissiveness, annihilation of self, perfect evanescence, charity and loving kindness. You must die to self and live in God. You must be exceedingly compassionate to each other and to all the people of the world. Love and serve mankind just for the sake of God and not for anything else. The foundation of your love toward humanity must be spiritual faith and divine assurance.

Again: you must be most careful that, God forbid, not one single word contrary to truth issue from your mouths. One falsehood throws man from the highest station of honor to the lowest abyss of disgrace. Always guard yourselves against this enemy, so that all you state may correspond with reality.

Forever supplicate and entreat at the court of Majesty and beg confirmation and assistance. Make ye an effort that you may win the good pleasure of Baha'u'llah. All the natural and supernatural advancements in the human world revolve around this one problem. If you attain to this supreme goal all the elements of the world of creation will be ready to serve you at your bidding, i.e. they will find their highest attainment in you and through you or, in other words, you will become the fruits of the world of existence... The evolution of the perfect man is a fruit of creation, just as the evolution of the trunk, branches, leaves and blossoms of the tree is the fruit thereof.

Exalt your thoughts. Reflect over all your affairs. Magnify your endeavors. Enlarge the circle of your ideals. Open the wings of spiritual wisdom. Let your hope be the accomplishment of most great deeds the results of which may immortalize your names. All that the people are holding fast to are as the mirage and will not last.

DAS.1914-04-15, SW_v07#18 p.183-184

ABU1505

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

I hope that while you are studying in this college you may so excel all other students in the various branches of Knowledge taught therein;- that all of them may testify that these Baha'i students have another power, they are inspired with another effort, they are imbued with a nobler ambition and they are stimulated by higher motives and wider and deeper exertion. Were you to be equal with them, then what distinction will there remain for you; therefore you must strive to be superior to them so that every one may bear testimony to this fact.

You are now like the tender plants that are trained in accord with the knowledge and wisdom of the gardener. From now on you must strive to beautify the moral aspect of your lives, advise each other with the utmost consideration, watch daily your words and deeds;- thus from the very beginning you may characterize yourself with divine ideals.

The divine ideals are humility, submissiveness, annihilation of self, perfect evanescent, charity and loving-kindness. You must die in self and live in God. You must be exceedingly compassionate to each other and to all the people of the world. Love and serve mankind just for the sake of God and not for anything else. The foundation of your love toward humanity must be spiritual faith and divine assurance.

Again be ye most careful that, God forbid, not one single word contrary to truth may issue from your mouths. One falsehood throws man from the highest station of honor to the lowest abyss of disgrace. Always guard yourselves against this enemy;- so that all that you state may correspond with reality.

For ever supplicate and entreat at the Court of Majesty and beg Confirmation and assistance. Make ye an effort that you may win the good-pleasure of the Blessed Perfection.

COC#0797x, LOG#0718x, DAS.1914-04-15, SW_v09#09 p.098-099

AB04374*To: W W Harmon, in Cambridge, MA**Date: 1914-Apr-15*

O longtime friend! The letter dated March 19, 1914 was reviewed. I was pleased by reading it because it indicated your health and well-being and your firmness and steadfastness in this great Cause - a great Cause whose brilliant lights have encompassed the horizons and established the unity of the human world.

Without doubt it is the cause of unity among all nations and the greatest bond between all who dwell on earth. Assuredly it will illumine the human world, breathe new life into hearts, make blind eyes seeing, make deaf ears hearing, resurrect dead souls, make the world another world, and make the material world a mirror of the divine realm.

My hope is that you will be among those souls who serve this great Cause. And as for the treatise you had written - publish and distribute this treatise. The friends of God will certainly assist you in publishing this treatise.

And upon you be the Most Glorious Glory.

DAS.1914-04-17x

ABU2785*Words to Haji Mirza Haydar Ali, spoken on 1914-Apr-15 in Haifa*

This Mirza Ahmad had become the 'recorder of my deeds.' No sooner I open my mouth then he takes out his note-book. If I make a joke, it will be spread all over Europe. If I smite on the face of Abul Gasem, all America will come to know about it. He writes in his note-book that on such and such day, and such and such an hour 'Abdu'l-Baha laughed. What can I do with him?

O Haji! O Haji! Can't you not deliver me out of his hand?
(He laughed very heartily.)

But I am afraid we cannot send him away and he will not go away himself. He has become a fixture in Haifa.

DAS.1914-04-15

AB04845

To: Annie Belle Killius, in Washington, DC

Date: 1914-Apr-16

O thou herald of the Kingdom of God!

Thy detailed letter was received. It contained the glad-tidings of the promotion of the Cause of God in those parts. Therefore it produced infinite happiness that praise be to God you are quickened with the Breaths of the Holy Spirit and you are rejoiced and gladdened by the Melodies of the Supreme Concurrence. You have radiant hearts and spirits exhilarated with the good news of His Holiness the Merciful One!

Consequently with the utmost potency and assurance arise ye in the diffusion of the Fragrances of God. Likewise all the believers and the maidservants of the Merciful who are living in those parts must with perfect accord and affiliation singly and collectively dedicate all the days of their lives to the Cause of His Holiness Baha'u'llah and engage in the promotion of the Blessed Teachings—in order that the human world may become illumined, the satanic hearts become merciful, the veil of superstitions be rent asunder, the light of Reality may shine forth, the basis of dogmas be destroyed and the truth of the divine Religion may glow like unto the sun.

Rest ye assured in the Bounty and Favor of His holiness Baha'u'llah; for He is the Supporter of the teachers of the Cause and the Defender of the sincere ones.

Upon thee be Baha-El Abha!

DAS.1914-04-17

AB06915*To: Mirza Fadlullah Nuri Awrangi Nizamul-Mamalik**Date: 1914-Apr-17*

- 1 O relative of the Luminary of the horizons! Your illustrious Great Uncle gazes upon you from the Kingdom of Mysteries, for you are the remembrance of that joy of the righteous ones. Therefore you are very precious. Praise be to God that you have rent asunder the veils of idle fancy, heard the divine call, beheld the light of truth, and reached the destination of your purpose.
- 2 The days when we were companions and associates are ever before my sight, and I expect from the Lord of humanity that you will ever gaze toward the Most Great Scene, become increasingly joyous and confirmed, manifest abundant grace in the pages of light, and become the cause of the exaltation of the Word of God and the diffusion of the divine fragrances.
- 3 Convey the Most Wondrous and Most Glorious greetings to all the friends and handmaidens of the All-Merciful. And upon you be the Most Glorious Glory.
- ای منسوب نیر آفاق حضرت عم بزرگوار از ملکوت اسرار نظر بشما دارد زیرا یادگار آن سرور ابرارید لهذا بسیار عزیزید الحمد لله که حجاب اوهام دریدی و ندای الهی شنیدی و نور حقیقت دیدی و بسر منزل مقصود رسیدی
- ایامیکه همدم و همنشین بودیم همیشه در نظر است و از رب البشر چنین منتظر است که همواره نظر بمنظر اکبر کنی و دمام خوشتر و مؤید تر گردی و در صفحات نور مظهر فضل موفور شوی و سبب اعلاء کلمه الله و نشر نفعات الله گردی
- 3 جمیع یاران و اماء رحمن را تحیت ابدع ابهی برسان و علیک البهاء الابهی

MKT5.108, IQN.222

ABU2398*Words spoken on 1914-Apr-17 in Haifa/Akka*

In the College of Beirut you must become the shining candles of moral precepts and spiritual ideals and be the means of the illumination of others. Clothe your bodies with the robes of virtues. Characterize yourselves with the characteristics of the people of divine morality. Shun all manner of vices as you shun a poisonous snake or a leper.

Let the corps of the professors and the students be impressed with the purity and holiness of your lives - so that they may take you as paragons of worthiness, nobility of nature, observance of the moral laws, the subordination of the lower element by the higher spirit, the conquering of self and the overmastering of wholesome vital forces in all the avenues of life.

Strive always to be at the head of your class through hard study and true merit...

COC#0796x, LOG#0717x, DAS.1914-04-17, SW_v09#09 p.098

ABU0538

Words to pilgrims departing for India, spoken on 1914-Apr-18 in Haifa

Although the religions of God undergo change and transformation yet the primal objects are immutable. The original aim of the divine religion is the moral instruction of the world of humanity, the perfection, the illumination and the spirituality of the world of humanity. These are some of those things which are not changed, are not abrogated and secure in every religion, no matter how much superimposed by outward dogmas. These are the unuttered aspirations of every religious man. The prevalent notion that the religions of the past have set aside and abolished each other is a great mistake.

Consider how the primal objects of all the great religions are half-forgotten and very dimly remembered. The fabric of so-called organized religions is crumbling and tottering into ruin. They are holding fast to a set of dogmatic articles and ceremonial rituals which are as far from pure religion as the heaven is remote from the earth.

Once upon a time religion was like a comely youth overflowing with vital force. The youth was in the utmost freshness and charm, adorned with infinite virtues and attuned with the music of vigor and health. But now he is stricken with old age. His eyes are dimmed, his ears do not hear, his feet are paralyzed, his hands are weak, his physical forces are exhausted. He is afflicted with senility and dotage.

Or this tree was once young and saple [sic]. Its branches were green. The fowls of the earth lodged in its twigs and built their nests. It has grown and developed and brought much luscious fruits. Now it has grown hoary with age, it is decayed and rottenness has overtaken it. Then suddenly the gardener appears on the scene, cuts a green branch from the same tree and plants it again in a prepared soil. It starts its upward growth till it fills the place of its parent stock. Now this tree is the same old tree, only renewed. But those people who have grown too old to understand the real situation hold fast to the

rotten root and shut their eyes to the beauty and elegance of the new tree. Now is the time for the plantation of the new tree. God willing you will become assisted in this glorious service so that again this New Tree of the same old religion of God may grow and attain to the stage of fruition.

Aside from these remarks there are many distinctly new Teachings in the Baha'i revelation that cannot be found in the former dispensations. (Here he mentioned a number of the Baha'i principles and then continued:-) All these universal precepts are not found in the books of other religions, but the moral and spiritual teachings of past religions are fully embodied in this Cause. When all the great principles of Baha'u'llah are fully put into practice then their beneficial results will become apparent.

His Holiness Baha'u'llah has crowned your heads with such a shining diadem, the scintillating jewels of which will shine upon all the future cycles and ages. I hope that each one of you may become the cause of the vivification of innumerable souls, strengthen the original basis of the divine religions, quicken the dead bodies with the New Spirit and bring out of the tombs of negligence these heedless souls. May you deliver mankind from the darkness of prejudices and fanaticism! May you guide them into the realm of lights!

Do ye not consider your own ability. Rely upon the power of the Confirmation of the Blessed Perfection. The assistance of Baha'u'llah is creative and dynamic... I expect to hear good news from you. I hope that the inhabitants of India may bear testimony when they look into your radiant faces upon your return that you have carried back a heavenly reality, a divine spirituality, and a holy attraction; that you have returned from the Holy threshold with wonderful, precious gifts of the Kingdom! May they testify that your conducts, your deeds, your behaviors are reflecting the rays of the Sun of Reality! May you be like unto those souls who, parched with thirst, have attained to the source of the fountain of life and having drunk deeply, fill their jars and return to those who are waiting behind! May you be like candles ignited with the Fire of the Love of God!

DAS.1914-04-18

ABU0806

Words spoken on 1914-Apr-18 in Haifa

Question/topic: Regarding the invention of writing.

Compared with the ancient history of the world the invention of writing is of quite recent date - only a number of thousand years. According to the theories held by the anthropologists and the students of ancient languages when the world of humanity was in its aboriginal state many wild, savage tribes roamed over vast stretches of desert without the instinct of habitation. When a member of these tribes died they buried him under the ground and planted a tree over it – so that they may recognize the place in the future. This ceremony was practiced of course only for their chiefs. This was one of the first steps in the formation of sign-language.

Later on in order to find out their way in the desert they planted guideposts at the end of every several miles. This and other concomitant ideas led the path for further progress. Now instead of planting trees over the tombs they placed pieces of carved woods. For example if the deceased was brave they would carve the crude form of a lion; if crafty that of a fox and if blood-thirsty that of a dragon.

Another monumental advancement was achieved when they started to carve these pictures with some improvements and more artistic taste on the bark of the trees and placing them in the grave with the dead. As humanity slowly forged ahead, gaining mastery step by step over nature he started to build monuments of triumphs over the tombs, describing in his limited knowledge, the victories wrested from the enemies by the heroes and the braves.

Probably many generations rolled on and the savage tribes continually expanded and outgrew their former barbaric conditions, and new ideas for the perpetuation of the records of the race germinated in the minds. The world was populated, the people increased in number and resources and many species of cattle were domesticated. Thus they carved the figures of these animals on woods and stones, each animal representing an idea. In order to increase their vocabulary they anatomized the animal, making each part or organ represent a sentence.

Out of this wonderfully, complicated system grew the hieroglyphic writings of Ancient Egyptians so well preserved on papyrus and Tablets of stones. The Egyptians were so clever in this science that they made every bird to stand for an idea.

The eye of the cow, the horn of the deer, the head of the monkey, the beak of the sparrow conveyed to the reader distinct meanings and thoughts. All these mysterious writings are now easily translated in modern languages through the indefatigable labors of European scholars and archeologists.

The Cuneiform letters as represented in the old ruins of Persia and other parts of Asia has another interesting development. When Alphabetic letters were invented by the Phoenicians they were soon adopted by other nations, and thus the very greatest miracle was performed on the stage of the then known world. This was only a very short outline of the march of human intelligence through the land of darkness and ignorance towards the light- the light being no other than the miracle of self-expression.

DAS.1914-04-18

ABU0834

Words spoken on 1914-Apr-18 in Haifa

Question/topic: Regarding the House of Justice.

Generally the people in the past have forgotten the foundation of their religions and have clung to some superficial doctrines, causing differences and quarrels and creating wrangles. But the Blessed Perfection, praise be to God, has shut all the doors to these probable differences. For he has said whenever two parties in the Baha'i Cause differ on any subject both of them are wrong; although the first party may be right. Because the result of their discussion and controversy has been inharmony neither is right. God willing, such occurrences will not transpire in this Dispensation.

He has caused the revelation of such spiritual Teachings which would be conducive to the illumination, spirituality and exaltation of the world of humanity. All the civic affairs and the legislation of material laws for the increasing needs of the enlightened humanity belong to the House of Justice. Thus the House of Justice will not be only a body for the legislation of laws according to the spirit and requirement of the time but a board of arbitration for the settlement of all the disputes arising between peoples. When the Universal House of Justice is organized the members will do their utmost for the realization of greater cordiality and comity amongst the nations.

The laws of Baha'u'llah are the unchangeable, organic laws of the Universal House of Justice. They are the very foundation upon which the structure of additional legislation is built. If the Universal House of Justice was in existence the first person that would have obeyed its laws would have been myself. As regards the place for the convening of such a general body, it would be decided by the members.

The Universal House of Justice has only the legislative function; the executive power belongs to the administrative department of government. At first National Houses of Justice will be established in every country and then they will elect in turn members to the Universal House of Justice. Again I repeat the House of Justice, whether national or Universal has only legislative power and not executive. For example in Europe and America the Parliament or Congress enact laws, while the government executes those laws. The House of Justice cannot fulfill two functions at the same time - legislative and executive.

In short, the Blessed Perfection has shut all the doors of differences. The clear texts are revealed by him, with the provision that additional law be enacted by the House of Justice... These days are the days of teaching the Cause of God, days of the promotion of the Word of God. Any other thought is fruitless. We must lay aside all extraneous ideas which are not of immediate benefit. All these plans will appear in the most perfect form in their proper season. This is the day of the diffusion of the Fragrances of God; the day of Universal love, the day of good fellowship, the day of severance, the day of self-sacrifice, the day of attraction, the day of enkindlement, the day of service and the day of brotherhood.

DAS.1914-04-18

AB05140

To: Joseph H Hannen, in Washington, DC

Date: 1914-Apr-18

O thou who art in the Covenant!

Thy detailed letter was received. It was the incarnation of pure joy for it contained the particulars of thy trip to Augusta, Georgia. It explained the delivery of an eloquent talk by thee; that thou hast summoned the people to the Kingdom of God

and hast spread the Divine Teachings. Consider how every soul who has arisen to serve the Word of God will be confirmed with the heavenly Cohorts. Therefore, be thou happy, because thou art assisted with such service! Ere long in that city a great multitude shall enter in the Kingdom of God, the Flag of the Oneness of the world of humanity will cast its shade over that state and the Song of the Supreme Concourse will be raised from its glens and dales. The fountain of the Water of Life will gush forth and the birds of the rose-garden of God will break into the rapturous songs of the glorification of the Kingdom of Holiness in the most wonderful melody. This trace will become eternal and will be continued throughout the future ages and cycles.

Convey to thy respected wife on behalf of Abdul Baha the wonderful greeting of Abha and exercise toward her the utmost kindness.

Upon thee be Baha El Abha!

DAS.1914-04-17

ABU2493

Words to Mr. N. R. Vakil, spoken on 1914-Apr-18 in Haifa

Question/topic: Are the four Vedic sacred books inspired from God?

They contain many inspired utterances, but through the lapse of time human ideas have crept in and afterwards men have come to believe that they are all, in their totality the revealed words of God.

Similarly the Christian theologians up to the last century believed that the Pentateuch was written by Moses but modern criticism of the Bible by scholars and thinkers has shown us otherwise because there so many historical discrepancies in these books that are simply bewildering. Only the Decalogue and a few other utterances are [from] Moses, the rest is written by Ezra, the priest.

With a critical, spiritual eye we can easily distinguish the heavenly words from the human ideas.

DAS.1914-04-18

AB11107*To: Babette Ruoff, in Germany**Date: 1914-Apr-18*

O Almighty! Endear thou this maidservant of Thy Threshold, Frau Ruoff, in the Kingdom of Thy Holiness, and submerge her in the Ocean of Sight. Overlook her shortcomings; confer upon her Thy Grace! Vouchsafe her Thy Purity in the Court of the Paradise of Abha! Bestow upon her Eternal Life and suffer her to become the manifestor of infinite bestowals in the meeting of transfiguration. Verily Thou art the Generous! The Pardoners and the Compassionate.

BBBD.296, DAS.1914-04-18, SW_v05#13 p.202

AB00465*To: Baha'is of New York**Date: 1914-Apr-19*

- ¹ O ye beloved of the Lord and handmaids of the All-Merciful! No sooner had the Sun of Truth shone forth from the heaven of sanctity than it shed upon the horizons of the world the light of unity of thought, unity of opinion, unity of belief, and unity of truth. And this, so that humankind might come together at one single point with respect to thoughts and beliefs; that quarrels, disputes, and conflicts might wholly disappear from amongst humankind; and that the same Light radiating from the Sun of Truth might illumine every heart. For the sake of this complete unity, this perfect harmony, His blessed Being endured every woe and all manner of trial and tribulation in such wise that eyes weep and hearts are for evermore consumed.

¹ ای احبای الهی و اماء رحمن شمس حقیقت که از افق تقدیس بر آفاق اشراق نمود انوار وحدت افکار وحدت آراء وحدت عقائد و وحدت حقیقت مبذول داشت تا عالم انسانی از جهت افکار و عقائد در نقطهء واحده اجتماع نماید و بکلی اختلاف و نزاع و جدال از عالم انسانی برخیزد و نور واحد که ساطع از شمس حقیقت است جمیع قلوب را روشن نماید و بجهت این وحدت تامه و الفت کامله جمیع بلیا و رزایا و مصائبی را بنفس مبارک تحمل فرمود که چشمها گریان و قلبها الی الأبد بریانست

- ² Praised be God that the beloved of the Lord in other countries in the East are one in belief, one in thought, and one in word, and are holding fast unto the same truth. But apparently, in some parts of America, differences of opinion have arisen amongst the believers. Such differences destroy the foundation of the Divine Edifice. For this reason, the Centre of the Covenant will now address this question in clear and explicit words, so that no differences whatsoever may remain, that the

² الحمد لله در سائر ممالک شرق احبای الهی اعتقاد واحد و فکر واحد و قول واحد دارند و بحقیقت واحد متمسکند ولی از قرار مسموع در صفحات امریکا احبای الهی اختلاف در عقائد دارند و این اختلاف هادم بنیان الهیست لهذا بعبارت صریح و صحیح مرکز میثاق بیان این مسئله را مینماید تا ابد اختلافی نماند کل متحد و متفق

friends may be joined together and united, and that, by reason of this unity, the light of truth may illumine the world of humanity.

شوند و بسبب این اتحاد نورانیت حقیقت عالم انسانی را روشن نماید

- 3 The following is my explanation: The Exalted One, the Bab—may my life be offered up for Him—is the Promised One of the Qur'an, that is, the Mihdi, the promised Qa'im, Who was to appear after the Prophet Muhammad. He is the bright Morn dawning from the horizon of guidance, and the Harbinger of the Abha Beauty. The Blessed Beauty—may my life be offered up for His loved ones—is He Whom God shall make manifest, the One promised in all the Books and Tablets of the Bab. And 'Abdu'l-Baha is the Centre of the Covenant of God, but the Branch is only an offshoot of the Tree. The Tree is the essence, the Tree is the foundation, and the Tree is the universal Reality.

3 و آن اینست که حضرت اعلی روحی له الفداء موعود قرآن است یعنی مهدی و قائم موعودیکه بعد از حضرت محمد ظاهر خواهد شد و صبح روشن افق هدی بودند و مبشر به جمال ابهی و جمال مبارک روحی لأحبابه الفداء من یتظهره الله موعود جمیع کتب و الواح حضرت باب است و عبدالبهاء مرکز میثاق الهی لکن غصن فرع شجره است اما اصل شجره است اساس شجره است و حقیقت کلیه شجره است

- 4 All the Scriptures have foretold the advent of two Manifestations, even as the Gospel doth refer to the coming of Elijah and the Messiah, by which is meant the Bab and Baha'u'llah. There is no third Manifestation.

4 در کتب جمیع ملل به دو موعود وعده داده شده چنانچه در انجیل آمدن ایلیا و حضرت مسیح است و از آن مراد حضرت باب و حضرت بهاء الله است دیگر ظهور ثالثی نیست

- 5 Whosoever may appear ere the lapse of one thousand years, even if he be endowed with utmost perfection, shall nevertheless be under the shadow of the Blessed Beauty and a servant unto Him. He will be the disciple of the Ancient Beauty, seek illumination from His light, and receive a share from the outpourings of His grace. Such a one may be likened unto a star or the moon, whereas the Blessed Beauty is even as the Sun itself. The moon acquireth its light from the sun. This is the sincere and heartfelt conviction of 'Abdu'l-Baha. It is incumbent upon everyone to bear allegiance and cleave fast unto that which hath issued from the pen of the Covenant. This is the foundation of the Cause of God! This is the light of truth! This is the belief of 'Abdu'l-Baha!

5 تا هزار سال هر نفسی که پیدا شود ولو در نهایت کمال باشد در ظل جمال مبارکست بنده اوست تلذذ اوست و مقتبس از انوار او و مستفیض از فیوضات او او بمنزله ستاره و ماه است و جمال مبارک بمنزله آفتاب ماه از آفتاب اقتباس انوار نماید اینست اعتقاد صمیمی قلبی عبدالبهاء و جمیع مکلفند که آنچه از قلم میثاق صادر کل بآن متمسک گردند و معتقد شوند اینست اساس امر الهی اینست نور حقیقت اینست عقیده عبدالبهاء

- 6 It is 'Abdu'l-Baha's highest aspiration, therefore, to be a true and faithful servant at the Threshold of the Blessed Beauty. Whosoever truly loveth me, whosoever is firm in the Covenant, must regard me as the servant of the Threshold of the Blessed Perfection. Nevertheless, it is unto the Centre of the Covenant that everyone must turn, for he is the Interpreter of the Book, and all the people of Baha are under his shadow. Should anyone undertake, of his own accord, to interpret the Book of God in a manner contrary to the explicit text of the pen of the Covenant, it is to be rejected, for it would lead to disunity amongst the loved ones of God.

6 لهذا عبدالبهاء را نهایت آرزو چنین است که در آستان جمال مبارک خادم امین و بنده صادق باشد هر نفسی که محبت تامه بمن دارد و ثابت بر میثاق است باید مرا بنده آستان جمال مبارک داند ولی مرکز میثاق مرجع کل اهل آفاق است و بین کتاب و بهائیان کل در ظل او اگر نفسی بخودی خود کتاب الهی را مخالف نص صریح قلم میثاق تفسیر نماید مقبول نیست و سبب اختلاف در میان احباب الله است

- 7 My purpose is to show that the Blessed Beauty hath neither peer nor likeness. He is unique in His essence, and holy and

sanctified in His attributes. I am under His shadow and the servant of His Threshold.

- 8 My hope is that following this explicit text which hath proceeded from the pen of the Covenant, no differences whatsoever may remain, and that the American believers, even as the friends in Persia, may all become united in belief, thus rejoicing the heart of 'Abdu'l-Baha and leading to the exaltation of the Cause of God in America. Publish this letter and circulate it throughout America. The Glory of Glories rest upon you.

- 9 Should a Persian come to those regions from the East—even, supposing the impossible, my son, or a daughter of 'Abdu'l-Baha—without having a letter of permission in my handwriting and bearing my signature, it is forbidden to meet such a person or converse with him. For whosoever cometh without permission hath no aim save sedition and the violation of the Covenant.

LOTW#46, DAS.1914-04-17x, SW_v06#12 p.096x, SW_v08#17 p.225x, SW_v09#01 p.013x, BSTW#073f, BSTW#098

7 مقصود اینست که جمال مبارک مثل و نظیری ندارد متفرد در ذاتست و منزّه و مقدّس در صفات من در ظل او هستم و بنده آستان او

8 امیدم چنان است که بعد از این نصّ صریح که از قلم میثاق صادر است دیگر ابداً اختلافی نماند و احبّای امریک نظیر یاران ایران کلّ در عقائد متحد و متفق شوند تا این سبب سرور قلب عبدالهّاء گردد و باعث علوّ امر الله در امریکا و این نامه را طبع کنید و در جمیع امریکا انتشار دهید و علیکم و علیکنّ الهّاء الّاهی

9 اگر نفسی ایرانی از شرق بآنصفحات آید ولو فرض محال پسر من باشد یا دختر عبدالهّاء باشد و سندی مأذونی بخطّ و امضای من نداشته باشد ملاقات و مکالمه با او حرام است زیرا هرکس بدون اذن آید جز فساد و نقض میثاق مقصدی ندارد

NURA#46, MMK4#083 p.097, MAS5.183

AB05762

To: Spiritual Assembly of Mandalay

Date: 1914-Apr-19

- 1 O ye maidservants of God! Women in the East were often times so weak that the term 'the weak one' was always applied to woman. This was because they were despised and scorned. But through the bounties of Baha'u'llah, exalted be His glory, such women are now endowed with a new garment. A crown of bounty hath been placed upon their heads. They have achieved dignity, have become peers of men, and have attained equality.
- 2 Value this greatest of bounties; strive with all your strength to surpass and excel in every field so that all will testify that women are equal to men and are capable of acquiring every perfection. This excellence can be achieved through faith, through assurance, through knowledge, love, and rapture towards the

1 ای کنیزان الهی نساء در شرق ضعیفاء بودند حتّی ضعیفه لقب نساء بود از بسکه در انتظار حقیر بودند ولی از عنایات حضرت بهاءالله خلعت جدید پوشیده و تاج موهبت بر سر نهاده عزیز شده‌اند و همعنان رجال شدند و حکم مساوات در حقوق یافتند

2 قدر این موهبت عظمی بدانید و بجان بکوشید و گوی سبقت و پیشی را از میدان بر بایند تا جمیع دانایان شهادت دهند که نساء نظیر رجالند و قابل تحصیل هر نوع از کمالات و این منقبت به ایمان و اطمینان و عرفان و عشق و محبت حضرت

Divine Being and through the acquisition of the sciences and the knowledge of the arts in these times.

یزدان و تحصیل علوم و فنون در این عصر و
زمان حصول پذیرد و علیکن البهآء الابهی

MMK2#352 p.254

AB05715

To: Head of Society of Kutunjui et al., in Burma

Date: 1914-Apr-19

- 1 O distinguished person! The peerless Lord guides to the straight path and leads to the unseen realm. The spiritual ones of the visible worlds are like a limited body, while the unseen realm is like an unlimited soul. Strange it is that in people's sight the body is visible but the soul is absent, even though a body without a soul is inanimate matter and a foundation without foundation. They observe the glass but are heedless of the lamp. They see the shell but are blind to the brilliant pearl within.
- 2 For animal sight lacks the power to keep pace with human insight, and an earthly body lacks the capacity to conform to the divine element and be resurrected through heavenly spiritual power.
- 3 Therefore, O knower of mysteries, strive that people may gain the insight of the righteous and become manifestations of the favors of the Lord. May they open another eye to witness the Divine Spirit. And upon you be the Most Glorious Glory.

1 ای شخص جلیل خداوند بیچون براه راست
ره نمونست و بجھانی پنهان رهبر روحانیان عوالم
مشهوده مانند جسم محدود است و جهان پنهان
مانند جان نامحدود عجیب است که در ابصار
خلق جسم مشهود ولی جان مفقود و حال آنکه
جسم بی جان جماد است و بنیانی بی بنیاد زجاج
را مشاهده کنند ولکن از سراج غافلند صدف
را می بینند ولکن از دردانه درخشنده کور و
نابینا

2 زیرا بصر حیوانی را توانائی نه که همعان بصیرت
انسانی گردد و جسم ترابی را قابلیت نه که مطابق
عنصر رحمانی شود و بقوت روح آسمانی مبعوث
گردد

3 پس ای واقف اسرار بکوش که ناس بصیرت
ابرار یابند و مظهر الطاف پروردگار شوند دیده
دیگر بکشایند تا مشاهده روح الهی نمایند و
علیک البهآء الابهی

PYB#112-113 p.06

AB11927*To: Spiritual Assembly of Kunjangun, in Kunjangun, Burma**Date: 1914-Apr-19*

- 1 O friends of God! Every assembly is in need of seasoned members who are worthy of its membership and are endowed with innate capacities. Likewise, the members of the Spiritual Assembly must acquire the capacities and merits that are requisites of this lofty station, and through the power of the spirit become experienced members of that assemblage. Those capacities are faith, assurance, insight, loving-kindness, spirituality, radiance, purity, detachment, sanctity, holiness, high endeavour, and nobility of character.

1 ای یاران الهی هر انجمنی را اعضای ممتحنی که لیاقت عضویت و استعداد ماهیت دارند و بهمچنین انجمن معنوی و محفل رحمانی باید اعضا قابلیت و استعداد این مقام اعلی یابند و بقوتی معنوی عضو ممتحن آن انجمن باشند قابلیت ایمانست اطمینانست بصیرتست محبتست روحانیت است نورانیتست پاکیزست آزادگیست تنزیهست تقدیس است علو همتست سمو منقبت است

- 2 My hope is that the members of that assembly shall be distinguished by these attributes and qualities, and shall each day prove anew the existence of these blessings within the reality of their own being. If it be so, Burma shall become even as the snow-white Spot, and those regions shall become the arenas of God's most great bestowals. Upon you be the Glory of the All-Glorious!

2 امیدوارم که اعضای آن انجمن باین خصائل و فضائل متصف باشند و در هر روزی برهان جدیدی بر وجود این موهبت در حقیقت خویش اقامه نمایند اگر چنین شود برما بقعه بیضا گردد و آن اقالم میدان موهبت کبری شود و علیکم البهاء الأبهی

BRL_ATE#131

BRL_DAK#0396

AB06840*To: Faqir Muhammad Kanpuri, in Mandalay**Date: 1914-Apr-19*

- 1 O divine Faqir! His holiness Muhammad, the Messenger of God, called his blessed self a pauper [faqir] and declared "poverty is my glory." This poverty is not the lack of worldly goods and is not need for the worthless treasures of this mortal world. This poverty signifies nothingness and pure evanescence.

1 ای فقیر الهی حضرت محمد رسول الله نفس مبارک را فقیر خواند و الفقر نفی فرمود این فقر متاع دنیوی نیست و احتیاج بحطام عالم فانی نه این فقر عبارت از نیستی است و فنای محض

- 2 Until man achieves the station of complete evanescence in the path of the All-Merciful, he will not attain pure eternity. For the shadow vanishes when the rays of the sun shine forth - the disappearance of the shadow is proof of the sun's shining.

2 تا انسان در سبیل رحمن در مقام فنای صرف نیاید بقای بخت نبیند زیرا سایه فانی گردد چون انوار آفتاب بتابد دلیل تابش آفتاب فنای ظل است

3 Therefore, all thoughts of maintaining existence must completely vanish so that the praised lights may shine and the mystery of prostration be manifested. My hope is that in this station you will become like a visible standard - steady, firm and resolute.

3 پس باید بکلی هوا جس بقای وجود مفقود گردد
تا انوار محمود بتابد و سر سجود جلوه نماید امیدم
چنانست که تو در ایستقام چون علم مشهود قائم
و ثابت و راسخ گردی

4 And upon you be the Most Glorious Glory.

4 و علیک البهاء الأبهی

SFI02.154

AB08215

To: Khudabakhsh (Muniva), in Mandalay

Date: 1914-Apr-19

1 O manifestation of divine bounty! The bounty of God is of two kinds: manifest and hidden. The manifest bounty comprises all that exists in creation, which are signs of divine bounty - "Behold the evidences of thy Lord's mercy." But this bounty is limited, for through the succession of like things and the similarity of conditions, the illusion of permanence is created. The hidden divine bounty, however, is everlasting and unchanging, never to be altered or transformed, for it is the eternal outpouring of God and the perpetual gift of the Lord. I hope that thou mayest become the dawning-place of those lights and the manifestation of those signs.

1 ای مظهر بخشش بخشش حضرت ایزد بر دو
قسم است آشکار و پنهانی اما آشکار جمیع آنچه
در وجود است آثار بخشش الهی است فانظر الی
آثار رحمة ربک ولی این بخشش محدود است از
تتابع امثال و تشابه احوال گان بقا میشود ولی
آن بخشش پنهانی یزدانی الی الأبد باقی و برقرار
لن یتغیر ولن یتبدل زیرا فیض ابدی الهی است و
موهبت سرمدی ربانی امیدم چنانست که مطلع
آن انوار گردی و مظهر آن آثار شوی

2 And upon thee be the Most Glorious Glory.

2 و علیک البهاء الأبهی

MMK3#226 p.164, YARP2.608 p.424

AB08530

To: Spiritual Assembly of Mandalay

Date: 1914-Apr-19

1 O spiritual assembly! You have attained relationship to the Covenant, that you might be confirmed in servitude to the Luminary of the horizons.

1 ای انجمن روحانیان نسبت بميثاق یافتید تا
بعبودیت نیر آفاق مؤید گردید

- 2 This assembly must walk in the footsteps of 'Abdu'l-Baha - must become pure nothingness, absolute effacement and sheer non-existence, that is to say, embodied servitude and personified thralldom. It must be cleansed of every thought and mention save His, must know none but Him, must utter no name but His Name, must recognize none except His Beauty, and must cherish no desire apart from His love.
- 3 Such is the station of those who are related to the Covenant and drawn to the Luminary of the horizons. Upon you be the Most Glorious Glory.

2 این انجمن باید با عبدالبهاء هم قدم شود فانی محض و محو صرف و نیستی بحت یعنی عبودیت مجسمه شود و رقیّت مشخصه از هر ذکر و فکری پاک گردد جز بها نداند و جز نام او بر زبان نراند و بغیر از جمال او نشناسد و بدون محبت او آرزویی نخواهد

3 اینست شأن منتسبین میثاق و منجدین نیر آفاق و علیکم البهاء الأبهی

MMK5#221 p.170

AB02015

To: Baha'is of Abadih

Date: 1914-Apr-20

O ye friends of God and the maid servants of God!

Praise be to God that during the season of divine Spring and the time of merciful rejuvenation in which the Breath of Eternal Life is breathed in the radiant entities, ye are enlisted under the Flag of 'Ya Baha El Abha' and like unto the birds of the meadows perched upon the branches of pines and cypresses ye are engaged in the glorification and praise of the Clement Lord with the most rapturous melodies, ye are intoxicated with the wine of Truth and are joyous in the garden of His Highness the One. Ye are clad with the royal Robe of Guidance and are overshadowed with the outstretching Bounty of His Highness Baha'u'llah. Ye have shut your ears to the croaking of crow and ravens, and are rejoiced and exhilarated with the songs of the warbler of the rose-garden and the meadow. Ye have heard the harmony of the Supreme Concourse and listened to the glad songs of the nightingale of the orchard of guidance, ye received a share and a portion from the heavenly Food, and became associates and partners in the outpouring of the Kingdom of Abha! This is the most great Favor and Grace which has surrounded the people of Baha! Consequently with infinite joy and happiness, felicity and delight, engage your time in thanking the Lord for these divine Bestowals, thus we may fulfill the reality of the holy verse: 'If you praise the Lord for His blessings unto you He will increase them correspondingly.'

Upon ye be Baha-El Abha!

DAS.1914-04-20

AB04998

To: Prof. Hatch and Mr. Gurbaxani, in Karachi

Date: 1914-Apr-20

O thou wise teacher!

The Breeze of Providence wafts from the direction of the rose-garden of Reality bestowing joy and happiness upon the adepts. The Sun of the divine world hath dawned from the horizon of the temperate, spring equinox, resurrecting into new life the countries of the orient and the occident. The mountain and prairie of the Ideal world are adorned with green and verdant vegetation. The trees of the temples of humanity are clothed with the garments of New Bestowals and be gemmed with New blossoms and fruits. A most tremendous stir or motion is witnessed in the world of creation. All the phenomena are in the process of reformation and regeneration and all the creatures are chanting the verses of oneness with their tongues of consciousness and reality. Therefore we must occupy our time with extolling and lauding the Glorious Lord for He hath illumined this Wonderful, New Century with the refulgent rays and splendors of the heavenly Sun!

Upon thee be greeting and praise!

DAS.1914-04-20

AB06011

To: Muhammad Karim et al., in Idrisabad

Date: 1914-Apr-20

O my God, my God! These are Thy servants who are attracted to the Kingdom of Beauty, who long for the lights of reunion, who supplicate in the hours of day and night. They have turned

to Thee with empty hearts, flowing tears, radiant faces, and wakeful eyes fixed upon the Kingdom of Glory.

O Lord! Deliver them from the evil of the people of error, immerse them in the sea of supplication and entreaty, and make them fountains of guidance, lamps in the darkest night, brilliant and luminous stars, and missiles against the people of misguidance and perversity.

Verily Thou art the Powerful to do what Thou willest, and verily Thou art powerful over all things.

DAS.1914-04-20

AB07539

To: Baha'is of Cleveland, OH

Date: 1914-Apr-20

O ye birds of the rose-garden of the Kingdom!

Your letter of congratulation like unto the song of the nightingale thrilled the hearts and became the means of the happiness of every pure spirit. It was perused with exceeding rejoicing and then we proffered thanks at the Divine Threshold that praise be to God, blessed souls have appeared in that city who are summoning the people to the Kingdom of God, are promoting the heavenly Teachings and are showing forth generosity in contributing toward the building of the Mashrekol Azkar.

It is assured that the confirmations of His Holiness Baha'u'llah will descend upon you, His Bestowal shall encircle you, the ocean of His Favor will become tempestuous and the showers of Life will pour down from the Cloud of His Mercy.

Upon ye be Baha El Abha!

DAS.1914-04-17

ABU3605*Words spoken on 1914-Apr-20 in Haifa*

I am afraid if I breathe Mirza Ahmad will write it down.

DAS.1914-04-20

AB01006*To: Sara Louisa Blomfield, in London**Date: 1914-Apr-21*

- 1 The address thou didst deliver at the King's Weigh House Church will have a far-reaching effect, and undoubtedly thou wilt speak at the next meeting with still greater eloquence and fluency. Convey to that gathering the following message on my behalf:
- 1 ای شمع روشن نامه روز نوروز وصول یافت ایامی که در لندن در خانه تو بندای ملکوت الله مشغول بودم فراموش نگردیده و خدمات تو بامر الله همیشه در نظر است خطابه‌ئی که در کلیسای کینگز وی هوس نمودی تأثیرات عظیمه خواهد نمود و البته در مجلس دیگر بهتر و خوشتر نطق خواهی نمود و پیام من بان مجلس برسان که
- 2 "Praise be to God, this century is an illumined century. It is the century of the divine spirit. It is the century of truth, in which the sun of truth will shine with such intensity as to obliterate the darkness of blind imitation and to entirely banish contention and conflict, hatred and hostility from amongst mankind. For all are God's flock, and God is their true Shepherd, and His compassion embraceth them all. Therefore, all mankind must, under the sheltering protection of the true Shepherd, embrace each other, roam in the utmost love and harmony in the meadow of divine mercy, grow and develop therein, and attain infinite joy and happiness."
- 2 الحمد لله این قرن نورانی است قرن روح الهیست قرن حقیقت است شمس حقیقت چنان اشراق نماید که ظلمات تقلید نماند و نزاع و جدال و بغض و عداوت از میان بشر برخیزد زیرا کل اغنام الهی هستند و خدا شبان حقیقی و بکل مهربان پس باید عالم انسانی در ظل عنایت این شبان با یکدیگر دست در آغوش باشند و در نهایت الفت و محبت در این چمنزار رحمت بچرند و نشو و نما نمایند و نهایت سرور و شادمانی حاصل کنند
- 3 Tell Mr. Fisher Unwin that in the days of Christ the writing of books concerning the Cause of Christ was deemed of little moment; yet behold now how great is its importance. Ere long, writings produced in this age concerning the Baha'i Cause shall be snatched from hand to hand even as leaves of gold.
- 3 بمستر فیشر انوین بگو که در ایام حضرت مسیح تألیف در امر مسیح اهمیت نداشت لکن حال ملاحظه کن که چه قدر اهمیت دارد عنقریب تألیف این عصر را در امر بهائی مانند ورق زر از دست یکدیگر برابند
- 4 As to that honoured person whom thou didst meet, and who hath been in Persia, do thou assuredly send the book which hath been translated into Persian. Likewise, teach him all that
- 4 و اما آن شخص محترمی را که ملاقات نمودی و در ایران بوده است کتاب او را که در فارسی ترجمه شده البته ارسال دارید و همچنین بخود او

thou knowest of Baha'i history, of the teachings of His Holiness Baha'u'llah, and of the addresses which I delivered in America, London, and Paris. Encourage him, and urge him on, that in this day, whether in East or West, no writing can compare with a book on the Baha'i Cause. Strive, then, that he may become apprised of the reality of the Baha'i Cause and may write that book. It was most fitting that thou didst establish with this person a bond of fellowship. By reason of the multitude of My occupations, I have no opportunity to write anything specially for him. Do thou cast upon his heart whatsoever is inspired in thine own.

- 5 Likewise, when Professor and Mrs. Cheyne come to visit you at thy summer home, exert thy utmost endeavour that this professor and Mrs. Cheyne may become illumined and spiritual, and that in the latter days of the professor's life he may kindle a candle which shall burn for evermore.
- 6 At Oxford, whensoever thou deliverest an address, turn thy face toward the Kingdom of Abha. Let the foundation thereof be those very addresses of Mine. Assuredly the confirmations of God shall descend upon thee. Convey to My two dear daughters, Miss Parvine and Miss Nouri, My greetings and loving-kindness; and likewise to the other handmaidens. Upon thee be the Glory of the All-Glorious.

DAS.1914-04-17x, LBLT.162ax

آنچه از تاریخ بهائی میدانی و از تعالیم حضرت بهاءالله و نطقهای که من در امریکا و لندن و پاریس القا نمودم باو تعلیم کن و او را تشویق و تحریص نما که امروز در شرق و غرب هیچ تألیفی مانند کتابی در امر بهائی نه و بکوش که او بر حقیقت امر بهائی واقف گردد و آن کتاب را بنگارد بسیار موافق شد که شما با این شخص رشته الفت انداختید من از کثرت مشاغل فرصت نوشتن چیزی مخصوص ندارم تو آنچه بر قلبت الهام میشود بر قلبش القا کن

5 و همچنین چون پروفسر و مسس چینی بدیدن شما در ییلاق آیند بسیار بکوش که این پروفسر و مسس چینی نورانی گردند روحانی شوند در آخر حیات پروفسر یک شمع روشن کند که الی الأبد افروخته باشد

6 در اکسفورد هر وقت نطقی القا میکنی توجه بملکوت ابهی کن اساس همان نطقهای من باشد یقین است تأییدات الهی بتو میرسد بدو دختر عزیز من مس پروین و مس نوری تحت و مهربانی برسان و همچنین بسائر اماء و علیک البهاء الابهی

BRL_DAK#0126

AB12395

To: Alma Knobloch, in Leipzig

Date: 1914-Apr-21

- 1 O thou daughter of the Kingdom!
- 2 Thy letter was received. Praise be to God it contained the good news of thy health and safety and the particulars of thy noble services. Thank thou God that thou art confirmed in the service of the Kingdom of God and art self-sacrificing in the Path of God. That is the reason why thou wert reinforced in Gotha and a number of souls advanced toward the Divine Kingdom.
- 3 Great joy was produced on account of the progress of the Cause of God in Leipzig.

1 ای دختر ملکوتی

2 نامه شما رسید الحمد لله مرده صحت و عافیت و حسن خدمت تو را داشت شکر کن خدا را که بخدمت ملکوت الله موفق و در سبیل الهی جانفشانی اینست که در گوئا موفق شدی و نفوسی اقبال بملکوت الهی نمودند

3 از ترقی امر الله در لایپزیگ نهایت سرور حاصل شد

4 Convey on my behalf the wonderful Abha greeting and my kindness to Mr. and Mrs. Doring and Mr. and Mrs. Hugo Lerk. They are always before the sight and for each one I beg a new confirmation. Announce the utmost kindness and love on my behalf to Miss Pollack. I will pray in behalf of all, so that invisible confirmations may vouchsafe and the cohorts of the Kingdom may win victorious. Likewise convey on my behalf respectful greeting to all the believers of God and the maidservants of the Merciful.

5 Upon thee be Baha El Abha.

BBBD.430-431

4 بمسترو مسيس دورينگ و مسترو مسيس هوک
لرک تحيت ابدع ابهائی و مهربانی از قبل من
برسان هميشه در نظرند و آنان را تأييدى جديد
طلب و بمسيس گيم و مسيس پالوک نهايت محبت
و احترام از من برسان در حق جميع دعا کنم که
تأيدات غيبه برسد و جنود ملکوت نصرت
نمايد و همچنين جميع احباب الهی و اماء رحمن را
از قبل من تحيت محترمانه برسان

5 و عليك البهاء الأبهى

BBBD.429-430

AB07350

To: D'Evelyn, F W Doctor et al., in San Francisco

Date: 1914-Apr-21

O you who are firm in the Covenant!

Your letter was received. Praise be to God, you are serving the Kingdom with utmost steadfastness, establishing a universal peace congress in that great exhibition, calling to the Kingdom of God, and spreading the teachings of Baha'u'llah. Rest assured that divine confirmations will bring joy and happiness, and great results will be achieved from this service.

However, do not write anything to Egypt - forming a branch there is not permitted. You yourselves should be confident in divine confirmations.

Upon you be the Most Glorious Glory.

SW_v05#17 p.264, MAB.091-092

ABU0996

Words to pilgrims, spoken on 1914-Apr-22 in Akka

In reality all my movements are fraught with danger. The Favors and Graces of the Blessed Perfection have been always with me. Were it not for His continual protection I would not have been living today. Those souls who are enveloped with the Clouds of Divine Providence are ever assisted with the army of the Kingdom...

During the years that Baha'u'llah lived in Bagdad and Adrianople whosoever stood in His Presence and listened to His Wisdom he was impressed with His marvelous Power and Knowledge. The Jews, the Christians, the Zoroastrians and the Mohamadans found their highest aspirations embodied in Him.

During those years that He lived in this Home the enemies found an opportunity to forward false reports to Constantinople to the fact that Baha'u'llah has fled out of Syria. This report was garbed with a semblance of credence and reliability, because He did not receive any strangers nor did he leave the house. From the Sublime Porte Ahmad Bay Tufik and Khorshid Bay, a Hungarian, the Commander of the garrison, were commissioned to investigate this matter.

One day they came to me and asked me to arrange an interview for them with Baha'u'llah. I told them I could not promise them; because it is beyond my jurisdiction. Motosarraf continued his begging and importunity but Khorsheed Bay explained the truth, that because they are commanded by the authorities in Constantinople to investigate this matter they cannot quite well disobey the order. "We desire" they said "to look only in the face of Baha'u'llah and speak with Him a few words. That will be quite sufficient." I presented their petition to the Blessed Perfection and He appointed an hour for their visit.

When they entered this very room Baha'u'llah was sitting here (With his hand he showed his right side on the divan), Abboud was sitting near the threshold and the two, one sat where Mirza Tarazollah is sitting now and the other in the opposite corner. He commenced then speaking to them words of welcome and gentleness and ordered Narguilleh to be brought in. In the beginning they refused to smoke in His Presence but after much insistence on the part of Baha'u'llah, in order to obey Him,

they just touched their lips with it. After an hour they retired from the room, deeply impressed with the awe-inspiring Presence of the Blessed Perfection.

A few days after this interview, the Motosarrafi told me: 'When I was in the Holy Presence I lost myself totally and could not utter one word.' Khorsheed Bay also was delighted with his visit. In this manner did Baha'u'llah associate with people and upraise the Standard of the Cause of God.

DAS.1914-04-24

ABU1087

Words to pilgrims from India, spoken on 1914-Apr-22 in Akka

Praise be to God, the news received from all parts indicate the fact that the believers of God are striving in the promulgation of the Cause of God. Today honor and victory are destined for that soul who has freed himself from every thought and is engaged in the exaltation of the Word of God and the diffusion of the Fragrances of God.

This is the season of seed - sowing. Whosoever scattereth the seeds will gather many harvests. Today the matter of conveying the Message is successful or confirmed. For example during the season of seed-sowing, the matter of ploughing and planting is successful and not harvesting and crop-gathering.

We must - all of us - cleanse and purify the mirrors of our hearts from every imagination and idea and day and night summon mankind to the Kingdom of God and raise the Cry of "Ya Baha El Abha." Then you will observe what a world-stirring resurrection and revival is set up and how the stupendous Power of the Cause of God had become manifest and evident.

Today the matter of Teaching is incumbent and obligatory upon all the believers - men and women. For this season, 'Abdu'l-Baha notwithstanding the infirmity, weakness and indisposition of the physical body begged permission and consent spiritually from the Holy Threshold and supplicated Confirmation and assistance and then hastened towards the empires of the far West. He sought rest neither by day nor by night. He longed for no comfort and yearned after no composure. Although often he was unwell and many a night he suffered insomnia or was passing through a fever, yet he would present

himself before great conventions and raised the voice of Ya Baha El Abha in big churches.

Now my utmost hope is that through the Favor and Bounty of the Blessed Perfection I may again with infinite detachment turn my face toward another direction; that I may cry out till my very last breath and through the music of the Supreme Concourse I may invite the people of the world to the Kingdom of Abha. Pray, that perchance this most great Bestowal be revealed and this weak body and meek spirit be assisted to turn his face toward the Kingdom of Abha while walking in the path of the Blessed Perfection and drinking the chalice of martyrdom in the city of sacrifice - thus the end of my life may be perfumed with the Fragrance of the musk.

DAS.1914-04-22

ABU1337

Words spoken at home of Aqa Siyyid Ali Afnan in Akka, 1914-Apr-22

In the neighborhood of Bagdad there lived a man and a Baha'i by the name Mohamad, 'the thorn-picker.' He lived about 21 miles away from the city. Once he invited me and a number of other believers to his home. In order to cover this long distance on foot we started at midnight and arrived there before noon tired and exhausted.

His establishment consisted of a small bamboo hut. Outside the sun shone brightly and the desert sand was hot. Perspiringly we all crowded into this little hut but the warm hospitality of our host cooled our heat. He ordered his wife to prepare the lunch. "On my eyes, my lord," she said cheerily. From the corner of the hut she brought forth a few handfuls of flour. She kneaded this into dough. Then she added a few dates to it and made it into a round thing like a hard cannon-shell. In the midst of the hut there was a primitive earthen oven. She made a fire with thorns and threw this cannon ball in the center of it to be cooked.

From a human standpoint we could not stand the heat of the Arabian desert nor the heat inside the bamboo hut but making light of it we chanted Tablets, sang Baha'i songs and did not mind the natural discomforts. After an hour the woman took out of blazing fire this bomb-shell, placed it on a rough wooden

tray, cut it into two and set it before us with natural grace. Our lunch consisted of this half-cooked, black dough. There were no spoons, so we ate it with our fingers.

A similar dinner was prepared for us for the evening and after eating we bade our kind and genial host fare-well and started homeward. Because Mohamad 'the thorn-picker' was the flame of the Love of God, the relish of his food is yet in my taste. I have attended many large banquets and partaken of various dishes but this was better than all of them. I have not forgotten and will never forget it.

DAS.1914-04-22

ABU1228

Words to pilgrims, spoken on 1914-Apr-23 in Akka

I have often repeated that kissing the hands, the feet and kneeling and bowing are strictly forbidden in the Baha'i Dispensation. There are old, archaic customs of the religious East, and the nucleus of the New Humanity must throw away these swaddling - clothes. The leaders of religions were so bigoted and presumptuous that they awed and forced the simple, innocent people into these spurious customs. These outward manners are injurious to the nobility and majestic grandeur of the soul. They pollute the minds, degrade the loftiness of characters and debase the beauty of human nature.

The hearts must be united together; the souls must affiliate with each other. Mankind must turn their faces to the spiritual susceptibilities and concentrate their attentions upon the emanations of consciousness.

The Mohamadan Sheiks and Ulemas who were the barrels of pride and haughtiness while walking in the streets had their hands always out of the sleeves of their Abas ready to be kissed by the motley crowds. How harmful it is! How harmful it is!

The deed which is conducive to humility, meekness, submissiveness, evanescence, is accepted by God. The action which in the least connotes existence, pride, self-projection is human and not accepted by the Lord of mankind. For this reason it is said, if a sin becomes the cause of contrition, remorse, shame and self-approach and penitence, it is better than that act of worship or devotion which would create arrogance, vainglory,

vanity and self-esteem. For then man will shun that which is evil and hold fast to that which is good...

Sacred history records that Satan was favored at the Threshold of God and was the teacher of the angels, and in every one of the seven heavens he was known by a holy name. As soon as he began to see himself, to think of himself he was fallen. On the other hand, although man was created in the image and likeness of God and was destined to become the perfect, clear mirror, reflecting the rays of divinity he prayed from the depth of his heart: 'O Lord! We are sinners. Envelope us with the Grace of Thy forgiveness and illumine us with the lights of Thy Pardon'...

DAS.1914-04-23

AB04306

To: Chetty, D Gopaul Editor of the New Reformer, in Madras
Date: 1914-Apr-25 ca.

O seeker after the fountain of truth! Newspaper publishers are in truth guides of nations and founders of the basis of triumph and prosperity of peoples - if they investigate truth and write accordingly. Otherwise it becomes the cause of disgrace and infamy unto all eternity, for it does not fade away, is not forgotten, and gains greater notoriety with the passing of centuries and ages.

As is the practice of some newspapers who, while knowing nothing of the teachings of Baha'u'llah, wield their pens with calumnies and speak contrary to truth. Soon the truth will become manifest and nothing will remain for the writer except eternal misfortune and everlasting dishonor.

But praise be to God that you have discovered the truth of the Cause of Baha'u'llah and become aware of the mysteries of His teachings. My hope is that your musk-scented pen will promote the teachings of the Manifest Light, so that the people of that land may know how that shining Moon bestowed illumination upon the world of being and established teachings that are the spirit of this age and the light of this century.

And upon you be the Most Glorious Glory.

DAS.1914-04-25

AB05788*To: Mohanlal K Shah, in Bombay**Date: 1914-Apr-25 ca.*

- 1 O seeker after truth! Capacity in all things attracts divine confirmations. Observe how when the earth develops capacity, the bounty of the spring rain pours forth in torrents, and likewise with all other things.
- 2 For four years in the Western clime, I raised my voice and cry in all gatherings and churches, and called to the Kingdom of God. The capacity of the Western people attracted my heart, otherwise it would not have been possible.
- 3 Now I have returned exhausted and weak, with no strength remaining to journey to India. However, if the Indian clime shows forth capacity and the breaths of the All-Merciful spread, and pure hearts and radiant souls arise, perhaps that capacity will become an attractive force and bring 'Abdu'l-Baha to that land illumined with the light of truth.
- 4 And upon you be the Most Glorious Glory.

1 ای مفتون حقیقت استعداد در هر شیء جاذب تأییدات الهیه است ملاحظه مینمائی چون زمین استعداد یابد فیض ابر نوبهاری طوفان نماید و همچنین سایر اشیاء

2 من مدت چهار سال در اقلیم غرب در جمع محافل و کائس ضعیج و صریخ نمودم و ندا بملکوت الهی کردم قوه استعداد اهل غرب قلب مرا جذب نمود والا ممکن نبود

3 حال خسته و ناتوان مراجعت نمودم و قوه حرکت باقی نمانده که سفر به هندوستان نمایم ولی اگر اقلیم هند استعدادی نمایان حاصل نماید و نفحات رحمن انتشار کند قلوبی پاک و نفوسی تابناک مبعوث شود شاید استعداد قوه جاذبه گردد و عبدالبهاء را بان کشور منور از نور حقیقت رساند

4 و علیک البهاء الأبهی

DAS.1914-04-25, MHMD2s.333ax

MMK5#088 p.070

AB09917*To: Hishmatullah (London and Bombay)**Date: 1914-Apr-25 ca.*

O thou who art firm in the Covenant! Thy letter dated April 1st, 1914 was received. Whenever thou desirest, thou art permitted to proceed from here to India. As for my journey to India, it is not possible at present. Perhaps it may become possible in the future. However, very good news is arriving from India. I hope that this journey of thine to India will prove highly fruitful.

And upon thee be the Most Glorious Glory!

DAS.1914-04-25

ABU2517

Words to M. R. Shirazi, spoken on 1914-Apr-27 in Haifa

I have many wounds, I do not speak of them and bear the pain in silence. You know well that I have to bear the brunt of all criticisms and to be ready to escape the pitfalls that the Mahomedan, the Christians, and the Jews are constantly digging before me. Above all I have to bear on my shoulder the burden of the sorrows of a rapidly increasing community such as that of the Bahais.

Do you know what is the cure of my wounds? It is only when I hear that the Bahais are up and doing and it is with feeling sure that I shall not die before seeing the objects of Baha'u'llah attained that some of my wounds are cured.

TDAB.21

AB10749

To: Muhammad Ali et al., in Nayriz

Date: 1914-Apr-27 ca.

O my Lord, the All-Merciful, and my Beloved, the All-Bountiful! These pure souls have found tranquility in Thy remembrance, were stirred by the sweet savors of Thy holiness, were enkindled by the fire of Thy love, and spoke Thy praise amongst Thy creatures. Lord! Assist them through Thy holy angels and the hosts of Thy Kingdom. Verily, Thou art the All-Bountiful, the All-Bestowing.

DAS.1914-04-27

ABU1121

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

Persia has unlimited possibilities for the development of its material resources, but there must needs be civilizing influences and untiring efforts. There means will be made available in the not distant future. Persia will become the Paradise of the world, because it is the birthplace of the Manifestation of God.

First the inhabitants of the country must be imbued with the spirit of progress, then the country will advance as a matter of course. As long as the people are kept in the rayless prison of coarse habits and are not moved by the generous impulses the country itself is held in a state of semi-barbarism and stagnation. We hope to see the denizens of Persia become liberal and progressive. First we must find the candle, then the lantern.

We hope through the Divine Bestowals the moral life of the people of Persia may become cleansed from loathsome vices and degrading habits; that they may become the patterns of the spiritual life, that they may embody the ideals of the Merciful One; that their hearts may become the clean caskets for the pure thoughts of celestial paradise; that they may lay the foundation of divine civilization; become conducive to the promotion of love and good-fellowship; that they may cooperate with all the nations in the establishment of universal peace; that they may master the findings of modern sciences and arts, that they may study the material knowledges and teach the supernal knowledges of the Kingdom of God.

This is our earnest hope. Towards this goal we are pushing forward. For the attainment of these ideals we have accepted fifty years exile, wandering and imprisonment.

DAS.1914-04-28

ABU1639*Words to departing pilgrims, spoken on 1914-Apr-28 in Haifa*

In this century the voices of peace must drown the clamors for battle, and the principle of arbitration must gain sway over the arbitrement [sic] of the sword. Man must learn war no more neither must he let the brutal and barbaric forces of passion and lust control the humane intellectual and moral powers. He must help the world forward in its march of progress and enlightenment and abandon the path of the wicked and the unrighteous.

You must sow the seeds of Peace in the plastic minds of the children, teach them the victories of Peace, surround them with the lessons of Peace, envelope them with the atmosphere of Peace and inspire their hearts with the glorious achievements of Peace. Let their food be Peace, their vestures be Peace, their contemplation be Peace, their highest aspiration be piece and the impelling purpose of their lives be Peace.

The followers of the Blessed Perfection are the invincible army of Peace and are showing by their deeds and words that they are the peace-makers. Raise ye the tumultuous voices of Peace to the Zenith of heaven. Work ye for the Cause of Peace. Stand ye by the Lord of Peace. Draw up in line your panoplied regiments of Peace! Unfurl at the head of your indomitable phalanxes, the Flag of Peace! Fill the world with the cry of Peace! Let your watchword be the sweet anthem of Peace. Be ye the laborers in the construction of the Palace of Peace. Think of Peace, work for Peace and consecrate your lives to the cause of Peace.

DAS.1914-04-28

ABU1533*Words to the resident friends, spoken on 1914-Apr-29 in Haifa*

This is a blessed day; a happy and joyful day.

The beauty, the holiness and the significance of these days are not known now. This is the time of gladsome bliss and ecstasy for the believers of God. Because we have lived during the

days of the Blessed Perfection and have experienced the great joy of those days, their celebration by us are always shaded with a recurring sad recollection, but for those who have not seen Baha'u'llah with their physical eyes these days will be celebrated with a genuine hilarity and most thorough preparations.

The beauty, the sheer joy, the exhilaration of the golden Rizwan days are now brought back to my memory and in reviewing them I find each day a perfect gem of spiritual rapture. During the nights of those days we could not sleep, because we fancied in our minds the unparalleled joy of meeting Baha'u'llah in the morning; standing in His presence, receiving His Graces and listening to His Words.

This was the ninth day that the Blessed Perfection leaving Bagdad, stayed in the garden of Najib Pasha before starting for Constantinople. It is impossible to describe with words the beatific vibrations with which we were surrounded in those days. Although to all outward appearance the Blessed Perfection was an exile, yet he moved with such power and manifested such majesty!

The list of visitors calling on him during those twelve days looks rather like the roll-call of an army. Those who had never seen Him while He lived in Bagdad called. All the leaders of the community, the officers of the army and of the government paid their visits; even the governor, Nabeg Pasha came; and Baha'u'llah did not pay back these rather important calls. Were one to reflect for one moment he will realize that such great events have never occurred in the history of the past dispensations!

DAS.1914-04-29, SW_v08#13 p.169-170

ABU1234

Words to some friends, spoken on 1914-Apr-30 in Haifa

I am leaving tomorrow for Tiberias. I am leaving because you have persisted so much, otherwise I would have stayed here, because I have so much to do. While I was travelling in Germany I passed by Baden-Baden and although the friends persisted that I should go and take baths, but I could not comply with

their wish. In Stuttgart Consul Schwarz invited me to Morgen-
theim which is an excellent resort for taking baths for various
kinds of ills. I stayed there only for one night, visited the
large, commodious bath-houses, the electric bath for reducing
the weight of corpulent and fleshy people, and other ingenious
devices, but I did not take a bath myself. The baths in Mor-
gentheim can not be compared with Alhammeh hot springs. In
the former Consul Schwarz has built a very palatial hotel, its
grounds are shaded with tall, magnificent trees and its baths
are made of porcelain, clean and sanitary but in the latter no
improvement whatsoever is made...

In this Cause we must give up all pleasures and recreations
for the sake of service. There are people always in this world
who deliver excellent advices and exhortations, but they do not
carry them out in their own lives. I have taught the believers
with deeds and not with words...

Day and night we must think and plan how to become more
self-sacrificing in the Path of God, how to become more faith-
ful and loyal in the religion of God, how to concentrate all
our attentions around the promotion of the Word of God, and
how to renounce our will and choose the Will of God. Having
attained to this spiritual condition the Divine Confirmations
will encircle us...

The only source of the consolation of my heart is this:- Praise
be to God, since the departure of the Blessed Perfection I have
not rested five minutes. I did not sleep one night comfortably,
neither did I seek tranquility for one day. I exercised my utmost
power at all times to spread the laws of the religion of God
and to promote the principles of universal righteousness and
salvation... I never complained and accepted with the utmost
resignation all the ordeals and trials...

DAS.1914-04-30

AB07471*To: Louise Waite, in Chicago**Date: 1914-Apr-30*

- 1 O thou sweet-singing Shahnaz! 1 ای شهناز خوش آواز
- 2 Thy letter and the Unity Magazines received. Today the Press of the world belonging to various nations have taken the opportunity to publish the addresses of the believers of God and are printing them in their magazines. 2 نامه و جریده رسید حال جرائد عالم از هر ملّتی خطابه‌های احبّاء الله را غنیمت میدانند و در جرائد خویش نشر میکنند
- 3 Consider the power of the Cause of God that the outsiders like unto the friends are engaged in the promotion of the Cause of God and are glorying in this distinction, although they do not claim to be Baha'is. The dispensational Day of none of the Holy Manifestations of the Cause of God has been so powerful as the Day of Baha'u'llah. This is the distinguishing mark of His Holiness Baha'u'llah; because the friend and the stranger are engaged in the glorification of His Cause and the believer and unbeliever are acknowledging the majesty and grandeur of this religion. This is indeed a Bestowal on the part of my Lord! 3 ملاحظه کن قوّه امر الله را که پیگانگان مثل دوستان ترویج امر الله مینمایند و افتخار میکنند و حال آنکه بهائی نیستند و در عصر هیچیک از مظاهر مقدّسه امر الله بقوّت روز بهاء الله نبوده و این اختصاص بحضرت بهاء الله دارد که یار و اغیار بستایش امر او پرداخته‌اند و مؤمن و غیرمؤمن معترف بعظمت این امر هستند و هذا من فضل ربّی
- 4 Upon thee be Baha El Abha! 4 و علیک البهاء الأبهی

BLO_PT#052.30

NJB_v05#04 p.005

AB00142*Lawh-i-Tarbiyyat (Tablet of Education)**To: Baha'is of Iran et al., in Tihran**Date: 1914-Apr or <*

- 1 To the east and west, and particularly to the friends in Iran, may the Glory of God, the Most Glorious, rest upon them all. 1 شرق و غرب خصوصاً احبّای ایران عموماً علیهم بهاء الله الأبهی
- 2 O loved ones of God and handmaids of the Merciful! A large body of scholars is of the opinion that variations among minds and differing degrees of perception are due to differences in education, training and culture. That is, they believe that minds are equal to begin with, but that training and education will result in mental variations and differing levels of intelligence, and that such variations are not an inherent component of the 2 ای احبّای الهی و اماء رحمان جمهور عقلا بر آنند که تفاوت عقول و آراء از تفاوت تربیت و تعلیم آدابست یعنی عقول در اصل متساویست ولی تربیت و تعلیم آداب سبب گردد که عقول متفاوت شود و ادراکات متباین این تفاوت در فطرت نیست بلکه در تربیت و تعلیم است و امتیاز ذاتی از برای نفسی نیست

individuality but are the result of education: that no one hath any inborn superiority over another.

- 3 Therefore, humankind generally has the capacity to attain the highest stations. They present as proof that the inhabitants of a country like Africa are all like savage beasts and wild animals, devoid of intellect and knowledge, all primitive with not a single knowledgeable or civilized person among them. Conversely, they observe that in civilized countries, all inhabitants possess the utmost refinement, excellent conduct, cooperation, mutual support, keen perception and sound reason, save for a very few. Thus it became clear and evident that the elevation or lowness of minds and perceptions stems from the presence or absence of education and training.

3 لهذا نوع بشر عموماً استعداد وصول بأعلى المقامات دارند و برهان بر این اقامه نمایند که اهالی مملکتی نظیر افریقا جمیع مانند وحوش ضاریه و حیوانات بریه بی عقل و دانشند و کلّ متوحش یک نفس دانا و متمدن در مابین آنان موجود نه و بعکس آن ملاحظه مینمائید که ممالک متمدنه جمیع اهالی در نهایت آداب و حسن اطوار و تعاون و تعاضد و حدت ادراک و عقل سلیم هستند الا معدودی قلیل پس معلوم و محقق شد که علو و دنو عقول و ادراکات از تربیت و تعلیم و عدم آنست

- 4 A crooked branch becomes straight through training, wild fruit becomes garden fruit, an ignorant person becomes learned through education, and through the grace of a wise educator the world of savagery becomes the world of civilization. The sick are healed through medical treatment, the poor become wealthy through learning the art of commerce, the follower becomes a great leader through acquiring perfections, and the lowly person reaches lofty heights through the training of an educator. These are their proofs.

4 شاخ کج بتربیت راست شود و میوه برّی جنگلی ثمر بستانی شود و شخص نادان بتعلیم دانا گردد و عالم توحش بفیض مربّی دانا جهان تمدّن گردد علیل بطبابت شفا یابد و فقیر بتعلّم فنّ تجارت غنی شود و تابع بسبب کسب کالات متبوع عظیم گردد و شخص ذلیل بتربیت مربّی از حضیض نحول باوج رفیع رسد اینست براهین آنان

- 5 The Manifestations of God are likewise in agreement with the view that education exerteth the strongest possible influence on humankind. They affirm, however, that differences in the level of intelligence are innate; and this fact is obvious, and not worth debating. For we see that children of the same age, the same country, the same race, indeed of the same family, and trained by the same individual, still are different as to the degree of their comprehension and intelligence. One will make rapid progress, one will receive instruction only gradually, one will remain at the lowest stage of all.

5 انبیا نیز تصدیق این رأی را میفرمایند که تربیت نهایت تأثیر در بشر دارد ولی میفرمایند عقول و ادراکات در اصل و در فطرت نیز متفاوتست و این امر بدیهی است قابل انکار نه چنانکه ملاحظه مینمائیم اطفالی هم سنّ و هم وطن و هم جنس بلکه از یک خاندان در تحت تربیت یک شخص پرورش یابند با وجود این عقول و ادراکاتشان متفاوت یکی ترقّی سریع نماید و یکی پرتو تعلیم بطیء گیرد و یکی در نهایت درجهء تدنّی ماند

- 6 For no matter how much you may polish a shell, it will not turn into a gleaming pearl, nor can you change a dull pebble into a gem whose pure rays will light the world. Never, through training and cultivation, will the colocynth and the bitter tree1 change into the Tree of Blessedness. That is to say, education cannot alter the inner essence of a man, but it doth exert tremendous influence, and with this power it can bring forth from the individual whatever perfections and capacities are deposited within him. A grain of wheat, when cultivated by the farmer, will yield a whole harvest, and a seed, through

6 خزف هرچه تربیت شود لؤلؤ لآلاء نگردد و سنگ سیاه گوهر جهانتاب نشود و حنظل و رقوم بتعلیم و تربیت شجرهء مبارکه نگردد یعنی تربیت گوهر انسانرا تبدیل نکند ولکن تأثیر کلی نماید و بقوه نافذه آنچه در حقیقت انسان از کالات و استعداد مندرج و مندرج بعرصهء ظهور آرد تربیت دهقان حبه را خرمن کند و همت باغبان دانه را درخت کهن نماید لطف ادیب اطفال دبستانرا باوج رفیع رساند و عنایت

the gardener's care, will grow into a great tree. Thanks to a teacher's loving efforts, the children of the primary school may reach the highest levels of achievement; indeed, his benefactions may lift some child of small account to an exalted throne. Thus is it clearly demonstrated that by their essential nature, minds vary as to their capacity, while education also playeth a great role and exerteth a powerful effect on their development.

مرّی کودک حقیر را بر سریر اثر نشانند پس واضح و مبرهن گردید که عقول در اصل فطرت متفاوتست و تربیت را نیز حکمی عظیم و تأثیری شدید

7 Were there no educator, all souls would remain savage, and were it not for the teacher, the children would be ignorant creatures. It is for this reason that, in this new cycle, education and training are recorded in the Book of God as obligatory and not voluntary. That is, it is enjoined upon the father and mother, as a duty, to strive with all effort to train the daughter and the son, to nurse them from the breast of knowledge and to rear them in the bosom of sciences and arts. Should they neglect this matter, they shall be held responsible and worthy of reproach in the presence of the stern Lord.

7 اگر مرّی نباشد جمیع نفوس وحوش مانند و اگر معلّم نباشد اطفال کلّ مانند حشرات گردند اینست که در کتاب الهی در این دور بدیع تعلیم و تربیت امر اجباریست نه اختیاری یعنی بر پدر و مادر فرض عین است که دختر و پسر را بنهایت همت تعلیم و تربیت نمایند و از پستان عرفان شیر دهند و در آغوش علوم و معارف پرورش بخشند و اگر در اینخصوص قصور کنند در نزد ربّ غیور مأخوذ و مذموم و مدحورند

8 This is an unpardonable sin, for they will have left that helpless child to wander in the wilderness of ignorance, making them wretched, afflicted and tormented. Throughout life, that oppressed child will remain captive to ignorance and pride, unlearned and unconscious. Indeed, it would be better if such a child were to depart this world in childhood, for in this case death is better than life, destruction better than salvation, non-existence better than existence, the grave better than a palace, and the narrow confines of the tomb better than a prosperous dwelling. For they will be despised and humiliated among people, sick and ailing before God, ashamed and embarrassed in gatherings, and defeated and condemned by young and old in the field of trial. What misfortune is this, and what eternal degradation!

8 و این گناهیست غیر مغفور زیرا آن طفل بیچاره را آواره صحرای جهالت کنند و بدبخت و گرفتار و معذب نمایند مادام الحیات طفل مظلوم اسیر جهل و غرور و نادان و بی شعور ماند و البته اگر در سنّ کودکی از این جهان رحلت نماید بهتر و خوشتر است در ایستقامت موت بهتر از حیات و هلاکت بهتر از نجات و عدم خوشتر از وجود و قبر بهتر از قصر و تنگای گور مطمور بهتر از بیت معمور زیرا در نزد خلق خوار و ذلیل و در نزد حق سقیم و علیل و در محافل تجلّ و شرمسار و در میدان امتحان مغلوب و مذموم صغار و کبار این چه بدبختی است و این چه ذلّت ابدیست

9 Therefore, the loved ones of God and the handmaidens of the All-Merciful must educate children with heart and soul, and teach them in the school of virtue and perfection. They must never show any laxity or negligence in this matter. It is certainly better to slay a child than to leave them in ignorance, for that innocent child will become afflicted with various deficiencies, accountable and responsible before God, and condemned and rejected by people. What sin is this, and what error!

9 پس باید احبّای الهی و اماء رحمان بجان و دل اطفال را تربیت نمایند و در دبستان فضل و کمال تعلیم فرمایند در اینخصوص ابداً فتور نکنند و قصور نخواهند البته طفل را اگر بکشند بهتر از اینست که جاهل بگذارند زیرا طفل معصوم گرفتار نقایص گوناگون گردد در نزد حق مؤاخذ و مسئول و در نزد خلق مذموم و مردود این چه گناهست و این چه اشتباه

10 The first duty of God's friends and the handmaidens of the All-Merciful is to strive by whatever means possible for the education and training of children, both male and female. Girls are like boys - there is absolutely no difference. Ignorance in

10 اوّل تکلیف یاران الهی و اماء رحمان آنست که بآئی وجه کان در تربیت و تعلیم اطفال از ذکور و اناث کوشند و دختران مانند پسرانند ابداً فرقی

both is blameworthy, and lack of education in both types is repugnant. "Are those who know equal with those who know not?" This command is binding for both groups. In fact, if viewed with true insight, the education and training of girls is more necessary than boys, for these daughters will one day become mothers and nurturers of children. The first educator of the child is the mother, for the child is like a fresh green branch - however it is trained it will grow. If trained straight, it grows straight, if crooked then crooked, and it will continue on that path until the end of life. Thus it is proven and evident that an uneducated girl, when she becomes a mother, will be the cause of deprivation, ignorance, lack of knowledge and poor upbringing of many children.

- 11 O friends of God and handmaidens of the All-Merciful! Education and learning are obligatory by the decisive text of the Blessed Beauty. Whoever shows negligence will be deprived of this great bounty. Beware! Beware if you show any laxity! You must strive with all your being to educate your children, especially your daughters, and no excuse in this regard is acceptable, so that eternal glory and everlasting exaltation may shine forth like the midday sun in the assemblage of the people of Baha, and the heart of 'Abdu'l-Baha may be gladdened and grateful. And upon you be the glory of the Most Glorious!

SWAB#098x, SWAB#104x, BSW#16.21x, BSW#16.22x, TAB.576-580, BWF.396-399x, LOG#0482x, LOG#0484x, LOG#0486x, BSC.486 #935x, TEW.003-006

نیست جهل هر دو مذموم و نادانی هر دو نوع مبعوض و هیل یستوی الذین یعلون و الذین لا یعلون در حق هر دو قسم امر محتوم اگر بدیده حقیقت نظر گردد تربیت و تعلیم دختران لازم تر از پسرانست زیرا این بنات وقتی آید که مادر گردند و اولادپرور شوند و اول مربی طفل مادر است زیرا طفل مانند شاخه سبز و تر هر طور تربیت شود نشو و نما نماید اگر تربیت راست گردد راست شود و اگر کج شود و تا نهایت عمر بر آن منهج سلوک نماید پس ثابت و مبرهن شد که دختر بی تعلیم و تربیت چون مادر گردد سبب محرومی و جهل و نادانی و عدم تربیت اطفالی کثیر شود

11 ای یاران الهی و اماء رحمان تعلیم و تعلم بنص قاطع جمال مبارک فرض است هر کس قصور نماید از موهبت کبری محروم ماند زنهار زنهار اگر فور نمائید البته بجان بکوشید که اطفال خویش را علی الخصوص دختران را تعلیم و تربیت نمائید و هیچ عذری در این مقام مقبول نه تا عزت ابدیه و علویت سرمدیه در انجمن اهل بها مانند شمس ضعی جلوه و طلوع نماید و قلب عبدالهء مسرور و مومن شود و علیکم بهاء الأبهی

INBA16:026, MKT1.330, MNMK#110 p.207, MMK1#098 p.123x, MMK1#104 p.127x, MILAN.084, AKHA_104BE #06 p.15, AKHB.210x, AVK1.250x, AVK3.326.17x, DWNP_v6#05 p.004-006, PYM.218, MJTB.035, DUR1.574x, YHA1.329-330x, YHA1.382x#7, YHA1.382x#8, NJB_v05#02 p.005, OOL.C018

AB05173*To: Frances Johnson, in Pearl City, HI**Date: 1914-Apr-30 ca.*

O spiritual daughter! Praise God that the lights of the Kingdom shone upon your heart and you were guided to the greatest guidance. You escaped from darkness and entered the realm of light, were delivered from the pit of nature and reached the zenith of the moon. All the people of that city are asleep while you are awake, all inhabitants of that island are blind while you see, all are dead while you have become alive.

Likewise those souls who entered with you into the divine Kingdom, praise be to God, all became illumined. Therefore strive as much as you can that new souls may enter the Kingdom and become ecstatic from the celestial melody, so that the lights of the All-Merciful and the Baha'i teachings may illuminate all those islands.

Convey my utmost love and kindness to the believing souls. And upon thee be the Most Glorious Glory.

DAS.1914-04-30

ABU1103*Words to Ahmad Sohrab, spoken on 1914-May-02 in Tiberias*

How cool is thy Areesheh! Is this not better than the palace of the Kings? Because here inward happiness and contentment rule, divine beatitude and the ideals of the Kingdom exist! This is a green, flowery oasis in the heart of the desert. Baha'u'llah has given to it the name of the "Home of the Saints"...

All the companions of our trips in different parts of the world have departed and only Me and you are left! What dost thou say to this? And now where are we? In the Arabian Sahara, away from civilization and the haunts of men. For the present we are here, awaiting the command of God as regards to our future plans. Indeed God has brought us to this poetic spot and in its appointed time He will surely guide us into other promised lands...

Praise be to God that the power of the divine Cause became manifest as the sun in its meridian course. It has established an ideal communication between the world of the Kingdom and the material world. Today the Cause of God has assumed a most eminent importance in the estimation of the outsiders.

These ten officials with whom I spoke for hours were the members of the local government of a nearby town and very influential in certain quarters. They had come here to take baths. I went into particular pain to explain to them the ideals of our Movement in an indirect manner. They had heard many things which were not true, and I wanted to dispel those wrong notions- thus they may realize that even in the realm of philosophy and scientific attainments the followers of this Cause are not deficient.

The European and American tour had brought forth most extraordinary and unforeseen results and has advanced and promoted the position of the Cause in the eyes of the public in the most astonishing manner. Consider how great has become the Cause that the Governor[-]General of Salonika, the Governor-General of Syria, the Governor-General of Damascus, the English Consul General in Beirut and a host of other great men were so excited with an interest as to come to Haifa and call on me to find out the truth without any intermediary. Reflect what a great tumult the Cause of God has thrown in the pillars of the earth - that hardly we have arrived here yesterday than all these men were attracted and listened to all that I have said with much attention.

DAS.1914-05-02

ABU2532

Words spoken at Pleiades Sylvan Bower, Alhammeh near Tiberias, 1914-May-04

Once upon a time Salman called on Abouzar. When the lunch time came around the host brought two loaves of bread and salt. There was nothing else in the house. Salman as though talking to himself said: 'I wish there was a little cheese!'

Abouzar feeling ashamed, went out, sold his only goat, bought the cheese and brought it at the table. The guest helped himself generously and when he was quite satisfied he raised his

hands toward heaven and prayed:- 'Blessed are those who are satisfied with every little, and are contented!'

Abouzar feeling the superfluity of such a prayer told to his friend: 'If thou wert really a satisfied and contented fellow I would have now my goat in the house'.

DAS.1914-05-04, SW_v09#18 p.206-207, STAB#031

ABU1106

Words spoken at Pleiades Sylvan Bower, Alhammeh near Tiberias, 1914-May-05

The life of the Arabs in the interior is most simple. Their principal food consists of the milk of the camel and a few dates. These Arabs do not like the atmosphere of the city. They revel in the expansiveness of the desert. The other day a few of the Bedouin women taunted our women because they are living in the town, while the Bedouin women were happy to breathe the fresh air of the desert. When, years ago, I traveled from Acca to Tiberias, in our caravan there was a beautiful Bedouin woman riding on a camel. She was listless and thoughtful. In the same caravan there was a young Christian who was struck with the beauty of this Arab girl and her dark eyes. After some futile attempts he succeeded in establishing himself in her favor. As I was near I could hear their conversation. He was telling her:

"Thou art so beautiful! Why dost thou not come to the city?"

"Why?"

"O, thou wilt be married to a rich man!"

"What will he do for me?"

"He will build for thee a lovely house, thou wilt be served as a queen; servants and maids will wait on thee; thou wilt walk through green gardens, thou wilt sleep on soft beds instead of sand; thy husband will buy for thee many precious jewels with which thou wilt decorate thy body; he will surround thee with wonderful objects the life of which thou hast never seen even in thy dreams!"

The girl straightened herself on her camel and looked at the youth with pity and contempt in her whole demeanor.

“I have my beloved desert, vast, broad, and immeasurable,” she said. “What do I want with your cave-like, cage-like and boxlike houses. There the air is stuffy. Here the whole expanse of the Sahara is our avenues and boulevards. Here is my home—the palace of immensity, the residence of God’s own children. Fie upon your town and your civilization and your snobbish manners! I hate them! I cannot bear to look at them! They are all cheap tricks sanctioned by your so-called society. You come abroad to display your crafty etiquette of mock modesty and respectability, while in reality you are physically and morally corrupt, afflicted with loathsome diseases. Away from me! Let me stay where I am! My home is the Sahara, my couch is the soft sand, my decorations are God’s virtues, my lamps by night the moon and stars.”

DAS.1914-05-05, SW_v08#02 p.018-019

ABU0603

Words to some Zoroastrian Baha'is, spoken on 1914-May-06 in Tiberias

The more union and agreement appear amongst the believers of God the greater will be the divine Confirmations, the more uninterrupted will be the descent of the holy blessings from heaven! The friends must love each other with such deep sincerity as to move the hearts of those who come in touch with them. They must establish the Kingdom of Unity in the hearts of mankind; so that they may see with their own eyes the embodiment of kindness, righteousness and purity.

The world of humanity is submerged in the ocean of darkness, ignorance, lust and passion. They are in the bondage of worldliness and tied with baser attachments. They are not thinking for one moment to attain to the good-pleasure of the Lord. They have smeared their wings with every form of clay. The creatures are under the subjugation of their lower appetites of nature. They are engulfed in the world of nature and live in accord with the requirements of nature. They are like these cows grazing in the green field. They have no other thought, idea or concern save grass, water and the appeasing of their animal passion.

The individuals of mankind must release themselves from these ties. Only through the Cause of God, only through the religion of God, only through the power of the Merciful they can adorn

their inner beings with spiritual virtues. While on one hand the people are immersed in the sea of worldly notions, the believers of God must inspire their hearts with heavenly ideals; they must throw a great reverberation in the pillars of the earth; they must roar like the lions and wave like unto the sea. They must show them the beauty and charm of the world of God. Even while I live in the heart of the desert I expect to receive good news from the believers of God in all parts of the world.

The Cause of God is like unto a college. The believers are like unto the students. The college is founded for the sake of the acquirement of sciences, arts and literature. If the sciences are not therein and the scholars are not educated, the object of the college is not achieved. The students must show the results of their study in their deportments and deeds, otherwise they have wasted their lives. Now the friends must so live and conduct themselves as to bring greater glory and results to the Religion of God. To them the Cause of Baha'u'llah must be a dynamic force, transforming the lives of men and not a question of meetings, committees, futile discussions, unnecessary debates and political wire-pulling.

What is the sum-total and upshot of farming, ploughing, sowing the seeds and irrigating? Is there any of the thought behind all these labors save the gathering of crops? If the sheaves are only green and verdant but having no grains of wheats or barleys, the result is not achieved. The aim has not been the luxuriant verdancy of the field, but the richness of the harvest. I hope the believers will do their utmost to crown their lives with abundant harvest.

The friends are the members and organs of the body of the Cause. Each member must be active and perform its duties. The eyes are the organs of this temple; its function is to see. The ear is another organ, it must hear the Voices. The hand is another organ, it must take hold of things. If they do not perform their functions they are useless and unnecessary. Hence each one of the believers must be an active member of the Cause.

There is a vast difference between the soul who has consecrated his life to the joys, pleasures and delights of this mundane world and the soul who seeks nought else save the good-pleasure of the Lord, who devotes his rest and comfort to the progress of the Cause. Let the Baha'i world become the expression of one single individual seeking to live the life of holiness and sanctification.

COC#0424x, DAS.1914-05-06, SW_v07#18 p.178-179x, BSTW#052X

ABU2765*Words spoken at Pleiades Sylvan Bower, Alhammeh near Tiberias, 1914-May-06*

It is very strange how the possession of a few spans of earth blinds men to justice and fairness. He became neglectful and heedless, forgetting God in their mad haste after wealth and trampling upon the rights of others.

In other countries such cases of gross injustice are rare. Those who are god-fearing never commit such things and those people who are not afraid of God are most considerate lest they might jeopardize their reputation and good name and thus be degraded in the estimation of the public and bring disgrace upon themselves and upon those who are connected with them in the business world.

DAS.1914-05-06

AB10016*Date: 1914-May-06*

O Physician of troubled hearts! For every chronic disease bestow the potent remedy of the Covenant, and for every incurable pain grant the instantaneous cure of divine knowledge, so that the power of the Most Great Name may influence both essence and form, bringing dead bones back to life though they be decomposed. Every disease hath its remedy and every pain its cure, save the malady of foolishness which is an incurable affliction - "and though they should see every sign, they will not believe therein."

ای طبیب دلهای پریشان هر مرض مزمنی را
دریاق فاروق میثاق ده و هر درد پیدرمانرا
معجون برء الساعه عرفان بخش تا قوت اسم
اعظم در حقائق و رمم تأثیر نماید یحیی العظام
و هی رمیم هر مرضی را علاجی و هر دردی
را درمانی مگر علت حماقت را که درد پیدرمان
است و ان یروا کل آیه لن یؤمنوا بها

MAS5.126

ABU1001

Words spoken at Pleiades Sylvan Bower, Alhammeh near Tiberias, 1914-May-07

Although some of the simple folks believe that these ancient monuments of civilization [ruins of Gadara] are built by Solomon yet there is no foundation for it. Is it true that David conquered these lands and Solomon extended the boundary of his father's conquests, but there were no public buildings at that time.

When Alexander the Great (in 332 B.C.) conquered the Persian Empire, the territory of the Jews became a Macedonian province. Immediately after his death (in 324 B.C.) and the partition of his vast Empire between his four able generals, his ambition of the world-conquest came to naught. Syria and Palestine became the share of Seleucus. Seleucus and his successors, by conquests and wars, added year by year large territories to their dominion. In the year 205 B.C. the Seleucidae, or descendents of Seleucus had established a Kingdom of Syria, extending from the Mediterranean to the Indus. The capital towns were Seleucia on the Tigris and Antioch on the Euphrates.

Antiochus III the Great laid the foundation of ten prosperous colonies in as many parts of Syria and Anatolia and induced many Jews, by granting them special privileges, to migrate and settle permanently in those colonies. One of the cities built by Antiochus the Great is the city of "Mokeiss" on the top of this mountain, the dilapidated buildings of which are yet witnessed by the tourists. The two springs situated in the North and South of the valley were connected with each other with a system of arches over which people walked and viewed the smiling, prosperous plain dotted with buildings of many stories and men and women busily engaged in the pursuit of pleasure or work.

Where are now those Greek Kings and Roman Imperators and Queenly ladies who lived in their palaces, danced in the moonlight and bathed in the hot springs of this valley? They laid the foundations of these stately buildings so deep and they reared their walls so high that they vainly thought the hand of time will not touch them. How would they feel if their ghosts returned and looked upon this dismal picture of complete desolation! The wild, roving Arabs pitching their tents in the ruins of those gorgeous palaces, they have become the dung-heaps of animals and men, stables for their asses and horses! Such sights give one much thought for reflection and contemplation!

Now the flood of destruction hath reached its crest. From now on there will be a period of construction. This plain will be built and will become inhabited by a happy people. It will not take a long time this prediction will become fulfilled!

DAS.1914-05-07

ABU1467

Words to Arab villagers from Adasiyyah, spoken on 1914-May-07 in Tiberias

Consider that Abidor-Rahman Pasha receives one fourth of the entire crop and produce from the farmers in his village, Mok-oubé, just next door to you. On the other hand you are charged only one per tenth and nothing more. For the last many years, personally, I have not received one cent from this village, nay rather, as you all know very well, on various occasions I have expended many thousands piastres over the improvement of the place. You must be most thankful and praise God for His Bounties.

I wish that each one of you be fully comfortable and happy, and that the essential means of your livelihood be always amply provided. You are my children.

Mix and associate with the Parsees. They will instruct you in many lessons of agriculture. They will teach you farming along modern lives. They are most industrious and you can ameliorate your conditions and increase your crop by watching their ways.

Live a virtuous, upright, honest, truthful life. Walk in the path of the righteous and do not give your ears to the froward and the transgressor. Do not sow the seed of discord and jealousy amongst yourselves. Co-operate with each other and be always quick to learn. Shun slothfulness. Be diligent in your work.

Have you not read in the Koran wherein it is revealed by the Lord:- ‘Those farmers who believe in God, practice virtue, and are striving in their avocation, He will open before their faces the doors of heavenly blessings.’

In Haifa there is a colony of Germans. They are all [Christian]. They have not even one tenth of your land, but as they are faithful and persevering they have become all wealthy, because they practice intensive farming. They are all better off than

your Amirs and Sheiks. Why should you not be at least like them?

DAS.1914-05-07

ABU2394

Words spoken at Pleiades Sylvan Bower, Alhammeh near Tiberias, 1914-May-07 ca.

Question/topic: Regarding forgetfulness.

Man is liable to forget things very quickly, but the animals remember longer. If you have been kind to a dog once in your lifetime it will never forget and will follow you whenever it sees you.

Once in Acca two persons claimed undisputable possession of a donkey. They brought witnesses before the judge to substantiate their respective claim. The judge was bewildered and did not know to which party should he heed, because to all appearances both seemed to be right. At last he found a solution. He said: 'Leave the donkey alone. Man may forget but the donkey will not forget. Let it go out and if it stops at the door of any one of your two houses, he is its undisputed owner.' This suggestion was carried out and the right owner was discovered.

DAS.1914-05-08

ABU2371

Words spoken at Pleiades Sylvan Bower, Alhammeh near Tiberias, 1914-May-07 ca.

If a friend dies and leaves behind some debt, the believers must do their utmost to pay it off to the very last cent. For example, if I pass away from this world, while being under the obligation of debt, the friends must see to it that all such debts are cleared.

During our sojourn in Bagdad and Haifa and Acca many believers died, leaving behind debts of large and small sums and I paid all of them most scrupulously. It does make no difference

whatsoever, whether it is a question of paying my own debt or the debt of my friend of friends.

People may look upon this subject from a different standpoint but it must make no difference to the Baha'is. We must consider the debt of the believers of God as our own debt. This is the station of unity.

DAS.1914-05-08

ABU0998

Words spoken at Pleiades Sylvan Bower, Alhammeh near Tiberias, 1914-May-08

During the lifetime of Baha'u'llah the inhabitants of the village Mokeiss were most anxious that I may buy half of their real state for 1,700 pounds but I did not do it. They knew that if they are my farmers they are infinitely better treated than one of these Turkish Pashas who by every hook and crook, try to exact from them all that they produce with the sweat of their brows. Now land value is so raised that what they wanted to sell me, there is a man who desires to buy it for the sum of 12,000 pounds and they are not willing to part with it. I bought half of the village of Adassayah for only 1,000 dollars and half of the village of Nogaib for 300 dollars. In those days land was very cheap in these parts but since the construction of railroad all the prices are raised considerably, especially those lands which are situated in the vicinities of the stations all along the way.

Years ago there was a village, half of which I was going to buy, but there was another party who was anxious to get hold of the same. He intrigued much but to no avail. At last the papers and documents were properly drawn up and signed and I went to the government's house to pay the money. When I arrived, the judge and a few other officials were present. I sat down and after the preliminary remarks, I took the money out of my pocket and started to count it. At that very moment the door was opened and one of the believers entered with the following message from the Blessed Perfection:- 'Leave the earth to the people of the earth.' I took the papers into my hands and torn them into pieces and said: 'Now whosoever desires to buy this land may do so without any interference on my part.' I got up and left the meeting. They were all astonished to see me

giving up the land so suddenly. From that day I never cared to buy land, otherwise I could buy many, many villages.

‘Let the earth to the people of the earth’ is a heavenly advice to all the believers of God. Let them lighten their loads as much as they are able; thus they may become inspired with divine ideals and world-illuminating thoughts. The clouds of care and worry must be dispelled, otherwise the sun of repose and serenity will be always hidden. The garden must be cleared from its thorn and thistles so that flowers of all kinds and hues may grow from its soil.

DAS.1914-05-08

ABU1561

Words to a stranger, spoken on 1914-May-09 in Tiberias

Question/topic: What do you expect the Baha'is to accomplish in this world?

The Baha'is must be the servants of universal Peace, the workers for the Cause of the Oneness of the world of humanity, the spreaders of heavenly Love amongst the children of men, the promulgators of the principles of the progress of mankind, the dispellers of the clouds of religious, national, patriotic and political prejudices and the upholders of the inviolable rights of equality between men and women. They must correspond religious ideals with the deductions of science and reason and discard all such theories which cannot stand the test of intellect and empirical knowledge. This is the work of the Baha'is.

Dost thou not desire to accomplish this work? Art thou in favor with it? Dost thou like to enlist in this army? Yes? Then come and usher under this tent. Make thou also an effort so that the world of humanity may attain to the highest summit of perfection.

Strive that religion may be cleansed from ignorant prejudices. Strive that bias may be removed. Strive that warfare and strife may become non-existent. Strive that love and good-fellowship may replace intolerance and the narrowness of dogmatism. Strive to scatter the seeds of kindness in the hearts. These are the teachings of Baha'u'llah. We are striving in this path.

His Holiness Baha'u'llah has opened a great Door of interdependence of all nations before the faces. For example the

strict adherents of the present day religions consider each other as infidels and contaminating, as apostates in the sight of God and man, as deserving to be thrown to the bottom of hell and in the jaws of Satan; but Baha'u'llah addressing the world of humanity says:- 'Ye are the leaves of one branch and the fruits of one tree'.

DAS.1914-05-09, SW_v16#01 p.385x, PN_1914 p002, PN_1914 p004, BSTW#318

ABU1863

Words to a stranger, spoken on 1914-May-09 in Tiberias

Question/topic: How can one understand the object of his life?

There are two kinds of understandings: subjective and objective. To illustrate: thou seest this glass or this water and thou dost comprehend in a subjective manner their constituent parts. On the other hand thou canst not see Love, Intellect, hate, Anger, Sorrow but thou dost recognize them in a subjective way through their signs and manifestations. The first is material, the second is spiritual. The first is outward, the second is intuitive. I hope that thou may'st make great advancement in the second kind of understanding.

Turn thou thy face toward God and say:- "O God! Refresh and gladden my spirit. Purify my heart. Illumine my powers. I lay all my affairs in Thy Hand. Thou art my Guide and my Refuge. I will not be sorrowful and grieved any more. I will be a happy and joyful being. O God! I will worry no more. I will not let trouble harass me any longer. I will not dwell on the unpleasant things of life. O God! Thou art Kinder to me than myself. I dedicate myself to Thee! O Lord!"

Beg everything thou desirest from Baha'u'llah. If thou art seeking Faith, ask of him. If thou art yearning after knowledge, He will grant unto thee. If thou art longing for the Love of God, He will bestow upon thee. He will descend upon thee all His blessings.

BPRY.174-175x, DAS.1914-05-09, SW_v07#18 p.179x, SW_v09#09 p.104x, SW_v13#09 p.251-252x, DWN_v3#05 p.031x, PN_1914 p002, BSTW#318

ABU2012

Words to a stranger, spoken on 1914-May-09 in Tiberias

Question/topic: What are your objects?

My objects are the establishment of the Cause of international arbitration, the promotion of the oneness of the world of humanity, the conformity of religion with science and reason, the elucidation of the essential unity of the divine religions, the explanation of the continuity of the prophetic revelation, the instruction of mankind in the knowledge of human brotherhood, the inculcation of the primordial oneness of all phenomena, the upraising of the standard of the solidarity of the human race, the creation of a nucleus for bringing about the universal race, the spread of the precepts of spiritual civilization, the teachings of the synthesis of the heavenly philosophy, the readjustment of the economic relations between the capitalists and laborers, so that each individual member of the world of humanity may enjoy the utmost welfare and prosperity, the organization of the Arbitral Court of justice - in order that all the nations of the world may settle before that Court their international disputes and thus remove all the traces of enmity and hatred and the upholding of the principle of one auxiliary, universal language.

This is my duty. This is my work! There are my objects.

DAS.1914-05-09, PN_1914 p003

ABU2515

Words spoken at Pleiades Sylvan Bower, Alhammeh near Tiberias, 1914-May-09

He [the editor of the journal Hikmat] was caught sleeping by our enemies and they deceived him. He thought after writing and publishing this book all the Persian will honor and respect him and it will elevate his station in the estimation of the public. But none of his expectations became true. Today he is fallen in great disgrace and shame.

Notwithstanding this, whosoever reads his book must of a necessity acknowledge the superiority of the divine vision of Baha'u'llah. Because he quotes in the pages of his book certain prophesies uttered by the Blessed Perfection concerning

the downfall of despotism in Turkey and the deposition of the Sultan. His book was published many years before the declaration of constitution in 1908 so that no one can refute the validity of their authenticities [sic] as quoted therein.

DAS.1914-05-09

ABU2786

Words to a stranger, spoken on 1914-May-09 in Tiberias

Question/topic: What is your belief as regards the origin of evil?

There is no origin of evil. The origin of evil is non-existent.

For example darkness is evil. It is the absence of light. Whenever there is no light there is darkness. Consequently it has no existence. Poverty is the absence of wealth. Ignorance is the absence of knowledge. Evil is the absence of good. All evils are non-existences and have no outward forms and shapes.

Creation is good. "And the Spirit of God moved upon the face of the waters. And God said, 'Let there be light'; and there was light. And God saw the light that it was good."

DAS.1914-05-09, PN_1914 p002, BSTW#318

ABU3533

Words to a stranger, spoken on 1914-May-09 in Tiberias

Question/topic: Are you the leader of the Baha'is?

I do not like the word 'leader.' I am 'Abdu'l-Baha. I am the servant of the world of humanity.

DAS.1914-05-09, PN_1914 p003

ABU3503*Words to a stranger, spoken on 1914-May-09 in Tiberias**Question/topic: Is this the golden age?*

This is not only the golden age but the age of Diamond. This is the Century of Lights! This is the cycle of Love. This is the glorious Dawn of the Sun of Reality.

DAS.1914-05-09, PN_1914 p003

ABU3485*Words to a stranger, spoken on 1914-May-09 in Tiberias**Question/topic: What is hell?*

Is there a hell more direful than Ignorance? A hell worse than deprivation from the Divine Nearness? A hell lower than negligence and inadvertence?

DAS.1914-05-09, PN_1914 p003

ABU1560*Words spoken at Pleiades Sylvan Bower, Alhammeh near Tiberias, 1914-May-10**Question/topic: Why did God create the world and man?*

God hath made all the phenomena for the sake of man and created man for Himself. We consider that the sun is shining, the clouds are pouring down rain, the winds blow, the trees produce fruits and the earth yields its produce and crops, so that man may continue to live and reproduce his own kind. All these elements in the lower Kingdoms are co-operating together to serve the world of humanity.

But the Almighty fashioned man in his own image and likeness for the [sake] of His Love, for drawing the lights of divine virtues, for the manifestation of the celestial power, for the

appearance of the efficacy of the Holy Spirit and for the projection of the ideals names and qualities of Divinity. He has ordained the subservience of all the contingent beings to man, but He hath chosen man for His own service.

The phenomena of the world are like unto the tree and man is similar unto the fruit thereof. The tree is planted, reared and watered for the sake of its fruits. If the gardener did not have the fruit as his ultimate object he would not have planted the tree.

It is very strange that notwithstanding there clear demonstrations there are ever so many men who are negligent of God; although they know that He has created all these lower creatures to serve and remind them. People are entirely engrossed with material pursuits and they have become entirely inadvertent of their own Creator. This is a source of much regret.

I beg of God that He may guide them and show them His Path. May He illumine the world of humanity, grant hearing to the ears, seeing to the eyes and understanding to the hearts.

DAS.1914-05-10

ABU1700

Words spoken at Pleiades Sylvan Bower, Alhammeh near Tiberias, 1914-May-10

Praise be to God that thou art wealthy through the treasury of the Kingdom. True wealth is the wealth of the Kingdom of God. The heart of man must be rich. Often it has happened that a person is poor but is wealthy; on the other hand a soul may possess one hundred million but he is poor. Every treasury, in this world, is subject to exhaustion, save the treasury of the Kingdom which is inexhaustible. I hope that thou mayst become rich through the treasury of the Kingdom.

His Holiness Christ and all the prophets were poor. Thou hast a tent or an Areeshah, but Christ did not possess even so much. The work of the rich does consist in increasing their wealth, but thy work consists in becoming more enkindled with the Fire of the Love of God. This is opulence! This is munificence! This is independence! This is Service! I hope that thou mayst live in accord with the good-pleasure of the Lord.

Today the penetrative power of the Cause of Baha'u'llah has penetrated the globe. Whenever thou dost embody in thy life all the Teachings of the Blessed Perfection, thou wilt be a perfect human being. The Principles of the religion of Baha'u'llah are the Collective Reality, the Power of divine attraction, the illumination of the world of humanity and the Breaths of the Holy Spirit. Were one to live in accord with these teachings, no one can predict the loftiness of his station. It is beyond the computation of human imagination.

DAS.1914-05-10

ABU2011

Words spoken at Pleiades Sylvan Bower, Alhammeh near Tiberias, 1914-May-10

Question/topic: What can we do to make you happy?

The first Cause of my happiness is to see your faces radiant with the light of reality and your hearts cleansed and purified with the Water of knowledge.

There are two kinds of happiness: Animal happiness and human happiness. Animal happiness is satisfied with the sight of green meadows, verdant woods, pure air and salubrious water. Such natural sights excites imagination, stirs the emotions and man becomes a dancing, laughing, care-free creature. But the unfoldment of human happiness depends upon the exercise of the hidden functions of intellect. It is through the Love of God, the Knowledge of God, the spiritual susceptibilities, and the attractions of the heart. I wish this happiness for you. This happiness is eternal, but the animal joy passes away with a glimpse of an eye.

Today the joy of the majority of mankind is animalistic. Pray that our Happiness be divine in origin and not parasitical; our progress be ideal and not wholly material; the sphere of our intellect be vast, our cognate faculties be marvelous, our severance be perfect and our sanctity and holiness be heavenly. These are the perfections of the human world. All else save there are defects.

DAS.1914-05-10

ABU2268

Words spoken at Pleiades Sylvan Bower, Alhammeh near Tiberias, 1914-May-10

Question/topic: Regarding telepathy.

This is self-evident and is in no need of proof. For example the hand corresponds with another hand. No sooner thou takest hold of the hand of thy beloved than a world of feelings and emotions are conveyed to each other. The face speaks with face, the eyes with eyes, the hearts with hearts, and the spirits with spirits.

Just at this time this light speaks with thine eye; the sun converses with the earth. In addresses it: 'I am most kind toward thee. I am pouring my rays upon thee. I am training thee. I am causing in thee the growth of flowers and hyacinths.' In turn the earth says to the sun: 'I am in need of thy favors. Were it not for thy beneficent rays my surface would not have been adorned with the roses and carnations. Pour then thy bestowals uninterruptedly upon me.'

Consequently there is a continual correspondence without the medium of speech.

DAS.1914-05-10

ABU2908

Words spoken at Pleiades Sylvan Bower, Alhammeh near Tiberias, 1914-May-10

Question/topic: What is vanity?

Vanity is a form of egotism, an excessive desire for notice or approval of one's personal appearance or deeds. It is self-conceit and self-hypnotization.

The first person that was vain and pleased with himself was the Satan. Vanity is one of the characteristics of Satan.

An intelligent man is never vain nor does he inflate himself with the idea of personal superiority. Nay rather he is ever humble and meek. By considering himself inferior to others, his own spiritual station is unconsciously promoted.

DAS.1914-05-10

ABU3056

Words spoken at Pleiades Sylvan Bower, Alhammeh near Tiberias, 1914-May-10

Question/topic: What is your belief in Christ?

Consider with what knowledge His holiness Baha'u'llah hath favored the Baha'is, that if they are given the whole world they will not deny Christ. They love Christ better than their own lives.

For example if they bring me under the sword of the executioner and threaten me that unless I deny my belief they will behead me I will sacrifice my life in His Holiness' Path with the utmost joy and happiness.

DAS.1914-05-10

ABU3383

Words spoken at Pleiades Sylvan Bower, Alhammeh near Tiberias, 1914-May-10

Question/topic: Who is the best man?

The best man is that person who cheers and gladdens the broken-hearted ones and the worst man is that soul who causes suffering and pain to one's heart. Consequently strive as much as you are able to rejoice the hearts and uplifts the spirits.

DAS.1914-05-10

ABU0566

Words to an army commander, spoken on 1914-May-11 in Tiberias

Question: What is your opinion concerning disarmament?

Answer: Be a general agreement all the governments of the world must disarm simultaneously and at the same time. It will not do if one lays down the arms and the other refuses to do so. The nations of the world must concur with each other concerning this supremely important subject, thus they may

abandon together the deadly weapons of human slaughter. As long as one nation increases her military and naval budget, another nation will be forced into this crazed competition through her natural and supposed interests. For example, Germany has unceasingly added a vast sum for the maintenance of her army; this alarms the French statesmen and volatile patriots, and affects the calm and steady nerves of the Britishers across the channel. Immediately there will be rumours of war; German aggression, German ambition, the yellow journals write scaring editorials, jingoism becomes the topic of the capitals and the air will be filled with suspicions. Someone will see, for the purpose of expediency, a German man dirigible flying over French fortifications or English forts making observations, whereupon a hue and a cry will be raised from every quarter of the country, and thus there will be a corresponding increase in the estimates of the Minister of War for the defence of our homes and our hearths, our women and our sweethearts, from the attack of strangers! The same argument is resorted to when the French nation adds one or two years to her military conscription, and the English Imperialists emphasize in public meetings the doctrine of 'double standard power.' Now as long as Germany continues in her own military perfection, the French will walk in her footsteps, trying at every turn to increase their own war ammunition, to be prepared for any national crisis or sudden attack. Hence, it seems, the only solution lies in the fact of universal disarmament on the part of the nations.

When we speak of Universal Peace, we mean that all governments must change their fleets of battleships and dreadnaughts to a mighty fleet of merchant marine, plying the oceans of the world, uniting the distant shores and interweaving the commercial, intellectual and moral forces of mankind. But should England alone transform the character of her warships, she would remain at the mercy of her enemies and would remain powerless and defenceless. The British Isles would unquestionably be threatened by a powerful invading, well-disciplined host. Hence, aside from any national prowess, the English people would be pushed into this weltering whirlpool of military and naval expenditures, and would be struggling to keep their heads above the seething water all around them, irrespective of any nationality.

Once a person met his friend in the street, and after the exchange of courtesies, gave him a hard blow in the face. 'Why dost thou do this?' 'Hast thou not read in the Gospel wherein Christ says—Whosoever shall smite thee on thy right cheek, turn to him the other also!—Now according to this admonition, let me smite thee on thy left cheek also.' The man submitted to the second blow quite willingly, and they parted. Next day,

they met each other again, and the man received two more blows on his cheeks without any evident murmur. They met the third day, and he was going to inflict upon him the same blows. 'Wait a minute, my friend. I am not the only person in the world to live according to the Teachings of Christ. Thou also art one. I have obeyed Him two days, and the next two days will be thy turn.' With these words he smote the man on his cheek, and asked him to 'turn the other also.'

Now the question of disarmament must be put into practice by all the nations and not only by one or two. Consequently the advocates of Peace must strive day and night, so that the individuals of every country may become peace-loving, public opinion may gain a strong and permanent footing, and day by day the army of International Peace be increased, complete disarmament be realized and the Flag of Universal Conciliation be waving on the summit on the mountains of the earth.

DAS.1914-05-11, SW_v05#08 p.116, SW_v07#06 p.042-043, SW_v08#12 p.155-156, PN_1914 p012, STAB#151

ABU0776

Words to an army commander, spoken on 1914-May-11 in Tiberias

Question: "How can Universal Peace be realized?"

Answer: "The ideals of Peace must be nurtured and spread among the inhabitants of the world; they must be instructed in the school of peace and evils of war. First: The financiers and bankers must desist from lending money to any government contemplating to wage war upon an innocent nation. Second: The presidents and managers of railroads and steamship companies must refrain from transporting war ammunition, infernal engines, guns, cannons and powder from one country into another. Third: The soldiers must petition through their representatives, the Ministers of War, the politicians, the Congressmen and the generals to put forth in a clear, intelligible language the reasons and the causes which have brought them to the brink of such a national calamity. The soldiers must demand this as one of the prerogatives. 'Demonstrate to us,' they must say, 'that this is a just war, and we will then enter into the battlefield otherwise we will not take one step.'

“O ye kings and rulers, politicians and war-mongers; ye who spend your lives in most exquisite palace of Italian architecture; ye who sleep in airy, well-ventilated apartments; ye who decorate your reception and dining halls with lovely pictures, sculptures, hangings and frescoes, ye who walk in perfect elysiums, wreathed in orange and myrtle groves, the air redolent with delicious perfumes and vocal with sweet songs of a thousand birds, the earth like a luxuriant carpet of emerald grass, bright flowers dotting the meadows and trees clothed in verdure; ye who are dressed in costly silk and finely woven textures; ye who lie down on soft, feathery couches; ye who partake of the most delicious and savoury dishes; ye who enjoy the utmost ease and comfort in your wondrous mansions; ye who attend rare musical concerts whenever you feel a little discontented and sad; ye who adorn your large halls with green festoons and cut flowers, fresh garlands and verdant wreaths, illumining them with thousands of electric lights, while the exquisite fragrance of flowers, the soft, ravishing music, the fairy-like illumination, lends enchantment; ye who are in such environment: Come forth from your hiding-places, enter into the battlefield if you like to attack each other and tear each other to pieces if you desire to air your so-called contentions. The discord and feud are between you; why do you make us, innocent people, a party to it? If fighting and bloodshed are good things, then lead us into the fray by your presence!

“In short, every means that produces war must be checked and the causes that prevent the occurrence of war be advanced;—so that physical conflict may become an impossibility. On the other hand, every country must be properly delimited, its exact frontiers marked, its national integrity secured, its permanent independence protected, and its vital interests honoured by the family of nations. These services ought to be rendered by and impartial, international Commission. In this manner all causes of friction and differences will be removed. And in case there should arise some disputes between them, they could arbitrate before the Parliament of Man, the representatives of which should be chosen from among the wiser and most judicious men of all the nations of the world.”

DAS.1914-05-11, SW_v05#08 p.116-117, SW_v07#06 p.043+048, SW_v15#02 p.037, PN_1914 p013

ABU0600

Words to an army commander, spoken on 1914-May-12 in Tiberias

Question: What is the greatest need of the world of humanity?

Answer: Today the world of humanity the most important matter is the question of Universal Peace. The realization of this principle is the crying need of the time. People have become restive and discontented. The political world of every civilized nation has become a vast arena for the exhibition of militarism and the display of martial spirit. The minds of the statesmen and Cabinet Ministers of every government are chiefly occupied with the question of war, and the council chambers are resounding with the call to war. Self-interest is at the bottom of every war. Greed, commerce, exploitation, the pushing further the boundaries of the kingdom, colonization, the preservation of the treaty rights, the safeguarding of the lives and interests of the citizens, are a few of the pretexts of going into war. And it has been proven by experience that the results of war are ruinous, both the conquerors and the conquered. Countries are laid waste, public property trampled underfoot, commerce is paralyzed, fields crimsoned with innocent blood, and the progress of the world retarded. How can a person rectify a wrong by committing a greater wrong—shedding the blood of his brothers?

The major part of the revenue of every country is expended over military preparations, infernal engines, the filling of arsenals with powder and shot, the construction of rapid-firing guns, the building of fortifications and soldier's barracks and the annual maintenance of the army and navy. From the peasants upward every class of society is heavily taxed to feed this insatiable monster of war. The poor people have wrested from them all that they make with the sweat of their brows and the labor of their hands.

In reality war is continuous. The moral effect of the expenditures of these colossal sums of money for military purposes is just as deteriorating as the actual war and its train of dreadful carnage and horrors. The ideal and floral forces of the contending parties become barbaric and bestial, the spiritual powers are stunted and the laws of divine civilization are disregarded. Such a financial drain ossifies the veins and muscles of the body-politic, and congeals the delicate sensibilities of the spirit.

There is not the least doubt that the nation or the government which puts forward an extraordinary effort in the promotion of Universal Peace, will be encircled with Divine Confirmations, and will be the object of honour and respect among all the inhabitants of the earth. Such an action will become conducive to the prosperity and well-being of mankind. Concerning this question of Universal Peace, fifty years ago His Holiness Baha'u'llah wrote to all the Sovereigns and Monarchs of the world, explaining in detail the benefits of peace and the evils of bloodshed. Among other things He hath said: "Originally mankind was one family, united and compact; later the members of this happy family were divided and sub divided through ignorance and prejudice. Now the time has come again for their final unification. Universal Peace will bring about this long-wished-for consummation"

Once the Parliament of Man is established and its constituent parts organized, the governments of the world having entered onto a covenant of eternal friendship will have no need of keeping large standing armies and navies. A few battalions to preserve internal order, and an International Police to keep the highways of the seas clear, are all that will be necessary. Then huge sums will be diverted to other more useful channels, pauperism will disappear, knowledge will increase, the victories of Peace will be sung by poets and bards, knowledge will improve the conditions of felicity and bliss. Then, whether a government is constitutional or republican, hereditary monarchy or democratic, the rulers will devote their time to the prosperity of their nations, the legislation of just and sane laws and the fostering of closer and more amicable relations with their neighbours—thus will the world of humanity become a mirror reflecting the virtues and attributes of the Kingdom of God.

COC#1604x, LOG#1419x, DAS.1914-05-12, SW_v05#08 p.115-117, SW_v07#06 p.041-042, DWN_v1#12 p.007bx, PN_1914 p011

ABU1275

Words to an army commander, spoken on 1914-May-12 in Tiberias

Question/topic: What is the duty of a newspaper editor?

The Editors of the Newspapers are the guardians of the rights of man. They are the champions of the poor and the protectors of the Wronged ones. They are the crusaders after righteousness and moral purity. They are the advanced guards of the renaissance of education and arts and the pioneers of the higher development and spiritual unfoldment. They are the first and most effective instruments for establishing good relation and real understanding between the most remote nations of the world.

Through their sympathetic articles and deep-searching words they must remove the misunderstandings that exist amongst the religions, races and countries. From ever so many stand-points they must prove to the satisfaction of the readers that mankind are the children of One God; that all humanity are the creatures of God; that His Bestowals have enveloped every individual and that all of them are submerged in the ocean of the Mercy of the Almighty. The utmost is this: one person is sick, he must be treated; another soul is ignorant, he must be instructed; another person is a child, he must attain to the age of maturity.

The Editors must exert themselves in the spiritualization of the moral aspect of the human life. They must be the heralds of the oneness of the world and the teachers of true brotherhood. They must incite and encourage the people in the exercise of love, tolerance, chastity and good-fellowship and teach them to shun hatred and animosity.

They must speak the words of truth, breathe the air of Truth, live in the realm of truth, dream the dreams of truth, be clothed with the robes of truth and soar in the atmosphere of truth. They must be the soldiers of truth, be married unto the truth, be anxious to learn the truth, see everything with the eyes of truth; hold fast to the truth; be the mirrors of truth; spread the majesty of the King of truth; propound the immortality of truth - for truth is the essence of life, truth is the image of the eternal, truth is the correct comprehension of all things and truth is the Saviour of mankind.

DAS.1914-05-12

ABU1102

Words spoken at Pleiades Sylvan Bower, Alhammeh near Tiberias, 1914-May-14

“What is the objective point of the Bahais?”

Abdul-Baha answered: “In the world of humanity, every person is stimulated by a certain objective point. The objective point of a soul is the acquirement of wealth. He concentrates all his ambition around the actualization of this cherished hope. The objective point of another soul is to attain the highest official position. He strives day and night to gain the confidence of the public and the administrative authorities, so that they may promote him, through his merit, to the position of honour and fame among his fellow-men. The objective point of a third person is the acquisition of science and art. He spends all his energy and force in this direction. The objective point of a fourth soul is to satisfy his selfish appetites and lust. He thinks of no other things save those elements which might contribute to the gratification of his animal propensities.

But the objective point of Bahais is to promote the Principles of Baha'u'llah, to unfurl the Flag of Divine Brotherhood, to serve the cause of Universal Peace, to spiritualize mankind through the Breathes of the Holy Spirit, and to establish the kingdom of justice, love and mercy in the hearts of the people of the world. This is the objective point of the Bahais. Dost thou think it is worthy of emulation? In comparison to this, all the other objective points are trivial and unworthy of one's devotion. We must live in such a manner as to merit the attainment of this Most Great Bestowal! This is our glory! This is our comfort! This is the sublimity of our effort! This is our highest desire!

Supposing that we might become the real Kings of this world, and all our hopes and wishes be realized, but not be confirmed in the spreading of the Cause—great regret would be facing us. And though we might be enabled to enjoy rare delicacies of wealth and the refined privileges of education, and be not assisted in the service of the Holy Threshold, then manifest loss would stare into our eyes, everlasting remorse would encircle us, spiritual deprivation would be our share and harrowing grief would follow us. But if we arise in the diffusion of the Fragrances of the Paradise of ABHA, and lack all the means of material comfort, eternal benediction will be vouchsafed,

heavenly exaltation will be granted and divine beatitude will be bestowed.”

DAS.1914-05-14, SW_v05#08 p.117-118

ABU1562

Words spoken at Pleiades Sylvan Bower, Alhammeh near Tiberias, 1914-May-14

“What does Abdul-Baha expect us to do?”

Abdul-Baha answered: “I hope that whosoever hears your words, sees your deeds and beholds your manners and behaviour, may declare that these people are real Bahais—the incarnations of love and amity. I have travelled far and wide, visited many countries, accepted many hardships and foreborne many difficulties, in order that the souls may rise in service and dedicate their rest, their possessions, their wealth and their lives to the Cause of God. I desire that they may drawn near unto God, and this is made possible only through the promulgation of the Religion of God.

The Blessed Perfection sacrificed His country, His household, His wealth, His glory, His affluence and even His Life for the progress of the Cause of God. If He so renounced everything, so that the heaven of the divine Faith be upheld, then the duty of the believers is plain. I will pray in their behalf and supplicate for them the Confirmations of Baha'u'llah; thus just as the rays of the sun pour upon all the contingent beings, likewise the Effulgences of the Sun of Reality may so interpenetrate every fibre of their beings that each one of them may become like unto a fruitful tree.

Now is the dawn of the morn of Truth. Those who live in the depths of the dark ravines and deep valleys do not see the first glimpses of the rising, glorious sun. Hence they cry out: We do not see the sunshine; we do not feel its warmth. But when the sun ascends to the zenith of the heavens, and stands at the meridian, then the valleys and ravines will be flooded with sunshine and even the blind will feel its heat.”

DAS.1914-05-14, SW_v05#08 p.118

ABU1937*Words spoken at Pleiades Sylvan Bower, Alhammeh near Tiberias, 1914-May-14*

“What is the condition of faith?”

The Beloved One answered: “The condition of Faith requires that man ascend to and abide in the station of sacrifice. Without this attainment, one faith is not perfect. The believers must soar towards the summit of self-sacrifice. Peruse the history of past Dispensations. All those sanctified souls who attained to the station of glory, are those who gave up their material joy, physical pleasures, comfort, rest and even life for the sake of the Truth. These conditions of Faith the believers of Persia embodied in their lives. They were subjected to the utmost ignominy, oppression, imprisonment, their possessions were pillaged and many of them were martyred. Their faith was so firm that none of these tragic vicissitudes moved them. With the utmost ecstasy they renounced their possessions and sacrificed their lives. Nothing dismayed them. This is the condition of faith. When man has attained to this supreme station, then indeed his faith will be like the splendour of the Sun of Reality; it will be an emanation of the spirit of Divinity, and an effulgence of the luminary of Deity. You pray and I will pray also, so that we may all attain to this sublime height of faith—thus universal results may issue therefrom.”

DAS.1914-05-14, SW_v05#08 p.118

ABU2801*Words spoken at Pleiades Sylvan Bower, Alhammeh near Tiberias, 1914-May-14*

“Does material pursuit prevent spiritual progress?”

Abdul-Baha said: “Material affairs are of two kinds. The first are those concerns that have no direct relation to life. They contribute toward luxury, effeminacy, indolence and voluptuousness. Indulgence in these things make one negligent of God and stifles all traces of spirituality. The other kind are those affairs which contribute toward the maintenance of livelihood, adding to the comfort, happiness and progress of the human family. Spiritual powers always come to the assistance of

such affairs, they increase the moral insight and responsibility of man and add to his awareness and mindfulness.”

DAS.1914-05-14, SW_v05#08 p.118, SW_v08#02 p.017

ABU2111

Words spoken on 1914-May-17 in Tiberias

Praise be to God that you have come into this desert and exalted the name of God. The nomads are utterly destitute of the knowledge of God. They live an animalistic life and all their thoughts are centered upon their cows, goats and crops. When they come together they speak of nothing else save these things. They know nothing else. Nominally they are Moslems, but they are unaware of the ideals of Mohammed...

I am most pleased with you and am satisfied with your conduct. I hope that you may become assisted and confirmed in the good pleasure of the Lord...

May your spiritual perception become keener, your attention to God more complete and your spirituality an example for others. When you are plowing the ground or sowing the seeds or reaping the harvest let all your thoughts and subconscious thinking be of God. Your hands and feet will be working but your heart must be attached to the Almighty. The body of man is created for this world but his heart is made for the habitation of the Holy Spirit.

DAS.1914-05-17, SW_v08#02 p.021

ABU3244

Words spoken on 1914-May-17 in Tiberias

The body of man is created for this world, but his heart is made for the habitation of the Holy Spirit... When you are plowing the ground or sowing the seeds or reaping the harvest let all your thoughts and sub-conscious thinking be of God.

Your hands and feet will be working but your heart must be attached to the Almighty.

DAS.1914-05-17, SW_v08#08 p.103-104

ABU1359

Words spoken on 1914-May-19 in Tiberias

This morning, Abdul-Baha went down stairs, and for nearly an hour he was walking in front of the hotel, watching the crowds of Jews who were selling cucumbers. Then a Jewish Rabbi, noted for his learning, called on him, and he invited him to come up and sit on the veranda. After a few preliminary questions about his own health that of his relatives, Abdul-Baha asked him point-blank: "How long are you Jews going to wait for the coming of the Messiah? Day and night you are praying at your Synagogues to hasten His coming. Is He deaf that He does not hear your invocations? Do you imagine that His hands are tied? He came two thousand years ago, but you were then sound asleep and are yet afflicted with the same disease. Why do ye not open your eyes?"

The Rabbi replied: "The Christians claim that Jesus was the Son of God. Now if that was really so, would we have crucified Him?"

Then Abdul-Baha answered: "The title of sonship is first claimed by the Israelites. There are many references on the Old Testament as to their beings the sons of God. In the Psalms the title of the Son is given to David. Nay, rather, if you read Exodus, Chapter 4, v. 16, Chapter 32, v. 1-23, Chapter 7, v. 1, you will realize that the appellation of 'God' is given to persons and things. In the Book of Job you will read also that 'there was a day when the sons of God came to present themselves before the Lord.' Now you who claim to be the sons of God and the first-born of Israel rose first in rebellion against God, Moses and Aaron. For we read in Numbers, Chapter 14, v. 2: 'And all the children of Israel murmured against Moses and against Aaron; and the whole congregation said unto them: Would God that we had died in the land of Egypt! Or would God that we had died in this wilderness! And Wherefore hath the Lord brought us unto this land...' Chapter 11, v. 4 and 5: 'And the children of Israel also wept again, and said: Who shall give us flesh to

eat? We remember the fish, which we did eat in Egypt; the cucumbers and the melons, and the leeks, and the onions and the garlic.' And when Moses and Aaron tried to remonstrate with you: 'All the congregation bade stone them with stones.' Moreover you cut to pieces Isaiah the prophet, and beheaded John the son of Zechariah. All these facts go far to show that you must not consider it an impossible thing for the Jews to crucify the Son of God."

Then with warmth and eloquence he presented to him the irrefutable proofs concerning the validity of Christ, as he did in the Synagogues of America, and how divine education is essential for the progress of any nation. The Rabbi was dumb-founded, and could not say a word to contradict the arguments of Abdul-Baha.

DAS.1914-05-19, SW_v05#08 p.122

ABU1277

Words spoken on 1914-May-20 in Tiberias

It has been reported many years ago that a young Moslem fell desperately in love with a beautiful Jewish girl. Of course it is forbidden in the laws of Moses to intermarry with strangers - so all his attempts to reach the girl proved abortive. Finally, in an accidental manner he stumbled over this legend and evolved a way to accomplish his aim.

He hired a boat and on a dark and stormy night when hardly anything could be seen he sailed far away. When it was about nine or ten o'clock he lighted a lamp and made for the shore. He raised the sails which were of snowy white stuff. Many credulous Jews seeing in the far off a dim solitary light and the faint outline of a white sail rushed toward the shore and watched eagerly its slow approach.

Before reaching the shore, suddenly the boat stopped and the Jews heard a tremulous yet distinct voice:- 'I am the Angel of the Lord! I have brought for you good tidings of deliverance! Rejoice and be of good courage! Thus said the Lord of Host, the Lord who delivered you out of the tyranny of Pharaohs, brought you out of Egypt and gave you the land flowing with milk and honey; the God of your fathers Abraham, Jacob, Isaac and Joseph. So and so has a virgin daughter. She is indeed

comely and of a good Countenance. Therein a young man of the Lord of such and such. He has found grace in the sight of the Lord. Let these two, servant and maidservant, enter into the bond of matrimony. Unto them a son will be born who will be your promised Messiah. This is the command of your Lord! Beware lest you disobey the order of your God and be of those who are stiff necked. This is the Covenant of the Lord with you.'

Then bringing down the white sail and extinguishing the light, like the last glimmer of sunset, the boat vanished into the dark, stormy night. The next day the lover and the loved one were united in happy wedlock.

DAS.1914-05-20

ABU0722

Words spoken on 1914-May-23 in Tiberias

Life, life—let us have more life! Let us have the life of the spirit, a life which is a collective center of the beneficial forces, a life of sympathy, of practical co-operation, of celestial brotherhood. Let our life be an emanation of the kingdom of Christ. He came into this world to minister and not to be ministered unto. His greatest commandment was, "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them that love you, what reward have ye? Do not even the publicans the same? And if yet salute your brethren only, what do ye more than others?... Be ye therefore perfect, even as your Father which is in heaven is perfect!"

The Bahais must fulfill to the letter the requirements of these holy principles. Every one of them must become the embodiment of these lofty ideals. The thoughts of preference must be banished from the minds. In the sight of the Heavenly Father all are equal. The religion of God is for the equalization of rights and not for the gradation of classes and the distribution of privileges. The religion of God is the leveller of all social inequalities and the destroyer of sacerdotal distinctions. In the court of the Almighty there are no offices or positions.

Brotherhood? Yes. Humanity? Yes. Spiritual fellowship? Yes. Self-sacrifice? Yes. Extinction of self? Yes. Class? No. Preference? No. Titles? No. Spiritual superiority? No. Special privileges? No.

In religion of Baha'u'llah all are servants and maid-servants, brothers and sisters. As soon as one feels a little better, a little superior to the rest he is in a dangerous position, and unless he casts away the seed of such an evil thought he is not a fit instrument for the service of the Kingdom. The religions of the past have fallen into decay on account of self-seeking leaders who in the course of time appropriated all the rights and powers unto themselves and looked down contemptuously upon the rest of their co-religionists as ignorant and deprived of the knowledge of God.

The Bahais must always be on the alert, so that they may not fall into this pit. They must keep the religion of God pure and uncontaminated, a haven of rest for the despondent souls, a safe harbor for the shipwrecked, a divine antidote for the ailing ones, a torch of light for those who are groping in the darkness, and a spiritual democracy for the down-trodden and the outcast.

Service, social, moral, intellectual service must be the sole aim of a soul. He must be sincere and heartfelt in his profession, otherwise he will not succeed and his simulation will soon be found out by his co-religionists. Every Bahai must be a loyal servant of the world of humanity. Bahais must clothe themselves with the robe of service, sit around the table of service, eat the food of service, drink the elixir of service, talk the problems of service, hold communication with the King of service, walk in the path of service, crown their heads with the diadem of service, and quaff the salubrious water from the fountain of service.

DAS.1914-05-23, SW_v07#18 p.179-180

ABU0891*Words spoken on 1914-May-25 in Tiberias*

The first opposers and enemies of His Holiness Christ were the Pharisees and Sadducees. They were the ones who sentenced Him to death. Why? Because their belief in Christ would have closed their Talmudic shops and Rabbinical stores out of which they distributed amongst the unsuspecting public wares of traditions and loads of dogmas the weight of which were lighter than air and heavier than the range of the Himalayan mountains! Belief in Christ as their God-inspired Messiah presupposed the complete abandonment of their orders and priesthood and walking in his footsteps! They were too entrenched in their sacerdotal authority and surrounded with the unlimited power of Sanhedrin. They reasoned that if they followed Christ, all these worldly pageantry and honor will be slipped out of their hands;- thus they incited the mob to cry: 'Crucify him! Crucify him!'

Many of the Christian ministers and missionaries are similarly situated in this day. Nevertheless we have nothing against them nor are we condemning them. Their deed is their own judge.

However thus much can be said: His Holiness Christ did not rest for one moment nor did he inhale one breath comfortably. He walked around these shores, through these mountains and across these plains. He had no refuge and no shelter, no home and not even a place to lay his head on. Often the grass of the field was his only food. He had no adequate clothing and probably he could not afford to change them as often as he wished. But day and night he was engaged in the resuscitation of the people of the world with the Breathes of the Holy Spirit. in this manner he worked ceaselessly. In this way he instructed every one.

But today the majority of these priests and Rabbis are living a vain life - like animals - eating, drinking and sleeping. In the words of Ecclesiastes: 'Whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy.' It seems that many of these present day religious leaders are totally submerged in the sea of lust and passion and have cast aside the laws of God. Then they claim to be Christians, to be the followers of the humble Nazarene! What relation there exists between Christ and these pretended friends! Is it possible for one to be truly Christian and yet surround himself with so much pomp ceremonies and dead formulas?

His Holiness Christ did not sleep one night peacefully, nor did he get one square meal on any day. Hungry, thirsty, thinly clad he walked on these grounds and exhorted the people in truth and spirituality. Inasmuch as we know so well that he lived such a sanctified, holy life, how can we ever be contented with these human desires and passions, think to build a nest for ourselves, entertain the idea of tranquility and composure and aspire for the comfort and vain pleasures of this ephemeral life!

DAS.1914-05-25

ABU0962

Words spoken on 1914-May-25 in Tiberias

From the beginning of the Cause or more definitely from the time that the Blessed Perfection was exiled from Teheran, all the subsequent events which have transpired in this Movement, although their outward appearances for the time being were fraught with pain and sorrow, yet the happening of such events were based upon the consummate wisdom of God.

For example on the eve of our departure from Persia the believers were weeping the tears of blood. It is evident that after those dreadful persecutions, sufferings, trials and martyrdom it was most difficult for them to bear this last blow! They thought the voice will be hushed, the truth will die, the light will become extinct and the truth defeated. However, the spiritual wisdom of such an event became apparent afterwards. Eleven years sojourn in Bagdad widened immensely the circle of the influence of the Cause and carried its fame to the four corners of the earth.

Having received the Firman of exile from Bagdad to Constantinople - when the friends heard this dire news their hearts were torn to pieces. Through the intensity of anguish they were weeping uncontrollably. The wisdom of this event became likewise manifest later.

When the two despotic governments decided to exile us from Adrianople to Acca, there was such a manifestation of sorrow and anxiety that neither the word nor pen can describe it adequately. The floodgate of unutterable grief was set loose.

Thus you observe the ship of this Cause has weathered such fearful, fierce storms, the likes of which is impossible for you to imagine. Now it has become apparent how these events constitute the unparalleled victories of the Cause, although at the time of their happenings many people thought they were crushed defeats. All this diffusion of the Fragrances of the Cause of God throughout the Orient and the Occident is mainly due to these successive exiles and imprisonments of the Blessed Perfection! - If these events did not transpire, the Holy Cause would not have left the frontier of Persia, the prophecies of the prophets concerning the [raising] of the voice of the Lord of Hosts from the Mountains and the hills of the Holy Land would not have been fulfilled and the Tent of the Lord of lords would not have been pitched on its plains and meadows!

The smallest and the greatest event which has transpired in this Cause is based upon an invisible, secret wisdom of the Almighty which will be revealed in its own good time. Now from whomsoever you inquire, whether the exile of Baha'u'llah from Persia was not conducive to the greater expansion of the Cause, he would answer in the affirmative. But no one ventured to predict such a thing on the eve of his exile.

DAS.1914-05-25, SW_v08#13 p.178x, SW_v08#13 p.179x

AB01498

To: Annie E Gamble, in London

Date: 1914-May-26

O cherished handmaiden of God! Your letter dated May 26 of this year was received, but since 'Abdu'l-Baha was unwell, the reply was delayed. Now that through divine assistance and favor health has been restored, I am writing this response so you may know you have not been forgotten. I am always thinking of you and beseech infinite assistance and favor for you from the Abha Kingdom.

My hope is that you will be among those firm in the Covenant and call others to the Covenant. The Blessed Beauty established this Covenant so that all would know that whatever proceeds from the Pen of the Covenant is based on consummate wisdom. They should not be hasty - later it becomes clear and evident.

'Abdu'l-Baha has always concealed faults and continues to conceal faults, and does not mention anyone's errors and shortcomings but keeps them hidden. Therefore the matter becomes confused for some souls since they are unaware of the reality of the situation. If 'Abdu'l-Baha were not to conceal and were to fully explain all events, no doubt would remain for anyone that 'Abdu'l-Baha is infinitely kind and how much patience and forbearance he has.

And if he utters or writes a word about someone, it is for that person's awakening and this too is out of kindness. If a physician describes someone's illness, this is out of kindness so they may be cured. Otherwise, by God besides Whom there is no other God, if someone were to cut off one of my limbs, I would forgive them before the crime occurred. However, I cannot tell someone with tuberculosis that they are healthy - I want to treat them and this is the utmost kindness, not enmity.

Therefore if the loved ones of God are kind to someone, they should want what is best for them and endeavor to counsel them so that the kind physician may treat them and they may be healed.

And upon you be the Most Glorious Glory.

SW_v05#11 p.168

AB03271

To: M Gilbert Rev Reid, in Shanghai

Date: 1914-May-26

Respected friend,

Your letter arrived and caused great joy that you have undertaken such an endeavor to establish a general gathering of religions where each soul can, with complete freedom, explain the foundation of their own faith. The hope is that this gathering will investigate truth and cast aside all traditions in order to discover the reality of divine religions, and that the religion which today is the cause of the life of the world, the luminosity of this century, and the cause of the unity of the human world, will become evident with utmost clarity - so that the foundation of differences may be demolished and all religions may find harmony and gather at a single point.

I have the utmost desire to be present at such a gathering, but regrettably my current lack of strength and health does not permit this journey, as it is a distant trip requiring robust physical strength. I am very pleased with you for being the founder of this gathering and have the utmost longing to meet you. If in the future I attain health and strength enabling me to reach that region, I will certainly not fail to do so, as I have the utmost eagerness to meet and be present in that assembly. However, it is not possible now - perhaps strength and health will be attained later.

DAS.1914-05-26

AB04407

To: May Maxwell, in Montreal

Date: 1914-May-26

- 1 O thou candle of the love of God! 1 ای شمع محبت الله
- 2 Thy detailed letter was received and it brought the utmost happiness. It was a brilliant proof of thy firmness and steadfastness and a conclusive evidence of the brightness of the fire of the love of God; especially as it conveyed the news of the faith and assurance of Von?Liemert. I have answered his letter, and the answer is herein enclosed for delivery to him. 2 نامه مفصل شما رسید و بینهایت سبب سرور گشت زیرا بر ثبوت و استقامت برهان لامع بود و بر التهاب نار محبت الله دلیل قاطع علی الخصوص بر ایمان و ایقان و ن لیرت ناطق بود جواب نامه او را نوشتم و در طی این مکتوب است برسانید
- 3 From the day that I left America I have ever supplicated God on thy behalf, begging for thee infinite protection and assurance, so that in that city thou mayest be a centre for the Baha'is, for the assemblage of the spiritually minded and for the guidance of a vast multitude; that to the thirsty thou mayest be a fountain of life, and to those who are lost a path to salvation; that to those who are withered thou mayest be a source of joy and gladness, and to the lifeless impart eternal life. 3 از روزی که از امریکا مراجعت نمودم همیشه در حق تو مناجات بخدا مینمودم و طلب عون و عنایت نامتناهی میکردم تا در آن شهر مرکز بهائیان باشی و مجمع روحانیان گردی و سبب هدایت جم غفیری شوی تشنگان را چشمه حیات گردی و گمگشتگان را سبیل نجات شوی افسردگان را سبب اهتزاز و انبساط گردی و مردگان را سبب حیات جاودانی شوی
- 4 Convey warmest regards to thy respected husband, Mr. Maxwell. 4 قرین محترمت مستر ماکسول را نهایت اشتیاق برسان
- 5 Kiss thy darling daughter on my behalf on both cheeks. 5 و هم چنین دختر عزیزت را از قبل من دو گونه ببوس

- 6 Convey utmost love and kindness to each and all of the believers on my behalf. And upon you be the glory of Glories.

6 و جمیع بهائیان را فرداً فرداً از قبل من نهایت محبت و مهربانی ابلاغ دار و علیک البهاء الأبهی

DAS.1914-05-26, MAX.313-314

ANDA#74 p.05

AB04829

To: Hans Ritter Von Liemert, in Montreal

Date: 1914-May-26

O thou who art yearning for the Kingdom of God! Your detailed letter was received. I am now on the shore of the Sea of Galilee. Along this sea was always where Christ would walk, therefore there is the utmost spirituality and fragrance here.

Praise God that you met Mrs. Maxwell. This meeting was very blessed because it became the cause of your guidance. You were unaware of the Kingdom of Heaven and became aware. You were deprived of the breaths of the Holy Spirit and received an abundant share. You hastened from the world of darkness to the world of light. And if you were to spend your entire life giving thanks for this great bounty, you would not fulfill its due. Know the worth of Mrs. Maxwell for she is your heavenly mother and the cause of your eternal life.

As for my power, it is an outpouring from the outpourings of Baha'u'llah. He is my supporter. He is my light of guidance. He is my fire of love. I have none but Him, know none but Him, and want none but Him. And upon you be the Most Glorious Glory.

DAS.1914-05-26, SW_v08#15 p.211x

ABU1045

Words to a Persian friend, spoken on 1914-May-27 in Tiberias

This century is the century of Truth. We must relinquish all the rituals and forms which have accumulated for the past ages around the Immortal Image of Truth, completely hiding It from our views. We must love mankind. We must serve the people, we must not harm the creatures of God. We must scatter the hosts of darkness. We must visualize the Universal harmony of religions. We must realize the divine possibilities of human nature. We must uplift the human race. We must uphold the ideas of justice and equity. We must set aglow the hearts with the Fire of Love.

So far the religions have held tenaciously to certain forms and dogmas and becoming the worshippers of the ideas of Self and Ego. The originators of these ideas have been and are still self-seeking, self-glorifying people. Beware of such people who come to you in sheep's clothing; outwardly they are as harmless as the gentle lambs, but inwardly they are as venomous as the deadly cobras. Do not listen to their Teachings. Know of a certainty that mankind are the children of God and He has not created any intrinsic distinctions between them.

Once in Bagdad a European woman was passing through the streets. She happened to see a poor man sitting in dirt, surrounded with filth and clad in rags. She pitied him and took out of her hand bag a piece of gold, and placed it in the palm of his hand. The man hurried to the stream and started to wash the money. The European woman who was no less a personage than the wife of the English consul was astonished and asked him why did he do this for? "Oh" the man answered quite calmly "Because the money coming out of your hand is unclean." The lady was amused. "Is this hand which is washed with soap several times during the day, unclean and your hands black with dirt, soot and filth, clean?" she half-inquired and went on her way. The minds of men must become purified from these foolish ideas.

This is the time of Love! This is the time of good-fellowship! This is the time of conciliation! This is the time of service! This is the time of affinity! This is the time of Purity! This is the time of Illumination! This is the time of Brotherhood! Any thought or plan which do not agree with these sterling principles must be discarded. Any idea or suggestion which

would help the people to realize God and see their path of journey toward him is divine.

DAS.1914-05-27

AB05552

To: Hasan Khurasani, in Egypt

Date: 1914-May-27

- 1 O servant of the threshold of the Blessed Beauty! 1 ای بنده آستان جمال مبارک
- 2 Due to extreme physical weakness and deterioration of strength, I came to Tiberias for a change of air. Praise be to God, I am better, but I am always affected and saddened by the difficulties that befall you. 2 از شدت ضعف جسمانی و انحلال قوی بجهت تبدیل هوا به طبریاً آدم الحمد لله بهترم ولی همیشه از مشکلاتیکه بر شما وارد متأثر و محزونم
- 3 Since these are divine tests, as stated in the Qur'an: "We shall surely test you with something of fear and hunger, and decrease of wealth, possessions, lives and fruits; but give glad tidings to the patient," one must be patient and endure and not be disturbed by these tests. 3 چون این امتحانات الهیه است که در قرآن مینرماید و لنبلونکم بشیء من الخوف و الجوع و نقص من الاموال و الانفس و الثمرات فیشر الصابرين باید صبر نمود و تحمل کرد و از این امتحانات مضطرب نشد
- 4 However, this servant has not fallen short in this matter beyond what was possible, and your own heart bears witness. Now this servant's own affairs are in great disarray, therefore I am very sad that I cannot provide new assistance, and whenever possible, you know that I will not fall short. 4 اما این عبد مافوق آنچه ممکن بود در این مورد کوتاهی نکرد و قلب خود شما شاهد است حال امور خود این عبد بسیار پریشانست لهذا بسیار محزونم که معاونتی جدیده نتوانم و هر وقت ممکن باشد تو میدانی که قصور نمیکنم
- 5 Thus, I write this letter with utmost embarrassment and hope from God's favors that means of comfort will be provided for you. And upon you be the Most Glorious Glory. 5 لهذا با کمال نجلت این نامه را مینگارم و از الطاف حق امیدوارم که اسباب راحتی از برای شما فراهم آید و علیک البهاء الاهی

MMK5#113 p.089

ABU0911

Words to Indian pilgrims, spoken on 1914-May-28 in Tiberias

Today whosoever arises to promote the Word of God, the powers of the word of existence will assist him from all directions. Teaching the Cause is the Magnet which attracts unto man Divine Confirmations and crown his life with eternal results.

The outcome of the effort of every man in this world is limited and unproductive as regards to its results, even if it is the sovereignty of the earth. It is like the shimmering mirage which draws the thirsty traveller but has no reality. The only thing that yields eternal fruits is the Love of God, the knowledge of God, Faith in God, the perfections of Divinity and the diffusion of the Fragrances of God. These heavenly Bestowals will import everlasting benefits, even on the earthly plane which is the lowest plane of creation.

The traces of Kings and queens have passed away but the services of the servants of God have been handed down from century to century. The descendents of Abbas established their seat of government in Bagdad and they ruled the Islamic world for 500 yrs. Persia and Turkestan, Egypte and Arabia and as far as the confines of Indus bowed to their authority. Thirty six Khalifs appeared one after another but today their memory is forgotten. All their palaces and royal residences are ruined and not one trace is left behind; but the signs of the Master of the Martyrs, Imam Hossein are clear and manifest, even in this mortal world.

Although people see these things and observe these events with their physical eyes they are not made aware and mindful. Were it not for the nearness of God, what would have been the result of this physical life? Were it not for the effulgence of the Light of Guidance, where would have been the illumination of the world of matter? Were it not for the Fire of the Love of God, how could the life of man become a flame of sanctity and severance?

DAS.1914-05-28

ABU1468

Words to departing Indian pilgrims, spoken on 1914-May-29 in Tiberias

I shall expect to receive the results of your appearance on the soil of India, to see what services you are rendering, what fragrances shall waft from those regions. We shall inhale them from here. When you arrive in Hindustan, I hope you will vivify that land like unto the fresh, vernal breeze of the mountains.

When the Zephyr of the spring passes over orchards and meadows, the world of nature will be adorned with the daintiest and most graceful draperies. The germinating and growing trees join the bubbling brooks and sighing pines in the singing of their anthems. May you also resuscitate the dead souls with the wafting of the Breeze of Divine Grace!

Praise be to God that the Bounty and Bestowal of the Blessed Perfection are with us; His Confirmations, His Spirituality, His Teachings, His advices and His Exhortations are with us. He had given us such an irresistible power that all the nations of the world cannot withstand it...

May you ever be under the protection of God! May the almighty Father assist and guard you! I shall never forget you. I will ever remember you. You will be always in my thought and I hope you will not forget me. I trust that the ideal bonds of spiritual communication may ever become stronger and firmer between us. These celestial ties of communion are eternal.

Whenever I supplicate and entreat toward the Kingdom of Abha I shall beg you confirmation and assistance to open before your faces the door of every good - so that each one of you may become a sign of guidance and a flag of peace. The portraits drawn on the canvas of the world have become antiquated. May you become inspired to paint new, life-like portraits on the frame of the universe with the delicate brush of the spirit!

DAS.1914-05-29

AB00692

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

Date: 1914-May-30

To be typed.

AMK.181-182

AB05383

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

Date: 1914-May-30

O friends and handmaidens of the Merciful! Your letter indicating steadfastness on the path of guidance was received. You had expressed the desire to be enabled to conduct yourselves according to the teachings of Baha'u'llah.

This is the greatest desire of 'Abdu'l-Baha and the ultimate purpose of the Supreme Concourse. We must strive night and day to bring this blessed intention to fruition, that sanctification and holiness may be manifest through our deeds and actions, and that the lights of Baha'u'llah's counsels and admonitions may shine forth from our countenances, so that anyone who sees us, without knowing who we are, will judge from our conduct, speech and behavior that we are Baha'is, for the teachings of Baha'u'llah are evident in their character, nature and bearing.

I pray for you, and you too must pray for all. And upon you be the Most Glorious Glory.

DAS.1914-05-30

ABU2568

Words to two Zoroastrian pilgrims, spoken on 1914-May-31 in Tiberias

It is a mathematical impossibility that a soul may comprehend the purport of the Teachings of Baha'u'llah and then arise to oppose them.

The student will come to realize that these principles are as remedies for the sick body of the world and as ointment for its wounds and bruises. The darkness covering the face of the earth will not disappear save through this Light.

This is the Truth and there is nothing beyond Truth but error.

DAS.1914-05-31

ABU2760

Words spoken on 1914-May-31 in Tiberias

Whenever a believer dies and leaves behind debt, the friends of God must exert themselves to pay it off. If he has left some property or real estate they may dispose of it in the best possible manner and meet the indebtedness of the deceased; if not, each person may contribute something toward a general fund and thus silence the creditors. This is the imperative duty of the believers.

DAS.1914-05-31

ABU0526*Words to Archie Bell spoken in June 1914 in Tiberias*

"I am pleased, very pleased to meet one from far away America. I am very glad that you have come to these foreign countries to learn and observe, that you may go back to your own country knowing more of the world than you could know if you remained in one country. I am glad that I have met you in this hallowed and beautiful place, the Sea of Galilee's shores. I trust that your visit here will be pleasant, and that you will continue your journey and return to your home in safety."

...

He told me of his millions of followers in Persia (the English officials fifteen years ago estimated the number as between three and four millions in Persia alone) and he told me of the thousands who are flocking to his banner in India, but he seemed to me even more interested in his message to Europe and America. "Particularly America", he said, "for there is the new country, one that is not weighed down by superstitions and prejudices which are so difficult to overcome. America is a receptive country, capable of seeing and hearing and believing."

...

"Why," he asked, "why is it that you come to see me? You say you write for American readers. People of the world care to hear more about the successful and beloved men of the world, so why do you not speak to them? I am an outcast among men, for I have been until now a political prisoner—and I am the son of a prisoner."

But he did not exactly mean what he said, because he willingly talked of himself and of his religion, and replied to questions, many of which he must have answered many times. Over and again he said that his was not a new religion. "Bahaism is simply a message", he would repeat, "its prophecies are readily explained by all religions. We strongly forbid all leadership, hence the Bahais remain unorganized and make no proselytes, but teach that each person shall live among his neighbours, until his life tells silently that he is a Baha'i."

...

I asked him if he included Christian Science in his apparently all-reaching and all-embracing religion.

"I find gems of truth in what Mrs. Eddy said," he replied, "and these things I include and accept. But there are many

exaggerations in what she taught. I say to you, if you have a mental ailment, it can be cured by thought. If you have a physical ailment or a broken bone, I would say to you, 'quickly send for a doctor.' Earthly trouble can be cured only by earthly means and has not to do with God."

"Is the day of miracles over, or will other miracles occur in the future?"

"You mean, I take it, things which we believe at present to be contrary to natural law?"

I replied in the affirmative.

"To that question, I shall only reply, I believe that everything is possible with God at any time."

Then, as if wishing to turn the conversation to other subjects, he said in polite Oriental fashion: "It is beautiful to be young and free, so you may travel around the world and see the beautiful things of the earth."

...

"There may be a light in a room, but it merely sheds light in that room," he said. "There may be many lights, with coloured bulbs of various hues and shades. But the source of all those lights is the same—and there must be sources; it is the dynamo that is hidden from sight. So it is with all the religions. They sparkle here and there in various colours—but there is but one source for them all, just one Light, and that is God. Self-seeking preachers and teachers have wandered far from that Real Light. And it is the Light that we now seek in the real truth. Men have wandered far from the teachings of Christ, Buddha, the Jewish prophets and all of the others. Ours is not a new religion, it is the very old one; we desire to unite all forms in their original purity."

Then I spoke of his persecutions.

"What is it for one man to suffer?" he asked. "It is as nothing. If one man may enjoy little comfort on earth and at the same time be leading many men to see the Light—ah, that is the thing!"

DAS.1914-10-30x, SHL.307-317

ABU0522

Words to Habib Mu'ayyad around June 1914 in Akka
Question/topic: Regarding Amin Farid.

- 1 [On the occasion of the expulsion of Dr. Aminu'llah Farid, 'Abdu'l-Baha summoned me one day and instructed me to journey to Europe. He spoke with great pain, and he paced back and forth with His headdress removed. He made His remarks with such incredible force and conviction that they truly made me tremble uncontrollably to the point that I nearly fainted. He said:] ... 1
- 2 Do you know why His Holiness the Exalted One [the Bab] was martyred and the Blessed Beauty sustained such life-long hardships and sufferings? Do you understand why such a large multitude of martyrs gladly drank from the chalice of sacrifice and closed their eyes to the pleasures of the world and the comforts of life? The reason is so that the rest of us would serve this world of humanity, detached from all considerations, and not follow the dictates of our carnal desires or seek worldly opulence, contentment and enjoyment. 2 میدانی چرا حضرت اعلی شهید شد میدانی چرا جمال مبارک اینهمه بلاها را تحمل کرد؟ میدانی چرا این عده شهدا جام شهادت نوشیدند و از تمام راحتیا و خوشیهای این عالم چشم پوشیدند که ما منقطع و باین عالم انسانی خدمتی کنیم نه اینکه از پی آسایش و خوشی و تن پروری از این جهان برویم ...
- 3 He spoke of Farid and said, "Never argue with anyone," and then added: 3 ذکر فرید را فرمودند که شما با کسی مجادله نکنید ذکر یهودای استغریوطی را فرمودند که
- 4 If a Judas-like person should sell Christ and seek to destroy the very foundation of the Cause, is it meet that we should aid him? Or if a thief should desire to break into a house, should we assist him? Judas sold Christ for thirty pieces of silver; Dr. Farid sold us for four or five dollars. This foundation hath been reared through the blood of holy souls. Is it fitting that we should permit someone to come and lay dynamite beneath it, and raze it utterly to the ground? 4 اگر شخصی مانند یهودا مسیح را بفروشد و بخواهد بنیان امر را خراب کند آیا سزاوار است ما او را کمک کنیم؟ یا اگر دزد بخواهد رخنه بخانه کند آیا باید او را مدد کنیم؟ یهودا مسیح را بسی پاره فروخت دکتر فرید ما را به چهار پنج دلار فروخت این بنیان بخون نفوس مقدس بنا شده آیا سزاوار است بگذاریم کسی بیاید و دینامیت بگذارد و یکسره خراب کند
- 5 From his childhood I trained him, in the hope that he would render some service to the Cause. On the contrary, through begging and the gathering of money, he brought about the means of ruin. Several times I covered over his deeds and did not wish his shame to be exposed. Now he professeth himself wronged, saying that certain persons around so-and-so have envied his advancement and have stirred up mischief; whereas all were his well-wishers. Even his father and mother express aversion toward him. They stole my seal. 5 من او را از کوچکی تربیت کردم بامید اینکه خدمتی بامر کند بالعکس بگدائی و پول جمع کردن اسباب خرابی پیش آورد چندین مرتبه اعمال او را ستر کردم و نجلت او را نپسندیدم حال اظهار مظلومیت میکند که کسانی در اطراف فلانی هستند که از ترقی من حسد برده اند فتنه میکنند و حال آنکه همه خیر خواه او بودند حتی پدر و مادر او اظهار کراهت از او میکنند مهر مرا دزدیدند
- 6 (Until the theft of the blessed seal—which was square and bore the phrase "O my Companion in the Prison"—He would sign 6 (تا قبل از دزدیدن مهر مبارک که چهار گوش بود و جمله "یا صاحبی السجن" را داشت ع

“‘ayn ‘ayn” and would stamp the upper right-hand portion of the Tablets. After that, He would sign “‘Abdu'l-Baha ‘Abbas.”)

ع امضا میفرمودند و در طرف راست قسمت بالای الواح را مهر میفرمودند بعد از آن دیگر "عبدالهاء عباس" امضاء میفرمودند

- 7 I said nothing. With what great pains, notwithstanding the weakness of his constitution, did Hadrat Abu'l-Fada'il write a book in proof of the Cause! Farid, under the pretext that the air of the house was cold, slept there for three nights and carried off those precious pages. When I admonished him, he arose in opposition—whereas the Blessed Beauty had taken a covenant from all, that all should gather beneath the shadow of the Covenant and should not form diverse parties. We acted with such sanctity and purity; yet he went begging, five dollars at a time. And this, too, is his own letter.

7 هیچ نگفتم بچه زحماتی با ضعف بنیه حضرت ابو الفضائل کبابی در اثبات امر نوشت فرید بعنوان اینکه هوای منزل سرد است سه شب در آنجا خوابید و اوراق نفیسه را از میان برد و چون نصیحت کردم بخالف قیام کرد حال آنکه جمال مبارک عهدهی از جمیع گرفتند که همه در ظل میثاق جمع شوند و احزاب مختلف تشکیل ندهند ما با این تقدیس و تنزیه حرکت کردیم او پنج دلار پنج دلار گدائی میکرد و اینهم مکتوب اوست

- 8 Ask Mr. Kinney in New York to tell you what large sums he [Farid] collected, first saying that he wanted to build a hospital, then saying that the building had a mortgage and he needed more money, thereby receiving another sum. Presently that house is leased in Haifa. Despite these, from Egypt he wrote that he had established his medical practice and needed money. In New York he swindled some people and claimed that he possessed the secrets of the Cause.

8 از مستر کنی در نیویورک پرسید چه پولهای گرفت باسم مریضخانه پول جمع کرد بعد نوشت عمارت در گرو است مجددا پول گرفت و الان خانه را در حیفا اجاره داده است با وجود این تفصیل از مصر نوشت که مطب باز کرده ام و احتیاج پول دارم در نیویورک بعضی اشخاص را فریب داده بود بالاخانه نشسته بود و اظهار کرده بود که اسرار و رموز امر در دست من است

- 9 In short, this was a brief summary of his deeds. Since we will not join him in destroying the Cause, nor will ever do so, then the good Doctor is unhappy with us. If anyone harms Me a thousand times, I will not reciprocate in the least, and in fact, will never even make mention of it to the point that he can mistakenly claim, “I was so clever that ‘Abdu'l-Baha did not perceive my deception.” No, I see everything, but conceal it [with a sin-covering eye]. However, if anyone arises to harm the Cause, then I will no longer remain patient and will announce it publicly.

9 خلاصه این مختصری از اعمال او بود که ذکر شد چونکه ما با او در خرابی امر شرکت نمی نمائیم و همراهی نمیکنیم آقای دکتر ناراضی است اگر کسی بمن هزار صدمه بزند ایدا باو ضری نمیبرسانم بلکه اظهار هم نمیکنم بطوریکه خود او اشتباه میکند و میگوید من اینطور زرننگ بودم که فلانی ملتفت نشد خیر من ملتفت میشوم ولی اغماض میکنم اما اگر کسی ضررش به امر برسد دیگر صبر نخواهم کرد اعلام میکنم .

- 10 Ask Mirza Mahmud Zarfani to tell you each of his Farid's actions and you inform the friends.

10 میرزا محمود زرقانی را بخواهید تا یک یک اعمال او را برای شما نقل کند و شما باطلاع احباء برسانید .

KHHE.116-117

KHH1.072-074 (1.100-103)

AB06896*To: Mrs Stannard, in Calcutta**Date: 1914-06 ca.*

O herald of the Kingdom of God! Indeed in this journey you demonstrated the utmost sacrifice in the path of God, and traveled to that distant clime, and hastened to numerous cities, and spoke in great gatherings, and invited souls to enter the Kingdom of God. You forsook your own comfort and rest and sacrificed your life and wealth in the love of God. This sacrifice will yield magnificent results and this call to the divine Covenant will influence the veins and nerves of the world of humanity.

A letter to Mr. Banerjee was written as per your request, despite lack of time, and is enclosed with this letter. Convey to each and every one of the friends and loved ones of God the most wondrous and glorious greetings.

And upon you be the Most Glorious Glory.

DAS.1914-06-17

ABU1726*Words spoken on 1914-Jun-01 in Tiberias*

Question: What can I to become the real servant of God?

Abdul-Baha: Live thou in accord with the teachings of Baha'u'llah. Do not only read them. There is a vast difference between the soul who merely reads the words of Baha'u'llah and the one who tries to live them. Read thou the Hidden Words. Ponder over their meanings and embody the behests into thy life. All that I might say is only one drop of that illimitable sea. My duty is to explain, to elucidate, to interpret the writings of Baha'u'llah. For example: we must investigate the reality; we must show real love to the world of humanity; we must work for the establishment of universal peace; we must sacrifice our lives in the guidance of mankind; we must be kind to all the creatures of God; we must raise the call of the Kingdom; we must characterize ourselves with spiritual

characteristics; we must show forth in our words and deeds the attributes of the holy ones.

I declare by him beside whom there is nought else, if we live in accord with one of the teachings we will become radiant like unto this lamp. If we confess verbally that Baha'u'llah's principles are the cause of eternal salvation and the means of nearness unto the throne of God and yet do not live according to their instructions we are not Bahais. Therefore day and night we must pray for each other, so that we be assisted to express in our lives the universal spirit of Baha'u'llah.

COC#0423x, DAS.1914-06-01, SW_v07#18 p.178, BSTW#402

ABU1778

Words spoken on 1914-Jun-01 in Tiberias

[“Oh Master! Today I am so miserable and unhappy.” A person spoke to him from the depth of his heart. The Blessed one smiled looked into his troubled face and said:]

Thy present condition is transitory. It shall pass away. What thou callest ‘misery’ will be replaced with felicity; and unhappiness shall vanish and overflowing joy takes its place.

Dissatisfaction with one's self is a sign of progress. The souls who is satisfied with himself is the manifestation of Satan and the person who is not contented with himself is the manifestation of the Clement One. The self-adoring individual - the egoist - does not advance. If a person has one thousand good qualities he must not look at them; nay rather he must strive to find out his own defects and imperfections.

For example a person having a palatial residence furnished with most expensive furniture and decorated with the most exquisite arts, unquestionably he will forget all these adornments as soon as he finds out there is a crack in in the wall or ceiling, and without losing time will set to repair it.

On the other hand ‘Absolute Perfection’ is unattainable by man. However much a man may advance yet is he imperfect; because there is always a point ahead of him. No sooner he looks up toward that point he become dissatisfied with his own condition and aspires to attain to it.

Christ desired to teach us this thing in a concrete manner, when someone told him 'O thou good Master,' he answered: Why dost thou call me good, there is but One good and that is God.'

DAS.1914-06-01, SW_v07#18 p.184-185x, BNE.084x

ABU2179

Words spoken on 1914-Jun-01 in Tiberias

No matter how small is a room and how simply it is furnished, yet when a candle is ignited therein we exclaim 'the room is lighted!' Therefore you must make an effort to enkindle the lamp of guidance in your hearts, otherwise a well furnished room without lamp, a heart without spirituality and a meeting without the power of the Love of God are anomalies. A room must be lighted up, and a heart must of a necessity be spiritual.

A tree must be fruitful; it may be very tall, very verdant, but yielding no fruits. The fruits of the tree of human life are the Love of God, magnetic, spiritual susceptibilities, heavenly illumination, the knowledge of God, praiseworthy attributes, good morals and conducts. A person whose tree of life produces such fruits is a Baha'i: otherwise he is of the earth earthly, self-occupied and following the dictates of his own desire and is 'man' only by name. It is in this instance that his Holiness Christ says 'Ye shall know the tree by its fruits.'

DAS.1914-06-01, SW_v07#16 p.151x

AB08031

To: Baha'is of Portland, OR

Date: 1914-Jun-01

O ye assembly of the Baha'is!

Your letter expressed eloquently your ultimate hope and aspiration: for you are resolved to become the spreaders of the Divine Lights and quicken the souls through the Breaths of the

Holy Spirit. Because this aim is heavenly, merciful and godlike, unquestionably it will display most great effect and will assist you in the service of the Kingdom of God. Rest ye assured in the Favor and Bounty of His Holiness Baha'u'llah; for His Grace is like unto the vernal showers and His Confirmation, the cohorts of heaven.

Upon ye be Baha'u'l-Abha!

DAS.1914-05-26

ABU2505

Words spoken on 1914-Jun-01 in Tiberias

You pray for us and we shall pray for you, so that God may assist us in the performance of good deeds. I declare by Him beside Whom there is naught else if we live in accord with one of the Teachings we will become radiant like unto this lamp. If we confess verbally that the principles of Baha'u'llah are the cause of eternal salvation and the means of nearness unto the throne of God and yet do not live according to their contents we would not be Baha'is.

Therefore day and night we must pray for each other - so that we may be assisted to express in our lives the universal spirit of Baha'u'llah.

This is Everlasting Glory! This is Divine Bestowal! This is the Honor of the world of humanity! This is never-ending outpouring!

DAS.1914-06-01

AB08787*To: Glenn A Shook, in Urbana, IL**Date: 1914-Jun-01*

O thou seeker of the Divine Light!

Whosoever is freed from Self and Illusion, released from the claws of Passion and Lust and holds aloof from the thorn and thistle-like dogmas— he will undoubtedly attain to the world of Truth, will be emancipated from darkness and ushered into the Kingdom of Light. He will come out of the well of error and reach to the loftiest apex of Guidance.

Now, praise be to God thou didst hear the Call of Baha'u'llah and hast turned thy face toward the Center of Reality—thus thou mayest be submerged in the ocean of science and become a herald of the Oneness of the world of humanity.

Upon thee be Baha-El Abha!

DAS.1914-05-26

AB09282*To: Axel Schwarz, in Stuttgart**Date: 1914-Jun-01*

O my dear son! Your sweet letter made my heart and soul full of sweetness. Your endearing face is always in my thoughts. I too long to see you. Continue saying the Greatest Name and read your lessons at the beginning. Divine assistance and grace encompass all. Convey my greetings and affection to your respected father, mother and sister. And upon you be the Most Glorious Glory.

ای پسر عزیز من نامه شیرین تو کام دل و جان
را شکرین نمود روی دلنشین تو همیشه در خاطر
است من نیز مشتاق دیدار تو هستم اسم اعظم
را مداومت نما و در بدایت درس بخوان عون و
عنایت الهی شامل است به پدر و مادر و خواهر
محترمت تحیت و مهربانی من ابلاغ دار و علیک
البهاء الابهی

BBBD.241, BBBD.298, DAS.1914-05-26, SW_v09#08 p.091

BBBD.240-241

ABU2937*Words spoken on 1914-Jun-01 in Tiberias*

All the believers of God must be teachers; each individual Baha'i must know how to deliver the message of the Kingdom.

A person is able to devote all his time to teaching, another soul only one hour during the day. Both are the servants of the Cause.

The thoughts of every one must converge toward this center. When a person teaches the Cause he learns more than the pupil. From his heart will flow the fountains of explanations and the springs of marvelous utterances.

DAS.1914-06-01

ABU2007*Words spoken on 1914-Jun-02 in Tiberias*

His Holiness the Blessed Perfection has raised the station of woman and hath glorified her before the eyes of all the world. On her head He hath placed the crown of the Everlasting Glory, and in her hand He hath put the scepter of equality. From the lowest degree of humiliation He hath uplifted her to the highest realm of heavenly brightness. He hath bestowed upon her a ray of His Supreme Intelligence whereby to grapple with modern social problems and at the end come out triumphant with the garland of victory on her noble brow.

In Persia, Arabia, India, Turkey and other Asiatic countries woman was a negligible personality, a creature not to be trusted - belonging to the lower order of creation. One of the most opprobrious insults that could be heaped upon a man of some spirits was to call him a "woman." The person making such an abusive remark was severely called into account and often an enmity lasting for years would be the outcome.

However His Holiness Baha'u'llah hath breathed a new Breath in the mouldering body of the East and is slowly changing the

archaic thoughts of ages into modern ideals. In short He hath illumined the world of womanhood.

DAS.1914-06-02

ABU1094

Words spoken on 1914-Jun-03 in Tiberias

Man must be known through his deeds and actions. Mere words have no weight. The Persian Nationalists have loved to theorize on certain democratic principles without understanding their real significances and thus they came to a sad and calamitous end. They did not pull together but each person pushed in a different way. They had agreed to disagree upon all the questions of National importance but even at that time a far-sighted man could easily foresee their ruin and failure. One of their most pronounced characteristics was to advertise and censure each other's acts as soon as they came to know about them. Were they united together the results of their deliberations would have been marked improvement in the life of the nation.

The language of criticism and fault-finding is bad. It has become however the second nature in some people. All these evils are issued from self-adulation and personal conceit. Man must be pleased with all mankind and displeased with himself. For example: We have come often across a person who is a liar, but he censures another soul because of the same tendency; or a person is stingy and close-fisted, yet he takes his brother into account for the same unlikeable habits.

Man must not see the evil qualities of the people; he must look at his own shortcomings and make an effort to remove them. A believing and assured soul lives eternally in this condition.

When I was very young one day I was taken through the Bazaars of Teheran. The shopkeepers had the custom to call aloud after the people to sell their wares and in order to entice the prospective customers they would call them by the most flattering names and titles. There was a very old woman - probably 80 yrs old - with bent back and wrinkled face - who walked at the time through the Bazaar. The shopkeepers would shout after her: 'Miss Khanom! O thou never-fading rose! O thou young, beautiful maiden! Come, here, grace with thy lovely

presence our shops! We will reduce the prices for thee and sell thee cheaper than the rest.' All the time she knew well that these are foolish compliments but just the same she liked them. She would smile and pass by them, taking everything they said seriously. There are today so many people who are like that old woman. They love inane flattery and empty compliments which are no other than nets to snare unsuspecting people.

DAS.1914-06-03

ABU2506

Words to a Frenchman, spoken on 1914-Jun-03 in Tiberias

Question/topic: I am interested in philosophy and the theory of a well-known philosopher that there is no 'motion'.

Does this philosopher mean that there is no 'motion' whatever in nature? For as we know there are several kinds of motions. There is for instance a 'creational' motion or movement, a 'conditional motion,' a 'motion of environment.' etc.

The world of existence predicates motion. Life is motion. Progress and movement are the two unchangeable laws of the Universe.

For instance this chicken that you are eating was once in the Mineral Kingdom, through successive stages it reached the vegetable Kingdom, then the animal Kingdom and now it is going into the make up of your constitution - which is the human Kingdom. Therefore movement, evolution and progress are witnessed in all the atoms of existence. Nothing remains stationary.

DAS.1914-06-03

ABU2694

Words spoken on 1914-Jun-03 in Tiberias

Laughter is caused by the slackening or the relaxation of nerves. It is an ideal condition and not physical. Laughter is the visible effect of an invisible cause.

For example happiness and misery are super-sensuous phenomena. One cannot see happiness with his own eyes. It is not a tangible thing. One cannot hear it or touch it with his ears and hands. Happiness is a spiritual state.

But happiness is caused either by looking at a beautiful picture of witnessing a delectable panorama or associating with the person whom you love or listening to a good voice or solving an intellectual problem. All these are the motives of happiness but the real cause is spiritual.

DAS.1914-06-03, SW_v13#04 p.102, PN_1914 p009

ABU2787

Words spoken on 1914-Jun-04 in Tiberias

This town is very sacred in the estimation of the Jews; yet they seldom think of its improvement and cleanliness. The Jews who live in Europe and America are extremely rich and if they could devise some means to cause the growth and refinement of this town it would be a great boon to the world of humanity.

Already various Jewish Societies, benevolent and otherwise have founded thriving, progressive colonies in various parts of Palestine and Syria but they have done nothing for Tiberias. In the future they must turn more their attention to this town and the shores of this wonderful Lake.

DAS.1914-06-04

ABU2902*Words spoken on 1914-Jun-04 in Tiberias*

The Greek people are scattered all over the world. No matter where you go you find a number of them engaged in the most diverse lines of human activities. They are merchants, hotelkeepers, artists, financiers, restaurant managers and inventors and generally they make a success in everything they undertake. They have a great deal of pluck and determination, patience and will.

Whenever there is war or a national crisis they come forward most nobly to help their afflicted countrymen with money and person.

DAS.1914-06-04

ABU2175*Words spoken on 1914-Jun-05 in Tiberias**Question/topic: The question of law was touched.*

Man, as an individual unit of human society must not base his deeds upon the law of retaliation. He must forgive, just as God forgives the sins and transgressions of his servants. But the community as a whole must enact a set of defensive laws for the protection and safeguard of the rights and property of the individual. Such laws will have a salutary and deterrent influence over the minds of the lawless and unrestrained.

For example if a person breaks the hand of your son, you have no right to revenge yourself by breaking his hand; but the body politic through its courts of laws and the decision of jury may measure to the offender a similar retribution to serve as an example so that other members of the Society may not commit such evil deeds.

Hence, individuals must fashion their lives according to the law of forgiveness but the community in the most up-to-date, humane methods must punish the criminals, or in other words instruct them in the better ways of life.

DAS.1914-06-05, SW_v07#18 p.187x

ABU2507*Words spoken on 1914-Jun-05 in Tiberias**Question/topic: The question of Divinity and the proofs of His Existence were brought forth.*

Just as the created things of this world are infinite, so as a necessity the Essence of God must also be infinite.

We confess that we do not know the essence of electricity and ether, but we know it by its effect of light, heat, magnetism and attraction. These evident and undeniable effects lead us to the conclusion that there must be a cause of the function and nature of which we are entirely unaware.

Do we not see the signs and traces of God - the Unknowable, primal Cause - scattered all about us? Are not these "effects" sufficient reason to demonstrate to us that there is behind all of them, a Creative Cause?

DAS.1914-06-05

ABU2693*Words spoken on 1914-Jun-05 in Tiberias*

Rest ye assured in the Protection of God. He will preserve His own children under all circumstances. Be ye not afraid nor be ye agitated. He holds the scepter of power in his hand and like unto a hen he gathereth his chickens under his wings.

'To every thing there is a season, and a time to every purpose under the sun. A time to be born and a time to die; a time to weep and a time to laugh; a time to keep silence and a time to speak.'

Now, friends this is the time of assurance and faith and not fear and dread.

DAS.1914-06-05, SW_v08#19 p.241

ABU0289*Words spoken on 1914-Jun-06 in Tiberias*

These are the harbingers of the coming of the spiritual spring-time; the foreshadowings of the appearance of the Kingdom of God; the certain promises for the dawn of the Sun of Reality and the struggling voices for ushering in the era of human and celestial brotherhood. Discarding all the accumulated dogmas and pagan rituals of the past ages we must return to the fountain head of the Teachings of Christ as he uttered them here many generations ago. This is the only way.

A whole-hearted surrender of our will to the Will of God, a degree of self-sacrifice as manifested in the lives of the saints and the martyrs, a spiritual enthusiasm and attraction capable to disregard all the world's hardships and persecutions, a complete self-surrender to the influx of the Holy Spirit and a holy dedication of one's entire forces to the service of humanity will establish the Kingdom of God in the hearts of all men. Our deeds must conform with our professions.

The disciples of Christ lived the life of Christ; the trees of their lives yielded good fruit; upon them was "great power" and "great grace" encircled them; they did not receive any stipends but sold everything they had and went out to preach the Gospel of the Lord. "Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet; and distribution was made unto every man according as he had need." The Apostles labored and gained the means of their livelihood and supported themselves so that they might not be a charge to those who believed in Christ. They were the patterns of sanctity and holiness.

"For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: Nor of men sought we glory; neither of you, nor yet of others, when we might have been burdensome, as the Apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own soul, because ye were dear unto us. For ye remember, brethren, our labour and travail; for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God, ye are the witnesses, and God also,

how holily and justly and unblamably we behaved ourselves among you that believe.”

In short, such was the life and the manner of living of the Apostles. Are the Christian Ministers capable to live according to this standard? Have they faith enough to work and preach and not receive any large salary? If they have made up their minds to walk in the footsteps of Christ and his apostles, this is the path. “Read Matt. Chapter 6. V. 24/34.) If they do not live according to these clear injunctions, all the lectures, articles and talks will bring to result. “Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven.”

Many such Ministers mean well, but they have not the resolution to practice what they preach. It is easily stated, but not just as easily performed. Who is amongst them who will be glad at heart to face persecution, ridicule, scoffing, derision, imprisonment and martyrdom for the sake of Christ? Are there many, very many or few, very few? This is the test? If one of their fingers is wounded with the point of a needle their cry will reach to heaven and they will run hurriedly to the Doctor for prompt treatment. What relation between Christ and his self-sacrificing apostles and these modern preachers of the Gospel?

They have brought down the name of Christ and put in its place church service, Anathesian [sic] Creeds, liturgy, denominational rivalries, bitter controversies, factional spirit, etc etc. Where are the spirituality, the charity, the tolerance, the loving kindness of Apostles? Many of such Ministers, priests and clergy are unable to breathe even one breath of the disciples, how much more to walk in their footsteps.

Only the Baha'is in this age have fulfilled all the requirements of the Apostleship of Christ. They have suffered infinite hardships, were starved, hailed tortures and persecutions, carried their cross on their shoulders and under the most trying circumstances taught the Gospel of the Kingdom. Like unto the early Christians more than 20,000 of them suffered martyrdom with serene joy and innate happiness.

Once a Mohammadan Mullah thought that one of his fingers has become impure, because he had touched an unclean article and consequently he thought that it must be cut off. Passing by the butcher's shop he stopped and asked him to cut his finger. The butcher was astonished and refused. The Mullah explained his reason and persisted in his extraordinary demand. “All right” said the butcher at last “put thy hand on this block

of wood and I will cut thy finger.” Then taking his large, cutting knife, he brought down with apparent force, its blunt side on the hand of the Mullah. No sooner he felt the harmless pain, he pushed away his hand, while crying and cursing the butcher for his merciless, cruel heart. ‘Oh thou tyrant! What have I done to thee thus to cut my hand’ he bemoaned. The butcher realizing the utter weakness of the Mullah laughingly said: ‘God to, I did not harm thy hand. Thou coward. I just tested thee to see whether thou art made of heroic stuff.’

Many people think it is easy to walk in the footsteps of the Apostles but it is most difficult, it is the task of the superman. Only those are able to do this who are awakened with the outpourings of the New Spiritual Consciousness in this age.

During the last 30 years many societies and individuals have attempted in certain parts of Europe and America to live according to the lives of the Apostles and bring in the old simplicity and rigours, but they did not accomplish their object and failed; because they could not interpret the Will of God according to the need of modern life.

DAS.1914-06-06, SW_v09#10 p.108-109x, SW_v09#18 p.207x, STAB#023

ABU1595

Words to the Falah family, spoken on 1914-Jun-06 in Tiberias

The firm and steadfast believers living in a city will become the means of its ultimate illumination and will assist the inhabitants to advance and progress in all the departments of life.

Consider how the Arabian desert, a wilderness of sand, dried mountains, hot climate, uncultivable ground, savage, primitive inhabitants, the country situated near the Equator - through the appearance of Mohammad and his disciples - became the mother of all the countries, the Kaaba for millions of souls and the object of veneration by all mankind. This is through the influence of the Word of God.

DAS.1914-06-06, SW_v09#10 p.107-108x

ABU2643

Words spoken on 1914-Jun-06 in Tiberias

Question/topic: One of the believers asked Abdu'l-Baha to explain what is meant by the special indulgence (in the Kitab-i-Aqdas) during the holidays.

Bad conduct or deeds are not allowed at any time and especially during the Feast. But those are the days of happiness, days of joy and gladness. This is from the verses that shall be known afterwards. For example, it is bad not to work on other days, but in these days of feasts, work must be abandoned. But it does not mean that it is permissible to drink liquor or commit immoral deeds. Those days are the days of forgiveness and pardon, days of cheer and enjoyment, days of affection and attraction, days of blessings. Such deeds as may become the cause of the illumination of the world of humanity must be manifested by man.

...

God willing, ye shall be always under the protection of the Truth. In your behalf, I seek favor and bounty from the Blessed Beauty. Rest ye assured. I am happy that ye shall be confirmed in everything. I am pleased with ye and shall never forget ye. Convey the wonderful Abha greetings to every one of the friends of God. Call them to steadfastness and firmness in the Cause of God so that the calamities and hardships may not become the cause of their relaxation. Should the sea of tests become almost overwhelming, it must not have any effect upon them. Consider ye that after His Holiness the Spirit (Christ), the disciples did not stop for a moment nor did they choose rest for themselves. They strove night and day. Then it is evident how much we must show self-sacrifice, service and steadfastness to the Most Holy Threshold! If the disciples had not been firm, after the departure of His Holiness the Christ, his Cause would have been utterly effaced and made non-existent. Now, the friends of God must be likewise firm and exercise effort and zeal in teaching the Cause of God. They may rest assured that the safety, protection, confirmation and assistance of the Blessed Beauty shall reach them. They must not be shaken by anything. Night and day, I pray in their behalf.

SW_v09#10 p.109

AB00866

To: Mr Benerji, in Calcutta

Date: 1914-Jun-07

O seeker of divine truth! The Lord of Mercy has manifested love and affection in the human world so that all individuals might establish complete connection with each other and the lights of divine unity might shine forth in the human world. Therefore He sent forth the Holy Manifestations, revealed heavenly Books, and established divine religions so that these holy souls, these revealed Books, and these divine religions might become the cause of unity, harmony, affection and love in the human world.

When we look to the reality of divine religions, we see that there is one reality, for all divine religions are reality and reality does not accept multiplicity or division. But alas, that true foundation has disappeared and traditions, customs and practices have appeared that are the basis of differences, the cause of opposition, and the reason for war and bloodshed. The original purpose of the appearance of the Holy Manifestations and the establishment of divine teachings has completely vanished.

And when this intense darkness - meaning the traditions of ancestors - encompassed the world and the original light of divine religions completely disappeared, the true dawn broke and the Sun of Reality rose from the horizon of Iran, casting the ray of heavenly unity upon the human world. It destroyed the foundation of ignorant traditions and human customs that stemmed from blind prejudices. This is why this illumination spread throughout the horizons with utmost speed, and like the penetration of spirit into bodies, these divine teachings became established in the heart of the horizons.

This is why now in Iran, through divine spiritual breaths, different religions have torn away the veil of superstitions, become free from ignorant traditions, reached reality, and mixed with each other in utmost affection and love. This is why great gatherings are formed where Muslims, Christians, Jews, Zoroastrians and occasionally Buddhists, and different races - Turks, Arabs, Persians, Kurds, English, French, Americans - associate with each other like brothers with passion and enthusiasm, and like divine sheep graze in the meadow of truth under the shadow of the heavenly Shepherd's training.

When you look to reality, you observe that these ancient rotten traditions from religions have caused bloodshed between

nations and peoples. And since this is a luminous age and this century is the century of science, new teachings are necessary, a new illumination is essential, and a new life is required. Minds and souls will not accept old opinions - new thinking is needed and new teachings are necessary that are the spirit of this age and the light of this century.

Investigate and strive so that the center of the light of reality may shine forth like the beloved of love in the gathering of the world, and arise with heavenly power and divine confirmation in such way that you bring that region into motion. And upon you be greetings and praise.

DAS.1914-07-07, BSC.303 #616, SW_v07#04 p.025-026, SW_v09#12 p.135-136

AB02631

To: to a Baha'i Assembly

Date: 1914-Jun-07

With regard to the assembly, there must be spiritual consultation therein; discourses about the manifestation of the Greatest Orb, the effulgence of the Sun of Reality, the greatness of the blessed Cause, the power and penetration of the Word of God, the might of the divine Covenant and Testament must be mentioned. This will be conducive to the spirituality and illumination of the hearts. Every discussion besides this, will not give complete results. Therefore, you must have no secrets in your assembly and no word should be spoken that, were it made public, might be the cause of depression or sorrow to any soul.

The utterances of all must be concentrated in consultations concerning teaching and the promulgation of the Cause of God. In this way, there will be no secrets that might be spread. We have nothing to conceal, thanks be to God. We are famous for our devotion and all of the creatures jeer at us for our love in the path of God. Besides this we have no aim. It is impossible to have a secret that will not spread. It has been tried many times, especially when among a number of souls. It is said that every secret going beyond two people will go further, because every member of the assembly must have a confidant in whom he has perfect trust, and oneness of condition. That person also has a confidant and, unquestionably, will not keep it from him.

Therefore, it is much better not to have among you privacy and secrecy. May all of our secrets be a sacrifice to the secret of Baha', and all of our confidentials be a ransom to Him. The secrets of Baha' are: The oneness of the world of humanity, universal love, mercy and compassion to the broken-hearted, sympathy to the suffering, peace and happiness to the world of humanity, merciful breath, attraction to the fragrance of God, severance of the heart from attachment to the transitory world, liberty, purity, relief from worries and anxieties of the earth, etc. Should such secrets spread they would become the cause of the life of the world.

DAS.1914-06-07, SW_v09#10 p.110

AB12099

To: Scott, Edwin et al., in Paris

Date: 1914-Jun-07

- 1 O ye two souls who believe in God! 1 ای دو نفس مؤمن بالله
- 2 From the day of my departure from Paris until this present hour, I have ever borne you in remembrance, and from the infinite bounties of God I implore protection and loving-kindness for you. I am ever awaiting glad tidings from you. 2 از یوم مفارقت از پاریس الی الآن همیشه بیاد شماها هستم و از الطاف بی پایان الهی صون و عنایت از برای شما میطلبم و همیشه منتظر خبرهای خوش از شماها هستم
- 3 Although it is the summer season, and ye will assuredly leave Paris, yet I beseech God that, wheresoever ye may be, ye may become the cause of the exaltation of the Cause of God and of the diffusion of the Covenant and Testamentâ€”that Covenant which is the spirit of this world, that Covenant which is the light of this world. 3 هرچند موسم تابستان است و البته از پاریس خارج خواهید شد ولی از خدا خواهم که در هر جا هستید سبب اعلاء امر الله و انتشار عهد و میثاق گردید عهدهی که روح این عالم است عهدهیکه نور این عالم است
- 4 And upon you both be the Most Glorious Glory. 4 و علیکم البهاء الأبهی

BRL_DAK#0490

ABU1865*Words spoken on 1914-Jun-08 in Tiberias*

God willing, ye shall be always under the protection of the Truth. In your behalf, I seek favor and bounty from the Blessed Beauty. Rest ye assured. I am happy that ye shall be confirmed in everything. I am pleased with ye and shall never forget ye.

Convey the wonderful Abha greetings to every one of the friends of God. Call them to steadfastness and firmness in the Cause of God so that the calamities and hardships may not become the cause of their relaxation. Should the sea of tests become almost overwhelming, it must not have any effect upon them.

Consider ye that after His Holiness the Spirit (Christ), the disciples did not stop for a moment nor did they choose rest for themselves. They strove night and day. Then it is evident how much we must show self-sacrifice, service and steadfastness to the Most Holy Threshold! If the disciples had not been firm, after the departure of His Holiness the Christ, his Cause would have been utterly effaced and made non-existent.

Now, the friends of God must be likewise firm and exercise effort and zeal in teaching the Cause of God. They may rest assured that the safety, protection, confirmation and assistance of the Blessed Beauty shall reach them. They must not be shaken by anything. Night and day, I pray in their behalf.

DAS.1914-06-08, SW_v09#10 p.109

ABU2040*Words to departing pilgrims, spoken on 1914-Jun-09 in Tiberias*

May you be ever under the protection of the Merciful One! I supplicate for you the Bestowals and Favors of the Blessed Perfection! Rest ye assured! Have abounding Faith in the Lord! Ye shall be confirmed from all directions. I shall never forget you. The memory of all your services will be cherished in my mind. I am most pleased with you.

Convey to each and all the believers of God my wonderful Abha greeting. Summon them all to be firm and steadfast in

the Cause,- so that they may not become dismayed by any trials and vicissitudes. Nothing must discourage them. Should they be surrounded with a hundred thousand tests they must not turn away.

After His Holiness Christ His apostles did not rest for one moment and devoted all their energies to the promotion of the Gospel of Salvation. With what greater enthusiasm and sincerity should we serve at the Threshold of Baha'u'llah. If the Apostles did not manifest that Superhuman steadfastness the Cause of Christ would have been disappeared entirely from the face of the earth in its beginning. In a similar manner the believers of God must show great fortitude in the propagation of the principles of the Cause and let their deeds be as examples to others.

I will pray for them.

DAS.1914-06-08

ABU2326

Words to a Christian minister, spoken on 1914-Jun-09 in Tiberias

His holiness Christ came for the promulgation of the law of love; all the prophets were sent, all the books were revealed, so that the law of love might be promoted. But a few self-seeking people subverted the original aims of the religion of God, changed its pure current and made it an instrument of hatred and rancor and quarrel and sedition.

Why should we hate the members of other religions? Why should we not love each other? Why should we be tattlers and busy-bodies and gossip-mongers? Why are we not looking at our own shortcomings? Why do we not let people alone? Why do we not search after our own faults? 'And why beholdest thou the mote that is in thy brothers eye, but considerest not the beam that is in thine own eye? O, how wilt thou say to the brother, let me pull the mote out of thine eye and behold, a beam is in thine own eye! Thou hypocrite, first cast out the beam that is in thine own eye and then shalt thou see clearly to cast out the mote that is in thy brothers eye.'

Let us have love and more love, a love that melts all opposition, a love that conquers all foes, a love that sweeps away all barriers, a love that aboundeth in charity, large-heartedness,

tolerance, and noble-striving, a love that triumphs over all obstacles, a boundless, resistless, sweeping love.

Ah, me! Each one must be a sign of love, a sea of love, a center of love, a sun of love, a star of love, a haven of love, a pearl of love, a palace of love, a mountain of love, a world of love, a universe of love. Hast thou love? Then thy power is irresistible. Hast thou sympathy? Then all the stars will sing thy praise!

DAS.1914-06-09, BSC.454 #832x, SW_v07#17 p.171, SW_v08#11 p.139-140, SW_v09#10 p.110

ABU2338

Words to Mr Newman, spoken on 1914-Jun-09 in Tiberias

The principle aim of this Movement is to investigate Reality and promote the underlying unity of the world's religions. His Holiness Baha'u'llah suffered imprisonment, exile, persecution for more than 50 yrs so that this Divine Idea may become fulfilled. Now praise be to God that His Principles have illumined the East, the souls and the intellects are delivered from morbid dogmas, the Flags of Guidance are unfurled and the people of the Orient and the Occident are increasingly united through the bond of spiritual brotherhood.

There are many instances in history that often through the instrumentality of one soul - no matter how poor and simple - a whole nation has been saved, godly ideas were promoted, celestial thoughts born and stupendous progress made possible. Amongst such benefactors of the human race was His Holiness Jesus Christ. Although outwardly he was poor he possessed the treasures of the Kingdom; although he was humble yet he was the Sovereign of the realm of hearts. Through the light of his commands Europe emerged out of the darkness of idolatry and ignorance. Christ was an ensample to all humanity.

DAS.1914-06-09, SW_v09#10 p.109

ABU1841*Words to pilgrims, spoken on 1914-Jun-10 in Tiberias*

The Supreme Bab was the promised one of the Koran, with regard to the question of the Seal of the Prophets. Mohammed was known as the Seal of the Prophets. (The Mohammedans think this title means that no prophet will appear after Mohammed.) This belief is not only limited to the Moslems. The Jews believed that Moses was the Seal of the Prophets, that he sealed the prophethood of Laws. The Christians believe that after Christ, no prophet with Laws will come, but that Christ himself will descend from heaven.

Yes, these creatures are not waiting for the manifestation of the Truth, they are waiting for the manifestation of their own superstitions. For example, the Moslems are waiting for the Ded-jal (false Christ or anti-Christ) more than for the Kayem (the Forerunner or Precursor of the Manifestation). They do not associate the appearance of the anti-Christ with the Forerunner. Nay, rather they associate the appearance of the Forerunner with the appearance of the anti-Christ. This (the anti-Christ) is known to them as unlimited or independent, the Forerunner as limited and dependent.

SW_v09#10 p.111

ABU2023*Words to pilgrims, spoken on 1914-Jun-10 in Tiberias*

This is the Lake around which His Holiness Christ often walked, over which he often sailed. The site wherein he called his apostles into active service is very near. While he was walking and thinking about the Kingdom of God he saw them fishing and realizing that they were endowed with receptive hearts he addressed them: Come and I will make ye the fishers of men and Baha'u'llah addressing the people of the world said: Come and I will make ye the vivifiers of mankind.

Strange that in the beginning of all the past dispensations only common, ordinary people embraced the Cause - those souls who had no outward titles or stations in life. But one of the most distinctive features of this Revelation is that important

people, from the world's standpoint, have accepted this religion. Hence the enemies of the Cause cannot contemptuously cry out: Oh! Only the fishermen and tax-gathers and simple people have accepted it. This door of objection is also shut to them.

Similarly people addressed Mohamad: We see only the low and ignorant members of the community are thy followers. Therefore we cannot believe in thy divine mission.

DAS.1914-06-10

AB11040

To: family of Abdu'l-Razzak

Date: 1914-Jun-10

O my Lord! Confirm these Thy servant and maid-servants with Thy ever-increasing mercy and complete bounty, ordain for all of them immersion in the seas of Thy mercy, attainment to Thy generosity and bestowal, fulfillment of Thy greatest hopes, possession of Thy grandest gifts and bounty in the beginning and in the end, so that the angels of Thy mercy may commune with them in the mornings and in the evenings. Verily, Thou art the Beloved, the Generous!

DAS.1914-06-10, SW_v09#10 p.111

AB10801

To: Attar, Yusif brother of Muhammad Attar

Date: 1914-Jun-10

My God, my God! Verily, Thy servant Joseph the Faithful has ascended unto the Supreme Companion, hoping for Thy boundless favors. O Lord! Embrace him with forgiveness and pardon, O my Lord, the All-Merciful. Admit him into the Garden of Paradise, and cause his breast to expand through entering into the heart of Paradise. Verily, Thou art the Kind, the Bestower, and verily, Thou art the Generous, the All-Forgiving.

الهي الهي ان رقيقك يوسف الصديق قصد
الرقيق الاعلى آملاً بالطافك التي لا تحصى رب
ادركه بالعفو والغفران يا ربّي الرحمن و ادخله
في جنة الرضوان و اشرحه صدره بالدخول في
قطب الجنان انك انت اللطيف المتان و انك
انت الكريم الغفار

DAS.1914-06-10, SW_v09#10 p.111

KNJ.023d

ABU3312*Words to Mr Newman, spoken on 1914-Jun-10 in Tiberias*

I hope you will bring to an end this trip of yours with the utmost comfort and pleasure and without any untoward accidents. I supplicate God that when you return to America you may be enabled to render a great service to the world of humanity. I shall always remember you and will never forget this meeting of ours in Tiberias.

DAS.1914-06-10, SW_v09#10 p.110-111

ABU1258*Words spoken on 1914-Jun-12 in Tiberias*

His Holiness Christ, used to walk most of the nights when in the region of this lake. He was all alone, thinking of the illumination of the world of humanity. He did not rest for one moment. He was not at liberty for even one day. He spent his days as a wanderer, and was shelterless in these deserts and mountains.

NJB_v05#17 p.002

The place where he called the disciples to enter the Kingdom of God is in this region. They were engaged in fishing. His Holiness Christ, used to walk alone on the shore. When he saw the signs of acceptance in their faces, he said, 'Come, so that I may make you the fishers of men,' and they at once left everything and followed that Light personified!

God be exalted! Always, in the beginning of the Cause, common souls, who in the estimation of the people, were of no importance whatever, have advanced to the divine Manifestation. For example, these fishermen believed in His Holiness Christ. In the Koran it is revealed that the ignorant of the people would say to His Holiness the Messenger (Mohammed), 'None have followed thee except the most degraded of the people; the learned sages, the nobles and the high class count thee as a fool.'

However, it cannot be said of this Cause, for everyone testifies that all of the learned philosophers and nobles of every nation

were humble in the presence of the Blessed Beauty, and great numbers of these became believers.

SW_v09#10 p.112

ABU2553

Words spoken on 1914-Jun-12 in Tiberias

Man must characterize himself with the characteristics of the Kingdom. Man must invest himself with merciful attributes. Man must become the educative origin of divine perfections. Man must become the embodiment of good works. Man must become the means of the wellbeing and prosperity of the commonwealth of humanity.

Man must become the spring of the signs of guidance. Man must strive and make an effort in the advancement of the ideals of justice, Universal civilization and the betterment of the conditions of the public. Man must be self-sacrificing in the service of the Cause of God and the diffusion of the Fragrances of God. Man must not be self-centered and self-occupied but public-spirited.

DAS.1914-06-12, SW_v09#10 p.112

ABU3436

Words spoken on 1914-Jun-12 in Tiberias

Should a black stone be placed facing the light of the sun, the signs of brilliancy would not appear, but, in the pure mirror, the sun, with all of its attributes and perfections, becomes reflected instantly.

SW_v09#10 p.111-112

AB10977*To: Noory, son of Akkash Effendi**Date: 1914-Jun-13*

O thou illumined Nouri! According to what is heard through the Bestowals of His Highness the Lord of Mystic Graces the banquet of marriage is spread with inexhaustible joy and perfect beauty. I am assured that great happiness and felicity are in store for you. Although outwardly I was not present in that festive scene yet with my heart and spirit I was the confident and associate of the merry-makers and in gladness and delight I was a partner with the steadfast friends. Therefore I send you from here my congratulation and felicitation. Praise be to God that such a blessed marriage has occurred. It is my hope from the Bounty of the Self-Subsistent, the Ancient Lord to bless you with a holy family - so that throughout the coming generations and cycles they may become the spreaders of the Lights of Truth.

Convey my greeting with the utmost longing to thy respected father and all the friends of God!

DAS.1914-06-13, SW_v09#10 p.115

AB05927*To: Rajab Ali Khan (Sabzivār), in Sabzihvar**Date: 1914-Jun-13*

O beloved! The shocking and stunning news of the passing of your beloved daughter caused intense grief, for separation is indeed bitter to taste. Yet the people of illumination are gladdened by the favors of the Beloved of the horizons, for the Lord of the Covenant has ordained eternal reunion and everlasting companionship for His loved ones. Thus although this temporary separation causes sorrow, the endless reunion and eternal companionship brings solace to the hearts of those struck by calamity.

And though we are now scattered and dispersed, yearning and unsettled, ultimately we will be intimate companions and confidants in His shelter, harmonious and of one voice. Therefore

do not be sorrowful, do not be grieved. Find comfort in His endless grace and the glad-tidings of eternal life.

As for your presence next year, arrange it as circumstances permit. And upon you be the Most Glorious Glory.

DAS.1914-06-13, SW_v09#10 p.112

ABU2796

Words spoken on 1914-Jun-14 in Tiberias

This is all very good! I hope many such useful articles will appear in the press of America and Europe.

The mass of humanity must be informed of the practical, moral, philosophical and spiritual principles of the Baha'i Revelation, and the believers must avail themselves of the unlimited possibilities offered to them to spread the correct knowledge of the Cause of God through the instrumentality of the Press.

In Magazine and Newspaper articles, dogmatic assertions must be avoided, and only the broad, universal principles be discussed and amplified.

DAS.1914-06-14

ABU0580

Words spoken on 1914-Jun-15 in Haifa

I went to Tiberias, but I stayed there longer than I expected. Tiberias is situated in an out-of-the-way place. It is a place of seclusion and contemplation. There is no noise of men or the uproar of industry. It is as though one lived in a remote desert, far away from the haunts of men.

NJB_v05#17 p.003x

It is a spot hallowed with the presence of His Holiness Christ - - May my life be a ransom to Him! Often he walked around the shore of the Sea of Galilee, and as He walked, taught His disciples. As I walked on the shore, those immortal deeds were brought back to my memory.

Two miles west of Jordan and an hour's walk from Tiberias is Tell-hum, now a mass of ruins. The principal ruins are those of the 'White Synagogue', as it has been called on account of its having been built of white limestone. Tell-hum is the famous Capernaum of the Gospel, and it is said this Synagogue is the one built by the Roman Centurion (Luke 7, 4-5.) Hence in the eyes of all Christendom, this is one of the most sacred places on earth; because it was in this building that Christ gave His spiritual discourse in John 6th, on the Bread of Life. 'These things said He in the Synagogue, as He taught in Capernaum.' (verse 59). Afterwards, during the period of successive wars between the Christians and the Mohammedans, especially the Crusades, this Synagogue was destroyed, and to-day only the foundation is left. All the Christian pilgrims and tourists visit the place. Such is the effect of the Word of Truth that after 2000 years people come from all parts of the world to worship at this Holy Shrine!

But the Jewish inhabitants of Tiberias are very orthodox, living strictly according to their Mosaic Laws, and very well satisfied with their own limitations and ignorance. They have not even the faintest desire of spiritual development and divine enlightenment. On the other hand, the Jews that I met in America are thoughtful, liberal-minded and intelligent. They investigate the Truth and listen attentively to one's talk, but these Jews are not interested in any other subject save their own superstitions and Talmudic doctrines and dogmas.

One day I spoke with a well-known Rabbi who knew me formerly, and told him the contents of my addresses in the American Synagogues. At the end of nearly two hours talk, I looked into his face, and there was not one glimmer of interest. It was as though I had talked over his head. He was silenced, but he was not changed.

What a vast difference exists between those people who are endowed with intelligence and understanding, and those who are devoid of these spiritual graces! The former are the angels of the world of humanity and the bright rays of Truth. Without prejudice and pre-conceived ideas they investigate every subject presented to them.

DAS.1914-06-15, SW_v09#10 p.116-117

ABU2136

Words spoken on 1914-Jun-15 in Tiberias

This glorious Cause has appeared from Persia; so many thousand martyrs have testified with their own blood to the validity of this Revelation; hence the future of Persia is very brilliant, very radiant.

The Persians have tested every system for the salvation of their country. In Government they tried absolutism for many ages, and finally they realized it did not work; then they tried constitutionalism; this also did not yield any result; then they organized various political parties, Democratic, Liberal, Conservative, Union and Progress Republican, etc., these parties also worked against each other and instead of bringing order out of confusion, they made confusion worse confounded, and hastened the ruination of Persia. They have tried every cause, except this Cause; now let them try this also.

There is left no other means of salvation for Persia save this Cause; such a Cause which has set astir the world of humanity and quickened the dead souls with the Spirit of Life, and has attracted unto itself the attraction of the wise man of mankind. The means of the regress, happiness and prosperity of Persia is the Baha'i Revelation, and no other human agency.

If the enemies, such as Haji Mirza Agasi and other people, have not placed obstacles in the way of the progress of this Cause, it would have by this time renovated Persia and infused into its body real progress and true civilization and culture. Such a heavenly Gift God brought for them, but they did not appreciate it. Such Divine Music was played for them, but they did not listen to it.

DAS.1914-06-14, SW_v09#10 p.116

ABU2156

Words spoken on 1914-Jun-15 in Tiberias

In the religion of God Constitutional government is a religious and binding principle. Every nation must diligently walk in this path and form a government of justice and fairness towards all the individuals of society.

The inhabitants of a nation must intelligently fulfill the requirements of the constitutional government and abide by all its conditions, otherwise it will bring upon them greater lawlessness and disintegration; for the reins will be taken out of the hands of an able, absolute Monarch and placed into the hands of a number of self-interested, useless parasites.

We have counseled the statesmen of Persia to the utmost of our ability, but no one listened or accepted our advice. While travelling in Europe, I met many of the Persian Princes, Ministers and prominent men of that ancient country, and told them the truth of the matter; but the majority of them did not like it.

DAS.1914-06-15, SW_v09#10 p.116

ABU0623

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

At the time we were living in Adrianople we had a woman as our neighbor who was probably 95 or a hundred years old. She had seven sons, who had all been married, and thus she enjoyed the sight of her grandchildren and in the case of her first two or three sons, they had given her great-grandchildren. It was arranged that on this date of the National Fete, all the children, down to the third and fourth generations, would gather in the house of Mother, and thus a great family reunion be celebrated.

As this old woman was our neighbor, I decided to call on her during the Holiday. When I entered the room I saw her seven sons sitting around her, talking about the old times. I took part in the conversation, and probably half an hour passed without incident. Close to her sat one of her great-grandchildren, listening attentively to our talk.

'Oh! Grandmother! Grandmother!' He cried out all of a sudden: 'I want to ask you a question.' 'Ask, my lovely dove!' she said, patting his head fondly. 'Is this my old uncle your son?' 'Yes, my love.' 'Is the other uncle your son too?' 'Yes, my dear.' 'Is that uncle too your son?' 'Yes, my sweet.' He put similar questions about all the seven sons, and the old woman gave proud affirmative answers.

The child was puzzled a little. He looked hard at the small, weakened form of his grandmother, and then at the seven big-shouldered, heavy-set, sturdy men. And was puzzled. Then he jumped from his seat and cried out: 'Great Heaven! How many old children hast thou conceived and brought forth into the world like this?' The woman, fearing the effect of the Evil Eye, shook him by the arms and commanded him to say: 'God be praised! Masha-Allah! Al-hamdo-lellah!'

Changing the subject and speaking personally to Ardeshir, he said: "I am pleased with you and am glad that you are going back to America, especially that you have been there once before. I hope thy brother will also study well and become a useful member of the body politic. Now that you are going to America, go with the intention and aim of teaching the Cause of God and spreading the Fragrance of God. Then thy study and worldly affairs will likewise prosper. Think of God, 1st thy thought be of God, and let thy brother be trained according to the highest moral standard.

In the tenderest years of their youth the pure hearts of boys and girls must be illumined with the Light of the Love of God. Then when they grow up, most astonishing results will be produced, because the maps of their whole lives would be drawn with the hand of the spiritual Educator. A Baha'i child must be trained according to the moral precepts of Baha'u'llah, he must be taught daily of the Love of God; the history of the Movement must be read to him, the love of humanity must be inculcated into every fiber of his being and the universal principles be explained to him in an easy manner as possible devise. Then the power of great faith will take possession of his heart.

But if these supreme precautions are not taken in the earliest stages of the child's growth, it will be most difficult to curb later on his growing manifold appetites. For then he will live according to the requirements of the world of nature and uncontrolled self. Once the lower and sensual habits of nature take hold of him, it will be very hard to reform him by any human agencies. Hence children must be brought under the control of the Love of God and spiritual influence from their earliest youth. The lower appetites of nature are like kings

over men, one must defeat their forces, otherwise he will be defeated by them.”

DAS.1914-06-16

ABU1718

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

Think of God, and let thy thought be of God, and let thy brother be trained according to the highest moral standard. In the tenderest years of their youth the pure hearts of boys and girls must be illumined with the light of love of God. Then when they grow up, most astonishing results will be produced, because the maps of their whole lives would be drawn with the hand of the spiritual Educator.

A Bahai child must be trained according to the moral precepts of Baha'u'llah, he must be taught daily of the love of God: the history of the Movement must be read to him, the love of humanity must be inculcated into every fibre of his being and the universal principles be explained to him in as easy a manner as possible to be devised. Then the power of great faith will take possession of his heart.

But if these supreme precautions are not taken in the earliest stages of the child's growth, it will be most difficult to curb later on his growing manifold appetites. For then he will live according to the requirements of the world of nature and uncontrolled self. Once the lower and sensual habits of nature take hold of him, it will be very hard to reform him by any human agencies. Hence children must be brought under the control of the love of God and spiritual influence from their earliest youth. The lower appetites of nature are like kings over men, one must defeat their forces, otherwise he will be defeated by them.

DAS.1914-06-16, SW_v07#15 p.143, SW_v09#07 p.088

ABU2044*Words spoken on 1914-Jun-16 in Haifa*

We are waiting to see that perchance, God willing, a new breeze will waft over India, a new spirituality may be obtained and a new consciousness be realized. India has a great latent capacity and its divine progress depends upon the faithfulness, unity and spiritual perception of the believers of God.

Formerly the Cause was progressing in India at a great speed, but one or two persons became the cause of a temporary setback. I labor and work, encourage and incite, teach and write and write till a few souls are enkindled and arise in the service of the Kingdom; then all of a sudden someone with malicious intent comes around and extinguishes these lights; but God will ignite other candles...

It has been experienced in the past that whosoever arises to spread the Cause of God and deliver eloquent speeches, he will be confirmed by Divine Grace to the extent that the person himself will become astonished.

DAS.1914-06-16

AB02798*To: Baha'is of Boston, MA**Date: 1914-Jun-17*

¹ O friends and maidservants of the Merciful! Your letter truly brought joy and happiness and became the cause of hope, for it showed your being affected by the counsels and exhortations of 'Abdu'l-Baha.

¹ ای یاران و اماء رحمن نامه شما فی الحقیقه سرور و شادمانی بخشید و سبب امیدواری گشت زیرا دلیل تأثر از نصایح و وصایای عبداله‌آ بود

² If the Tablets of the Blessed Beauty like the Hidden Words, Ishraqat, Tajalliyat, Bisharat, Kalimat and Tarazat are recited, and if one acts according to even a single counsel from the divine counsels, one will reach the highest degree of perfection, become a center of divine inspirations, and a source of human perfections. The lights of the Kingdom will shine from their face and character.

² اگر الواح جمال مبارک مثل کلمات مکنونه و اشراقات و تجلیات و بشارات و کلمات و طرازات تلاوت شود و بموجب یک نصیحت از نصایح الهی عمل گردد انسان بدرجه کمال رسد مرکز سنوحات رحمانیه شود و مصدر کالات انسانیه گردد انوار ملکوت از روی و خوی او بتابد

- 3 O divine friends! These counsels and exhortations of the Blessed Beauty have been revealed from the Supreme Pen so that they may be acted upon, not merely read. Many souls read these Tablets and praise them but do not act according to a single word. Now praise be to God that you have been affected by and attracted to the counsels of 'Abdu'l-Baha and are determined to act according to the counsels.
- 3 ای احبابی الهی این نصایح و وصایای جمال مبارک بجهت آن از قلم اعلی صادر شده که عمل گردد نه اینکه قرائت شود بسیار از نفوس قرائت این الواح می نمایند و تحسین می کنند ولی بموجب کلمه عمل نمی نمایند حال الحمدلله شما از نصایح عبدالهآ متاثر شده اید و منجذب گشته اید و عزم آن دارید که بموجب نصایح عمل نمائید
- 4 Therefore strive that the lights of the Blessed Beauty's counsels may shine from the lamp of your heart and cast their rays upon all, and that the signs of detachment and attraction to the love of God may become evident and manifest in your face and character.
- 4 پس بکوشید تا انوار نصایح جمال مبارک از زجابه قلب شما ساطع شود و پرتوی بر ارکان زند و آثار انقطاع و انجذاب محبت الله از روی و خوی شما ظاهر و آشکار گردد
- 5 Night and day I pray and seek divine confirmations and heavenly assistance for you, that you may all become celestial and that the lights of the Abha Kingdom may illumine your soul and heart, even your very being. And upon you be the Most Glorious Glory.
- 5 من شب و روز دعا می کنم و از برای شما تأییدات الهیه می طلبم و توفیقات صمدانیه می جویم که جمیع ملکوتی گردید و انوار ملکوت ابدی جان و دل حتی ارکان شما را روشن نماید و علیکم و علیکن البهآ الأبهی

DAS.1914-07-17, SW_v08#02 p.025x, SW_v09#10 p.118x, BLO_PT#028o

MMK3#167 p.117x, HDQI.239, ANDA#28 p.05

AB06900

To: Annie Belle Killius, in Spokane

Date: 1914-Jun-17

O thou who art attracted to the Kingdom of God!

Thy detailed letter was received. From its contents it became evident that praise be to God the Sun of Reality has cast the splendor of Guidance over that region, blessed souls have entered in the Kingdom of God and unitedly they are inviting the people to take a share of the infinite Bestowals of the Almighty; they are awakening those who are asleep, making mindful those who are heedless, granting a portion of the Graces of God upon those who are deprived, suffering the thirsty ones to drink from the Water of Life and bringing back the wandering sheep under the training of the real Shepherd. Praise ye the Lord that ye are so confirmed in the accomplishment of this Most Great

Affair—which is the Spirit of the regions and the Light of this Manifest Century.

Convey longing greeting to all the friends and the maidservants of the Merciful.

Upon thee be Baha El Abha!

DAS.1914-06-17

ABU2207

Words spoken on 1914-Jun-17 in Haifa

“The friends in Meelan were self-sacrificing from the beginning of the Cause. They have always endured calamities and hardships in the divine path. They were always firm and steadfast. They were always the cause of the glory of the Cause of God. Never has anything that might cause harm in the Cause, appeared from them.” After a while, Abdul-Baha said: “We are continually working hard, writing and writing, encouraging and urging so that the fire of the love of God may be ignited in the hearts. Then suddenly you see one come and put it out.”

On the subject of the Covenant, Abdul-Baha said: “Endeavor ye night and day that the banner of the Covenant may wave as it should, in those regions. For in this day, the souls reverberate by the power of the Covenant. They become enlivened by the spirit of the Covenant. They move by the call of the Covenant, otherwise they become depressed and inactive as a body without a soul, a lamp without a light.”

SW_v09#10 p.117-118x

AB08817*To: Cora H Ditmars, in Spokane**Date: 1914-Jun-17*

- 1 In this holy Cause the question of orphans hath the utmost importance. The greatest consideration must be shown towards orphans; they must be taught, trained and educated. The Teachings of Baha'u'llah, especially, must by all means be given to them as far as is possible.

1 در این امر مبارک مسئلهٔ ایتام بسیار اهمیت دارد ایتام را باید نهایت نوازش نمود و پرورش داد و تعلیم کرد و تربیت نمود علی الخصوص تعلیم حضرت بهاءالله بقدر امکان بهر یتیمی باید تعلیم کرد

- 2 I supplicate God that thou mayest become a kind parent to orphaned children, quickening them with the fragrances of the Holy Spirit, so that they will attain the age of maturity as true servants of the world of humanity and as bright candles in the assemblage of mankind.

2 از خدا خواهم که اطفال ایتام را پدر و مادر مهربان باشی و بنفحات روح القدس آنان را زنده نمائی تا ببلوغ رسند و هریک عالم انسانیرا خادم حقیقی گردند بلکه شمع روشن شوند

SWAB#112x, LOG#0472x, DAS.1914-06-17, SW_v07#13 p.122x, SW_v09#07 p.088x, SW_v09#10 p.115-116x

MMK1#112 p.134x

ABU1029*Words spoken at a wedding on 1914-Jun-18 in Haifa/Akka*

It is more than one month and a half that I have not had the pleasure of being present in the meetings of the believers. Now the means have been brought about for the realization of this much-desired object. Praise be to God that He hath spread to-day for the believers two banquets of rejoicing. The first rejoicing is that we are gathered together in this assemblage with utmost happiness in the neighbourhood of the Tomb of the Bab, on the slope of Mount Carmel. This Most Great Bestowal imparts most great exultation of the spirit. It is my hope that through the Favors of the Blessed Perfection we may breathe one pure breath in His Path and arise to perform those duties which accord with the servitude at the Holy Threshold. Although it is impossible for any one of us to serve the Cause of Baha'u'llah as it deserves.

The poet says:

“Being shamestruck with my incapacity, how can I raise my head before my Beloved!

Because I have been unable to render unto him one single unselfish service worthy of him!

Yet because we cannot perform a universal service, we must not neglect the smaller ones. If we cannot get at the sea, should we not at least receive one drop through the Favors of the Beauty of Abha?"

The second rejoicing consists in the marriage of Mirza Moneer. Praise be to God that under the protection of the Blessed Perfection, this Fast of happiness is prepared and this banquet of rejoicing is spread. I hope that under the shade of the Divine Tree, a noble and pure family may be formed, whose members will be occupied in the service of the Threshold of Abha and the spreading of the Teachings of the Kingdom throughout all the confines and cycles. This is the fruit of existence!

If the fruit of the existence of man is not servitude at the Threshold of the Almighty, I declare by the Living, Self-subsistent God that life is death, existence is non-existence, non-being is better than being, pleasure is pain, joy is sorrow, immortality is mortality. In this court we must be humble and meek, noble and progressive, wide-awake and thoughtful, true and sincere, noble and good, straightforward and zealous. This is the outcome of life! This is the result of ceaseless endeavour! This is the prize to be won! This is the illumination of the world of humanity! This is Eternal Life! This is the sublimity of human nature! This is the Heavenly Glory! This is the radiant crown of the Kingdom of Abha!

DAS.1914-06-18, SW_v09#10 p.118-119

ABU1026

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

When an imaginative young man, endowed with the vibrating energies of youth, looks over the phenomena of creation, he sees life, growth and composition. But when he reaches to the age of manhood and is introduced in the school of divine philosophy, then as he looks over the things of the world he sees death, decay and decomposition. He will observe the processes and functions of decomposition going on at all times and hours. As he looks at the young, verdant trees, he sees them withered, the fresh flowers fading, the tall buildings in

the course of decomposition and the sea dried up. He sees that all the created phenomena speak to him in the language of change and mutability, nothing eternal, everything mortal; nothing stable, everything being transformed...

During the lifetime of Sultan-es-Shahada (King of the Martyrs) the Cause was progressing in Esphahan, and if at any time any one of the believers was in financial stress, he would come to his help immediately. The heart of Baha'u'llah was at ease as regards the state of the Cause in Esphahan.

One day Sultan-es-Shahada was passing through the street, and one of the enemies of the Cause happened to see him. As this man hated the Baha'is very much, he stooped down and taking up a big stone, threw it toward a helpless dog lying in the shadow of a wall. Then he commenced to heap a stream of curses and vituperation upon the head of the innocent dog, hoping in this indirect manner to attract the attention of the 'King of the Martyrs.' The dog started to yell and shriek from the pain. Sultan-es-Shahada arriving on the scene looked pitifully at the fallen form of the poor animal, and turning to his servant, who was walking behind him, said: 'Write in thy note book to give two loaves of bread and some meat every day to this dog, morning and evening, because he has been beaten and cursed for our sake.'

Truly he was a pure and sanctified soul! He was the flame of the fire of Esphahan. Thus it is written in the Koran: 'The poor-hearted ones advance toward their Lord not with words but with actions performed according to His Command.' Most wonderful it is that often one soul becomes the cause of the activity and progress of a whole nation and illumines the path of millions.

DAS.1914-06-18, SW_v09#10 p.118

AB04009

To: Howard Macnutt, in New York

Date: 1914-Jun-18

- ¹ O true friend! Your letter was received. You had written about Reverend Dr. Leon Harvey of the Unitarian Church. You must show this person the utmost respect, for he has made the effort to invite you to his church so that you may hold

¹ ای دوست حقیقی نامه شما رسید مسئله کشیش کلیسای موحّدين دكتور لئون هاروی را مرقوم نموده بودی این شخص را نهایت احترام مجری دارید زیرا همّتی نموده شما را به کلیسای

Baha'i meetings there and guide souls to the divine Kingdom. Such a person must be shown the utmost respect - that despite being a church minister, he would make such an effort to make his church a gathering place for Baha'is, without any fear or hesitation, undaunted by the reproach and derision of people, and become a cause of the diffusion of divine fragrances. Show him the utmost love.

خویش دعوت کرده تا در آنجا مجمع بهائیان
پیارائید و نفوس را به ملکوت الهی هدایت
کنید چنین شخصی را باید نهایت احترام مجری
داشت باوجود آنکه کشیش کلیسیاست چنین
همتی بنماید که کلیسای خویش را مجمع بهائیان
نماید و ابداً خوف و خشیتی نکند و از ملامت
و شماتت ناس نترسد و سبب نشر نفحات گردد
نهایت محبت را باو مجری دارید

- 2 As for you, be confident in 'Abdu'l-Baha's love, and strive day and night so that the Banner of the Covenant may wave as it should in those regions. For today it is through the power of the Covenant that souls are stirred, through the spirit of the Covenant that they are revived, through the call of the Covenant that they are moved - otherwise they become withered and dejected, a body without spirit, a lamp without light.

2 و اما شما مطمئن بجهت عبدالهآ باشید و شب و
روز بکوشید تا علم میثاق چنانکه باید و شاید در
آن آفاق موج زند زیرا الیوم بقوه میثاق نفوس
باهتزاز آیند بروح میثاق زنده شوند بنداء میثاق
بحرکت آیند والا پژمرده و افسرده شوند جسمی
بیجان گردند و زجاجی بی سراج شوند

- 3 I pray on your behalf that you may become the cause of the attraction of hearts and the means of bringing souls to life.

3 من در حق تو دعا مینمایم که سبب انجذاب
قلوب شوی و علت احیاء نفوس گردی

- 4 And upon you be the Most Glorious Glory.

4 و علیک الهآ الأبهی

DAS.1914-07-17, DAS.1914-06-18x

NJB_v05#14 p.003x

ABU1900

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

Prayer and supplication are two wings whereby man soars toward the heavenly mansion of the True One. However, verbal repetition of prayer does not suffice. One must live in a perennial attitude of prayer. When man is spiritually free, his mind becomes the altar and his heart the sanctuary of prayer. Then the meaning of the verse: 'We will lift up from before his eyes the veil' will become fulfilled in him.

Whenever I wanted to go to the Palace of Bahajee to meet the Blessed Perfection, I walked alone and on foot, in order to be in an attitude of prayer. In the Mosque of Acca for many years I had a simple room all to myself to which no one had any access. Now and then I would go there and stay one whole day, passing the time in quiet contemplation and prayer.

But later on the affairs of the Cause became manifold, and I had to give practically all my time to their dispatch and management. Thus I could no longer enjoy these peaceful hours of spiritual reflection. How I would love to be able to arrange now so that I might go away alone and live in entire seclusion! For this reason I went to Tiberias, but it was not much of a seclusion, was it?

DAS.1914-06-18, BSC.438 #796x, SW_v09#10 p.113, SW_v08#04 p.041-042, SW_v14#06 p.166

ABU2082

Words to Mahmud Zarqani, spoken on 1914-Jun-18 in Haifa/Akka

You have worked very diligently over the compilation of these two volumes. During the first journey to Europe no one was thinking to do this work. Now and then Mirza Bager Khan, who was a member of our party, wrote down a few addresses and dates, but no systematic attempt was made in this direction. Hence many addresses were delivered which were not at all reported. The aim was to proclaim the Appearance of the Kingdom of Abha which, praise be to God, was accomplished. We have scattered the seeds. Now God will cause its growth. It is assured that they will grow and reach the stage of fruition.

As the Movement is endowed with hidden, creative energy, it will suffer these seeds to germinate in the earth and push up their heads in the shortest possible length of time. The seeds which were sown by the Apostles of Christ yielded their fruits after 300 years, but the results of the activities of the believers of God have become evident in these very days... This is because the power and protection of the Blessed Perfection are with us under all circumstances.

DAS.1914-06-18

ABU2526*Words spoken on 1914-Jun-18 in Haifa/Akka*

If the fruit of the existence of man is not servitude at the threshold of the Almighty I declare by the living, self-subsistent God that life is death, existence is non-existence, non-being is better than being, pleasure is pain, joy is sorrow, immortality is mortality.

In this court we must be humble and meek, active and progressive, wide-awake and thoughtful, true and sincere, noble and good, straightforward and zealous.

This is the outcome of life! This is the result of ceaseless endeavour! This is the prize to be won! This is the illumination of the world of humanity! This is the eternal life! This is the sublimity of human nature. This is heavenly glory! This is the radiant crown of the Kingdom of Abha!

DAS.1914-06-18, SW_v07#16 p.151

AB11122*Cablegram dated 1914-Jun-19**To: Lotfullah S Hakim, in London**Date: 1914-Jun-19*

As I have utmost love for believers I awaken them. Doctor Fareed with his mother and his relations are violators of Covenant and enemies of Cause. Avoid meeting them most scrupulously. Any association with them is totally forbidden.

DAS.1914-06-18n, BSTW#073f

ABU0438

Words spoken on 1914-Jun-20 in Haifa

Narag is one of the Provinces of Persia wherein the Cause made its appearance from the beginning, and many people embraced the Teachings. Amongst them was Haji Molla Mohamad, the influential and far-famed theologian of the city of Kashan, but an inveterate enemy and opposer of the Cause. He strove most persistently to turn them away from the Cause; but the more he added to the fuel of his opposition, the greater became the fire of their assurance.

Haji Kamaledin was one of God's own servants, severed from aught else save Him, enkindled, trusting in God and free from every tie. Before accepting this Revelation, he was much respected and honored in Narag. When he embraced this Cause, they pursued him with such dogged perseverance and enmity that he was finally obliged to leave his own native land and come to Bagdad.

Having arrived, he found himself in most difficult circumstances, and in great need of his daily bread. Being a man of letters, he had never essayed any work; but putting aside his pride, he opened – with a small capital given to him – a little grocery shop at the entrance to the curious boat-shaped bridge of the Euphrates, where multitude of people cross and recross daily. Not for one moment did he think of his antecedents nor brood over his former position of leisure, ease and worldly honor. He never bothered his mind over what his many countrymen might think who passed yearly by his store to visit the Holy Shrine of the Imams in Najaf and Karbala; nay, rather, he sat there serene and with the happiness of the Kingdom and the joy of heaven in his heart.

The spiritual station of that household will become evident in the future. Whenever he would hear that the Blessed Perfection had gone to Kazemain, although the distance was several miles and the weather hot he would immediately shut his store, and start for that town afoot. Although at that time one could hire a donkey for five cents, yet he could not very well afford this lavish expenditure. Nevertheless you never saw him cross or sour-tempered. He was a source of delight and happiness to all. Such souls are the bright gems in the crown of existence.... They belong to another world, they are living in the highest spiritual altitude, they are permeated through and through with the quintessence of renunciation.

While they are not assured that their lives may not end in one hour, they appear to be in the utmost state of assurance – they are composed, bright, unclouded. There was always the probability that they might be attacked and killed at any moment, but they were not at all agitated or disturbed. In those days the believers always anticipated martyrdom, marking the day of their trials. They never thought of rest nor dreamed of comfort. They were waiting for the time to quaff the overflowing chalice of martyrdom, hailing the day when they would hasten toward the city of sacrifice, longing for the hour when they would run to the sacrificial Altar of Love, and praying for the moment when they would be so fortunate as to offer their lives in the Path of the Heavenly Beloved!

The ethereal influence of the lives of these heroes and martyrs will shape the destiny of nations and peoples. Their deeds will be set before the eyes of the future generations to stimulate them in strenuous endeavor and the life of noble struggle and moral manhood and womanhood.

DAS.1914-06-21, SW_v08#19 p.242x, SW_v09#11 p.121x

ABU1608

Words spoken on 1914-Jun-20 in Haifa

“Doctor Ardeshir has learned the science of rubbing, and he would like to give you a good rubbing. Canst thou stand his treatment? It will not be a bad thing if you let him give you a trial. He claims marvelous cures for the science of Osteopathy. For example, a good massage will make the weak strong, the old young and the indolent energetic.” Then he gave a description of his visit to the home of Doctor Woolson, of St. Paul, and how he was ‘rubbed in’ by him on that occasion, and on other occasions by Dr. Harper, of Minneapolis, to the evident enjoyment of the Pilgrims, who were listening to him with great attention.

Changing the subject, he said: “The underlying thought in the mind of every American is to investigate Reality. Although many of them do not do it, yet this is a sub-conscious longing of every man, and may assume its normal activity by only pricking the surface. The United States needs Persian Baha’i teachers, who have acquired mastery over the English language, who are attracted and enkindled, and who know the science of

courtesy and politeness and associating with all men in the spirit of amicability and spirituality. Such blessed souls will be able to teach innumerable persons.

“There are three Islands in the Indian Ocean, situated in the equatorial line. The climate is very hot, but they have a population of about 20 millions. Formerly they were idolaters, sun and star worshipers. During the ninth Century of Hegira, a blessed soul arrived there, single and alone, but his intention was in and for God. He continued to teach the simple, democratic principles of Islam, but he was subjected to persecution, cruelty and ignominy. With deep-felt serenity, he suffered all for the sake of his conviction. Through his indefatigable activity, all the people of those three Islands embraced the religion of Islam. He was so self-sacrificing that he did not care to leave behind even his name. when he accomplished his work, he retired from the field, and all his traces were lost....

“The people of the East and of the West are prepared to receive this Truth; but there must needs be teachers who willingly follow Christ and Baha'u'llah. If my health permitted, do you think I would have stayed here during the past few months? No indeed! I would not have stayed one day, not even one hour. I would have travelled – where? No. Not to America, not now, but to other parts of the world, and by day and by night I would have proclaimed in public and in private the Glad-tidings of the Kingdom of Abha. Had I been free during the 40 years of my imprisonment in Acca, I would have journeyed East and West, North and South, filling the ears of mankind with world-shaking thoughts of the Revelation of Baha'u'llah.

“Rest? What is rest? Comfort? What is comfort? Peace of mind? What is it? Away with such imaginations, such figments of the brain! My rest is in the service of the Kingdom. My comfort is in the propagation of the ideals of the Kingdom. My Peace of mind is in the establishment of the Kingdom. My happiness is in the triumph of the Kingdom - What Kingdom? The Kingdom of Brotherhood, the Kingdom of inter-racial amity, the Kingdom of righteousness and the Kingdom of conciliation and good-fellowship amongst all the children of men....

“The teacher of the Cause must know by knowledge, by intuition, by experience and by inspiration what to say in every meeting. It does no universal good to repeat the same facts in every gathering. A teacher must assume the mental garb of his audience, and speak to them from their standpoint....”

DAS.1914-06-19, SW_v09#10 p.119-120

AB05977*Date: 1914-Jun-20*

Thy letter was received. From its contents it became evident that praise be to God the lights of the Kingdom are spreading, the souls are listening to the Word, the sleepy ones are becoming awakened and the blind ones are receiving the sight. This news imparted joy.

Today the power of the Kingdom grants victory to those souls who are confirmed in the service and are the cause of the guidance of the people.

The person who is a herald to the Divine Kingdom is like unto a lamp and the souls who possess high ideals are like the moths. When the lamp is ignited unquestionably all the moths gather around it.

Therefore as much as you are able summon the people to the Kingdom of God - thus you may become favored at the Threshold of His Holiness Baha'u'llah...

DAS.1914-07-07, SW_v09#10 p.119

AB01659*To: Haji Abdu'l-Hasan Navvab, in Ardakan**Date: 1914-Jun-21*

Verily, those who quaffed the cup of the great martyrdom in the path of God, are favored from the bounty of Thy Lord, the Merciful, the Compassionate. They are the ones whose hearts God has chosen for His love. Their faces are shining with the light of God in the paradise of the rose-garden. The angels of mercy receive them and announce to them the glad tidings of holy resting places and of the canopy of sincerity in the Kingdom of their generous Lord. Their enemies will be repulsed and degraded to the lowest of the lowest as thou hast seen others in manifest loss. Verily, there is in this an example for those who are mindful. God shall do away with the helpers of the unjust.

O my Lord, confirm the relatives of these martyrs in serving Thy Cause, elevating Thy Word, spreading Thy Religion, igniting Thy Love in the hearts of Thy servants and guide those who are lost in the wilderness of error. Verily, Thou art the Generous, the dear, the Exalted!

DAS.1914-06-21, SW_v09#10 p.120

ABU3328

Words spoken on 1914-Jun-21 in Haifa/Akka

In an Arabic poem, the Blessed Perfection says about the calumnies and allegations heaped upon Him: “In every moment they inflict upon me the wound of misbelief and at every second they aim at me the dart of infidelity. O Thou Divine Spirit! Descend and behold how my humiliation is greater than Thy Glory!”

DAS.1914-06-21, SW_v08#13 p.178

AB11585

To: Baha'is of the United States

Date: 1914-Jun-21

O ye friends of God! His honor Ardesbir and his brother Bahman have permission to go to America.

DAS.1914-06-21

ABU0166

Words spoken on 1914-Jun-22 in Haifa

When I was a small boy in Teheran, I remember whenever two of the believers of God desired to meet each other they could not do it during the day time, so a time was set for the evening, between sunset and mid-night. They were so persecuted that if they met each other in the Bazaar, they would not show any sign of recognition. The meetings were held at midnight. One of the believers acted as a guard and watched the street so that they might not be seen by any strangers. The guard looked continually on his left and right, in order not to be detected by the night police.

At that time, all the inhabitants of Persia thought that the Fire of this Cause was entirely extinguished, that all traces of internal growth were effaced. Everyone who was known as a Baha'i was arrested, thrown into prison and then killed and their possessions pillaged and their houses destroyed. The Cause had enemies such as Nasereddin Shah, Abdul Hamid, Ministers and Courtiers, the entire body of Mohammedan theologians and the ignorant mob - - their blind followers!

But now beneath the Bounty and Favor of the Blessed Perfection - - May my life be a sacrifice to his believers! - - such great meetings of different nationalities and religions are held here at the foot of Mount Carmel, adjoining the Tomb of the Blessed Herald of the Day of God, Tablets were chanted, poems are recited, speeches are delivered and the feasts of marriages between the friends are held with such perfection and rejoicing, while tea is served and delicacies of many forms and confections are handed around. The hearts are turned toward the Countenance of the Blessed Perfection, the spirits are rejoiced with the glad-tidings of God, the eyes are gazing toward the Most Sublime Vision, there is no other thought save mentioning, and there are no other signs except His Signs. All the believers His servants are being gathered here beneath the Power of His Name.

What a Bestowal is this! What a Favor is this! In these days, it was beyond the wildest stretch of human imagination that such a great expansion was in store for the Cause of God and that so many people would gather in these meetings to commemorate the unparalleled progress of the Movement.

[Here he related two very long stories in connection with the difficulties of the early Baha'is, depicting their anxieties, sufferings and hardships, which I will share with you no doubt at some future time. Then he said:]

In reality those were days of self-sacrifice, days of great tests, days of matchless heroism, days of spirituality, days of complete severance, days of attraction and enkindlement, days of divine bliss and beatitude. The material conditions were made subservient to the spiritual laws. The believers were filled with the Spirit. Although they walked on the surface of the earth, yet were they living in the Supreme Concourse. They were submerged in the sea of detachment. It is impossible to find souls more attracted, more severed, more self-sacrificing than they were!

When Baha'u'llah was thrown into the dungeon, there were many other believers arrested and imprisoned at the same time. The Baha'is had arranged themselves in two rows, one opposite the other. Their feet were shackled, their hands manacled, their necks chained. The prison being an underground room, it was so pitch dark that they could not see each other's face. The Blessed Perfection was in the right row and in order to keep their spirits up, he taught them two verses, each line to be chanted in turn by the two rows during the evenings. Their loud, clear voices, singing in unison, pierced through the impenetrable darkness of the jail, and ascended to the very Throne of the Almighty. The first row would sing: 'He is my Guardian and the Guardian of all creatures!' and the opposite row would cry out: 'Sufficient unto us is God, and to this we bear witness!' There was such exaltation and serene happiness in the awful darkness of that goal that it was illumined with the Light of the Kingdom of Abha.

Amongst the Baha'i prisoners there was a man by the name of Mirza Abdul Vahhab. Every day the executioner would come and standing at the door of the jail, cry out the name of the person they wanted to kill. Therefore one day, in the early morning, he called out: 'Mirza Abdul Vahhab of Shiraz, come out! This is the day set for thy execution!' Then the jailer came and took the chains off his tired limbs. As soon as he was freed from the fetters, with an astonishing degree of calmness and serenity he embraced and kissed each one of the believers; then he broke into a passionate song of thanksgiving and danced his way from one end of the prison to the other. For several minutes the executioner continued calling aloud his name, but he was so intoxicated with an ecstasy of spiritual happiness and was singing and dancing with complete abandon: 'This is the day of my joy! This is the day of my

union with the Divine! This is the day of my marriage with the Heavenly Bride! This is the day of feasting and rejoicing!' All the prisoners were wonderstruck at this outburst of spiritual constancy! Their eyes followed every movement of his body as though hypnotized. Having finished his dance, he walked straight toward the Blessed Perfection and prostrated himself on the ground before [Him], begging His Pardon and Mercy, and kissing His chained Hands and manacled Feet. Then rising from the ground, he walked out of the prison to meet his fate, serene and calm, imperturbable; the glory of the Kingdom of Abha crowning his head and the majesty of steadfastness encircling him like a halo of light...

DAS.1914-06-22, SW_v08#13 p.162x

ABU2730

Words spoken on 1914-Jun-22 in Haifa

The Beirut students have conducted themselves most wonderfully in the College. Everyone praises their behaviour and studious habits, even the Protestants are pleased with them. The College Faculty gives the highest testimony to their moral and spiritual standard. I am also most pleased with them. A person with clean habits is always happy, and everyone is attracted to him. He finds himself in the paradise of the good-pleasure of the Lord.

DAS.1914-06-22, SW_v09#11 p.122

AB12757

To: Albert Schwarz, in Stuttgart

Date: 1914-Jun-22

As I have utmost love for you I awaken you Doctor Fareed with his mother and his relations are violators of Covenant

and enemies of Cause. Avoid meeting them most scrupulously. Association with them is totally forbidden.

BBBD.299-300

ABU1463

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

Today we have received a newspaper from London containing the photograph of a Baha'i girl who has given a most dramatic speech before the King and Queen of England in favor of the Suffrage Cause. Will you look at her photograph, as well as that of her mother and sister? When I was in England, I met many leaders of the Suffrage Movement, amongst them Mrs. Pankhurst. Day by day they are getting nearer to their goal. In fact, according to the report of this last paper, one of their lecturers feels that 'such an action as that which took place on Thursday night must enormously help the Cause, because the King and Queen know now, if they did not know before, that the women mean business.' Again she says: 'Whether we are militants or whether we are not, I do not think it matters. We must all take our hats off to the woman who showed such terrific courage.'

The question of the equality of right between male and female is one of the fundamental laws of nature, and it will be realized sooner or later. It is bound to come.

However, the leaders of the Suffrage Movement in England must not retard the realization of their aspirations through incendiary and militant methods. Such rash and unseemly deeds are not worthy of the noble station of womanhood. They must hold fast to pacific methods, like their American sisters across the Atlantic, who have secured the right of universal suffrage in nine states, with others on the list. If the English women desire to keep their traditional dignity and natural self-respect, they must avoid all revolutionary and lawless methods. They should demand their rights through the acquirement of sciences, arts, belles-lettres and literature, and not through window-smashing, derailing of trains, putting bombs in the churches, burning the houses of public officials and destroying the letters in the post-boxes.

DAS.1914-06-23

AB05794*To: Mrs Stannard, in Calcutta**Date: 1914-Jun-23*

- 1 O herald of the Kingdom of God! In truth, during this journey you rendered the utmost service to the divine Kingdom. You forsook your own comfort, enjoyment and happiness, and traveled to those regions in complete detachment. Indeed, you sacrificed your life, wealth, comfort and health for the sake of Baha'u'llah, and it is certain that in return for this self-sacrifice, divine confirmations will arrive continuously. Rest assured.

1 ای منادی بملکوت الله فی الحقیقه در این سفر نهایت خدمت را بملکوت الهی مجری داشتی از راحت و خوشی و سرور خویش گذشتی و در نهایت انقطاع حرکت بانصفاً نمودی فی الحقیقه جان و مال و راحت و صحت خود را فدای حضرت بهاء الله نمودی و یقین است که در مقابل این جانفشانی تأییدات الهی پیاپی میرسد

- 2 Convey my utmost love and kindness to Mr. Rabindranath Tagore and tell him that I am delighted with your educational institutions where you teach literature and philosophy to the students. However, my hope is that you will promote heavenly arts and spread the sciences of the Divine Spirit, and become confirmed with such power that you will excel all the illumined philosophers.

2 مطمئن باش به مستر رابیندرانات تاگور از قبل من نهایت محبت و مهربانی ابلاغ دار و بگو که من از تأسیسات علیه تو مسرورم که این شاگردها را تعلیم علوم ادبیه و فلسفه مینمائی ولی امیدم چنان است که فنون آسمانی ترویج نمائی و علوم روح الهی نشر کنی و مؤید بقوتی گردی که تفوق بر جمیع فلاسفه اشراقی یابی

- 3 And upon you be the Most Glorious Glory.

3 و علیک البهاء الأبهی

DAS.1914-06-23, ADMS#278

BRL_DAK#0180

AB03303*To: Unknown, in Tihiran**Date: 1914-Jun-24*

We only attain to these spiritual stations through the Bounty and Favor of the Blessed Perfection. When I look to myself, I realize that I am an infinitesimal atom. I have not the capacity and ability of any station; but the Graces of the Blessed Perfection have encircled me.

Although the atom has no existence by itself, yet under the effulgence of the Sun it becomes apparent. Although the black soil has no value or price, yet through the downpour of the vernal shower, the heat and rays of the most great, heavenly luminary and the wafting of the spring breeze the flowers and

hyacinths of wonderful and delicate hues grow therein. This illustration applies to all of us.

Praise be to God that the Confirmations of God are descending from the Kingdom of the Merciful like unto the torrential rain. Therefore in order to offer due praise to Him for these Bestowals and Gifts we must occupy our time in the service of the Cause of God, be patient and long-suffering while we are burning in the crucible of tests, and open our tongues in the demonstration of proofs and evidences, so that the souls may become enkindled, the strangers become friends, the deprived ones receive a goodly portion and the remote ones become near....

DAS.1914-06-24

AB04955

To: Howard C Ives, in New York

Date: 1914-Jun-24

- 1 O thou respected personage: 1 شخص محترما
- 2 Thy letter was received. Its perusal imparted to me great hopefulness, for from its contents it became manifest that through the ejects of thy entrance into the Divine Kingdom thou art progressing day by day. When this progress shall become perpetual and continual, then thou shalt find the Most Great Center in the Universe of God, and shall clearly behold the Confirmations of the Holy Spirit. Thou shalt be baptized in the Fountain of Life and shalt be freed from all the laws of the world of nature. Thou shalt become illumined, merciful, heavenly-a radiant candle in the world of humanity. 2 نامه شما رسید و از قرائتش امیدواری عظیم حاصل شد زیرا از مضمون معلوم گردید که بدخول در ملکوت الهی روز بروز در ترقی هستی و چون این ترقی مستمر گردد مرکز عظیمی در جهان الهی یابی و تأییدات روح القدس مشهوداً مشاهده نمائی در چشمه حیات تعمید یابی و از جمیع احکام عالم طبیعت آزاد شوی نورانی گردی رحمانی شوی آسمانی گردی شمع روشن عالم انسانی شوی
- 3 Endeavor as much as possible to liberate thyself wholly from human susceptibilities-so that the powers of the Kingdom may gain control over thy heart and thy spirit-to such a degree that although thou art living on the face of the earth, yet thou mayest truly be in heaven; that although outwardly thou an composed of material elements, yet spiritually thou mayest become composed of heavenly elements. 3 تا توانی بکوش که از حسیات بشریه بکلی نجات یابی تا قوای ملکوتیه در دل و جان حکمران گردد هرچند در زمینی در آسمان باشی هرچند بظاهر از عناصر مادیه مرکب باشی ولی بروح از عناصر آسمانی گردی
- 4 This is the everlasting glory of man! This is the eternal sublimity in the world of existence! This is the never-ending Life! This is the Spirit incarnated in the heart of humanity! 4 اینست عزّت ابدیه انسان اینست علویت سرمذیه در عالم امکان اینست حیات جاودانی اینست

روح مجسم در قلب انسانی جناب مستر ویل را
از قبل من بهمین عبارات سابق پیام برسان

5 Upon thee be the Glory of the Most Glorious.

5 و علیک البهاء الأبهی

DAS.1914-06-24, PTF.239-240

MMK3#160 p.112, PYB#304 p.03

AB06480

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

Date: 1914-Jun-24

O spiritual Amin! Your letter was received. Praise be to God, it brought glad tidings of the steadfastness and firmness of the divine friends, that all are sacrificing their lives in the field of teaching, opening their tongues in praise of the Beloved of all horizons, and becoming the cause of guidance for those who have gone astray. They have hearts full of enthusiasm and souls that cry out like the angel Surush. This news brought spiritual joy, that praise be to God, the friends in Tehran have been freed from discord and all have become united and in agreement, sacrificing their lives in the path of the Blessed Beauty. This is the greatest virtue of the human world. This is the ultimate divine gift. This is the magnet that attracts the assistance and protection of the Divine Unity. This is the attractive force of victory from the Kingdom of Glory. Therefore, the hope is that day by day the light of guidance will illumine the world and the East and West of Iran will become bright and radiant.

And upon you be the Most Glorious Glory.

SW_v09#11 p.123

AB07032*To: Shaykh Abu'l-Qasim son of Muhammad Hasan, in Shiraz**Date: 1914-Jun-24*

- 1 O illumined man! I have seen what has reached me from your brilliant page and your luminous letter. There is no doubt that the gates of your Lord's mercy are opened before the faces of the sincere ones. The divine fragrances only perfume the nostrils of those who are firm and steadfast. The light of guidance shines in the faces of those who believe in divine unity. The angels of confirmation only descend upon the hearts of those who are attracted, and the breezes of grace only revive the hearts of those who have attained true knowledge.
- 2 I beseech God to grant you confirmation from the Strong, the Mighty, and to immerse your father in the seas of pardon and forgiveness and admit him into the garden of spirit and delight.
- 3 When you desire to engage in prayers at dawn, you must recite supplications from the Supreme Pen in the evening and at sunrise.
- 4 The Most Glorious Glory be upon you.

1 آيها الرجل النوراني وقفت على ما جاتني من صحيفتك الغراء ونميتك النوراء ولا شك ان ابواب رحمة ربك مفتوحة على وجوه المخلصين واما نفحات الله انما تعطر مشام الثابتين الراسخين ونور الهدى يتلألأ في وجوه الموحدين وملائكة التأييد انما تنزل على قلوب المنجذبين ونسيم العناية انما يحيي افئدة العارفين

2 اسئل الله لك التأييد من القوى الشديد وان يجعل اباك غريق بحار العفو والغفران ويدخله في جنة الروح والريحان

3 و اذا شئت الأذكار في الأسحار عليك بقراءة مناجاة من اثر القلم الأعلى في العشي والاشراق

4 و عليك البهاء الأبهى

DAS.1914-06-24

INBA85:092a

AB08683*To: Muhammad Ali Mahallati, in Paris**Date: 1914-Jun-24*

...Abdu'l-Baha's utmost desire is servitude to these holy Divine Manifestations, and his highest aspiration is to lay down his life and attain supreme martyrdom in their path. If this were so, sending this conference to Iran would be appropriate, for I take pride in servitude at the Sacred Threshold. This servitude is the radiant light upon my brow, the gleaming pearl in the shell of my grieving heart, and the lamp in the glass of my sorrowful soul. This is my eternal glory. But gather ye all beneath the banner of the Covenant, that they may wholly forget their own will and move according to the will of the Center of the Covenant. This is the eternal sovereignty of the

...عبدالبهاء را نهايت آرزو عبوديت اين مظاهر مقدسه الهى است و نهايت امال جانفشاني و شهادت كبرى در سبيل آنان اگر چنين بود فرستادن اين كنفرانس به ايران مناسب زيرا من بعبوديت آستان مقدس مباهات نمايم اين عبوديت نور ساطع جبين من است و گوهر درخشنده صدف قلب حزين من و سراج زجاج جان غمگين من اين است نهايت عزت ابدية من ولى جميع را در ظل علم ميثاق محشور نماييد تا بلكلى اراده خويش را فراموش نمايند و باراده مركز ميثاق حركت كنند اين است

loved ones of God. This is the celestial radiance. This is the manifestation of the All-Merciful.

سلطنت ابدیہ احبّاء اللہ این است نورانیت
آسمانی این است جلوہ رحمانی

DAS.1914-06-24x

NJB_v05#14 p.005x

ABU2706

Words spoken on 1914-Jun-24 in Haifa

The believers must be most pleased to comply with my wish. If my first expression in any matter is obeyed, it will lead to success and spiritual happiness. For example, if I say to Mirza Ahmad that he must leave for America today, he must do it immediately and start on the journey without delay.

DAS.1914-06-24

AB10305

To: Unknown, in Tihiran

Date: 1914-Jun-24

His Holiness Baha'u'llah knows how much I love you. I wish for each one of you Everlasting Glory, beg for you Eternal Welfare and seek for you Heavenly Illumination. And this Bestowal is obtained through firmness and steadfastness in this most great Cause. I beg of God that each one of you may be divested of every garment and clothe yourselves with the graceful luminous Baha'i garment.

DAS.1914-06-24

AB10312

Date: 1914-Jun-24

To the extent possible, loose your tongue in teaching the Cause of God and show forth extraordinary effort in guiding souls. The Cause of God shall advance only through the influence of teaching, and the friends shall achieve victory through the divine fragrances.

I swear by the Mystery of existence that were a number of souls to arise, opening their tongues and delivering the Message with the utmost detachment, sanctification, holiness and power of attraction, the powers of the world would not withstand them and the hosts of the earth would not prevent them from accomplishing their purpose.

DAS.1914-06-24, SW_v09#17 p.200

ABU2980

Words to a Persian student, spoken on 1914-Jun-24 in Haifa

Thou must strive day by day so that the Fire of the Love of God may burn brighter and brighter upon the censer of thy heart; day by day thy servitude at the Threshold of Abha become more pronounced, day by day thy attachment to the Kingdom of God become stronger. If thou dost this, then all thy studies will be crowned with success; otherwise they will bring thee no eternal results.

DAS.1914-06-24

ABU2397*Words spoken on 1914-Jun-25 in Haifa/Akka*

If the friends of God listen to my first word, they will find the success of this and of the next world therein. But there are some who prefer their own thoughts above mine, and when they fall they beg me to save them. Progress and prosperity are in the first word.

For example, should I say to so and so, 'Go thou to America,' and should he reply, 'I beg to remain a few days more,' I give him permission to do as he wishes. But this is not my thought; it is his thought. All of the opinions in the world are useless for the believers.

I am the one whose heart burns for them and who sympathizes with them. I wish for them absolute good. I desire for them ideal advancement.

DAS.1914-06-24, SW_v09#11 p.123

ABU0604*Words spoken on 1914-Jun-26 in Haifa/Akka*

During the autocratic reign of Abdul Hamid, while I was closely incarcerated in the town of Acca, a man with a suspicious character called on me. He gave his name as Abdul-Azim Khan. He told me he was driven away by Abdor-Rahman Khan, the then Amir of Afghanistan; that all his property was confiscated and he was reduced to poverty and wandering; that since that time he had been travelling through India, Turkey, Arabia and Persia, and having heard my name and being a seeker of Truth, he had taken especially this trip to come and talk over some deep, essential principles of religion and philosophy. At first glance, I realized that he was a spy of Abdul Hamid, and that he had been sent here expressly to find whether there were any political secrets in our Movement. I simply told him that it would be much better for him to stay in the hotel, for if he lived with us he might be suspected of being in affiliation with the Baha'is, and this would surely bring down upon his head the ire of the Sultan. He did not want to go to the Hotel, but he found there was no other alternative. He stayed three

months, and called on me almost every day, making an infinite number of questions and always trying to bring in the political problems of the day, to invite my opinions. At last he was fully satisfied that the religion of Baha'u'llah is Divine Morality and spiritual susceptibilities. One day I learned that he had left all of a sudden, and since that time I have never heard from him.

It is most strange that Sultan Abdul Hamid was not even content with our imprisonment, but he sent continually a host of spies to pry into our open affairs. These spies came and went, but I never divulged their objects and missions to the believers, because I know if they knew anything about it, they would change their manners towards them. The best policy was to give these spies the freest scope of investigation.

In former dispensations, the proof of the Manifestation of God was perfect, but now it is more than perfect. The most wonderful event in this Revelation, was the protection of the Blessed Perfection while under the claws of the Shah of Persia and the Sultan of Turkey. His safeguard was like unto the safeguard of a blessed nightingale surrounded by a thousand eagles or an innocent lamp encircled by a hundred thousand wolves, or a small ark encompassed by furious and raging waves.

Consider how the Cause of God was great, that in those very days when the Firman of the Sultan of Turkey came for the exile of Baha'u'llah from Bagdad, those days became the happiest days in the Baha'i Calendar – Rizwan Days. Reflect what a degree of spirituality existed amongst the Baha'is, that the days of their greatest affliction were transferred into days of rejoicing and pure joy to all the people of the world. When the Blessed Perfection moved into the garden of Hajib Pasha, outside of Bagdad, for twelve days there was a general feast. A great tent was raised in the center of the garden, under which Baha'u'llah received all the callers, the ministers, the theologians, the learned and the prominent leaders of the Community. It was like unto a court levee, where these men presented themselves spontaneously without any formal ceremonies, and offered their regrets and grief at the departure of Baha'u'llah. Even Nabeg [sic] Pasha, the Governor-General of Bagdad, who was well known for his pride and haughtiness, called and offered his apologies for being put in this position of authority - - so that the Blessed Perfection would be exiled during his regime.

In brief, the signs of the power and majesty of the Cause of God are as clear as sunlight, and those who are endowed with insight do realize this momentous fact.

DAS.1914-06-26, SW_v09#11 p.125x

ABU1021

Words spoken on 1914-Jun-26 in Haifa/Akka

Most of the Persian ulama (clergymen) became the cause of destruction and the casting of Persia to the winds. The ulama of every sect must act in accordance with the requirements of religion, the first of which is that they must believe in God, turn to God and be severed from all else save God. Such ulama are the illumined lamps of guidance and the stars of the heaven of mercy. But when some ulama enter a school their aim is leadership, to obtain fame, to gather luxuries and worldly possessions. They are like the disease, caboos (influenza), that attacks man with helplessness and heaviness, during sleep, as though a mountain had fallen upon him and he was unable to move. Now, these learned men are similar to the disease that is attacking the body of the people.

The requirements for the ulama are mentioned in the traditions. It is said by the prophet Mohammed, 'Let the public follow whomsoever of the learned controls himself, protections his religion, opposes his desire and obeys the command of his Lord'; that means the learned who controls himself from corruption and negligence, opposes his own desire and passion, protects religion and the divine commands, fulfills the requirements.' The souls must follow the judgment of such an one regarding laws and by-laws.

Sheikh Murtaza, indeed, was strictly religious. Once at noon-time prayer, a group of people were praying in the mosque of Kazmin, under the leadership of akhonds (Mohammedan priests). At such a time Sheikh Murtaza arrived. He spread his cloak in the front hall and began to pray. Suddenly, thousands of the people left the akhonds and swept from all directions standing in rows to pray under the leadership of Sheikh Murtaza. He had to employ seven moazzins (men who call the people to prayer from the tower of the mosque). He was trusted and strongly religious. Indeed, he used to work with honesty. No matter how much the people questioned about this Revelation, he answered according to his belief, 'I have not yet investigated this Cause. Go and investigate for yourselves.' The Sheikh never said any unsuitable word.

On one occasion the ulama united with the Persian consul in Bagdad and planned sedition. They sent for all of the ulama of Karbala and Nadjaf, also Sheikh Murtaza, perhaps he, too, would come to Bagdad. It happened that while on the road he fell and dislocated his shoulder. Although the leaders persisted

in asking his opinion about the Cause, his only reply was 'I do not think that it is my duty to interfere in this matter.'

During those thrilling times, the Blessed Beauty, Baha'u'llah, never changed his attitude. Every day, as usual, he went to the bank of the Tigris river, accompanied only by Agha Mirza Mohammed Kuli. No matter how much the friends tried to interfere, telling him that the multitudes were rising against him, he paid no attention. One day when Baha'u'llah was walking in the reception room, two of the hypocrites who, at heart, were with the ulama, but who claimed to be sincere, went into the blessed presence. A number of the friends were there to whom Baha'u'llah said: 'All of the ulama are urging others from Nadjaf and Karbala to wage a holy war upon us.' Then, facing the two hypocrites, he said, 'By God! There is no God but Him, I do not need to send more than two persons to chase them to Kazmin!'

Sheikh Murtaza sent the following statement: 'I did not know anything about the aims of these people; I pray in your behalf.' He was such a religious man, he never gathered luxuries, enormous funds were sent him from India, but it was all spent on the poor; nothing was left after his death.

How wonderful, indeed, were those days in Bagdad! Every one of the friends, through the favor and bounty of the Blessed Beauty, was in the utmost firmness and uprightness. How radiant were their faces! How merciful were their hearts! How severed and attracted they were!

DAS.1914-06-25, SW_v09#11 p.123-125

AB02450

To: Mirza Muhammad Hasan Adib, in Tihiran

Date: 1914-Jun-26

- ¹ O distinguished man! His Holiness Abu'l-Fadl, may my spirit be sacrificed for him, did not rest for a moment during his life, nor did he find comfort on any pillow at night. Day and night he engaged in promoting the Cause of God and exalting the Word of God, establishing proofs and evidence, and writing responses to the objections of every sinful falsifier.

¹ آيها الرجل الجليل حضرت ابی الفضائل روحی له الفداء در ایام حیات دمی آرام نگرفت و شبی در بالین راحت نیارمید شب و روز بترویج امر الله و اعلاء کلمة الله و اقامه حجّت و برهان و تحریر جواب بر اعتراضات کلّ افّاک ائیم میپرداخت

- 2 Praise be to God, by supreme grace and bounty several treatises were penned by that noble one's musk-scented reed. In his final days he wrote a book of utmost eloquence that was a decisive proof and brilliant evidence, but after that noble one's ascension that clear book was lost. Now some preserved papers, drafts and notes remain.
- 3 I sent these to Tehran so that you, along with Jinab-i-Na'im, Jinab-i-Ibn-i-Abhar, Jinab-i-Ibn-i-Asdaq, Jinab-i-Mulla Muhammad-'Ali-i-Qa'ini, Jinab-i-Samandar, and Jinab-i-Aqa Siyyid Mahdi (son of that noble one's sister) may arrange a gathering that maintains the utmost order and organization, and from those blessed papers extract one book or two books or multiple treatises for publication, so that noble one's efforts are not wasted. This is a most tremendous service to the Cause of God.
- 4 You must certainly arise with full strength for this task and engage in this mighty work with complete unity and accord, for it will bring joy to that noble one's spirit.
- 5 Jinab-i-Amin has a special devotion to you and always offers great praise. What have you done to make him so enamored with you?
- 6 And upon you be the Most Glorious Glory!
- 2 الحمد لله به فضل و موهبت کبری از کلک مشکین آن بزرگوار رسائل چندی سمت تحریر یافت در ایام اخیر نگابی در نهایت بلاغت که حجت قاطع و برهان ساطع بود بنگاشت ولی بعد از صعود آن بزرگوار آن کتاب مبین از میان رفت حال بعضی از محفوظات و مسودات و یادداشت‌ها باقی مانده بود
- 3 آنها را به طهران فرستادم که شما و جناب نعیم و جناب ابن ابهر و جناب ابن اصدق و جناب ملا محمد علی قائینی و جناب سمندر و جناب آقا سید مهدی ابن اخت آن بزرگوار محفل بیارائید که در نهایت درجه ضبط و ربط باشد و از آن اوراق مبارکه یک کتاب یا دو کتاب یا رسائل متعدده استخراج نمائید تا طبع و نشر شود و زحمت آن بزرگوار هدر نرود
- 4 این خدمت بسیار عظیمی است بامر الله البته بتمام قوت قیام بر این امر نمائید و در نهایت اتحاد و اتفاق باین امر عظیم پردازید که سبب سرور روح آن بزرگوار است
- 5 جناب امین ارادت مخصوصی بآنجناب دارد و همیشه بستایش عظیم پردازد آیا چه کردی که او را شیفته خود نمودی
- 6 و علیک البهاء الأبهی

DAS.1914-07-02

BRL_DAK#1128, RHQM1.454-455 (554)

(337-338x), MAS2.057c, YIA.386-387

AB04120

To: Baha'is of Paris

Date: 1914-Jun-26

O divine friends and handmaidens of the Merciful! The congratulations for the Day of the Declaration of the Bab (may my spirit be sacrificed for Him) arrived and I was very pleased that such a grand celebration was held in Paris. While all people are occupied with amusement and play, or are accustomed to gathering worldly ornaments, intoxicated with the melody of the natural world, the friends of God arranged a heavenly

feast and celebrated the dawning of the Morn of Guidance. How much this is a cause of joy - they engaged in the mention of God, chanted verses of unity, and with the melody of the divine Kingdom praised the Sun of Truth. And it is certain that successive celebrations will be arranged henceforth, and a wondrous melody will be raised from Paris that will cause the amazement of others. And upon you be the Most Glorious Glory!

DAS.1914-07-17

AB07392

To: Ali Akbar brother of Ali Asghar et al., in Tihiran

Date: 1914-Jun-26

- 1 O two brothers like two celestial bodies! Jinab-i-Amin has offered the utmost praise for your strength of heart, loftiness of purpose and nobility of character at the feast and celebration in Hasan-Abad on the blessed Day of the Declaration of His Holiness the Exalted One, may my spirit be sacrificed for Him, and with complete humility has requested the writing of this letter.

1 ای دو برادر مانند دو پیکر آسمانی جناب امین
 از قوت قلب و علو همت و سمو منقبت شما در
 روز مبارک مبعث حضرت اعلی روحی له الفداء
 در جشن و بزم حسن آباد نهایت ستایش نموده و
 بکمال تضرع خواهش نگارش این نامه نموده
- 2 I too write with the utmost joy and fragrance that praise be to God, your hearts and souls are filled with the wine of the love of God and you are detached from all else save the Beloved. In the words of Hafiz of Shiraz: "The moment I performed my ablutions at the fountain of love, I said four takbirs over all that exists."

2 من نیز بنهایت روح و ریحان مینگارم که الحمد
 لله دل و جان بپایه محبت الله سرشار دارید و
 از غیریاری بیزارید بقول حافظ شیراز من هماندم
 که وضو ساختم از چشمه عشق *** چار تکبیر
 زدم یکسره بر هرچه که هست
- 3 And upon you both be the Most Glorious Glory.

3 و علیکما البهاء الأبهی

MSHR5.132

ABU0331

Words to pilgrims, spoken on 1914-Jun-27 in Haifa

Whenever during his lifetime, the Blessed Perfection desired to signalize anyone with His special Favor, He encouraged him to go forth and teach the Cause of God. When He spoke to one of the pilgrims or wrote to a far-off Baha'i concerning the promotion of the Cause and inciting the former and the latter to arise and deliver the Message of the Kingdom, everyone felt instinctively that these souls were elected, the chosen ones, and that the Glances of Mercifulness had encircled them. It is noteworthy to remark that most of the general Epistles of Baha'u'llah, embracing comprehensive teachings and principles are revealed in the names of the Teachers of the Cause.' A number of rare, spiritual souls having consecrated themselves to the promulgation of the Glad-tidings of the Kingdom were peculiarly favored by Him. Whenever their names were mentioned in His Presence, His Countenance became a floral wreath of smiles. This was the most notable proof and clear evidence in the Favor and Bestowal of the Blessed Perfection.

When He happened to discourse on teaching and teachers, He waxed most eloquent, His Words inspired the hearts, His Face became radiant with the anticipated joy of a humanity instructed in the Laws of God and the supplication of the laws of nature; and His unquestioned, divine authority filled the listeners with such fiery enthusiasm for the promotion of the Cause that they were ready to give up their lives to execute His Command. He used to say that the Teachers are the Israfels of God, who with the sound of their trumpets blow the Spirit of Life into the dead bodies of mankind.

One day in the course of His Talk He eulogized so much the lives and services of the teachers of the Cause and expressed such high appreciation of their unselfish lives, that although I was a prisoner, I said to myself: "Oh! that I might be confirmed in this!" Then I thought I might go to Kashgar, - one of the provinces of China and a place not visited up to that time by any Baha'i teacher. I was going to travel alone, singly and no baggage, only a hand-bag containing a number of Tablets and books and paper and pen. I secured even my passport, the old deceased Mofti stood as my guarantee. When the crafty Motosarrafi, Ibrahim Pasha, heard about this, he sent his Secretary to me with the message: 'I have heard your Excellency contemplates taking a long journey. I will not be so disrespectful or discourteous as to thwart your plan or in any way hinder

your departure but as I am the Governor of this province, I am responsible to the Central Government for everything that happens here. Therefore it will only be my official duty to send a cable concerning your departure as soon as you set your feet on the steamer.' I was familiar with the fortuitous way of Oriental expressions, so I saw that this was a polite way of saying: 'We will not let you go!' hence I deferred it to a more opportune time.

By the narration of this story, I mean that whenever I give permission to the Pilgrims to depart for their respective countries, I mean this: Go forth and diffuse the Fragrances of Brotherhood and spiritual relationship. Of course it is an undeniable truth that one second in this radiant spot is equal to one thousand years; but it is also equally true that one second spent in teaching the Cause of God is greater than one thousand years.

Whosoever arises to teach the Cause of God, kills nine birds with one stone. First: Proclamation of the Glad-tidings of the Kingdom of Abha. Second: Service to the Threshold of the Almighty. Third: His spiritual presence in this Court. Fourth: His perfection under the shade of the Standard of Truth. Fifth: The descent of the Bestowals of God upon him. Sixth: Bringing still nearer the age of fraternity and the dawn of Millennium. Seventh: Winning the divine approval of the Supreme Concourse. Eighth: The spiritual illumination of the hearts of humanity. Ninth: The education of the children of the race in the moral precepts of Baha'u'llah....

Spiritual presence does not depend upon the presence in body or absence from this Holy Land. Although a visit to this heavenly place and standing prayerfully in the Blessed Rouseh of Baha'u'llah and circumambulating around the Holy Tomb of the Bab is the realization of the highest hope of the favored ones, yet the greater attainment is to promote the Knowledge of the Kingdom and spiritualize humanity with the light of God's Revelation. For this reason I ask you to go away and upraise everywhere the flag of the divine Army; otherwise I wish that all the believers might be with me all the time.

Think ye always of the promotion of the Truth. Let all your thoughts be centered in the service of the Kingdom. Be ye meek and evanescent at the Holy Threshold. This is the most great Bestowal. I declare by Him, beside whom there is nought else, that if a person be a universal Emperor for 1000 years over all parts of the world, it is not equal to one moment's service at the Threshold of God. For the sovereignty of one thousand years, no matter how gorgeous and splendid, will come to an end, and this one moment of servitude is eternal and everlasting. For this there is no extinction, its results are eternal; efforts in

other directions are useless and unprofitable. I hope that all the believers will be assisted thereby.

DAS.1914-06-27, SW_v13#07 p.185-186x

AB08459

To: Baha'is of Paris

Date: 1914-Jun-27

O ye friends of God and maid-servants of the Merciful! The congratulations for the anniversary of the declaration of His Holiness, the Beauty of the First Point, the Bab, was received. I became exceedingly happy that such a great celebration occurred in Paris.

All of the souls are either occupied in pleasure, play, or united in gathering worldly luxuries, and intoxicated with the melody of the world of nature. But the friends of God have held a heavenly feast and celebrated the anniversary of the appearance of the Dawn of Guidance, the Bab. How much this is the cause of happiness!

You became engaged in the commemoration of God, sang the verses of singleness and praised the Sun of Reality with the anthem of the merciful Kingdom. Unquestionably, in the future, feasts will be held uninterruptedly and such a wonderful melody shall arise from Paris as to astonish other countries.

SW_v09#11 p.125

ABU0068

Words spoken on 1914-Jun-29 in Haifa

1 (Address delivered in the blessed house, at the gathering hosted by Jinab Aqa Mirza 'Ali-Akbar Nakhjavani, on the fifth of Sha'ban, 1332.)

2 During all the blessed days of Baha'u'llah, my hope always was that a day would come, perhaps, God willing, when I might

1 خطابه مبارک در بیت مبارک در مهمانی جناب آقا میرزا علی اکبر نخجوانی بتاريخ پنجم شعبان ۱۳۳۲

2 در تمام ایام مبارک همیشه آرزوی من این بود که روزی بیاید بلکه انشاءالله بجبهتی سفر کنم

travel in a certain direction and, in proportion to my ability, make my utmost effort, as one in the last great struggle of death. But on account of our incarceration, as prisoners, all of that time passed with anguish—because the fruit of existence is, that spiritual motion or activity be obtained from man; that is, he should be moving and not still, flying and not resting. In all of the contingent beings, lack of motion is the cause of death, and motion is the cause of life. At that time I was very disheartened and depressed because I found myself unconfirmed and unassisted in service to the Holy Threshold—that is, hindered by the prison; but because I considered that hindrance was in the blessed path, therefore comfort could be obtained.

و بقدر عجز خود در سبیل امر الله یک حرکت مذبوحی بنمایم لکن ازین جهت که اسباب سجن در میان بود جمیع آن اوقات بحسرت گذشت زیرا ثمره وجود اینست که از انسان یک روحانیتی حاصل شود جامد نباشد جاری باشد ساکن نباشد طائر باشد در جمیع کائنات سکون سبب ممات و حرکت سبب حیانتست منتهاش اینست که حرکت مختلف است یکحرکت حرکت جوهری است یکحرکت حرکت وجودیست یکحرکت حرکت کیفی است یکحرکت حرکت کمی است یکحرکت حرکت عینی است یکحرکت حرکت روحانی است یکحرکت حرکت الهی است خلاصه حرکت سبب حیانتست و سکون سبب ممات ایندست بسیار افسرده و پژمرده بودم از اینکه میدیدم مؤید و موفق بخدمت آستان نیستم و لکن چون ملاحظه میکردم که مانع هست و مانع هم سجن است و آنهم در سبیل مبارکست لهذا تسلی خاطر حاصل میشد

- 3 When the ascension of Baha'u'llah occurred, the severity of its effect and anguish was to such a degree that it cannot be described. That effect and anguish overcame all other feelings. It left in me no life, will or thought. For a long time I was in such a state of sorrow. Afterward, the fire of dissension became ablaze. (This refers to the *nakezeen* or violators of the Covenant.) All of you know that this, too, hindered me.

3 تا آنکه صعود واقع گردید شدت تأثر و تحسّر بدیحهائی بود که وصف نمیتوان داد آن تأثر و تحسّر غالب بر جمیع احساسات بود دیگر در من جان و اراده و فکری نگذاشت مدتی در اینخالت تحسّر بودم بعد نأثره اختلاف هم شعله زد همه شماها میدانید و این هم مانع شد

- 4 Later, it was considered that the Cause of God had fallen into great danger. Notwithstanding this I intended to travel, but the government interfered. All of the enemies of the Blessed Beauty attacked from all regions. They believed that the ascension of Baha'u'llah was an opportunity for them, and in the utmost power they attacked. In every corner there was an armed enemy. Hatred and fighting were in evidence, especially among the Yahyais (Ezelis), who had been always hiding in the holes, without a name, a sign, a voice or calling, and who now became hopeful because of the ascension of the Blessed Beauty, that perhaps they might corrupt the Blessed Cause. They arose with utmost power, especially when the news of dissension (violation) was received. Also, the *ulama* and *mujtahedeen* (Mohammedan priests) believed that it was their opportunity and they began to attack. Beside these, the government gave us trouble. Other very hard problems came in the midst, such as the tragedy of Yezd (this refers to the martyrdom of more than 150 of the Bahais in the city of Yezd

4 بعد ملاحظه گردید که امر الله در خطر عظیم افتاده است با وجود این خیال حرکت کردم ولی حکومت مانع شد جمیع اعداء جمال مبارک از اطراف هجوم کردند صعود مبارکرا از برای خودشان فرصت و غنیمت دانستند و بکمال قوت هجوم کردند در هر گوشهائی که یکنفر از اعدا بود مسلح شد و بنای دشمنی و جنگ را گذاشت علی الخصوص این یحیائیا که همیشه در سوراخها مخفی بودند نه نامی نه نشانی نه صدائی نه ندائی از صعود جمال مبارک امیدوار شدند که شاید در امر مبارک خللی بیندازند بکمال قدرت قیام نمودند علی الخصوص وقتی که خبر اختلاف رسید از طرفی هم حضرات علما و مجتهدین فرصت را غنیمت دانستند و بنای هجومرا گذاشتند و از طرف دیگر حکومت نیز بتعرض پرداخت مسائل بسیار مشکل در میان آمد مثل مسئله یزد که فی الحقیقه استخوان من از آنواقع بگذاخت هر

in Persia). Indeed, on account of that incident my bones collapsed. Although I did not speak a word, yet night and day I did not have rest.

- 5 It is quite evident what we suffered in those days. All of these hindrances became the cause of my disinclination to travel. When freedom was proclaimed (This refers to the freedom of the Turkish Empire from the absolute monarchy of Sultan Abdul-Hamid to the present constitutional government) and exile and prison were over, I thought the time had come to travel, no matter what might happen. Immediately, though I was ill, without the knowledge of any soul, I took the boat and went away, saying, 'In the Name of God, who moves and stop the ship!'

- 6 The known people of discord (nakazeen and enemies) in Acca circulated the report that I had run away, that I feared the Society of Union and Progress, that I was a traitor—I take refuge in God!—and fearfully, chose to escape. God be exalted! In the time of Abdul-Hamid the enemies of Abdul-Baha constantly wrote reports that I was in perfect accord with the lovers of liberty, that I had communicated with them and was working against the despotic government. But when liberty was proclaimed they changed the issue and arose with a different calumny. Thus in their report they have written that Abdul-Baha writes in his letters that Abdul-Hamid was oppressed, and says the same thing of the Sultan of Persia; that he encourages and urges the friends to take refuge among the Russians and the British. God be exalted! Abdul-Hamid imprisoned the Blessed Beauty for twenty-five years. He imprisoned me during all of his reign (Abdul-Hamid succeeded to the throne of the Turkish Empire in 1876 and was deposed in 1908). The Blessed Beauty in the Book of Akdas, clearly stated concerning him that he was an oppressor king, in these words, 'O thou point (Constantinople) situated because the two seas (the Black and Marmora seas), verily, the throne of oppression is set on thee.'

- 7 The Society of Union and Progress became the cause of my liberation. With all of this, how could I say that Abdul-Hamid was oppressed? The truth is that the lovers of liberty became the cause of safety to thousands of souls. Problems of this kind arose because my intention was that, perhaps, God willing, I might become confirmed in service to the Holy Threshold. I did not pay any attention to those reports. I went to Europe and America, and traveled in all of the cities. Through the assistance and bounty of the Blessed Beauty, the call to the Kingdom of Abha was heralded, and the teachings publicly given. The blessed Cause was proclaimed in temples, churches,

چند چیزی نمیگفتم ولی از شدتِ حزن و الم شب و روز آرام نداشتم

5 دیگر معلوم است که چه میگذاشت همه این موانع سبب شد که خیال حرکت نکردم تا اینکه اعلان حریت شد و بند و بست برخاست بمحض اینکه حریت اعلان گردید در فکر آن افتادم که حالا وقتست هرچه یاد باد بغتۀ در حالتیکه مریض بودم بدون اطلاع نفسی سوار واپور گشتم و بسم الله مجریها و مرسیها گفتم

6 و رفتم حضرات آشنایان بیگانه در عکا همه جا شهرت دادند که من فرار کردم و از جمعیت اتحاد و ترقی خوف کردم معاذالله خیانت نمودم و ترسیده فرار اختیار کرده‌ام در زمان عبدالحمید اعدای عبدالبهاء متصل لواحق مینوشتند که من با حریت‌پروران همدم هستم و با آنها مخایره دارم و ضد حکومت کار میکنم چون اعلان حریت شد موضوع و محمول بکلی تغییر یافت لهذا بافتراى دیگر پرداختند نوشتند که فلانی در مکاتیبش مینویسد عبدالحمید مظلوم و پادشاه ایران را مظلوم خطاب میکند و احباً را تشویق و تحریص مینماید که پناه به روس و انگلیس ببرید سبحان الله عبدالحمید جمال مبارک را بیست و پنجسال حبس نمود و من را در مدت سلطنتش و جمال مبارک در حق او در کتاب تصریح فرموده‌اند که پادشاه ظالم است یا ایها النقطة الواقعة بین البحرين قد استقر علیک سریر الظلم فرموده‌اند

7 و هیئت اتحاد سبب آزادی من شده‌اند با وجود این چگونه او را مظلوم گویم باری ازین قبیل مسائل زیاد بمیان آمد من چون نیت این بود که بلکه انشاءالله در آستان مقدس بخدمتی موفق شوم باین لواحق اعتنائی ننمودم رفتم به اروپا و امریکا در جمیع بلاد سفر کردم بعون و عنایت جمال مبارک در هر شهری بملکوت ابری ندا شد علناً تبلیغ گردید اعلاء امر مبارک شد در معابد و کائس صوامع و مجامع دیگر جائی باقی گذاشته

meetings and gatherings. No place was omitted. Although I was in the utmost weakness, yet the confirmations of the Blessed Beauty were continuous when I addressed the people and turned to the Kingdom of Abha. I often spoke for one or two hours without ceasing. Although all of us are like particles, the light of the Blessed Beauty is like unto the rays of the sun. Every particle that falls in sunshine, becomes radiant and grows. Our growth is like the growth of the particles in sunshine. The purpose is that the bounty of the Blessed Beauty is so extensive as to be indescribable.

نشد و حال آنکه در نهایت ضعف بودم لکن تأییدات جمال مبارک میرسید با حالت ضعف در خانه بودم ولی چون در مجامع و کائس حاضر میشدم توجه بملکوت ابهی میکردم فوراً تأییدات الهی میرسید یکساعت دو ساعت متمادی صحبت میکردم هرچند ما کلاً ذره هستیم لیکن پرتو عنایت جمال مبارک مثل شعاع آفتاب میماند هر ذره‌ئی که در پرتو آفتاب افتد جلوه کند نمودار شود این نموداری ما مثل نموداری ذراتست در پرتو آفتاب مقصود اینست که بدرجه‌ئی عنایت مبارک بود که وصف ندارد

8 How well hath he spoken:

8 فنعلم ما قال

9 "O Love, who sellest me this wine,

9 ای باده فروش من

10 O Love, for whom I burn and bleed,

10 سرمایه جوش من

11 Love, for whom I cry and pine –

11 ای از تو خروش من

12 Thou the Piper, I the reed.

12 من من نایم و تو نائی

13 If Thou wishest me to live,

13 گر زندگیم خواهی

14 Through me blow Thy holy breath.

14 در من نفسی دردم

15 The touch of Jesus Thou wilt give

15 من مرده صدساله

16 To me, who've lain an age in death."

16 تو جان مسیحائی

17 The breaths of the blessed confirmations were so effective that they melted the hearts and caused the souls to rejoice in the divine glad tidings. On our own part, it was only an activity similar to a death struggle. Thanks be to God! A seed was planted in the gardens of the hearts that is growing throughout eternity. Blessed souls became enkindled, attracted and arose to serve until we returned to the Holy Threshold in the utmost joy and happiness. Thanks be to God! The friends of God from all regions came to the Holy Threshold and we met and associated with them. From the light in their faces their hearts are reflected. Assurance is obtained that these souls are self-sacrificing in the path of the Blessed Beauty. They have no aim save His good pleasure; they have no thought save spreading His fragrances; in the utmost enkindlement they gathered they gathered around the circulating place of the Supreme Course they touched the Thresholds of the Holy Spot (tomb of Baha'u'llah) and the Supreme Threshold (the tomb of the Bab) with their heads, and journeyed to their countries. I am hopeful that from their return, great results and glorious signs may be manifest. Now that you are going away (referring to Mirza

17 خلاصه انفاست تأییدات جمال مبارک بود تأثیر مینمود قلوباً آرام میکرد نفوس را مستبشر بیدارات الهی مینمود از ماها یک حرکت مذبوحی بوده بحمد الله در مرزعه قلوب تخفی افشاند شد بذری کشته گشت که الی الأبد میروید نفوس مبارکی مشتعل شدند منجذب گشتند و بخدمت قیام نمودند تا آنکه در نهایت سرور و فرح مراجعت بآستان مقدس شد الحمد لله احبابی الهی از جمیع جهات بزیارت عتبه مقدسه آمدند و با آنها ملاقات و معاشرت گردید از وجوه نورانی آنان قلب باهتزاز آمد اطمینان حاصل شد که این نفوس در سبیل جمال مبارک جانفشاند مقصدی جز رضای او ندارند فکری جز نشر نفعات او ننمایند باری در نهایت اشتعال طواف مطاف ملأ اعلی نمودند و در بقعه مقدسه در مقام اعلی سر بآستان نهادند و مراجعت بدیار خود نمودند امیدوارم که از مراجعت آنها نتایج عظیمه و آثار جلیله

Ali Akbar and others) you must go likewise with divine power, spiritual glad tidings and attractions.

ظاهر گردد حال که شما میروید باید بهمین قسم بقوت الهی و بشارت روحانی و انجذابات وجدانی مراجعت کنید

- 18 While I was away, the people of discord (enemies and nakazeen) endeavored constantly to unite themselves with a group of people here, working secretly with some and openly with others. After my return they gathered again, and, as in the time of Abdul-Hamid, wrote reports and made calumnies and sent them to the Turkish government in Constantinople with the hope that they might cause me to go to prison, to be killed or to be exiled. This was their aim.

18 چون من در اینجا نبودم حضرات آشنایان بیگانه اینجا در ایتمدت کوشیدند و ارتباطی پیدا کردند و با بعضی روابط خفیه و با بعضی روابط ظاهره بعد از ورود من باز مجتمع شدند مثل زمان عبدالحمید لویجی نوشتند مقتریاتی زدند و حال فرستاده‌اند به اسلامبول بگمان اینکه این سبب میشود یا حبس میکنند یا نفی یا قتل

- 19 The purpose is that the friends of God must not regard me. This Cause is a great Cause; it is the Cause of the Blessed Beauty. A thousand souls like me come and go; it is the same whether they exist or not. The importance is in the Blessed Cause. The friends of God must be firm, growing and steadfast. It is evident that I was and am constantly in danger, and, moreover, I am not always going to be in this world. The day is coming when I shall long to be in the neighborhood of the Great Mercy!

19 مقصود این است که احبای الهی نباید نظرشان بمن باشد این امر امر عظیم است امر جمال مبارک است هزار نفس مثل من بیاید و برود باشد یا نباشد یکی است اهمیت در امر مبارکست احبای الهی باید ثابت و نابت و راسخ باشند معلوم است که من همیشه در خطر بوده و هستم و گذشته از خطر من که همیشه درین عالم نیستم یکروزی بیاید که آرزوی جوار رحمت کبری مینمایم

- 20 The friends of God must be in the utmost uprightness; in their sight there must not be any differences, no wavering should occur. Nay, rather, day by day, their firmness and steadfastness must be increased. Consider the servants of His Holiness Jesus Christ, when all of them departed from this world after his martyrdom, others greater than they arose in service. They showed greater power until the light of guidance illumined the horizons. You, too, must be likewise, and know this as a certainty that the confirmations of the Blessed Beauty will come. By God!—There is no God but Him!—if today one of the weakest creatures begins to serve the Truth, divine confirmations and assistance will surround him.

20 احبای الهی باید در نهایت استقامت باشند ابداً در نظر آنها فرقی ننماید تزلیزلی حاصل نشود بلکه روز بروز ثباتشان مقاومتشان استقامتشان بیشتر شود شما ملاحظه کنید که بندگان حضرت مسیح هر کدام که ازین عالم رفتند چون شهید شدند دیگران اعظم از آنها قیام بر خدمت نمودند قوتی عظیمتر ظاهر گردید تا اینکه نور هدایت آفاقرا روشن نمود شما هم باید همین‌طور باشید و یقین بدانید که تأییدات جمال مبارک میرسد یقین بدانید فوالله الذی لا اله الا هو اگر امروز شخصی از اضعف مخلوقات بخدمت حق پردازد تأییدات و توفیقات ربانی از هر جهت او را احاطه نماید

- 21 May you be under the protection of the Blessed Beauty, confirmed and assisted, living in His holy fragrances, and may every one of you become a holy banner in His path. The purpose is that you should not look at me, whether I am present or absent, existing or lost. Be engaged in serving the Cause. Turn to the Blessed Beauty. He will make you independent of any soul. From Him ask reinforcement; be the servants at His door; be supplied from His bestowals; he illumined with His light. May you be protected, guarded and persevered, and rest assured under His shelter. Baha'u'llah says, 'We shall

21 باری در پناه جمال مبارک باشید محفوظ باشید مؤید و موثق باشید مشعل و منجذب باشید بنفحات قدسیه او زنده باشید هریک در سبیل او یک علم آسمانی باشید مقصد این است که نگاه نکنید که من هستم یا نیستم موجودم یا مفقودم بخدمت امر پردازید توجه بجمال مبارک داشته باشید او شما را از هر نفسی غنی میکند از او مدد بطلبید در امر او ثابت باشید خادم او باشید

help whosoever arises to assist My Cause, with a host from the Supreme Concourse and a contingent from the near angels.' This is the real foundation.

پاسبان آستان او باشید بندهء درگاه او باشید
مستمد از فیوضات او باشید مستشرق از انوار
او باشید در صون و حمایت او محفوظ و مصون
باشید مطمئن باشید و نصرت من قام علی نصره
امری بجنود من الملاء الاعلی و قبیل من الملائكة
المقربین میفرماید این است اساس حقیقی

- 22 Consider Agha Mirza Abdul-Fazl, how much he assisted the Cause. In every time and place he was confirmed. By God!—There is no God but Him!—should man become the king of the East and the West, it would not be a particle of benefit to him. The result is nothing but loss. Where is Nassir-el-Din Shah? Where is Mohammed Shah? Where is Abdul-Hamid? Where is Bonapart? Where is Wilhem? No trace, no fruit! Although these were kings and in the utmost power, their end was manifest loss. This is what we see clearly, therefore strive that we may be upright in the servitude of the Holy Threshold. This is eternal glory, this is everlasting bounty. This is the cause of illumination of existence of the Kingdom of Abha! This is the cause of progress to infinite sublimity! Upon you be El-Baha-el Abha!

KHHE.367-373, DAS.1914-06-28, SW_v09#11 p.127-130

22 مثلاً همین آقا میرزا ابوالفضل را ملاحظه
کنید چقدر نصرتش کرد در هر موقعی در
هر موردی مؤید گردید فوالله الذی لا اله الا
هو اگر سلطنت شرق و غرب باشد از برای
انسان ذرهئی فائده ندارد و عاقبت جز خسران
مبین نیست کو ناصرالدین شاه کو محمد شاه
کو عبدالحمید کو بنپارت کو غلیوم نه اثری نه
ثمری با وجود اینکه اینها ملوک بودند در نهایت
اقتدار بودند عاقبتشان خسران مبین بود این را
مشهوداً می بینیم پس بکوشید که در عبودیت
آستان مقدس استقامت نمائید این است آن
عزت ابدیه این است نعمت سرمدیه این است
سبب نورانیت وجود در ملکوت ابهی این
است سبب ترقی در این اوج نامتناهی و علیکم
البهاء الأبهی

MAS5.230-236, NJB_v05#10 p.003,

KHH1.250 (1.349-357)

ABU0674

Words spoken on 1914-Jun-29 in Haifa

In the morning Abdul-Baha gave the following advice and encouragement to those in his presence:

Today, the friends of God are the illumined candles of the world of humanity; unless the candle burns it will not bestow light. Man must endure if he would obtain treasure. Unless the friends are self-sacrificing, wonderful signs will not become manifest; unless the seed is planted it will not become a fruitful tree; unless the water flows gardens will not become verdant.

These are the days of service and not the days of self-concealment. This day is for calling to the Kingdom of

God and not for silence. This is the day of firmness and steadfastness, the day of loyalty, not disloyalty.

The Blessed Beauty, Baha'u'llah, was fifty years in hardships and afflictions. He quaffed from every cup of calamity and suffered every pain. Then it is evident what the friends should endure and in what manner they should raise the victorious banner of the Cause of God. Easy living is conducive to coldness, and tranquillity and comfort causes the light to be extinguished.

Every one of the Bahais must be like unto a globe of fire, and as a blaze of light—dispel the darkness of ignorance with the lights of service, adorn the horizon of the world with brilliant stars, become the sweet-voiced nightingales of the Paradise of Abha and the holy doves of the Supreme Heaven.

Today, the confirmations of the Blessed Beauty are with the soul who utterly forgets himself, constantly investigates his own faults and defects, loosens his tongue in mentioning the good qualities and sublime susceptibilities of others, does not see or hear or speak evil. Goodness personified shines as a sun and wafts as the morning breeze upon the earth...

We are fond of the light of justice from any horizon, and lovers of the beauty of the rose from any garden. His Holiness, Baha'u'llah, has admonished the Bahais, in many tablets, that they should not have religious differences and racial or patriotic prejudices, that they must gather under the banner of the world of humanity. Addressing the world of humanity, Baha'u'llah said, 'O, people of the world! Ye are the fruits of one tree and the leaves of one branch. Glory is not for the one who loves his country, but for the one who loves the world.'

If thou desirest the gloom of the world of nature to pass away, thou shouldst illumine the candle of guidance, and if thou seekest a ripe harvest then plant thou a pure seed. If thou wouldst have delicious fruits, plant thou a blessed slip; that is, illumine the heart with the light of the love of God and act according to the exhortations of the Blessed Beauty.

SW_v09#11 p.130

ABU1024

Words to pilgrims, spoken on 1914-Jun-29 in Haifa/Akka

O let me weep like unto the vernal showers of the Spring! For even the rocks lament on the day of the friends' parting!...

This day is the day of parting. The farewell hour is most difficult to bear. It is the hardest thing in life. The poet of Arabia says: 'The days of my association with my Beloved were so short that the hour of union was identical with the hour of separation....'

But I am not saying farewell to you. For there is perfect unity between the hearts and complete agreement and affinity between the spirits. We are united together throughout eternity and separation is inconceivable. The nearness and remoteness belong to the world of bodies, but in the world of spirit, in the world of heart and consciousness, there is an unbroken union, an interminable union. What organ in the body more than any other feels the keen joy of union? The eyes do not. But the heart feels the joy of union. The eyes perceive, and this perception is transferred to the heart, and the heart in turn feels and is affected. Now inasmuch as the heart is occupied with the memory of the friends, then there can be no separation.

Especially this ideal union with you is indissoluble because you are going away to be engaged in the service of the Cause of God. your example is like unto an army which leaves the barracks for the frontier, there to enter in an active campaign against the enemy and wrest away from them victory after victory.... Although such an army is away from the central seat of the government, yet its remoteness is the cause of the protection of the country, and although outwardly it is not under the direct eye of the King, yet in reality the King thinks always of them and watches anxiously the reports of his generals concerning the actions of the troops. Such an army is more favored by the King and the citizens than the one left in the barracks or the capital. Now those believers of God who are in distant lands and are engaged continuously in the service of the Cause, they are always present in the Holy Threshold, and are the manifestors of the Heavenly Bestowals. The particular Graces of the Blessed Perfection will encircle them at all times.

Convey my devotion and love to all the believers. I am in the utmost yearning and long for their meeting. I remember every one of them in my prayers, and beg Confirmation and Assistance for each from the Threshold of the Blessed Perfection,

so that He may usher in all of them in His Kingdom, gather them under the shade of His Providences, confer upon them an asylum in His Court and submerge them in the Sea of Lights in the Tabernacle of Testimony.

DAS.1914-06-29, SW_v09#12 p.134-135

ABU1035

Words to pilgrims, spoken on 1914-Jun-29 in Haifa/Akka

Ishkabad is now a good center. In the past, Merv was the center of Khorassan, which is such a vast country including the provinces of Afghanistan, Sistan and Belkh. Ishkabad also is near Merv. The Blessed Beauty often spoken of Khorassan in the tablets, saying that from this country would arise the first mention of God, which amazed the people. When Ishkabad came into existence and the Mashrekol-azkar was built, the hope of the Blessed Beauty became manifest, and this, the first temple of the Bahai world, has become a shelter and refuge to the friends of God. They are drawn hither from all directions and when in difficulty they go to Ishkabad. The friends made a tremendous effort to build this great edifice, they strove with heart and soul. At first it seemed impossible of accomplishment, but, thanks be to God, they were confirmed and assisted. Now, through this inspiration, the friends in all places are planning to build likewise, when it is possible. By founding the Mashrekol-azkar in the world the wonderful signs of God become manifest and evident. One must be built in every place, even though it be only a house or one rented room, if necessary, under the earth.

It is very important to establish the Mashrekol-azkar of God, so that the friends may gather and become engaged in the commemoration of God. This has great importance. The confirmations of God will arrive, as to the friends in Ishkabad. It has dear young men, also old important souls. His honor Afnan (cousin of the Bab) and Agha Mirza Mahmood (son of Afnan) are there. My heart is exceedingly attached to them. I love Agha Mirza Abdul-Karim very much. He served constantly. His illness has a wisdom, later it will be manifest. I am hopefully that the districts of Turkestan, Russia, will become illumined, the cry of 'Ya-Baha-el-Abha! (O thou Glorious of the Most Glorious!) will reach the Supreme Zone, and the

عشق آباد حال خوب مرکزی است مرو در زمان قدیم مرکز خراسان بود ملک خراسان بسیار وسیع بود افغانستان و سیستان و بلخ جمع داخل در ملک خراسان بود لهذا در زمان قدیم مرکز خراسان مرو بود عشق آباد هم نزدیک مرو است جمال مبارک همیشه ذکر خراسان میفرمودند در الواح مبارک ذکر خراسان هست و میفرمودند که از خراسان ذکر الهی بلند خواهد شد و همه متحیر بودند که چطور اول در خراسان ذکر الهی بلند میشود بعد که عشق آباد بمیان آمد و مشرق الاذکار در آنجا تأسیس شد و برای احبای الهی ملجاء و پناه در هر جا که بر هر احبای الهی تنگ میشد و میشود میروند به عشق آباد و فی الحقیقه احبای الهی در عشق آباد خیلی همت کردند

AVK4.434.06x

melody of 'Ya-Rabb-el-Aala!' (O My Lord, the Supreme!) will be carried to all horizons.

The school of Ishkabad has great importance. You who are going there, strive that it may become orderly, so that the children may progress. May they reach such a degree in knowledge and sciences that the fame of this school may reach to the horizons. Great effort is necessary to accomplish this. Convey my greetings to every friend of God and become an evident book to everyone.

DAS.1914-06-29, SW_v09#12 p.133-134

AB11467

Cablegram dated 1914-Jun-29

To: Roy C Wilhelm, in New York

Date: 1914-Jun-29

DOCTOR FAREED HIS MOTHER AND RELATIONS
ARE GREAT VIOLATORS OF COVENANT. ASSOCIA-
TION WITH THEM TOTALLY FORBIDDEN. INFORM
BELIEVERS.

BSTW#073f

ABU1250

Conversation with Hans Springer, Haifa, 1914-Jun-30

Abdul-Baha: "Thou art welcome. Where didst thou come from?"

ZSM.1914-06-30

Hans Springer: "I came now from Jerusalem. From Egypt I walked to Gaza and Jaffa. On the way fifteen Arabian Bedouins surrounded me and carried away my belongings, even my shoes. When I reached Jerusalem I was assisted by a number of Germans."

A. B "What was the object of thy world tour?"

H. S. "First to spread the knowledge of Esperanto because I believe it will help unify mankind. Second, to see the world, to meet various nationalities and learn their manners and customs."

A. B. "What means dost thou travel?"

H. S. "The sale of these postal cards containing my picture on one side and the benefits of the knowledge of Esperanto on the other, is the sole source of my revenue. My needs are very few in number. I seldom eat meat. I eat vegetables, bread and nuts."

A. B. "Dost thou travel always on the earth? Would it not be excellent if thou couldst take a trip toward heaven?"

H. S. "Heaven! I have never heard of anyone going to heaven. This is impossible."

A. B. (smiling). "Why impossible? Did not Elijah go to heaven, and did not Christ ascend to heaven after his crucifixion and burial?"

H. S. (puzzled). "I am neither Elijah nor Christ. I have not two wings to fly with. It seems to me there must needs be a pair of wings."

A. B. "Everything is possible. Christ says: 'Be ye therefore perfect even as your father in heaven is perfect.' Thou canst have the pair of wings. One is the love of God and the other is renunciation of aught else save him."

H. S. "Then you do not mean this phenomenal heaven?"

A. B. "I mean the heaven from which Christ descended and to which he ascended—the heaven of the divine will, the heaven of spirituality."

H. S. "How can one ascend to that heaven? Is it not most difficult?"

A. B. "It is no more difficult than touring the world on foot. When the spirit of the teachings of Christ takes possession of the heart and suffers man to become a servant of the world of humanity, then it will be very easy for him to ascend to heaven."

H. S. "But in this age the Christians have forgotten the commandments of Christ."

A. B. "What hast thou to do with others? Live according to the teachings of Christ."

H. S. "You are right. I will do my best."

A. B. "Whom do you think Christ was?"

H. S. "I believe he was a great philosopher."

A. B. "Oh, no! He was much greater than a philosopher. He was the Word of God, the Spirit of God."

H. S. "Whew! There are many scholars in Europe who do not believe that there was ever such a person as Christ. On the other hand there is an increasing host of people whose faith in Christianity is shaken because the ministers of the Gospel do not live in accord with the behests of their Master. They have become worldlings wrapped up in traditions and dogmas. When I was in Jerusalem, I observed that the Christens have divided the Church of Resurrection into many sections, like a bazaar, and they are always engaged in acrimonious controversies and factional fights, while they claim Christ brought peace and salvation. Where can one find peace, and how can one be saved? Through their religious hatred for each other they have shut the door of salvation."

A. B. "What thou sayest is true. But we are not looking at the present conditions. Let us look at the glorious life of Christ and those sanctified souls who came after him. Did they not embody in their deeds the ideals of their worlds? There have appeared many philosophers in the world, but they are all forgotten. But because Christ was the Spirit and Word of God, he and his disciples through him, became the fountains of the water of life. Now that I hope that like unto them thou wilt be the means of the illumination of the world of humanity and serve God."

H. S. "Serve God? There is no one in this world who can serve God, because we are not able to see Him. He is above our human ken. In my mind the only way we can serve Him is to serve mankind and try to alleviate the sorrows and sufferings of the people."

A. B. "Christ served God and his apostles served God. Their service was to humanity, which was a reflection of their service to God."

H. S. "What are you doing?"

A. B. "I am serving God. I am the servant of God. I give sight to the blind, hearing to the deaf, the power of speech to the mute, and knowledge to the ignorant. I raise the dead, deliver those who are in darkness and guide them into the realm of light. I make the poor rich, and the weak powerful. I satisfy the hungry ones with the Bread of Life and allay the thirst of the thirsty ones with the pure Water of Immortality. This is my work."

H. S. "When I was in Stuttgart I attended an Esperanto meeting addressed by Abdul-Baha. Does Abbas Effendi know him? He is a wise man and is in great sympathy with the Esperanto language. He has many followers in Stuttgart. His religion is called Bahai." (The translator here informed Hans Springer that he is speaking with Abdul-Baha; that he is in his presence. Immediately he became more respectful and expressed great joy and happiness.)

H. S. "Is it possible that I am in the presence of Abdul-Baha?"

(Taking in the last book of tablets to correct, Abdul-Baha became silent. After a few minutes, conversation started again.)

A. B. "Even a bird can fly around the world. It is not a difficult accomplishment. Therefore, become thou a royal bird of the kingdom, and like unto an angel soar toward the heavenly worlds. I can assure thee that the experiences will be more than marvellous."

H. S. "I hope to get a pair of strong wings to accomplish this difficult task."

A. B. "I pray that when thou goest to Nazareth, the place of Christ's nativity, the spirit of God may descend upon thee and wings of light be granted thee, so thou mayst soar the immensity of God's space and behold the wonders of His creation."

H. S. "I will also pray for this."

A. B. "Where doest thou go from here?"

H. S. "From here I shall leave tomorrow on foot for Nazareth, then Tiberius, Beirut, Damascus, Constantinople, Caucasus and then entering Persia from the north, I will go out from the south via the Persian Gulf. Then to India, Japan, China, Australia, Hawaiian Islands and the United States..."

DAS.1914-06-30, SW_v07#03 p.020-022, SW_v07#18 p.178, PN_unsorted p024

AB03466

*To: Khachturanians, in Baku**Date: 1914-Jun-30*

- 1 O thou flower of the garden of Christ! At the time when Christ (may my spirit be sacrificed for Him) with a radiant face and graceful beauty unveiled Himself and manifested His heavenly splendor among the Jews, Israel imagined that by virtue of the bounty of the rain of the All-Merciful that land was a rose garden, but it became evident and clear that it was a field of thorns, except for a few souls who, through the grace of the Holy Spirit, appeared like flowers in the utmost freshness and grace - these were the sweet flowers and fragrant herbs of Moses.
- 2 Now you too are a hundred-petaled laughing rose in the garden of Christ, and through the grace of the spiritual springtime you are in the utmost grace and fragrance. Praise God that you have witnessed the lights from the Kingdom of mysteries. My hope is that you will scatter the musk-fragrance of mysteries throughout the world.
- 3 Praise be to God, the protection of [divine] favors from the Kingdom of lights arrived continuously and delivered soul and heart from all veils and vain imaginings. You have an illumined eye and will obtain a perfumed sense and will enlighten a heart through the grace of the Holy Spirit. Consider this mighty blessing and this great bounty as a treasure, and engage in guiding others with a heavenly power, a divine bounty and a celestial confirmation.
- 4 Now it is summer; God willing, when the weather becomes moderate, permission for attaining presence will be given. And upon thee be the Most Glorious Glory.
- 1 ای گل گلشن حضرت مسیح وقتی که حضرت مسیح روحی له الفداء با وجهی صبیح و جمالی ملیح کشف حجاب نمود و در میان یهود جلوه آسمانی فرمود اسرائیل گمان می نمود که از فیض سیلاب رحمانی آن زمین گزار است ولی ظاهر و واضح گشت که خارزار است الا نفوسی چند که از فیض روح القدس مانند گل در نهایت طراوت و لطافت جلوه نمودند آنان گل و ریحان حضرت موسی بودند
- 2 حال تو نیز در گلشن مسیح گل صدبرگ خندانی و از فیض بهار روحانی در نهایت لطافت و مشبک حرم خدا را که مشاهده انوار از ملکوت اسرار نمودی امیدم چنان است که بر عالم نافه مشک اسرار نثار نمائی
- 3 الحمد لله بدرقه عنایت از ملکوت انوار پی در پی رسید و جان و دل را از جمیع حجابات و اوهام رهائی بخشید دیده منور داری و مشامی معطر خواهی و قلبی از فیض روح القدس روشن فرمائی این نعمت عظمی و این موهبت کبری را غنیمت شمار و بقوتی آسمانی و موهبتی رحمانی و تأییدی ملکوتی بهدایت دیگران پرداز
- 4 حال تابستان است انشاءالله وقت اعتدال هوا اجازه حضور داده میشود و علیک البهاء الأبلی

KHHE.437, DAS.1914-08-12

NJB_v05#17 p.003, KHH1.303-304
(1.423)

ABU3030*Words spoken on 1914-Jun-30 in Haifa/Akka*

I am serving God. I am the servant of God. I give sight to the blind, hearing to the deaf, the power of speech to the mute and knowledge to the ignorant. I raise the dead, I deliver those who are in darkness and guide them into the realm of Light. I make the poor rich and the weak powerful. I satisfy the hungry ones with the Bread of life and allay the thirst of the thirsty ones with the pure Water of Immortality. This is my work.

DAS.1914-06-30, SW_v08#15 p.210

Study guide to this volume

The spring and early summer of 1914 found ‘Abdu’l-Baha in Haifa and ‘Akka, recovered from the exhaustion of the Western travels and turning again to the full range of his pastoral and intellectual responsibilities. Ahmad Sohrab’s diary record preserves the daily texture of this season with uncommon fidelity: the Pilgrim House filled with visitors from India, Germany, and America; the warm exchanges with Baha’i students from the American College of Beirut; the practical counsels on teaching, character, and institutional life; and, threaded through everything, a current of urgency about the state of humanity that would prove prophetic. The volume is organized around several converging concerns: the vision of a global teaching mission that stretches as far as China; the renewal of religion through progressive revelation; the meaning of science and education for Baha’i life; the equality of women; and the clarification of ‘Abdu’l-Baha’s own station within the Covenant. The world war was weeks away when these conversations were recorded, and the volume has the quality of a final, generous outpouring before the storm—a season of seed-sowing in which every topic receives its full treatment, before the correspondence lines of August would cut the community off from its center.

“China, China, China-ward”: The Scope of the Teaching Vision

Key Passages

China, China, China, China-ward the Cause of Baha’u’llah must march! Where is that holy, sanctified Baha’i to become the teacher of China! China has most great capability. The Chinese people are most simple-hearted and truth-seeking. The Baha’i teacher of the Chinese people must first be imbued with their spirit, know their sacred literature, study their national customs and speak to them from their own standpoint, and their own terminologies. He must entertain no thought of his own, but ever think of their spiritual welfare. In China one can teach many souls and train and educate divine personages, each one of whom may become a bright candle of the world of humanity.—ABU1257

Now is the time of seed-growing, but it seems to me some of the believers are thinking about crop-getting. This will give them no results. Whosoever is thinking of any other thing, is wasting his time. The promotion of the principles of Baha’u’llah is the most dominant issue before the believers of God. — ABU1257

The believers of God from now on must think about going to the Panama-Pacific International Exposition in San Francisco. Everyone goes to the Exposition either for

amusement or recreation, or in hope of obtaining commercial benefits. But you, who are the believers of God, enter the Exposition with the desire to summon the people to the divine Kingdom and hoping to receive the breaths of the Holy Spirit. — AB11269

Context for Study

The urgent fourfold repetition “China, China, China, China-ward” is one of the most electrifying passages in this volume. It announces a teaching vision on a global scale that dwarfs ordinary conceptions of religious outreach. The call to China was both prophetic and theologically grounded: ‘Abdu'l-Baha had throughout his Western travels praised the truth-seeking character of diverse peoples, but he singles out the Chinese for a quality he values above cleverness—simplicity of heart. The teacher who goes to China must, in his formulation, first be emptied of personal agenda and filled with the spirit of the people he seeks to serve. He must master their sacred literature, their Confucian, Taoist, and Buddhist frameworks, and speak from within them rather than from without.

This hermeneutical principle has close precedents in the history of Christian mission. Matteo Ricci, the sixteenth-century Jesuit, famously sought to present Christianity through the lens of Confucian virtue ethics, wearing the robes of a Chinese scholar and engaging the literati on their own terms. Roberto de Nobili did the same in India with Sanskrit learning and Brahmin cultural forms. The principle underlying these approaches—that truth is best communicated through the forms native to the recipient’s world—is what ‘Abdu'l-Baha here articulates for Baha’i teaching. The teacher “must entertain no thought of his own.” This self-emptying is both a spiritual and an epistemological discipline: the teacher cannot communicate across cultures if he is preoccupied with his own cultural assumptions.

The complementary image of the Panama-Pacific Exposition redirects the same logic to the American context. Where others attend the exposition as consumers or merchants, the Baha’i enters as a herald of the Kingdom—using secular occasion for sacred purpose, not by imposing a foreign religious agenda but by embodying the spirit of universal fellowship that a world’s fair is meant to celebrate. The contrast is instructive: ‘Abdu'l-Baha does not call believers to withdraw from the world’s gatherings but to enter them with a transformed motive.

Questions for Reflection

1. ‘Abdu'l-Baha insists that the teacher to China must learn Chinese sacred literature, customs, and terminologies, and speak from the Chinese standpoint. How does this principle of cultural immersion compare with the missionary strategy of accommodation practiced by Matteo Ricci, and with contemporary theories of cross-cultural communication?
2. The agricultural metaphor—this is a season for seed-sowing, not crop-getting—places the teacher’s reward in the future and in God’s hands. What disposition of soul does this counsel require? How does it compare with the Gita’s injunction to act without attachment to the fruits of action?
3. Why might ‘Abdu'l-Baha single out “simple-heartedness” and “truth-seeking” as the qualities that make a people receptive to spiritual truth? Is this compatible with the high intellectual cultivation he demands of teachers?

4. The instruction to enter the Exposition as a herald of the Kingdom inverts ordinary motivation: pleasure becomes service, commerce becomes mission. Where in the New Testament and Islamic tradition do similar inversions appear—the transformation of ordinary occasion into sacred encounter?
5. The vision of China receiving the Cause ultimately rests on a conviction that the Baha'i teachings are genuinely universal and not culturally specific. What is the philosophical basis of this claim, and where does it need to engage critically with post-colonial critiques of religious universalism?

The Renewal of Religion and the Living Tree

Key Passages

Although the religions of God undergo change and transformation yet the primal objects are immutable. The original aim of the divine religion is the moral instruction of the world of humanity, the perfection, the illumination and the spirituality of the world of humanity. These are some of those things which are not changed, are not abrogated and secure in every religion, no matter how much superimposed by outward dogmas. The prevalent notion that the religions of the past have set aside and abolished each other is a great mistake. — ABU0538

Once upon a time religion was like a comely youth overflowing with vital force. The youth was in the utmost freshness and charm, adorned with infinite virtues and attuned with the music of vigor and health. But now he is stricken with old age. His eyes are dimmed, his ears do not hear, his feet are paralyzed... Then suddenly the gardener appears on the scene, cuts a green branch from the same tree and plants it again in a prepared soil. It starts its upward growth till it fills the place of its parent stock. Now this tree is the same old tree, only renewed. — ABU0538

In past you must not imagine that the prophets spoke things which the people could not understand. They were very well understood by their contemporaries and hearers, but as time changed terminologies changed and commentaries arose which darkened the light of the truths they taught. Perhaps after a thousand years much of what is every-day language to us will need explanation and the simple truths we teach will be glossed. — ABU3078

Context for Study

The address to departing pilgrims for India in ABU0538 contains one of 'Abdu'l-Baha's most sustained meditations on the philosophy of progressive revelation. The double image he employs—the aging man and the renewed tree—captures a theological claim that is at once about divine constancy and historical change. The spiritual and moral aims of religion are permanent: they belong to the essence of what religion is. But the institutional forms, the legal codes, the ceremonial practices, and the language in which these truths are expressed are historically conditioned and

grow old. When they ossify, a new revelation does not abolish the old but restores the living sap to a dying organism.

The metaphor of the branch cut from the old tree and replanted is theologically precise: it is the same tree—the same religion of God—only brought to new vitality through fresh soil and new growth. This model challenges both the conservative position (which identifies the divine religion with its current institutional form and resists change) and the progressive position (which views each new revelation as the replacement of an outmoded predecessor). ‘Abdu’l-Baha insists the religions do not abolish one another; they renew one another. The “primal objects” are permanent; the forms of their expression are variable.

The hermeneutical observation in ABU3078 adds a further layer. The difficulty of understanding the prophets is not primarily that they spoke in codes or mysteries; it is that they spoke plainly to their contemporaries and that later generations, inheriting changed terminologies and the weight of commentary, no longer hear the original simplicity. This is a sophisticated observation about the sociology of interpretation—one that anticipates what Hans-Georg Gadamer would call the “horizon of understanding” and what the practitioners of historical-critical biblical scholarship discovered from the eighteenth century onward. ‘Abdu’l-Baha adds a humbling corollary: even the present teachings will one day require the same kind of excavation from beneath the sediment of accumulated commentary.

Questions for Reflection

1. ‘Abdu’l-Baha describes religion as passing through cycles of youth and senility, requiring periodic renewal through a new branch from the same tree. How does this model compare with the Islamic doctrine of *tajdīd* (renewal of religion at the turn of each century), with the Protestant Reformation’s *ecclesia semper reformanda*, and with Hindu cyclical cosmology?
2. The claim that the prophets spoke plainly to their contemporaries and were obscured by later commentary has significant implications for how we read sacred texts. How does this observation sit with Jewish traditions of Oral Torah, with Catholic Magisterium, and with Protestant *sola scriptura*?
3. ‘Abdu’l-Baha suggests that even the Baha’i teachings will become obscured by commentary after a thousand years. What institutional or textual safeguards does the Baha’i Faith build into itself to prevent this kind of interpretive drift?
4. The distinction between the “primal objects” of religion (moral instruction, spirituality, illumination) and its variable forms raises a philosophical question: how do we know which elements are essential and which are contingent? Who decides, and by what authority?
5. How does ‘Abdu’l-Baha’s model of progressive revelation engage with the Hegelian philosophy of history, in which Spirit progressively actualizes itself through historical forms, while retaining the capacity to transcend each form it has produced?

Science, Education, and Moral Formation

Key Passages

In this world there are two things which are the cause of man's elevation and progress: one is knowledge and the other is religion. Knowledge helps man to discover the reality of all things and to bring about universal happiness. But if knowledge is misused and is made the instrument of warfare, hatred, verbal fight and dissension then ignorance is better than such knowledge. So also religion should teach man to love his fellow man and to associate and co-operate with one another. But if you ever see that religion instead of uniting divides, instead of bringing about love creates hatred and strife then it is better to have no religion than such a religion. — ABU2272

From now on you must strive to beautify the moral aspect of your lives. Advise each other with the utmost consideration; watch daily your words and deeds. The divine ideals are humility, submissiveness, annihilation of self, perfect evanescence, charity and loving kindness. You must die to self and live in God. You must be exceedingly compassionate to each other and to all the people of the world. Love and serve mankind just for the sake of God and not for anything else. — ABU1347

In reality such conferences are conducive to the progress of the world of humanity and the means of the promotion of civilization. But were you able to organize a Baha'i educational Conference, that which the souls of mankind may receive the instructions of the Kingdom, obtain ideal perfections and become the manifestors of merciful susceptibilities—the spiritual and material virtues may join hands and the forces of the heavenly and natural civilizations may be linked together—then out of the deliberation of such a Conference there will issue far-reaching and universal results. — AB03302

Context for Study

'Abdu'l-Baha's address to an English-speaking inquirer in ABU2272, and his counsels to Baha'i students at the American College of Beirut in ABU1347 and ABU1505, bracket a single concern from two directions. From above, he states the philosophical principle: knowledge and religion are the two foundations of human civilization, and each becomes destructive when severed from the other. From below, he addresses the practical formation of young people who must embody this principle in their daily conduct. The convergence of these two approaches constitutes a distinctive educational philosophy: education is simultaneously intellectual and moral, and neither dimension is complete without the other.

The condemnation of knowledge misused for warfare and religious hatred is striking for its even-handedness. 'Abdu'l-Baha does not privilege either knowledge or religion as the more important element; he insists on their mutual dependence and mutual accountability. A science that produces the weapons of the war that was weeks away from erupting in 1914 is condemned by exactly the same logic as a religion that produces communal hatred. This symmetry makes the argument unusually strong: it cannot be dismissed as anti-scientific or anti-rational, since it subjects religion to the same standard of judgment. The standard itself is humanitarian: what serves the elevation

and happiness of humanity is legitimate; what destroys it is counterfeit, regardless of whether it wears the label of science or religion.

The letter on educational conferences (AB03302) articulates the institutional form of this vision: a Baha'i educational assembly in which the spiritual and material dimensions of civilization are jointly developed, so that graduates emerge as integrated moral and intellectual beings rather than technical specialists or pious specialists. This integrative ideal has precedents in medieval Islamic education, in which the *madrassa* combined legal, theological, and philosophical instruction, and in the classical European university's ideal of *studium generale*—the broad formation of the whole person.

Questions for Reflection

1. 'Abdu'l-Baha applies the same standard of judgment to knowledge and to religion: both are invalidated when they produce hatred, division, or destruction. How does this symmetrical critique sit with the contemporary tendency to defend scientific freedom as unconditionally valuable while subjecting religious claims to skeptical scrutiny?
2. The divine ideals enumerated for students—"humility, submissiveness, annihilation of self, perfect evanescence"—seem at first glance to conflict with the ambition and self-confidence that educational institutions typically cultivate. How do these two sets of values coexist in the Baha'i vision of education?
3. Compare 'Abdu'l-Baha's vision of integrated spiritual-material education with the classical Islamic ideal of *adab* (moral and intellectual cultivation), with the medieval European concept of *paideia*, and with contemporary advocates of character education. Where are the deepest convergences and the most significant tensions?
4. 'Abdu'l-Baha insists that truth must absolutely not be sacrificed—"one falsehood throws man from the highest station of honor to the lowest abyss of disgrace." How does absolute truthfulness function as a principle of trust within a community, and as a testimony to the world outside it?
5. The vision of material and spiritual civilization "joining hands" suggests that technological and ethical progress are not naturally aligned but require deliberate integration. What social, institutional, and spiritual conditions would make this alignment possible?

Women, Equality, and the New Dispensation

Key Passages

Women in the East were often times so weak that the term 'the weak one' was always applied to woman. This was because they were despised and scorned. But through the bounties of Baha'u'llah, exalted be His glory, such women are now endowed with a new garment. A crown of bounty hath been placed upon their heads. They have achieved dignity, have become peers of men, and have attained equality. Value this greatest of bounties; strive with all your strength to surpass and excel in every field so that all will

testify that women are equal to men and are capable of acquiring every perfection. — AB05762

Since they failed to recognize the Truth, the ladies of the world were reduced to servitude, while the handmaidens of the Blessed Beauty, through the bounties of the Ancient Beauty, became the foremost ladies of the world. The proof of this is in Shirin, the queen of Iran... or similarly the Queen Victoria, the Great, or Isabelle, the queen of Spain... They were exalted, but became mere servants; renowned, but were reduced to the black earth. However, Asiyyih, Sarah, Mary, Fatimih and Tahirih, though outwardly poor, won the everlasting throne of glory. — AB05667

This excellence can be achieved through faith, through assurance, through knowledge, love, and rapture towards the Divine Being and through the acquisition of the sciences and the knowledge of the arts in these times. — AB05762

Context for Study

The two items on women in this volume—AB05762 addressed to handmaidens of the All-Merciful, and AB05667 contrasting worldly queens with the spiritually exalted women of sacred history—constitute a paired argument about the nature of genuine elevation. ‘Abdu’l-Baha is addressing his remarks, in the first instance, to women who are themselves Baha’is and who have already received, in principle, the affirmation of their equality. The challenge he lays before them is to demonstrate this equality in practice, through the acquisition of every perfection—faith, assurance, knowledge, love, the sciences, the arts. The equality is described as a divine bestowal, a “crown of bounty”; the task of the recipients is to prove themselves worthy of the crown through excellence.

The historical argument in AB05667 is theologically more pointed. ‘Abdu’l-Baha draws a contrast between worldly exaltation and spiritual exaltation, specifically in relation to women. The queens and empresses of history—however powerful or renowned—achieved a grandeur that proved ephemeral and ultimately subordinate to political forces beyond their control. The women of the Prophets’ households—Āsiyyih (wife of Pharaoh who sheltered Moses), Sarah, Mary, Fāṭimih, and Tāhirih—achieved an enduring glory that no political reversal can erase, precisely because their excellence was spiritual rather than positional.

The argument has a polemical edge appropriate to the moment: in 1914, the global suffrage movement was gathering momentum (British women had been campaigning for the vote since the 1860s; American women would gain the franchise in 1920). ‘Abdu’l-Baha’s framework both supports and transcends the political movement. He unequivocally affirms equality and presses women to achieve excellence in every domain. At the same time, he grounds the claim in a spiritual ontology rather than a political philosophy: the equality of women and men is a divine ordinance, established in this dispensation as a sign of the Cause’s transformative power, rather than merely a principle of justice derivable from liberal political theory.

Questions for Reflection

1. ‘Abdu’l-Baha grounds women’s equality in divine bestowal and Baha’u’llah’s teachings, not in a rights-based argument from political philosophy. How does this theological grounding

compare with Mary Wollstonecraft's *Vindication of the Rights of Woman*, with John Stuart Mill's *The Subjection of Women*, and with feminist theology's arguments for equality from the imago dei?

2. The contrast between worldly queens (powerful but ultimately "reduced to the black earth") and spiritually exalted women (outwardly poor but eternally glorious) suggests that genuine equality is a spiritual achievement before it is a social one. How does this sequencing of the spiritual and the social affect activist strategies for gender equality?
3. 'Abdu'l-Baha lists faith, assurance, knowledge, love, rapture toward God, and the sciences and arts as the means by which women will demonstrate their equality. How does this composite vision of excellence compare with contemporary feminist definitions of capability and flourishing?
4. The figure of Táhirih—the nineteenth-century Babi poet and reformer who removed her veil in public and died as a martyr—is invoked in AB05667 as a model of spiritual glory. How does her example function as an argument about what it means to be "foremost in the world"?
5. 'Abdu'l-Baha elsewhere in this volume (AB09937 for volume 166) counsels moderation in speaking about women's emancipation in certain contexts. How does the tension between the universal principle and its contextual application reveal the relationship between ideal and historical realization?

The Covenant: Clarity of Station and the Unity of the Community

Key Passages

The Exalted One, the Bab—may my life be offered up for Him—is the Promised One of the Qur'an, that is, the Mihdi, the promised Qa'im. He is the bright Morn dawning from the horizon of guidance, and the Harbinger of the Abha Beauty. The Blessed Beauty—may my life be offered up for His loved ones—is He Whom God shall make manifest, the One promised in all the Books and Tablets of the Bab. And 'Abdu'l-Baha is the Centre of the Covenant of God, but the Branch is only an offshoot of the Tree. The Tree is the essence, the Tree is the foundation, and the Tree is the universal Reality.
— AB00465

Whosoever may appear ere the lapse of one thousand years, even if he be endowed with utmost perfection, shall nevertheless be under the shadow of the Blessed Beauty and a servant unto Him. He will be the disciple of the Ancient Beauty, seek illumination from His light, and receive a share from the outpourings of His grace. Such a one may be likened unto a star or the moon, whereas the Blessed Beauty is even as the Sun itself. The moon acquireth its light from the sun.
— AB00465

It is 'Abdu'l-Baha's highest aspiration, therefore, to be a true and faithful servant at the Threshold of the Blessed Beauty. Whosoever truly loveth me, whosoever is firm in the Covenant, must regard me as the servant of the Threshold of the Blessed Perfection. Nevertheless, it is unto the Centre of the Covenant that everyone must turn, for he is the Interpreter of the Book, and all the people of Baha are under his shadow.
— AB00465

Context for Study

The long circular letter AB00465, addressed to the American Baha'i community, was composed to resolve a period of confusion about theological claims and unauthorized interpretations that had spread among believers in the United States. Its argument constitutes perhaps the most complete formal statement in this volume of the triadic structure of authority in the Baha'i Faith: the Báb as Herald, Bahá'u'lláh as Manifestation, and 'Abdu'l-Baha as Center of the Covenant—Branch, rather than Tree; moon rather than Sun; interpreter rather than Revealer.

The solar metaphor is philosophically precise in a way that warrants attention. In neo-Platonic cosmology, the One emits an unchanging light that subsequent beings receive and reflect; the moon does not generate light but makes the sun's light available in a form the night can receive. 'Abdu'l-Baha uses this ancient image to locate his own function: he does not add to Bahá'u'lláh's revelation but makes it available to communities that need an authoritative interpreter. The metaphor preserves both the absolute uniqueness of the Manifestation and the genuine authority of the one who interprets Him.

The institutional implication is stated with equal precision: "It is unto the Centre of the Covenant that everyone must turn." This turning—the *tawakkul* (reliance) of Islamic spirituality and the *conversio* (turning) of Christian tradition—is here institutionalized as the principle of communal coherence. Without a center to turn toward, the community fragments into competing interpretations, each claiming the authority of the Text. The Covenant creates unity by providing an authoritative interpretive center; but that center defines itself as servant, not sovereign—directing all attention back toward the Sun it reflects.

Questions for Reflection

1. The metaphor of the Báb as morning star, Bahá'u'lláh as the Sun, and 'Abdu'l-Baha as the center interpreting the Sun's light uses astronomical hierarchy to define spiritual hierarchy. How does this spatial cosmology compare with the Neoplatonic emanation of the One through Nous and Soul, and with the Christian doctrine of the Logos as mediator between God and creation?
2. The letter explicitly warns that anyone arriving from the East without written authorization should not be received as a Baha'i. What does this institutional caution reveal about the relationship between spiritual openness and institutional boundary-keeping?
3. 'Abdu'l-Baha defines himself as interpreter of the Book, with the authority to say what Bahá'u'lláh's words mean. How does this hermeneutical function compare with the Magisterium in Catholic Christianity, with the role of the *marja' al-taqlid* in Shi'i Islam, and with Protestant *sola scriptura*?
4. The Covenant is described as the source of unity—the single point of coherence for a global community speaking many languages and inhabiting many cultures. What are the strengths and the risks of centering community unity in a named individual authority rather than in a text or a practice?
5. 'Abdu'l-Baha's statement that his highest aspiration is to be a servant at Bahá'u'lláh's Threshold echoes the opening line of ABU0128 from volume 163. What does the persistence of this

self-definition across multiple letters and conversations reveal about the nature of spiritual identity?

A Guiding Question for the Whole Volume

The spring of 1914 captures ‘Abdu’l-Baha at a moment of sustained generosity: addressing pilgrims, students, scholars, and inquirers on every major theme of Baha’i life, with a hospitality of intellect that ranges from the metaphysics of progressive revelation to the practical tactics of mission, from the equality of women to the humor of the recording secretary who will write down every breath. The great disaster of world war was weeks away, but these conversations have the quality of seeds sown in deep soil, whose germination the sower knows he will not live to see.

A guiding question for the whole volume might therefore be: **What would it mean to follow ‘Abdu’l-Baha’s teaching that the “primal objects” of religion are permanent while its forms are variable—and how does a community discern, in its own historical moment, which elements of its inheritance belong to the unchanging essence and which are the modifiable garments of a particular age?**