



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 165:

Writings and Utterances of Abdu'l-Baha, 1914, part III
(Jul-Sept)



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
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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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- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
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- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
- 147–149. Letters and utterances in the year 1911 I–III
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- 157. Letters and utterances, Dec. 1912 – Jan. 1913
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III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
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Introduction to volume 165

This July–September 1914 volume is dominated by the arrival of world war, which transforms many familiar themes—peace, teaching, sacrifice, unity, and the oneness of humanity—into matters of immediate historical urgency. AB00983 explicitly reads the European catastrophe as part of the convulsion earlier foretold in conversations with Laura Clifford Barney, contrasting the sacrifices made for the “dust” called homeland with the higher sacrifice of the believers in the path of the Beloved. AB02200 gives the local atmosphere of danger: Haifa and ‘Akka, situated on the Mediterranean amid warships and rumors of bombardment, are filled with public anxiety, while ‘Abdu’l-Baha remains occupied with protection of the Sacred Threshold and remembrance of God. AB02578, addressed to Isabella Grinevskaya, shows how the war interrupts cultural proclamation: a proposed dramatic production must wait until peace returns, yet articles on the harms of war and the benefits of universal peace are now said to have newly receptive ears. AB12102 looks back fifteen months to a warning that a great danger and worldwide conflict would soon encompass all.

The anti-war utterances are among the most historically important materials in the volume. In the long discussion with the German consul and others, ‘Abdu’l-Baha argues that military expenditures amount to an uninterrupted economic war, taking the earnings of laborers, farmers, and artisans and converting them into instruments of destruction; the true alternative is the “Power of Love,” reciprocity among nations, and the perfection of civilization through science, commerce, art, and mutual assistance. He presses the point further by dissolving Europe’s supposed differences: Europeans largely share one religion, one racial stock, one continent, and one humanity, while national boundaries are treated as imaginary lines imposed upon a single globe. ABU1123, with its reflection on soldiers as prisoners of military discipline and of the illusion called “Fatherland,” gives the same critique a psychological form. AB08201 turns the month of Muharram into a summons to peace and reconciliation, asking that hearts be united and the oneness of humanity made manifest.

Alongside the war, the volume continues the post-journey emphasis on teaching as the supreme task. AB01019 praises Najafabad as an early center of radiance and martyrdom, then states plainly that the greatest matter today is teaching the Cause and raising new teachers. AB01163 describes the age as spiritually charged with hidden movement, like springtime stirring the realities of all things, and warns that life becomes “loss upon loss” unless concentrated in service at the Divine Threshold. AB12474 says that ‘Abdu’l-Baha had been immersed for a time in silence but had now raised again the anthem of servitude and begun a new melody in East and West. AB08131, AB09910, AB07133, and AB04217 all praise those who arise to teach, whether in Persia, France, Georgia, or elsewhere, and AB05618 redirects Marion “General” Jack from war-darkened Europe toward Toronto and St. John’s for teaching work.

The volume is also rich in guidance about women, culture, and public communication. AB01261, addressed to the Spiritual Assembly of the Handmaidens of the All-Merciful in Tehran, is a major

text on women's service: the handmaidens must prove that the power of the Word of God has made women equal to men, study the Qur'an and Gospel, master proofs and evidences, and focus their thought on teaching. AB01246, to Grinevskaya, gives a pragmatic theory of dramatic and literary proclamation, recognizing that theater may one day exert great influence in Europe but that war has temporarily displaced public attention. AB04369 praises poets who devote their art to the glorification of Baha'u'llah, contrasting their celestial melody with songs of war, festivity, and patriotism. AB2903 gives a concise stylistic principle: speech and writing should use the simplest and most direct words, like a cool and refreshing stream, avoiding obsolete and difficult language.

A further cluster concerns Iran, India, and the international spread of the Cause. AB00803, addressed to the Bombay newspaper *Lamp*, laments Iran's fall from ancient glory into abasement and conflict, but hopes that the Sun of Truth will again make Iran radiant; its most striking contrast is that America has awakened while Iran remains asleep. AB03227 honors Alexander Tumansky as the first translator of some of Baha'u'llah's Tablets and links this work to the enduring legacy of Mirza Abu'l-Fadl, whose passing is again described as an incalculable loss. AB2667 treats India as highly receptive but counsels gradual introduction of reformatory teachings according to the capacities and habits of the masses. AB2627, an interview with five American teachers, gives a public-facing summary of the Cause's aims: oneness of humanity, universal peace, universal love, international cooperation, divine civilization, human solidarity, and the establishment of the Kingdom first in hearts and then upon earth.

Finally, the volume continues to clarify authority and spiritual discipline amid crisis. AB03970 distinguishes authoritative interpretation, which belongs to 'Abdu'l-Baha as Center of the Covenant, from nonbinding explanation, while insisting that the present time is for teaching rather than interpretation. AB08186 again identifies 'Abdu'l-Baha as Center of the Covenant and promoter of Baha'u'llah's teachings, and defines the Mashriqu'l-Adhkar as a divine edifice where all nations gather in fellowship and unity. AB03720 gives brief answers on Friday as the Baha'i day of rest, the fulfillment of prophecies, and the future organization of the House of Justice. The shorter pastoral items—on joy, certitude, prayer for the dead, the equality of women, the unity of friends, and the illumination of assemblies—give the wartime volume its inner balance: at the very moment the old world descends into violence, 'Abdu'l-Baha insists on clarity of Covenant, simplicity of speech, breadth of teaching, and the immediate practice of universal love.

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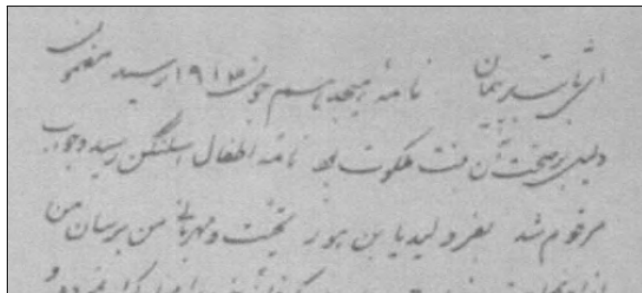
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AB12266

To: Alma Knobloch, in Leipzig

Date: 1914-Jul



BBBD

- 1 O thou who art firm in the Covenant! ۱ ای ثابت بر پیمان
- 2 Thy letter dated June 15th, 1914, was received and the meaning thereof was an evidence of the health of that daughter of the Kingdom. The letter from the children in Esslingen was received and the answer written. ۲ نامه هیجدهم جون ۱۹۱۴ رسید مضمون دلیل بر صحت آن بنت ملکوت بود نامه اطفال اسلنگن رسید و جواب مرقوم شد
- 3 Convey my greeting and kindness to Frau Lydia Benhauerr; I have the utmost pleasure in her for she has blessed her house by organizing a spiritual assembly, giving a reception in honor of Herr Clintz and having introduced his relatives to him. I hope that through the Bounty and Grace of God the Light of Guidance might shine upon the faces of those souls. I beseech God that the house of Herr and Frau Doring might become blessed and that those souls together with those who were in the house might be vitalized through the spirit of the Great Guidance. I hope that Herr Doring might be confirmed to translate Mr. Remey's Book. ۳ بفرو لیدیا بن هور تحیت و مهربانی من برسان من از او نهایت رضایت دارم که خانه خود را مبارک نموده و محفل روحانی ترتیب داده و جناب هرن کلیتسن را پذیرائی نموده و خویشان خویش را معرفی کرده از فضل و موهبت آلهیه امیدوارم که نور هدایت بر روی این نفوس بتابد و از خدا خواهم که خانه هرن و فرو دورینگ مبارک گردد و آن نفوس هدایت شوند و نفوسیکه در آن خانه حاضر شدند بروح هدایت کبری زنده گردند هرن دورینگ امیدوارم که مؤید شود و کتاب مستر ریمی را ترجمه نماید
- 4 Stones bearing the Greatest Name are being sent for the following dear friends: Herr Kurt Doring, Herr Fritz Scholz, Richart Glitz, Herr Arthor Raesoler, Herr and Frau Baner. It is alright if you want to publish the addresses of Abdul-Baha. I hope that thou wilt be confirmed to render a service in the Leipzig Exposition. All the holy Leaves send you greetings and love. ۴ نگین‌های اسم اعظم از برای آن یاران عزیز هرن کورت دورینگ هرن فریتز شولتز ریچارد گلیتس هرن آوثر ریسالر هرن و فروبانر ارسال شد و نطق‌های عبداله‌آ را که میخواهید چاپ کنید موافق است و امیدوارم که در معرض لایزینگ موفق بخدمت شوی و رفات مقدسه جمیع تحیت و اشتیاق بشما میرسانند
- 5 Upon thee be Baha-el-Abha. ۵ و علیک البه‌آ الابهی

BBBD.304

BBBD.301-303

ABU2402*Words spoken in Jul. 1914 in Haifa/Akka*

There are two general and principal classes of divine teachings. One is spiritual, and pertains to the moralities. This is the fundamental basis of the divine law, unchangeable and unalterable, which has been reiterated and renewed in the cycle of every prophet. Its commands refer to justice, truthfulness, compassion, faith, love of God, self-devotion, self-sacrifice, steadfastness, including all divine and merciful attributes. This is the unchanging and unmoving law of God.

The second class of divine teachings is material and deals with behaviour, such as divorce, the commandments, the way of worshipping. All these conditions have changed in the cycle of every prophet. The character of divine sovereignty has no change or transformation, but the organization and administration change continually. This is why Jesus Christ said: "I came not to destroy the law, but to fulfil it." At the same time there are conditions that are changeable.

SW_v07#17 p.173

AB00803*To: Director of the Newspaper "The Lamp", in Bombay**Date: 1914-Jul ca.*

- 1 To the honorable editor of the newspaper "Lamp" in Bombay: 1 بمبی مدیر محترم جریدهء لامپ
- 2 O respected editor who promotes education and is a well-wisher of all humanity! Iran was once a supreme paradise and had a precious faith. The people of Iran were at the forefront of knowledge and wisdom, and Iran's scholars were the educators and teachers of humankind. Its glory was enduring and the fame of its greatness was world-embracing. Its morals were the virtues of the human world and its ways were divine perfections. 2 ای مدیر محترم معارف پرور و خیرخواه عموم بشر ایران وقتی بهشت برین بود و آئینی نازنین داشت اهالی ایران سر دقت علم و عرفان بودند و دانایان ایران مربی و معلم نوع انسان عزتشان پایدار بود و صیت عظمتش جهانگیر اخلاقش فضائل عالم انسانی و اطوارش کجالات رحمانی
- 3 But alas, that light turned to darkness, and the people of Iran fell into conflict with each other until they mixed with other peoples. The soil of Iran became the battleground of foreigners, and nations of East and West invaded. The ancient foundation 3 ولی افسوس که آن روشنائی رو بتاریکی نهاد و اهل ایران با یکدیگر درآویختند تا بطوائف دیگر آمیختند خاک ایران جولانگاه بیگانگان شد و ملل شرق و غرب هجوم کردند و بنیان قدیم

of the Iranians was shaken and collapsed. That supreme paradise became a sorrowful furnace, and that bright horizon was concealed by dark clouds. No trace of former virtues remained, and it fell from the heights of glory to the depths of abasement.

- 4 Now the Lord has cast a glance of favor, and the witness of heavenly bounty has appeared in the land of Iran. The Sun of Truth has risen and cast its rays of grace upon that country, and heavenly teachings have spread and a divine faith has come forth. The hope is that the rays of this sun will make the land of Iran like the celestial realm - that is, souls will be educated who, like bright stars, will shine in the heights of that country.

- 5 Although now there have appeared blessed souls who through the new faith bring back the ancient glory, who sacrifice themselves night and day and dance their way to the field of martyrdom, giving up their lives and enduring every affliction and calamity, yet sadly most Iranians are still asleep and unaware and averse to this greatest bounty. The master of the house has come to the door, but the household has barred it. They have considered the familiar as strange and the friend as a stranger, saying "We are content in this abasement and find rest in this disorder and chaos. We do not want the master of the house nor seek his faith. We are averse to his favors and reject his grace and bounty." This kind father is a stranger although among all the nations of the world he is unique and his fame is world-embracing, his greatness acclaimed by rich and poor. Other nations from around the world come in waves to his blessed shade, accept his teachings and partake of his bounteous feast. But we, like owls, are content in this ruined nest. We do not want the song of the dawn bird nor seek the shade of the royal falcon at the zenith of glory. We do not want spiritual progress, we do not seek human virtues, and we say "We are wealthy, we need not this bounteous feast. We have a flowing treasure, we want not the trouble of heart and soul."

- 6 Alas, a thousand times alas, that America has awakened while Iran remains caught in the sleep of heedlessness. But the hope is that the rays of the Sun of Truth will disperse these clouds of negligence and the horizon of Iran will give light to all horizons. May the friends awaken and the Iranians become conscious.

ایرانیان بتزلزل آمد و بنیاد برافتاد آن بهشت برین گلخن غمگین گشت و آن افق روشن به ابرهای تیره متواری شد نشانه‌ئی از فضائل پیشین نماند و از اوج عزّت به حضيض ذلّت افتاد

4 حال حضرت پروردگار نظر عنایت فرمود و شاهد موهبت آسمانی در خطّه ایران جلوه نمود شمس حقیقت طلوع کرد و پرتو عنایت بر آن کشور انداخت و تعالیم آسمانی انتشار یافت و آئینی رحمانی بمیان آمد امید چنان است که پرتو این آفتاب خطّه ایران را فضای آسمان نماید یعنی نفوسی تربیت شوند که مانند ستاره‌های روشن در اوج آن کشور بدرخشند

5 هرچند حال نفوس مبارکی پیدا شدند که بآئین جدید نفر قدیم گردند و شب و روز جانفشانند و در این سبیل رقص کمان بیدان فدا شتافتند و جان باختند و هر مصیبت و بلائی تحمل نمودند ولی افسوس که هنوز اکثر ایرانیان در خوابند و از این موهبت کبری بی‌خبر و بیزار صاحب خانه بدرب خانه آمده ولی اهل خانه در را بر بستند آشنا را بیگانه انگاشتند و یار را اغیار دانستند که ما در این ذلّت خویشیم و در این پریشانی و بی‌سر و سامانی بی‌سائیم و صاحب خانه را نخواهیم و آئین او را نجوئیم از الطاف او بیزاریم و از لطف و عنایت او در کنار این پدر مهربان بیگانه است ولو آنکه در نزد جمیع ملل عالم بیگانه و آوازه‌اش جهانگیر است و صیت بزرگواریش گوشزد غنی و فقیر ملل سائر از اطراف جهان فوج فوج بسایه مبارک او درآیند و تعالیم او پذیرند و از خوان نعمت او بهره گیرند ولی ما مانند بوم در این آشیان ویران راحت و شادمانیم آهنگ مرغ سحر نخواهیم و سایه همای اوج عزّت نجوئیم ترقیات معنویه نخواهیم فضائل عالم انسانی نطلبیم و گوئیم که ما توانگریم محتاج این خوان نعمت نیستیم گنج روان داریم زحمت دل و جان نخواهیم

6 افسوس هزار افسوس که امریک بیدار شد و ایران در خواب غفلت گرفتار ولی امید چنان است که شعاع شمس حقیقت این ابر غفلت را متلاشی نماید و افق ایران روشنی بافاق بخشد یاران بیدار گردند و ایرانیان هوشیار شوند

7 And upon you be greetings and praise.

7 و عليك التَّحِيَّةُ و التَّأْنَاءُ

DAS.1914-10-13

MMK4#187 p.231, PYB#086 p.03

AB01019

To: Baha'is of Najafabad

Date: 1914-Jul ca.

1 O longtime friends and maidservants of the Lord Most Bountiful, upon you be the Glory of God and His light and the favors of His Day of Manifestation, and upon you be abundant grace and yours be praiseworthy endeavor. From the beginning of the dawn's bright rising, Najafabad became illumined and radiant, and until now the holy fragrances have continuously wafted in that land. Therefore the friends of that region and maidservants of the All-Merciful are near to the Divine Court - "Those who are foremost shall be foremost: these are they who will be brought nigh."

1 ای یاران قدیم و اماء ربِّ کریم علیکم بهاء الله و نوره و الطاف يوم ظهوره و علیکم الفضل الموفور و لكم السعی المشكور نجف آباد از بدایت طلوع صبح ساطع مستنیر و لامع گردید و تا بحال نفحات قدس در آن کشور مستمر لهذا یاران آن دیار و اماء رحمن مقرب درگاهند السابقون السابقون اولئک هم المقربون

2 Though 'Abdu'l-Baha may show shortcoming and lassitude in writing letters, as He has no opportunity and events give no chance, yet with heart and soul He is delighted with the friends of Najafabad and begs abundant bounty from the Forgiving Lord. O dwellers in the sanctuary of the Covenant and circumambulators of the Kaaba of the All-Merciful! The Blessed Beauty - may my spirit be sacrificed for His loved ones - had a special regard for Najafabad, and always in His presence there was mention of those friends of the Forgiving Lord. Blessed souls were sent forth from that region who hastened to the altar of love and, clapping and dancing, laid down their lives. They galloped from the realm of dust to the world of glory and raised high the banner of supreme martyrdom in the concourse on high. And now others too are sacrificing their lives. What a resplendent crown they wear upon their heads!

2 عبدالبهاء هرچند در تحریر نامه قصور و فتور نماید زیرا مجال ندارد و حوادث فرصت ندهد ولی به جان و دل از احبای نجف آباد مسرور و از ربِّ غفور فیض موفور طلبد ای عاکفان حرم یمان و طائفان کعبه رحمن جمال مبارک روحی لأحبائه الفداء نظر عنایت به نجف آباد داشتند و همواره در پیشگاه حضور ذکر آن احبای رب غفور بود نفوس مبارکی از آن خطه مبعوث شد که بقریانگاه عشق شتافتند و کف زنان و رقص گان جان باختند از عرصه ناسوت بجهان لاهوت تاختند و علم شهادت کبری در ملأ اعلی برافراختند و حال دیگران نیز جانفشاند این چه اکلیل درخشنده ئیست که بر سر دارند

3 'Abdu'l-Baha, in utmost supplication and entreaty at the Threshold of the Abha Kingdom, expresses utter helplessness and need, and desires that the friends of that region become fragrant with musk and diffusers of mysteries. Today all must arise with firm resolve, steadfast feet, attracted hearts and joyous spirits to serve the blessed Threshold of the Abha Beauty and engage in servitude at the Holy Court. Therefore become living water for the thirsty and a guiding lamp for the lost. Become the morning melody for the sleeping and

3 عبدالبهاء در نهایت تضرع و ابتهال بآستان ملکوت ابهی عجز و نیاز نماید و دوستان آن دیار را مشام مشکبار خواهد و نافه اسرار نثار کند اليوم باید کلّ بعزمی ثابت و قدیمی راسخ و قلبی منجذب و روحی مستبشر بخدمت عتبه مبارکه جمال ابهی قیام نمایند و بعبودیت آستان مقدس پردازند پس تشنگان را آب گوارا گردید و گمگشتگان را شمع هدی شوید خفتگان را

the dawn chorus for the dejected. Become the breeze of grace for the withered and the breaths of the Holy Spirit from the realm above for the dead. And this is the greatest favor of the Blessed Beauty.

- 4 Today the greatest of all matters is teaching the Cause of God, and the teachers are those near to the Court of Grandeur and worthy of utmost love and attachment of the hearts of the loved ones of God. Strive as much as you can that new teachers may be raised up to promote the religion of God, adopt the way of the love of God, and manifest endless radiance in the gathering of the world.

- 5 My God, my God! These are souls at peace in Thy remembrance, content with Thy decree, well-pleased in Thy holy court. Assist them with the hosts arrayed in the Supreme Concourse and the reinforced armies from Thy Abha Kingdom. Make their tongues as spearheads raised in Thy remembrance and as drawn swords in teaching Thy Cause, that they may conquer the citadels of hearts and spirits through the fragrances of Thy holiness. Verily Thou art the Mighty, the Powerful, the Self-Subsisting Lord. Verily Thou art the Bestower, the All-Bountiful.

DAS.1914-10-21x

آهنگ صبحگاه گردید و مخمودان را گلبانگ
سحرگاه پژمردهگانرا نسیم عنایت شوید و مردگان
را نفات روح القدس از عالم بالا و این اعظم
الطاف حضرت بهاءالله

4 امروز اعظم امور تبلیغ امر الله و مبلغین مقررین
درگاه کبریاء و شایسته نهایت محبت و تعلق
قلوب احباء الله تا توانید بکوشید که مبلغین
جدید مبعوث گردند و بترویج دین الله پردازند
اثین محبت الله پیش گیرند و در انجمن عالم جلوه
بی منتی نمایند

5 الهی الهی هؤلاء نفوس مطمئنة بذكرک راضية
بقضائک مرضية في ساحة قدسک ايدهم بجنود
مجندة في الملأ الأعلى و جيوش مشددة من
ملكوتک الأبهى واجعل السننهم اسنة مشروعة
في ذكرک و سيوفاً شاهرة في تبلیغ امرک
حتى يفتحوا مدائن القلوب و الأرواح بنفحات
قدسک انک انت العزيز المقتدر الرب القيوم و
انک انت المعطى الوهاب

MKT9.264, MMK6#527, TABN.041

AB00983

To: Baha'is of Qazvin et al.

Date: 1914-Jul ca.

- 1 O divine friends, O spiritual companions! In this year divine tests have encompassed all. East and West are in turmoil and upheaval like leaves of a tree in the storms of trials and tribulations. In the conversations of the handmaiden of God Barney, these days were explicitly foretold. Consider and note that this upheaval will not fully subside as it should until three hundred and thirty-five. You are saddened by events in your region, but you are unaware what resurrection is occurring in other parts.

- 2 In Europe there is endless turmoil and upheaval. Each day thousands of nobles and poor alike have their blood spilled and

1 ای احبابی الهی ای یاران رحمانی در این سنه
امتحانات الهی احاطه نموده شرق و غرب
مانند برگ درخت از عواصف بلایا و محن در
اضطراب و انقلاب و در مفاوضات امةالله
بارنی از این ایام صریحاً اخبار شده است
ملاحظه بفرمائید و مرقوم که این انقلاب
تا سیصد و سی و پنج چنانکه باید و شاید
سکون تمام حاصل نکند شما از وقائع آسمان
محزونید ولی خبر ندارید که در سائر جهات چه
قیامتست

2 در فرنگستان اضطراب و انقلاب بی پایان هر روز
در میدان هزاران از امیر و فقیر را خون ریخته

mixed with dust on the battlefield. Young men in their prime fall in droves upon the blood and earth. Ancient foundations are destroyed, great family dynasties have fallen, the wealthy are afflicted with severe poverty, the mighty are humbled, and thousands of princes have become captives. All these trials and tribulations occur for the sake of dust which they call homeland, while this dust is but a temporary foothold and ultimately man's eternal grave. What sacrifices they make for a graveyard! How much loss and harm they endure! Yet they remain joyful and glad, crying out "The homeland! The homeland!"

و بخاک آمیخته جوانان نورسیده فوج فوج بر خاک و خون غلطیده بنیانهای قدیم بر باد گشته بنیاد خاندانهای عظیم برافتاده اغنیا مبتلای بفقر شدید گشته و عزیزان ذلیل شده و هزاران امیر اسیر گردیده جمیع این بلایا و مصائب در سبیل خاک که نام او وطن نهند واقع و حال آنکه این خاک ایامی معدوده موطأ قدم است و عاقبت قبر ابدی انسان بجهت قبرستان چه جانفشانیها میکنند چه قدر تحمل ضرر و زیان مینمایند با وجود این مسرور و شادمانند و الوطن الوطن فریاد برآرند

- 3 Then how much more joyous and glad should you be, who sacrifice your lives for the Kind Beloved, that you are disheveled by His face and scattered by His tresses! If you see hardship, it is proof of His favor. If the arrow of tribulation comes, it is evidence of His gift. If He bestows the honey of faithfulness, it bears witness to His grace and mercy. All people sacrifice their lives for love of dust which they call homeland. Praise be to God that you sacrifice in the divine path!

3 پس شماها که در سبیل دلبر مهربان جانفشانیست چه قدر باید مسرور و شادمان باشید که آشفته روی اوئید و پریشان موی او اگر مشقتی دیدید دلیل عنایت اوست اگر تیر بلا آید برهان موهبت اوست و اگر شهد وفا بخشید شاهد الطاف و رحمت او جمیع خلق در محبت خاک که وطن نامند جانفشاند الحمد لله که شما در سبیل الهی جانفشانیست و

- 4 Do not be saddened by past events. Arise with utmost strength and steadfastness, engage in servitude and service, arrange gatherings, and let each become a bright candle until divine confirmations arrive and bestow joy and delight to heart and soul.

4 از حوادث ماضیه محزون مباشید در نهایت قوت و استقامت برخیزید و بعبودیت و خدمت پردازید و انجن بیارائید و هر یک شمع روشن گردید تا بدرقه عنایت رسد و دل و جان را فرح و مسرت بخشد

- 5 And upon you be the Most Glorious Glory!

5 و علیکم البهاء الأبهی

DAS.1914-10-24?

MKT9.017

AB01163

To: *Faridani, Luhrasb (Suhra) et al.*
Date: 1914-Jul ca.

My God, my God! These pure souls have found tranquility in Thy remembrance, are enkindled with the fire of Thy love, are detached unto Thee, have placed their trust in Thee, and have humbled themselves before Thee. They seek naught but Thy good-pleasure, rely on none save Thee, and are not disturbed by the descent of Thy decree. O Lord! They are Thy captives and servants, awaiting the appearance of Thy favors and

anticipating the radiance of the lights of Thy gifts. O Lord! Ordain for them every good thing in Thy earth and heaven, show them the Kingdom of Thy signs, and enable them through Thy proof and Thy evidences, that their tongues may be loosened in praise of Thee amongst Thy servants, that they may be stirred by the breezes of Thy days, and their hearts be gladdened by the spread of Thy traces. Verily Thou art the Generous, and Thou art the Possessor of great bounty. There is no God but Thee, the Forgiving, the Merciful.

O loved ones of God! If you knew in what state of excitement the heart of 'Abdu'l-Baha is at this moment, you would surely surge like the sea and roar like the leviathan. This age is the age of the Ancient Beauty and the century of the Greatest Name. In the unseen realm of possibility there is endless movement and excitement, and like springtime, the subtle mysteries are appearing and emerging from the realities of all things. From the black soil flowers and plants spring forth, and leafless, fruitless trees are clothed with new garments. The breeze of the spirit blows [through creation] and bestows a new bounty upon the world of being. In such an age, one must concentrate all effort in service at the Divine Threshold, so that from the tree of existence limitless fruits may appear in the world of being. Otherwise, life is loss upon loss, and the ultimate end is extinction and obliteration in both worlds. And upon you be the Most Glorious Glory.

Jinab-i-Luhrasb Khan must first pay his debts, and whatever property remains after that, the rights should be determined and delivered to Jinab-i-Amin. He should give one hundred tumans to the family of the divine messenger, His Holiness Salman, and use the proceeds from two-sixths of the farm according to the endowment of his departed father for the commemoration of His Holiness the Prince of Martyrs, may the spirit of all worlds be sacrificed for him. I hope through the favors of the Most Merciful that the late Mahmud Khan, the kind father, may be immersed in the ocean of forgiveness. I beseech from God's favors endless gifts for that honored one's family. And upon thee be the Most Glorious Glory.

DAS.1914-10-17x

AB01246

To: Isabel Grinevskaya, in Leningrad

Date: 1914-Jul ca.

- 1 O thou respected lady! Thy letter hath arrived. Thou art right in what thou hast written: It is incumbent upon the Baha'is to assist thee, for thou wishest well, and thine intention is to promote the Cause of Baha'u'llah. At this time, however, the war and revolution have come to such a pass that it would be impossible, even in Europe, to make the Cause of Baha'u'llah the subject of a dramatic spectacle. All peoples and nations are occupied with bloodshed; nay, naught is to be seen but the flame of war, which hath ascended unto the very height of heaven! At such a time no one hath leisure for theatre-going. Should a certain figure be made the subject of a drama—even though he be among the world's most eminent personages—it would have no great attendance; and even should a few people attend it, their thoughts would be preoccupied with news of the war.
- 2 For this reason, do thou for the time being set about publishing thy composition; the time for staging it will come. Although the Baha'is are distracted, and, for the most part, poorly circumstanced—except for a small number who are well endowed—yet assuredly they will lend thee assistance in the publication of thy book.
- 3 As for the dramatic representation of this book in the theatres of Europe, this will, in truth, have a considerable impact. In Iran, however, no representation of this kind will have any impact whatsoever. A prolonged period must pass ere Iran acquireth such readiness. For the moment no Baha'i theatrical representation is possible, for most people are inimical to the Baha'is. Such is the frequency with which, night and day, passion plays and theatrical representations of the Imams and Prophets of old have been staged, indulging in vast exaggeration—angels, for example, are shown descending from heaven—and relating highly embellished tales, that such representations have been reduced to the level of a mere childish sport, and have in consequence absolutely no effect.
- 4 I am hopeful that thy book will be staged in Europe, but at a time when safety and security, peace and tranquillity, prevail.
- 5 As for the question of the fruit of thy works: The greatest fruit is the good-pleasure of the Almighty, which is the foundation

1 ای خانم محترمه نامه شما رسید آنچه مرقوم نموده بودید حق با شماست البته بر بهائیان فرض است معاونت شما زیرا خیرخواهید و مقصدتان ترویج امر بهاءالله این اوقات حرب و انقلاب بدرجه ایست که تشخیص امر بهاءالله در انظار عمومی حتی اروپا ممکن نیست جمیع ملل و دول بخونریزی مشغول نازره حرب است که بعنان آسمانست در چنین اوقات از برای نفسی مجال تماشا در تماشخانهها نیست و اگر چنانچه تشخیص شخصی مجری گردد ولو از اعظم مشاهیر عالم باشد کسی چندان حاضر نشود و اگر چند نفری حاضر گردند افکار مشغول باخبار جنگ است

2 لهذا شما حال بطبع و نشر رساله خویش پردازید زمان تشخیص خواهد آمد و بهائیان هرچند پریشانند و جمهور فقیرالحال مگر معدودی اغنیا ولكن البته در طبع کتاب معاونت شما خواهند نمود

3 اما تشخیص این کتاب در تماشخانههای اروپا فی الحقیقه تأثیری عظیم دارد اما در ایران ابداً هیچ تشخیص تأثیری ندارد مدتی مدید لازمست که بگذرد تا ایران چنان استعدادی پیدا کند ولی حال تشخیص بهائی ممکن نه زیرا اکثر ضد بهائیانند و از بسکه تعزیه و تشخیص ائمه سابق و انبیای سابقرا شب و روز مجری داشته اند و در تشخیص بسیار مبالغه نموده اند مثلاً از آسمان ملائکه ها بنظر آورده اند و بنهایت مبالغه روایاتی کرده اند لهذا تشخیص بمنزله بازیچهائی شده است ابداً تأثیری ندارد

4 امیدوارم که در اروپا تشخیص کتاب شما شود اما در وقتی که امن و امان و راحت و اطمینان باشد

5 اما مسئله ثمره اعمال شما اعظم ثمره رضایت پروردگار است که اساس عزت ابدیه است

of eternal glory; the second fruit is illumination of heart and soul, which is the greatest Divine bestowal; the third fruit is renown in both the East and the West, which shall shine forth effulgently in times to come; and the fourth fruit is that thy book shall in future be greatly in demand. I beseech for thee the exaltation of the Kingdom, as I entreat for thee likewise heavenly illumination, nearness to the Court of Grandeur, eternal life, and spiritual effulgence.

6 The Glory of Glories rest upon thee.

BRL_ATE#006, MAAN#23

و ثانی ثمره نورانیت دل و جانست که اعظم موهبت الهیست ثالث ثمره صیت در شرق و غربست که منبهد جلوه مینماید رابع ثمره اینکه کتاب شما را در آتیه طالب بسیار پیدا خواهد شد و من از برای تو علویت ملکوت میطلبم و نورانیت آسمانی و تقرب درگاه کبریا و حیات ابدی و جلوه روحانی میجویم

6 و علیک البهاء الأبهی

BRL_DAK#0006, PZHN v1#2 p.43

AB01261

To: Spiritual Assembly of Tihnan, Womens Committee

Date: 1914-Jul ca.

1 O Spiritual Assembly of the Handmaidens of the All-Merciful in Tehran, upon them be the Most Glorious Glory!

2 O cherished handmaidens of God! Your letter of the seventh of Muharram from last year has now been reviewed. Since until now the body lacked spirit and fragrance, therefore the reply was delayed, but praise be to God, now both body and soul are vibrant, thus the reply is being written.

3 In this wondrous Dispensation, the favors of the Glorious Lord encompass the handmaidens of the All-Merciful, therefore they must, like men, snatch the ball from the field so it may be proven and established that the penetrating power of the Word of God in this new cycle has made women equal to men, and in the field of tests they seize the ball from the arena.

4 Therefore the true handmaidens of the Blessed Beauty must be alive with the spirit of detachment and fresh with the breeze of attraction, with hearts overflowing with the love of God and souls gladdened by the glad-tidings of God, and with boundless humility and submissiveness, open their eloquent tongues and engage in glorifying and praising the Glorious Lord, that they have become the manifestations of such a gift and have placed such a crown of glory upon their heads.

5 The ascension of that goodly fruit of the Divine Lote-Tree was a great calamity and grief encompassed the heart, but it is

1 طهران محفل روحانی اماء رحمن علیهن البهاء الأبهی

2 ای کنیزان عزیز الهی نامه هفتم محرم در سنه گذشته حال ملاحظه گردید چون تا بحال جسم را روح و ریختن نبود لهذا جواب تعویق افتاد ولی الحمد لله حال جسم و جان هر دو در اهتزاز لهذا جواب مرقوم میگردد

3 در این کور بدیع الطاف ربّ جلیل شامل اماء رحمن لهذا باید مانند رجال گوی از میدان بر بایند تا ثابت و محقق گردد که قوه نافذه کلمه الله در این دور جدید نساء را هم عنان رجال فرموده و در میدان امتحان گوی از میدان میر بایند

4 لهذا باید که کنیزان حقیقی جمال مبارک بروح انقطاع زنده و به نسیم التجذاب تر و تازه با دلی سرشار بحبّ الله و جانی مستبشر به بشارات الله و خضوع و خشوع بی اندازه نطق فصیح بگشایند و به تجید و تسبیح ربّ مجید به پردازند که مظهر چنین موهبتی گشتند و چنین تاج مبهاتی بر سر نهادند

5 صعود ثمره طیبه سدره رحمانیه مصیبت عظیمه بود و قلب را احزان احاطه نمود ولی

hoped that those who remain will follow her path and water the sapling of her hopes. 'Abdu'l-Baha chants prayers and beseeches the Lord of Verses that that goodly fruit of the All-Merciful may find shelter in the embrace of the Blessed Tree and make her nest upon the Divine Lote-Tree and sing the most wondrous melodies of praise and glorification to the Glorious Lord.

امید چنان است که بازماندگان روش او گیرند و نهال آمال او را آب یاری کنند عبدالبهاء ترتیل مناجات نماید و از رب آیات رجا کند که آن ثمره طیبه رحمانیه در آغوش شجره مبارکه مأوی نماید و بر سدره منتهی آشیانه سازد و بابدع نعمات تهلیل و تکبیر رب جلیل بسراید

- 6 I was very pleased and happy with the unity and harmony of the handmaidens of the All-Merciful, especially with the expression "we are all devoted to each other and handmaidens of one another." Thus although the mighty pillar has ascended, yet my hope is that each one will become a firm pillar.

6 از اتحاد و اتفاق اماء رحمن بسیار مسرور و شادمان شدم علی الخصوص از عبارت همه جان نثار هم و کنیزان یکدیگریم پس هرچند رکن عظیم عروج نمود و لکن امیدم چنان است که هر یک رکن رکن گردید

- 7 Today the greatest of all affairs is the teaching of God's Cause, therefore the handmaidens of the All-Merciful must focus their thoughts upon it, become familiar night and day with studying divine proofs and evidences, and when gathering together discuss divine proofs and evidences and give glad tidings of the Day of Manifestation. The handmaiden close to the threshold of grandeur, Amatu'l-A'la, praise be to God, is the candle of your assembly.

7 امروز اعظم امور تبلیغ امر الله است لهذا اماء رحمن باید فکر را حصر در آن کنند شب و روز به تتبع در براهین و حجج الهی مألوف گردند و در حین اجتماع با یکدیگر بیان حجج و دلائل الهی نمایند و بشارت بیوم ظهور دهند کنیز مقرب درگاه کبریاء امة الاعلی الحمد لله شمع محفل شماس

- 8 In brief, the handmaidens of the All-Merciful must strive night and day to acquire both outer and inner perfections and extensively study the glorious Qur'an and the noble Gospel. This is incumbent upon all.

8 باری اماء رحمن باید شب و روز بکوشند تا تحصیل کمالات صوری و معنوی نمایند و در قرآن کریم و انجیل جلیل تتبع زیاد بنمایند اینست فرض بر کل

- 9 And upon you be the Most Glorious Glory!

9 و علیکن البهاء الأبهی

BRL_WOMEN#098x, COC#2189x

COMP_WOMENP#098x, MKT7.107,
PYB#227 p.03x, QIRT.10bx

AB01510

To: Jinab-i-Sadr et al., in Faridan

Date: 1914-Jul ca.

- 1 O divine friends! The inner desire of this evanescent servant is to write a clear book for each of these blessed souls. But praise be to God, the friends surge like waves from East to West, and despite this, it is impossible and unattainable to write a special letter to each of these distinguished ones. Therefore, of necessity, this is written collectively so they may know that

1 ای یاران الهی این بنده فانی را آرزوی باطنی این است که بهر یک از آن نفوس مبارکه کتابی مبین بنگارد ولی الحمد لله یاران از خاور تا باختر موج میزند باوجود این بهر یک از اجله آنان نامه مخصوص نگاشتن مستحیل و ممتنع است

this yearning one is ever mindful of the friends of the luminous horizons. He seeks the outpouring of radiance for each one and calls them to the banner of the Covenant. When their remembrance occurs to heart and soul, such excitement arises that it exceeds the waves of the sea.

- 2 In any case, though outwardly we are distant and separated, and in burning anguish from the fire of separation, yet as we are intoxicated from the same wine and delighted and joyous from the favors of the Forgiving Lord, we are immersed in one sea and wandering in one desert, birds of one rose garden and fish of one ocean. Therefore we are intimate companions and confidants, of one breath and one voice. The power of the Abha Kingdom has established connection - East has embraced West, distant regions have drawn near, the face of the earth has taken on the character of a single gathering. Therefore there is no separation between us, no conceivable estrangement, no deprivation at work.

- 3 What a sweet melody reaches the ears of these yearning ones from all directions - it is the glorification and sanctification of the Forgiving Lord and the song and glad tidings of the Day of Manifestation. It is the anthem of "O Glory of God, the Most Glorious" and the singing of "O Thou Most Exalted." It is the call of unity and the high notes of the nightingales of detachment. Praise and thanksgiving be unto the Glorious Lord who has arranged such a gathering whose music and song is the melody of the Supreme Concourse, whose brilliant lamp is the light of supreme guidance, whose gathering's witness is the Blessed Beauty, whose soul-nurturing wine is the love and affection of the Peerless Beloved, and whose delicious food is the heavenly manna. And upon you be the Most Glorious Glory.

BRL_ATE#071x, DAS.1914-10-25

لذا مجبوراً مجتمعاً تحریر میگردد تا بدانند که این مشتاق همواره بیاد یاران نیر آفاق است هر یک را فیض اشراق خواهد و علم میثاق خواند چون یادشان به دل و جان خطور نماید چنان بهیجان آید که از امواج دریا بیفزاید

2 باری هر چند بظاهر دور و مهجوریم و از آتش هجران در سوز و گداز ولی چون از یک باده مخموریم و از الطاف رب غفور مشعوف و مسرور غریق یک دریایم و سرگشته یک صحرا مرغان یک گلشنیم و ماهیان یک دریا لهذا همدمیم و همراز و هم نفسیم و هم آواز قوه ملکوت ابدی ارتباط داده شرق دست در آغوش غرب نموده اقالیم بعیده قریب گردیده روی زمین حکم یک انجمن یافته لهذا فرقی در میان نه و هجرانی متصور نیست و حرمانی در کار نه

3 چه آهنگ خوشی بسیم این مشتاقان از جمیع جهان میرسد که تسبیح و تقدیس رب غفور است و نغمه و بشارت یوم ظهور ترانه یا بهاء الله الاهی است و غزلخوانی یا علی الاعلی گلبانک توحید است و شهنواز بلبلان تجرید شکر و ثنا رب مجید را باد که چنین انجمنی ترتیب داده که ساز و آوازش آهنگ ملأ اعلی و سراج و هاجش نور هدایت کبری و شاهد انجمن حضرت بهاء الله و صهای جان پرورش عشق و محبت دلبر یگنا و طعام لذیذش مانده سماء و علیکم البهاء الاهی

BRL_DAK#1220

AB01915

To: *Akhund Mulla Abdu'l-Ghani, in Yazd*

Date: 1914-Jul ca.

- 1 O you who are firm in the Covenant! When a fair-minded person looks upon himself, he becomes characterized by the utmost humility and supplication. He observes that he is less than an atom and lower than dust. But when he considers the infinite bounties and effusions in this Day of Manifestation, he appears like an atom in the rays of the Sun of Truth. It is through the bounties of the Blessed Beauty that a gnat becomes a lion in the forest of power, and a sparrow becomes the phoenix of the dawning-place of light, that the dim star becomes the brilliant sun, and that a fly becomes a hunting eagle. This is from the most great and glorious gift, not from the worthiness and capacity of the human being. Therefore offer thanks at the threshold of the one God that you are aware of your own weakness and poverty, and are intoxicated with the cup of evanescence before stranger and kin.
- 2 'Abdu'l-Baha is pleased with you, for truly you are sacrificing your life in the path of the Blessed Beauty and are detached from all else but Truth, remaining firm and steadfast in service day and night. With an awakened, mindful and attracted heart one must seek forgiveness for the deceased. Assuredly pardon and forgiveness will encompass them.
- 3 A letter was written to Afsah al-Mulk and is enclosed herewith - please deliver it. Convey most wondrous and glorious greetings to the respected handmaiden of God, your honored wife Fatimah Sultan, and say on my behalf: Praise God that you are the companion of a tranquil soul and the intimate of a truth-seeking being who is content and pleasing. In this world you have his companionship and in the divine world you will be his confidant. Give thanks to God.
- 4 O servant of the Blessed Beauty! Convey my utmost longing to all the friends in that region. At this time I turn to the Manifest Light and beseech endless favors for the loving friends, that all may be moved to ecstasy and joy at every moment by the song of the nightingale of the divine garden, and may raise such a wondrous melody that its vibrations will reach to the zenith of the ether. And upon you be the most glorious Glory.
- ای ثابت بر پیمان انسان منصف چون نظر بخویش
نماید بنهایت عجز و ابتهال متصف شود ملاحظه
نماید که از ذره کمتر است و از خاک پست تر
چون نظر بالطاف و فیوضات نامتناهی در قرن
ظهور کند ذره وار در شعاع شمس حقیقت
نمودار گردد الطاف جمال مبارکست که پشه را
غضنفر بیشه قدرت کند و عصفور را عنقاء
مشرق نور نماید ستاره سها را آفتاب انور کند و
ذباب را عقاب شکارافکن نماید این از موهبت
جلیل اکبر است نه استحقاق و استعداد شخص
بشر لهذا بدرگاه خداوند یگانه شکرانه ثنا که
ملتفت عجز و فقر خویشی و سرمست جام فنا
در نزد بیگانه و خویش
- عبدالبهاء از تو راضی زیرا فی الحقیقه در سبیل
جمال مبارک جانفشانی و از غیر حق بیزار و
شب و روز در خدمت ثابت و پایدار باید با قلبی
متنبه و متذکر و منجذب بنفحات طلب مغفرت
اموات نمود البته عفو و غفران شمول یابد
- نامه‌ئی بجناب افصح الملک مرقوم گردید در طی
مکتوبست برسانید بآمة الله المقربہ ضلع محترمه
فاطمه سلطان تحت ابدع ابهی برسان و از قبل
من بگو حمد کن خدا را که قرین نفس مطمئنه
هستی و ضمیمه حقیقتی راضیه مرضیه در اینجهان
او را همدی و در جهان الهی همراز
- شکر کن خدا را ای بنده جمال مبارک جمیع
یارانرا در آسمان نهایت اشتیاق ابلاغ دار در این
حین توجه بنور مبین نمایم و یاران مهربانرا الطاف
بی پایان طلب تا کل مردم از گلبانگ بلبل گلشن
الهی بوجد و طرب آیند و آهنگ بدیعی بلند کنند
که هزیزش باوج اثر واصل گردد و علیک البهاء
الابهی

MMK3#139 p.097, PYB#170 p.03,
ABDA.088-089

AB02200

To: Ali Akbar Nakhjavani, in Baku

Date: 1914-Jul ca.

- 1 O thou servant of the Sacred Threshold! Thou knowest not what a convulsion there is in these parts! All the people are dismayed and distraught, whilst the townsfolk wander without home or shelter in the mountains and villages; for they are fearful lest the ironclads should of a sudden burst into thunderous action, razing the cities to the ground. In brief, thou art well out of it, and free from all this grim clamour and commotion.

1 ای بنده آستان مقدس نمیدانی که چه انقلابی در اینصفحات حاصل جمیع مردم مضطرب و پریشان و اهالی شهرها در کوهها و دهکدهها بی سرو سامان زیرا بیم آن دارند که بگشتا کشتیهای زرهپوش بجوش و خروش آیند دمار از بنیاد شهرها برآرند علیالعجالة تو گریبان بدر بردی و از این همه و دمدمه فارغی
- 2 Although, inevitably, there are disturbances in those parts also, yet they cannot be of the same severity as those afflicting these parts; for thou art on the shores of the Caspian Sea, where no state but Russia hath warships, whereas we are on the shores of the Mediterranean Sea, where all states have host upon host of fire-scattering destroyers, and the people are fearful lest they should of a sudden launch an attack.

2 اگرچه لابد در آصفحات نیز انقلاب حاصل ولی نه بشدت اینصفحات زیرا شما در ساحل دریای خزری که دولتی جز روس کشتی آتشبار ندارد ولی ما در سواحل دریای سفید که جمیع دول دسته دسته سفائن آتش فشان دارند و خلقترا بیم آست که بگشتا هجوم نمایند
- 3 For our part, however—praise be to God!—we are, under the shadow of the loving providence of the Blessed Beauty, occupied day and night, in the utmost tranquillity and assurance, with the protection of the Sacred Threshold; engaged in the remembrance of God; and transported by the utmost fellowship and love.

3 اما ما الحمد لله در ظل عنایت جمال مبارک در نهایت راحت و اطمینان شب و روز پیاسیانی آستان مشغول و بذکر الهی مألوف و به نهایت الفت و محبت مأنوس
- 4 I beseech for the beloved of God the help of His grace.

4 یاران الهی را عون و عنایت طلبم
- 5 A letter hath been received from Isabella Grinevskaya; please find enclosed both the original and the reply, so that—once having perused them—thou mayest send on the latter. If the respected lady wisheth to print and disseminate her book, then, should the beloved of the Lord provide her with some measure of assistance, and extend to her some degree of support, it would be a source of encouragement and stimulation to her.

5 نامهائی از امةالله ایزابلا گرونسکی رسید اصل و جواب ارسال میگردد تا ملاحظه نمائید و جواب را برسانید اگر چنانچه خانم محترم طبع و نشر کتاب خویش خواهد اگر احبای الهی معاونتی نمایند و اعانتی کنند سبب تشویق و تحریص او گردد
- 6 People are not all on the same level: Some there are who perform their works solely for the sake of God, desiring for their endeavours no other recompense than to draw nigh unto the Threshold of Grandeur—and this is right and proper; yet others there are who belong to that party which is represented as entreating, “Render unto us on earth a favour, and in the world to come a favour likewise.” One must deal with people compassionately, for otherwise matters will become fraught with difficulty.

6 نفوس متساوی نیستند بعضی صرف لله عمل نمایند و مساعی خویش را جز قریت درگاه کبریا مکافاتی نخواهند و این صحیح و تام است ولكن بعضی اصحاب آتما فی الدنیا حسنة و فی الآخرة حسنة هستند باید بنفوس برأفت معامله نمود والا کار مشکل است

7 The Glory of Glories rest upon thee.

7 و عليك البهاء الابهي

BRL_ATE#007, DAS.1914-10-21x, MAAN#24

BRL_DAK#0007, MMK6#033x

AB02578*To: Mrs Stannard, in Calcutta**Date: 1914-Jul ca.*

O cherished handmaid of Baha'u'llah! Your letter was received and from its contents it became known that you are sorrowful and distressed because the fire of war has been ignited in the West and public opinion throughout the world has been aroused and all attention has turned to war. There is no news except war news, and the speeches you had prepared to deliver in great gatherings and publish in newspapers and major journals will remain suspended and delayed.

Do not be sorrowful. This very war will in the future become the cause of promoting those articles. Praise be to God, you have no purpose or desire except divine good-pleasure, and you have arisen to do what is necessary and fitting. Leave its influence to God. The wise farmer scatters the seed; its growth is then up to God. Therefore be joyful. Assuredly the cloud of mercy will rain and cause this seed to grow.

Let no obstacle weaken your resolve and let no calamity defeat you. Be a rider in the field and endure every hardship in the path of the All-Merciful. Know with certainty that I am pleased with you and you will be assisted and confirmed.

And if you write articles about the harms of war and the benefits of universal peace and the divine foundation and infinite outpourings, ears are ready to hear, for war has caused strange agitation in hearts. Europe has become like a slaughterhouse for sheep - wherever you look you see troops upon troops slaughtered, killed and wounded, and cities overturned and people helpless and heartbroken.

And upon you be the Most Glorious Glory.

DAS.1914-10-21x

AB03227

To: *Tumanski Sahib*

Date: 1914-Jul ca.

- 1 O kind friend! For some time I had wished to correspond with you but there were no intermediaries who could properly fulfill this task. Now that Aqa Mirza Ali Akbar is determined to travel, I decided to have a conversation with that old friend and write something about unity and oneness.
- 2 Your lofty aspirations, exalted virtues and search after truth are among your distinctive qualities, and proof of this is your translation of the Tablets of Baha'u'llah, in which you preceded all others. You are the first person who translated some of the Tablets and words of the Ancient Beauty and became the cause of the unveiling of truth. This virtue will remain forever established among the Baha'is and will not be forgotten throughout centuries and ages. Be assured that it will be inscribed in golden letters in future centuries and will spread far and wide, and this is fitting. For this reason I am very pleased with you and will not forget this noble endeavor of yours.
- 3 Abu'l-Fadl served humanity until his last breath and laid a foundation that will endure forever. A thousand regrets that this bright candle was outwardly extinguished, but it was illumined in the gathering of the supreme realm. And praise be to God that he left behind traces that will radiate light forever and ever.
- 4 And upon you be the Most Glorious Glory.
- 1 ای یار مهربان مدّتی بود که آرزوی مکاتبه با شما داشتم ولی وسائلی در میان نبود که چنانکه باید و شاید از عهده برآید حال چون آقا میرزا علی اکبر عازم بر خود جازم دانستم که با آن دوست قدیم گفتگوئی نمایم و از وحدت و یگانگی چیزی بنگارم
- 2 علوّ همت و سموّ منقبت و تحویّ حقیقت از خصائص آنحضرت است و برهان بر این ترجمهء الواح حضرت بهاءالله که در آن سبقت بر کلّ جستی اول شخصی هستی که بعضی از الواح و کلمات جمال قدم را ترجمه فرمودی و سبب کشف حقیقت گشتی این منقبت الی الأبد در نزد بهائیان باقی و پایدار در ممرّ قرون و اعصار فراموش نشود یقین بدان که بطلای احمر در قرون آتیه ثبت در اوراق گردد و انتشار یابد و سزاوار چنین است از اینجهت من بسیار از شما خوشنودم و این همت شما را فراموش ننمایم
- 3 حضرت ابی الفضائل تا نفس اخیر خدمت بعالم انسانی نمود و بنیانی نهاد که الی الأبد باقی و برقرار است هزار افسوس و حسرت که آن شمع روشن بظاهر خاموش گشت ولی در انجمن عالم بالا برافروخت و الحمد لله آثاری باقی گذاشت که الی ابد الدهر ساطع الأنوار است
- 4 و علیک البهاء الأبهی

MSHR3.350, PZHN v1#2 p.37

AB03081

To: visitation Tablet for Bashir

Date: 1914-Jul ca.

My God, my God! You know that hearts are burning, livers are shattered, tears are flowing, sighs are rising, and cries are ascending from the people of the pavilion of Your glory at the ascension of Your servant Bashir by an arrow from Your decree. We have no recourse but to be patient with Your ordainments and to be content with Your decree. You do what You will and ordain what You desire, and You are truly the Powerful, the All-Choosing.

O Lord! He served Your Sacred Threshold from tender youth, and You know all that is hidden and secret. He turned to You night and day, and supplicated before You evening and morning. He served the righteous and strove for the comfort of the free, knowing no weariness and never tiring in serving them continuously.

O Lord! He reached maturity in servitude to You and grew and developed in Your service with a heart overflowing with Your love, a tongue speaking Your praise, a spirit gladdened by Your favors, and a heart aflame with longing to meet You. He yearned for Your sacred threshold, sought the shelter of Your mercy, longed for Your Kingdom, spoke Your praise with his tongue, and eagerly desired to attain Your presence.

O Lord! Rescue him from the pit of deprivation and the desert of separation, admit him to the midst of paradise, make him abide eternally in the garden of contentment, and make him a sign of forgiveness so that his face may shine with the lights of grace and bounty and his brow may gleam like a brilliant star among the righteous in the highest heaven, O my All-Choosing Lord! Verily You are the Generous, You are the Merciful, You are the Mighty, the All-Merciful.

DAS.1914-11-06

AB03720

To: B Alfred Hills, in Mount Pleasant, MI

Date: 1914-Jul ca.

O thou respected personage! Thy letter was received. Its contents evidenced the significance of love and turning the face toward the Kingdom of Abha.

1st. The Baha'is keep Friday as the Sabbath.

2nd. The Cause of Baha'u'llah is in the fulfillment of all the prophecies in all the Books of the religions of the world.

3rd. The details for the organization of the House of Justice are amply provided for and the place for its holding will be decided upon by the members themselves...

O thou noble soul! Thank thou God that thou wert awakened by the Melody of the Kingdom of Abha, discovered the reality, wert released from darkness and attained to the world of lights and adorned thy head with the Crown of Everlasting Glory. Appreciate thou the value of this, and remain firm and steadfast.

During the lifetime of His Holiness Christ—May my life be a sacrifice to Him!—the most well-known high priests of the Jews stopped short of faith; but after a little while all their traces disappeared and they became non-existent. Nevertheless, when the unimportant fishermen were awakened and became mindful, like unto the stars they shone forth from the horizon of the Everlasting Glory. Shouldst thou become engaged in the guidance of the people, thou wilt also become one like unto them. These Bestowals I desire for thee.

DAS.1914-07-13

AB04117

To: *Jamshid Khudadad Farsi, in Bombay*

Date: *1914-Jul ca.*

- 1 O longtime friend! They say that when any affliction becomes universal, the individual case loses its effect and general hardship becomes a source of consolation. In these regions most of the wealthy, indeed the majority of people, have become united in this. These difficulties will not remain thus but will become easy and simple.

1 ای یار قدیم گویند که هر بلائی عمومی گردد
خصوصی را حکم نماند و مدار تسلی شود عسرت
عمومی شده در اینصفحات اکثر اغنیا بلکه جمهور
ناس همداستان شده اند این مشکلات چنین نماند
سهل و آسان گردد
- 2 Jinab-i-Aqa Mirza Mahmud has offered endless praise for the oneness of the friends and their abandonment of estrangement, saying that praise be to God, they have become mixed like honey and milk. I found great joy and delight that praise be to God, through the effort of the friends this discord has ended in unity and this coldness in the warmth of the love of God.

2 جناب آقا میرزا محمود از یگانگی یاران و ترک
بیگانگی ستایش بی پایان نمودند که الحمد لله چون
شهد و شیر آمیخته گشتند بسیار روح و ریحان
یافتم که الحمد لله بهمت یاران این اختلاف با اتحاد
انجامید و این سردی بجزارت محبت الله
- 3 The letter arrived and a few days ago a general letter was written to the Spiritual Assembly which will certainly arrive. Now I am also writing a special letter to you and expressing joy and delight at the unity of word. Convey loving greetings to all the divine friends.

3 نامه رسید و چند روز پیش بمجمل روحانی عموماً
مکتوبی مرقوم گردید البته خواهد رسید حال نیز
نامهء مخصوصی بشما مینگارم و از وحدت کلمه
بیان روح و ریحان مینمایم احبای الهی را جمعاً
پیام مشتاقانه برسان
- 4 I am always awaiting good news from those regions and no news is better than the unity of the friends and the diffusion of the fragrances of the All-Merciful, for every other news is rootless and without effect except this soul-nourishing news whose results will, like the rays of the brilliant sun, cause future ages and cycles to vibrate forever.

4 همواره منتظر خبرهای خوش از آنصفحات هستم
و هیچ خبری خوشتر از وحدت یاران و انتشار
نفحات رحمن نه زیرا هر خبری بی با و بی اثر
جز این خبر جان پرور که نتایجش الی الأبد چون
شعاع آفتاب انور اعصار و قرون آتیه را باهتر از
آرد
- 5 And upon you be the Most Glorious Glory.

5 و علیک البهاء الأبهی

YARP2.548 p.390

AB04369*To: Moxey, Frank K et al., in New York**Date: 1914-Jul ca.*

O two eloquent, articulate, and skilled poets!

Give thanks to God that you spend your time in praise of Baha'u'llah and compose such poems with utmost eloquence and artistry like pearls strung together. In all the gatherings of the world, melodies and songs are chanted - from one gathering rises the song of war, from another the melody of joy and delight reaches to the heavens, from another gathering the music and song of celebration and wedding brings joy to those present, and from yet another rises the epic and song of patriotism. But praise be to God, from your gathering the celestial melody and the highest notes of glorification and sanctification of Baha'u'llah reach the ears of East and West. This melody is an eternal melody, and this song reaches the ears of the people of the Kingdom and throughout centuries and ages will bring joy to the righteous and chosen ones. Therefore give thanks to God that you have been blessed with such a gift.

And upon you both be the Most Glorious Glory.

DAS.1914-10-13

AB05115*To: George Ralston, in San Francisco**Date: 1914-Jul ca.*

- 1 O dear son! Thy letter was a proof of firmness and steadfastness; for in this day the greatest of stations is firmness and steadfastness in faith and certitude. This firmness and steadfastness is the cause of divine confirmation and assistance.
- 2 His holiness Baha'u'llah sought for his loved ones an everlasting sovereignty which the passage of ages and centuries would not bring about its destruction or damage. For the foundation of every other sovereignty is as nothing thus must you always strive for that which is abiding and lasting.

1 ای پسر عزیز نامه شما دلیل بر ثبوت و استقامت بود زیرا امروز اعظم مقامات ثبوت و استقامت در ایمان و ایقان است و این ثبوت و استقامت سبب تأیید و توفیق الهی

2 حضرت بهاءالله بجهت احبای خویش سلطنت ابدی خواسته است که بمرو دهور خلل و فتوری در آن نیاید والا هر سلطنتی بنیادش بر باد است لهذا باید در آنچه باقی و برقرار است بکوشید

- 3 Earthly sovereignty is like unto a mirage whereas heavenly sovereignty is like a veritable ocean of water. The spiritual sovereignty is true whilst the earthly sovereignty is a mere phantom. In the former there is comfort in the latter there is pain. The former results in heavenly sublimity, the latter results in seeking earthly superiority.
- 3 سلطنت دنیوی مثل سراب است و سلطنت ملکوتی مانند دریای آب این حقیقت است و آن مجاز و این راحت است و آن تعب این علویت ملکوتی است و آن علویت ناسوتی
- 4 Therefore thou must strive heart and soul that the light of guidance may spread that the good of this world and the next may be rendered possible and that both heavenly and earthly glory may become manifest.
- 4 پس به جان و دل بکوش که نور هدایت منتشر نمائی تا خیر آن جهان و اینجهان هر دو میسر گردد و عزت آسمانی و زمینی هر دو جلوه نماید و علیک البهاء الأبهی

DAS.1914-07-24

MMK3#069 p.045x

AB05249

To: Alma M Penrose, in Urbana, IL

Date: 1914-Jul ca.

O thou beloved handmaid of God!

Thy letter was received. Thank thou God that thou wert assisted in meeting Reverend Albert Vail and he became the cause of thy guidance. Thou wert thirsty and he suffered thee to drink the water of life. Thou wert a seeker; he caused thee to listen to the call of the Kingdom. He became the cause of thy illumination and spirituality. Thou must be most grateful and thankful to him for he directed thy feet into the Right Path.

Now therefore, arise thou in the service of the Kingdom with a godlike power, heavenly confirmation and divine benediction, so that day by day thou mayest become more illumined, more spiritual and more ethereal.

Convey my utmost love and respect to Doctor Vail and say to him: "Happy is thy condition, radiant is thy future! Verily I say unto thee, thou art the minister of the Church of the Kingdom and conducive to the guidance of respected souls into this world of existence. This pure seed that thou hast sown shall yield many, many harvests and will produce most great results in the future.

Upon thee be Baha'el Abha.

DAS.1915-02-14x

AB05485*To: Unknown, in Washington, DC**Date: 1914-Jul ca.*

Although up to this time I have not written thee yet spiritual communication united the hearts and ideal correspondence was uninterrupted. Hearken with the ear of the heart to the hidden secrets and heavenly Mysteries in the world of soul and spirit and listen to the Divine Glad-tidings.

For His Holiness Baha'u'llah has so united the hearts that they correspond together without the means of pen and paper, explaining the Mysteries of the Kingdom. They relate their mystic connection from heart to heart and their spirits sing and carol to each other in the one universal harmony.

I will pray in thy behalf that thy truth - seeing eye may become opened and behold the Mysteries of the Kingdom of God which has illumined the East and the West, and listen to the Melody of the Supreme Concourse which has stirred into joyousness the hearts and the spirits ...

DAS.1914-07-13x

AB05618*To: Lotfullah S Hakim, in London**Date: 1914-Jul ca.*

- 1 O thou firm in the Covenant! Thy long letter was received. Some people's remarks are excessive and unworthy of response. The honored Aqa Siyyid Yahya has reached Egypt. You must take firm and determined steps in the Cause. These transient black clouds will soon be completely dispersed and the sun of reality will shine forth with utmost power.

1 ای ثابت بر پیمان نامه مفصل شما قرائت گردید
صحبتهای بعضی حشو و زوائد است قابل جواب
نیست جناب آقا سید یحیی به مصر رسیدند شما
در امر قدم ثابت راسخ بدارید این ابرهای سیاه
بی‌پایان عنقریب بکلی متلاشی شود و شمس حقیقت
در نهایت قوت اشراق کند

- 2 Write to the steadfast handmaiden of God, General Jack, not to return to Europe but to proceed to Toronto in Canada and to St. John's, and there to engage in the promotion of the Faith of God. The honored Mr. Remey and Mr. Latimer, accompanied by Aqa Mirza Habib and Mirza 'Azizu'llah Khan, have arrived in the Holy Land and, after several days' stay in the utmost joy and delight, have now returned to America.

2 بامه‌الله الثابتة جنرال جاک بنگار که مراجعت
به اروپا ممکن به ترانتو در کانادا برو و به
سنت جانز و در آنجا بترویج دین الله پرداز جناب
مستر ریمی و مستر لاتیمیر از آلمان با آقا میرزا
حبیب و میرزا عزیزالله خان بارض مقدس

- 3 Convey to all the firm believers 'Abdu'l-Baha's most glorious and wondrous greetings, and upon thee rest the Most Glorious Glory.

KHHE.435

وارد و ایامی چند در نهایت روح و ریحان
اقامت نموده به امریکا مراجعت کردند
3 جمیع احبابی ثابتین را از قبل عبداله‌آء تحیت ابدع
ابهی برسان و علیک اله‌آء ال‌ابهی

KHH1.302 (1.421)

AB05654

To: Khudadad Rustam Javanmard Khurramshahi, in Shiraz

Date: 1914-Jul ca.

- 1 O Dadkhoda!
- 2 Your loving letter brought joy to the heart. Praise be to God, through the power of the Word of God and the scratching of the Supreme Pen, you were saved from the wave of destruction and reached the zenith of the heavens. The eye gained sight and the ear gained hearing. The Kind Lord in this time has cast His glance of favor upon the people of Fars. Their extinguished lamp became a bright candle and their dawn of hope rose from the horizon of eternal glory. If all would awaken and recognize the value, they would gallop their steeds and become noble in both worlds.
- 3 O servant of Baha'u'llah! Every trade ultimately leads to loss and every profit to deficit except your trade, whose merchandise is love and knowledge, whose marketplace is the celestial Kingdom, and whose purchaser is the All-Merciful. Your father Rustam and your brother Faridun have renown in the world above. I hope that the family of Hormazdyar will all hasten to the shelter of Truth. And upon you be the Most Glorious Glory.

DAS.1914-10-25x

1 ای داد خدا

2 نامه و داد سرور فؤاد بخشید الحمد لله بقوه کلمه
الله و صریح قلم اعلی از موج هلاک رهیدی و
باوج افلاک رسیدی دیده بینا شد و گوش شنوا
گشت خداوند مهربان در این اوان نظر عنایت
بفارسیان فرمود چراغ خاموششان شمع روشن شد
و صبح امیدشان از افق عزت ابدیه دمید اگر
جمیع بیدار شوند و قدر بدانند سمند برانند و در
دو جهان ارجمند گردند

3 ای بنده به‌آء الله هر تجارتی عاقبت زیان است
و هر ربی خسران مگر تجارت تو که متاعش
محبت و عرفان است و بازارش ملکوت آسمان
و خریدارش حضرت رحمن ابوی رستم اخوی
فریدون در جهان بالا نام و نشان دارند امیدوارم
که خاندان هرمزدیار عموماً به پناه حق به‌شتابند
و علیک اله‌آء ال‌ابهی

YARP2.565 p.401

AB05644*To: Siyyid Ali Akbar grandson of Vahid, in Sirjan**Date: 1914-Jul ca.*

- 1 O descendant of that manifest light! Praise be to God, through physical lineage you are born of the spirit and heart of that illustrious person, and proof of this is that you have arisen to serve and have kept bright the candle of that noble soul - and this is what befits one such as you.
- 2 The relatives of that noble one are cherished by 'Abdu'l-Baha and near to the threshold of the Lord. The eye of loving-kindness watches over them and infinite favors encompass the state of each one who follows that leader of the righteous.
- 3 The candle becomes bright and the star becomes luminous and proves that it is of the pure essence of that brilliant star. Therefore, follow him as much as you can and strive to spread the divine fragrances.
- 4 Convey most glorious greetings to all the friends and maidservants of the Merciful. And upon you be the Most Glorious Glory.

1 ای حفید آن نور مبین الحمد لله با نسبت جسمانی زادهٔ عنصر جان و دل آنشخص جلیل هستی و دلیل بر این اینکه بخدمت پرداختی و شمع آن بزرگوار را روشن نمودی و مثلک ینبغی هذا

2 منتسبان آن بزرگوار در نزد عبدالهء عزیز و مقرب درگاه پروردگار عین عنایت ناظر باناست و الطاف بیمنتی شامل حال هر یک تأسی بانسور ابرار نماید

3 شمع روشن شود و ستاره درخشنده گردد و ثابت نماید که از عنصر پاک آن کوکب تابناکست لهذا تا توانی پیروی آن نما و در نشر نفحات الهی بکوش

4 جمیع احباً و یاران و اماء رحمن را تحیت ابدع ابی برسان و علیک البهء الأبهی

INBA87:377, INBA52:386

AB05667*To: Fatimih et al.**Date: 1914-Jul ca.*

- 1 O two dear handmaids of the Blessed Beauty!
- 2 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 Sudabih, the Zoroastrian, another of her queens, or similarly the Queen Victoria, the Great, or Isabelle, the queen of Spain, through whose efforts America was discovered and conquered, or Empress Fran Eugenie, who became one with the soil. They were exalted, but became mere servants; renowned, but were reduced to the black earth.

1 ای دو کنیز عزیز جمال مبارک

2 خانمهای عالم چون از حق محتجب کنیزان شدند و کنیزان جمال مبارک بالطاف جمال قدم خانمهای عالم گشتند و برهان بر این ملکهء ایران شیرین و ملکهء دیگر سودابهء بدآئین و هم چنین ویکتوریای عظیم و ایزابیل ملکهء اسپانیا که بمساعی او کشف و فتح امریکا شد حتی امپراطورهء فرانس [اجینی] جمیع اینها با خاک یکسان گشتند عزیز بودند کنیز شدند شهیر بودند اسیر خاک سیاه شدند لکن آسیه

However, Asiyiyih, Sarah, Mary, Fatimih and Tahirih, though outwardly poor, won the everlasting throne of glory.

- 3 Consequently, it is evident that the great ladies of the world were reduced to servitude, while the maidservants of the Blessed Beauty gained exaltation and glory. Therefore render thanks that, praise unto God, you are associated with this sacred Threshold and rank among the divine handmaidens.

KHHE.437-438x

ساره مریم فاطمه طاهره هرچند بظاهر فقیر بودند لکن بر سریر عزّت ابدی استقرار نمودند

3 پس ثابت شد که خانمهای عزیز عالم عاقبت کنیز شوند و کنیزان جمال مبارک نخر عزیزان گردند پس شکر نمائید که الحمد لله بآستان مقدس منسوب و در زمره کنیزان ایهی محسوبید و علیکم البهاء الأبهی

KHH1.304 (1.424)x

AB06167

To: Javanmard Gushtasb (Bombay)

Date: 1914-Jul ca.

- 1 O you who are young in heart and young in soul! Youth pertains to heart and soul, not to the weak physical frame. Praise be to God that your spirit is alive and your heart is aflame with the fire of love. Strive that day by day this fire may blaze more fiercely until its flames reach to the zenith of heaven.
- 2 Jinab-i-Aqa Mirza Mahmud, upon him be the Glory of God, highly praises the unity of the friends in that region. This news brought joy and the musk-like fragrance of the All-Merciful was inhaled. Strive as much as you can that day by day the unity and oneness of the friends may increase, so that the Cause of God may take root in that land and region. Otherwise, whatever has been established will be scattered.
- 3 What you had sent arrived at a most appropriate time. I beseech the Divine favors that it may bestow a great blessing upon the divine friends. And upon you be the Most Glorious Glory.

1 ای جوان دل و جوان جان جوانی به دل و جان است نه به کالبد سست بنیان الحمد لله روح زنده و قلبت بآتش عشق افروخته بکوش تا روز بروز این آتش شعله بیشتر زند تا بعنان آسمان زیانه کشد

2 جناب آقا میرزا محمود علیه بهاء الله بسیار ستایش از وحدت یاران در آن سامان مینماید از این خبر شادمانی رخ داد و رائحه مشک رحمانی استشمام شد تا توانید بکوشید که روز بروز اتحاد و یگانگی احباب ازدیاد یابد تا امر الله در آن خطه و دیار ریشه نماید والا پریشان گردد

3 آنچه فرستاده بودید در زمانی بسیار مناسب رسید از الطاف الهی تمنی مینمایم که برکتی عظیم بیاران الهی بخشد و علیکم البهاء الأبهی

YARP2.602 p.420

AB06044*To: Marguerite Thorn, in Vienna**Date: 1914-Jul ca.*

O heavenly being! Your letter was received and caused great joy, for praise be to God, in that city the divine candle was lit, the light of guidance shone forth, the call to the Kingdom was raised, and a spiritual assembly was established. This is the beginning of the dawn. If the assembly remains firm and souls become attracted to the Abha Kingdom, ere long the Sun of Reality will shine with intense radiance upon that city, the melody of human oneness will be raised, the banner of universal peace will wave, and the heavenly powers will provide confirmation.

Convey my utmost longing to all members of the assembly, and extend the Most Glorious Greetings to every believing soul, especially to Jinab Aqa Siyyid Mahdi and his children, for whom I am very eager and to whom I send Most Glorious Greetings.

And upon thee be the Most Glorious Glory.

DAS.1914-07-22

AB06275*To: Mīhrbanu Bahman Kaykhusraw, in Yazd**Date: 1914-Jul ca.*

- | | |
|---|---|
| <p>1 O enraptured maidservant of the Lord!</p> <p>2 Your letter was received. Praise be to God, you have awakened from deep slumber and found deliverance from the boundless ocean of heedlessness. From the tempest of the world of nature, you have reached the shore of salvation of His Holiness the Most Great Unity. Give thanks to God and be grateful to your nieces who became the cause of your salvation and delivered you from captivity in the hands of the mobeds.</p> <p>3 I beseech assistance and grace from the All-Merciful Lord on their behalf, and I pray for forgiveness and pardon for the late Noshiravan.</p> | <p>1 ای کنیز شورانگیز پروردگار</p> <p>2 نامهء تو رسید الحمد لله از خواب گران بیدار شدی و از دریای غفلت بی کران نجات یافتی از طوفان عالم طبیعت بساحل نجات حضرت احدیت رسیدی شکر کن خدا را و ممنون باش از همشیره زادگان که آنان سبب نجات تو گشتند و تو را از اسیری در دست دستوران رهانیدند</p> <p>3 در حق آنان عون و عنایت حضرت رحمن طلبم و قرین مرحوم نوشیروان را عفو و غفران خواهم</p> |
|---|---|

- 4 O maidservant of God! Strive with heart and soul to attract the Parsi women to the celestial Persian Beloved. Lead them from the dark world to the world of light. 4 ای کنیز خدا به جان و دل بکوش تا زنان پارسیان را منجذب بدلبهر پارسی آسمانی ثمائی آنان را از جهان تاریک بجهان روشن رسانی
- 5 And upon you be the Most Glorious Glory! 5 و علیک البهاء الأبهی

MKT6.004a, YARP2.564 p.400, PPAR.147

AB06614*To: M Mrs Burr, in New York**Date: 1914-Jul ca.*

O daughter of the Kingdom! When the Sun of Truth dawned from the horizon of Iran, every soul that belonged to the world of nature - that is, whose element of existence was purely earthly - remained completely veiled and deprived. Every soul that belonged to the divine realm and whose existence partook of the element of the Kingdom turned towards it and beheld its lights.

The blind are deprived of beholding the light of the sun, the deaf receive no share of hearing the melody of the Concourse on High. Praise be to God that you had sight to behold the light and hearing to hear the call of the Kingdom. This bounty is worthy of thanksgiving.

You must strive to become day by day more enlightened, more alive, more attracted and more joyous. And upon you be the Most Glorious Glory.

DAS.1914-07-13

AB12474

To: *Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Shiraz*

Date: 1914-Jul ca.

- 1 O Bashir! The divine Joseph, the Egyptian herald, perfumed the nostrils of the aged one of Canaan with the fragrance of Joseph's garment. Praise be to God that thou dost perfume the nostrils with the breaths of the All-Merciful, and beyond this, thou art the means of communication between the friends of God. That herald bore the garment but once, while thou dost ever cast the garment of the heavenly Beloved, the Most Glorious Beauty, upon the eyes of the yearning ones. Give thanks unto God that thou art assisted to achieve this distinction.
- 2 For a time 'Abdu'l-Baha was immersed in the ocean of silence and quietude, but now, through divine aid and grace, He hath once again raised the anthem of servitude and hath begun a new melody in the East and the West - the glorification and praise of the Desired One and the urging and encouragement toward the celestial realm.
- 3 And upon thee be the most glorious Glory.

1 ای بشیر یوسف الهی بشیر مصری مشام پیر
کنعانرا برائحه قیص یوسفی معطر نمود الحمد
لله تو مشامها را بنفحات رحمن معطر میکنی
و از این گذشته واسطه مخابره بین دوستان
الهی هستی آن بشیر یک بار حامل قیص بود
تو همیشه پیرهن دلبر آسمانی جمال ابهی را بر
دیده مشتاقان اندازی شکر کن خدا را که
باین منقبت موفقی

2 عبدالهآ مدتی بود که در دریای صمت و سکون
مستغرق بود حال به عون و عنایت حق دوباره
آهنگ عیودیت بلند نمود و در خاور و باختر ساز
جدیدی آغاز نمود و آن تهلیل و تسبیح حضرت
مقصود و ترغیب و تحریر بجهان ملکوتست

3 و علیک الهآه الأبهی

INBA85:088b, BSHI.055-056

AB07307

To: *Bihjat, Ardishir Khudabakhsh et al., in Bombay*

Date: 1914-Jul ca.

- 1 O Lord! Admit Your dear maidservant Shirin Namir into the supreme paradise and grant her shelter and refuge in the realm of the highest heaven. Make her intoxicated from the overflowing chalice of pardon and forgiveness, and quench her thirst from the spring of eternal life. You are the Forgiver, the Bestower, the Kind One.
- 2 O Forgiver! Mehraban Bahram has turned his face from this world and hastened to the heavenly realm, completing his work. At the time of his ascension he chanted "O Glory of God, the Most Glorious!" Grant this fallen servant eternal joy from the prepared wine of Your wine-house, and bestow everlasting delight and rapture, so that he may find rest in the shelter of

1 ای پروردگار کنیز عزیزت شیرین نمیر را به
بهشت برین درآر و در فضای علین منزل و پناه
بخش از ساغر سرشار عفو و غفران سرمست
کن و از چشمه زندگی جاودان سیراب فرما
توئی آمرزنده و بخشنده و مهربان

2 ای آمرزگار بهرام مهربان روی از اینجهان بتافت و
بجهان آسمان شتافت و کار خویش بساخت و در
وقت پرواز آهنگ یا بهآه الله الأبهی بنواخت این
بنده افتاده را از باده آماده نمخانه خویش
نشئه ابدی بخش و وجد و طرب سرمدی ده تا

Your court and be immersed in the ocean of lights. You are the Bestower and Forgiver of servants.

در پناه بارگاه بیاساید و غریق دریای انوار گردد
توئی بخشنده و آمرزنده بندگان

YARP2.724 p.480

AB12102

To: Scott, Edwin et al., in Greville

Date: 1914-Jul ca.

1 O you two who are firm in the Covenant! Your letter, which was conclusive proof of your firmness and steadfastness in the Covenant, was received. Therefore, I supplicated and implored the Heavenly Father on your behalf and sought infinite confirmations, that you might become the cause of firmness and steadfastness for others. May you be the cause of guidance for receptive souls in France, so that a luminous candle may shine in the darkness.

1 ای دو ثابت بر پیمان نامه شما که برهان قاطع بر ثبوت و رسوخ بر میثاق بود رسید لهذا در حق شما به پدر آسمانی تضرع و زاری نمودم و طلب تأییدات نامتناهی کردم که سبب ثبوت و رسوخ دیگران گردید نفوس مستعدّه از فرانسه را سبب هدایت شوید تا در تاریکی شمع نورانی جلوه نماید

2 Regarding the current situation, fifteen months ago a detailed account was written to Tehran, which was published there and distributed throughout Iran, stating that a great danger would soon encompass all and war and conflict would become world-wide.

2 از قضیه واقعه حالیه در پانزده ماه پیش مفصل به طهران نگاشته شد و در آنجا طبع شده و باطراف ایران انتشار یافت که خطر عظیم عنقریب احاطه کند و جنگ و جدال جهانگیر گردد

3 Upon you both be the Most Glorious Glory.

3 و علیکم البهاء الابهی عبدالهاء عباس abdul Baha abbas

BRL_DAK#0493

AB11944

To: Abdu'l-Vahhab son of Mulla Ali Akbar et al., in Ishqabad

Date: 1914-Jul ca.

1 O my God, my God! Verily Your pure and goodly handmaiden, the companion of Your glorious martyred servant who drank the cup of sacrifice in the scene of the greatest martyrdom, has ascended on wings of longing to the threshold of the Luminary of the horizons, supplicating to You, beseeching the heaven of

1 الهی الهی انّ امتک الطیبة الطاهرة ضعیع عبدک الشہید المجید من تجرع کأس الفداء فی مشهد الشہادة الکبری قد عرجت بجناح الأشواق الی عتبة نیر الآفاق مبتهله الیک متضرعة الی جبروت

Your grandeur, hoping for Your pardon and forgiveness, seeking nearness to Your mercy.

عظمتك متمنية عفوك و غفرانك مبتغية جوار رحمتك

- ² O Lord! Grant her her heart's desire, honor her resting place, and prepare her abode in Your verdant garden and Your luminous grove. Bestow upon her eternal life, immersed in the ocean of lights in the kingdom of mysteries.

² ربّ انلها مناها و اكرم مئواها و مهّد مأواها في حديقتك الغناء و ايكثك النوراء و انعم عليها بالبقاء مستغرقة في بحر الأنوار في ملكوت الأسرار

- ³ Verily You are the Bestower, verily You are the All-Merciful, and verily You are the Mighty, the All-Bountiful.

³ أنّك انت الفضّال و أنّك انت الرّحمن و أنّك انت العزيز المّنان

TISH.117-118

AB07573

To: Edward Mrs Lytton Wells, in New York

Date: 1914-Jul ca.

O thou who art attracted by the Spirit of God! Thy letter was received. Praise be to God, thou hast a seeing eye and a hearing ear. Therefore I hope that a ray from the Sun of Reality, which hath shone forth from the horizon of manifestation, may fall upon thy heart and that the breathings of the Holy Spirit may quicken thy spirit.

At every moment mayest thou find a new spirit and observe that the Promised One of all nations of the world, Baha'u'llah, hath appeared at the center of the world and His teachings, which are the lights of the Sun of Reality, have illumined the horizons. The world hath become another world, the luminous century hath come, and the spiritual age hath appeared.

And upon thee be the Most Glorious Glory.

DAS.1914-09-08

AB08131*To: Ustad Shahriyar Khursand, in Bombay**Date: 1914-Jul ca.*

- 1 O Shahriyar! Raise thy call, for the age of the manifestation of Baha'u'llah is the revelation of the Beloved and the diffusion of His musk-laden fragrance throughout the world. That Sun of the heaven of the world hath so brilliantly shone forth that the horizons have been illumined and the world of humanity hath become an eternal rose-garden. This is the pride of all ages and cycles, and the life-giving season of the new spring.
- 2 Praise be to God that thou hast arisen to teach the Cause of God, engaged in service, raised high the standard of servitude, and rushed forth into the vast arena until thou didst accomplish the work of others - that is, thou didst become the cause of the guidance of souls and the means of enlightening hearts. And upon thee be the Most Glorious Glory.

DAS.1914-10-25

1 ای شهریار فریاد برآر که عصر ظهور حضرت بهاء الله جلوه یار است و نافه مشکار بر عالم نثار آن آفتاب جهان آسمان چنان اشراق نمود که آفاق روشن گشت و عالم انسانی گلشن باقی شد نثار جمیع قرون و اعصار است و موسم روحبخش نوبهار

2 الحمد لله بتبلیغ امر الله برخاستی و بخدمت پرداختی و علم عبودیت برافراختی و در میدان وسیع تاختی تا کار دیگران بساختی یعنی سبب هدایت جانها شدی و علت روشنائی دلها و علیک البهاء الأبهی

YARP2.376 p.296

AB08186*To: Ida F Brush, in Chicago**Date: 1914-Jul ca.*

- 1 O dear divine maidservant! Thy letter was received. 'Abdu'l-Baha is the Center of God's Covenant, but Baha'u'llah is the Sun of Truth, the Divine Educator of the human world and the true Divine Teacher. 'Abdu'l-Baha is the Promoter of the teachings of Baha'u'llah. The Mashriqu'l-Adhkar is a divine edifice in this nether world and the means of the attainment of the oneness of humanity, inasmuch as all nations shall gather in fellowship and unity in the Mashriqu'l-Adhkar and, chanting the anthems of divine unity, engage in the praise and glorification of the Lord of Hosts. Thy joy must, of a certainty, lie in diffusing the light of guidance.
- 2 And upon thee be the Most Glorious Glory.

BRL_MASHRIQ#25x

1 ای کنیز عزیز الهی نامه تو رسید عبدالبهاء مرکز میثاق الهی است اما حضرت بهاء الله شمس حقیقت مربی عالم انسانی و معلم حقیقی الهی عبدالبهاء مروج تعالیم بهاء الله است اما مشرق الأذکار در عالم ناسوت بنیان الهی است و سبب حصول وحدت عالم انسانی زیرا جمیع ملل در مشرق الأذکار متحد و متفق شوند و باهنگ توحید به تسبیح و تهلیل رب جنود پردازند و البته باید سرور تو در نشر نور هدایت باشد

2 و علیک البهاء الأبهی

BRL_DAK#0418, COMP_MASHRIQP#25x,
MMK5#189 p.149x

AB08053*To: Julia M Patten, in Chicago**Date: 1914-Jul ca.*

Prayer for confirmation for the friends in Chicago

O Thou kind Lord! Grant heavenly confirmation to these faithful and sincere souls. Enable each one to soar like birds in lofty heights, and like nightingales attune them to songs of praise and glorification. Make them shine like lamps, and like fruitful trees make them adorn the garden and meadow. Make their hearts shells for the pearls of inner meanings, and quicken their souls with the breath of the All-Merciful, so that each one may arise to diffuse the fragrances of God and illumine many with the light of guidance. Thou art the Mighty, the Powerful, and Thou art the Glorious, the Kind.

DAS.1914-07-29

AB08201*To: Aqa Muharram from Ganjeh**Date: 1914-Jul ca.*

- | | |
|--|--|
| 1 O Muharram! Hafiz of Shiraz says: | 1 ای محرم حرم حافظ شیرازی میگوید |
| 2 "Behold Muharram's crescent in the sky—Call for the Cup, and let the Red Wine flow; | 2 به بین هلال محرم بخواه ساغر راح |
| 3 For this the Moon of Peace and Safety rides, and ushers in a Year of tranquil glow. | 3 که ماه امن و امان است و سال صلح و صفا |
| 4 Prize dear the Hour when sunder'd hearts are one—That breath is Qadr's Night, with blessing bright; | 4 عزیز دار زمان وصال را |
| 5 And that same Day, when Union's veil is drawn, is Dawn's high Feast, and opening of the Light." | 5 کاندم مقابل شب قدر است و روز استفتاح |
| 6 For two days from the beginning of this month are two blessed birthdays. Observe how God has caused these words to flow from his tongue. Therefore, in accordance with this name, call the people to peace and reconciliation, that the oneness of the | 6 زیرا که دو روز از بدایت اینماه دو مولد مبارک است ملاحظه کن که چگونه خدا از لسان او جاری نموده است پس تو بمقتضای این نام در میان انام خلق را به صلح و سلام بخوان تا |

human world may be made manifest and hearts may be united with one another. And upon thee be the Most Glorious Glory.

وحدت عالم انسانی جلوه نماید و قلوب بیکدیگر
التیام یابد و علیک البهاء الأبهی

MSHR2.219, YBN.181

AB08241

To: Mirza Muhammad Husayn Nivisandih, in Shiraz

Date: 1914-Jul ca.

1 O thou who art guided by the light of guidance!

1 ای مهتدی بنور هدی

2 In truth, Aqa Muhammad-Hasan hath bestowed spiritual life and eternal existence. He drew inspiration from the breathings of the Holy Spirit and breathed it into thy heart and soul. Thy consciousness became a garden of the All-Merciful and thy inner being became the throne of the August Sovereign.

2 جناب آقا محمد حسن فی الحقیقه حیات معنوی
و زندگی ابدی مبذول داشت از نفثات روح
القدس استفاضه نمود و در دل و جان تو دمید
وجدان گلشن رحمانی شد و ضمیر سریر ملیک
جلیل گشت

3 The station of certitude is above that of faith, and the truth of certitude [haquq'l-yaqin] is above the knowledge of certitude ['ilmu'l-yaqin]. Now that thou hast drunk from the spring of certitude ['aynu'l-yaqin; also "eye of certitude"], thou shalt assuredly attain, through God's infinite bounties, unto the truth of certitude, that thou mayest become in both worlds the manifestation of endless favors.

3 مقام اطمینان فوق ایمانست و حقّ یقین فوق
علم یقین حال چون از عین یقین نوشیدی
از فیوضات نامتناهی الهی البتّه به حقّ یقین
خواهی رسید تا در دو جهان مظهر الطاف
بی پایان گردی

4 And upon thee be the Most Glorious Glory.

4 و علیک البهاء الأبهی

ADMS#095

INBA87:376a, INBA52:385a, YMM.318

AB08717

To: Doring, Mr et al., in Leipzig

Date: 1914-Jul ca.

1 Man, in the darkness of error, finds naught but grief and gloom. He is ever despairing, sorrowful and heavy-hearted. But when the light of faith shines forth in the realm of the heart, eternal joy appears and the darkness of sorrow and gloom vanishes away. The despairing one becomes filled with hope, and the

1 انسان در ظلمت ضلالت جز غم و کدورت
نیابد همیشه مأیوس و محزون و دلتون است ولی
چون نور ایمان در ساحت قلب بتابد سرور ابدی
جلوه نماید و ظلمات غم و کدورت نماند مأیوس

sorrowful one is immersed in the sea of gladness. This is an eternal joy that is followed by no sorrow.

امیدوار شود و محزون غرق دریای فرح گردد
سرور ابدی که از پی حزنی ندارد

- 2 Therefore, give thanks unto God that ye have received your portion and share from this cup of joy, and through the radiance of divine glad-tidings the darkness of gloom hath been wholly dispelled. I hope that, through God's favors, this happiness may increase day by day.

2 لهذا شکر کنید خدا را که از این کأس سرور
بهره و نصیب گرفتید و از نورانیت بشارت الهی
ظلمت کدورت بکلی زائل شد از الطاف الهی
امیدوارم که روز بروز این شادمانی ازدیاد یابد

MMK3#142 p.098x

DAS.1914-07-17

AB09367

To: Winfield Lionel Scott, in Detroit

Date: 1914-Jul ca.

O true friend! Praise God that thou hast heard the Call of Baha'u'llah and hast drunk from the chalice of the wine of Baha'u'llah's teachings. Thou hast freed thyself from ancient traditions and attained unto reality. Thou hast opened thine eyes and beheld the light of guidance.

Therefore, praise the one true God Who hath opened such a door and bestowed such a bounty that in this great Day thou mightest become one of the chosen ones and not merely one of those who are called.

And upon thee be the Most Glorious Glory.

DAS.1914-07-22 ca.

AB09910

To: Ali Naqi son of Muhammad Baqir Kashani, in Hamadan

Date: 1914-Jul ca.

...praise be to God, you are among those who have preceded others in faith. "Those who have preceded, those who have preceded, they are the ones brought near." I beseech from Him, the One concealed in kindness, support for you and the

...الحمد لله از سابقین در ایمان هستید السابقون
السابقون اولئك هم المقربون از عنایت خفی
الالطاف برای تو اسعاف و تبلیغ امر الله میطلبم
توجه بملکوت ابدی کن و تأیید بی منتهی بطلب

propagation of God's Cause. Turn to the Most Glorious Kingdom and seek endless confirmation. Open your tongue with a head full of passion and a heart full of joy, and surely confirmation will come. I hope that your noble son Asadu'llah will be attracted by the fragrance of truth. Your duty is to remain continuously in a state of attraction and detachment, that you may become the cause of guidance for others. And upon you be the Most Glorious Glory.

و با سری پرشور و قلبی پر سرور [زبان] بگشا البته
تأیید میرسد نجل سعید اسدالله را امیدوارم که
نفحات حقّ منجذب نماید تکلیف شما این است
که دائماً در حالت انجذاب و انقطاع باشید تا
سبب هدایت دیگران گردید

MMK6#533x

AB10904

To: May Maxwell, in New York

Date: 1914-Jul ca.

O thou daughter of the Kingdom!

Thy letter was received. In regard to thy dear father, rest assured that in the Kingdom of God the brightness of his countenance is great indeed. I will ask forgiveness for him at the Divine Threshold. Be thou assured....

MAX.304x

AB11374

To: Baha'is of Seattle, WA

Date: 1914-Jul ca.

Supplication and prayer on behalf of others will surely be effective. When hearts are united, when faces are turned towards the kingdom of Abha, surely enlightenment will be the result.

SW_v08#04 p.047x

ABU2903*Words spoken on 1914-Jul-01 in Haifa/Akka*

One must always use the simplest and most direct words that the meaning may be easily conveyed to the minds of hearers. In writing we must use the same style as in public-speaking. One must be the mirror of the other, reflecting the ideals, feelings and thoughts of the average man.

The Blessed Perfection often remarked that a lecture must be like unto a cool, pure, refreshing stream of water. It is not necessary to use dark, obsolete and difficult words; the simpler the more effective.

DAS.1914-07-01

ABU3432*Words spoken on 1914-Jul-01 in Haifa/Akka*

When I leave this world I wish my heart be entirely assured and confident and know that the Blessed Perfection has such servants who will arise to serve His Cause with miraculous Faith and extraordinary courage.

DAS.1914-07-01, SW_v09#12 p.135

AB04217*Date: 1914-Jul-02*

Thy letter was received. Praise be to God it contained the good news of the firmness and steadfastness of the believers of God; that they are willing to sacrifice their lives in the arena of teaching the Cause of their Lord; that they have unloosed their tongues in the glorification of the Beloved of the regions, that they are the means of guiding the people of error, that

their hearts are full of acclamation and their spirits like unto that of the angels are overflowing with clamor and rejoicing.

This news imparted spiritual joy and happiness, that praise be to God the believers in Teheran ... are all united and agreed, and that they are self-sacrificing in the Path of the Blessed Perfection.

This is the ultimate Bestowal of the Merciful One! This is the Magnet whereby to attract the Protection and Providence of His Highness the One! This is the Power through whose assistance one draws victory from the Kingdom of Glory!

Therefore it is my hope that day by day the light of Guidance may shine forth and the East and the West of Persia become luminous and enlightened...

DAS.1914-07-02

AB07844

Date: 1914-Jul-02

Today the distinguished leaders of nations must sing such a song in the ears of the people that the heart of the world of humanity may be stirred into cheerfulness, and draft such a comprehensive plan of universal union that its reflection may be cast upon the mirror of the world of existence and be none other than the real prototype and portrait of the Realm on High.

In other words, they must promote the principles of the sublimity of the human world, which is loftier than this fictitious heaven, and spread the light of the Luminary of the Merciful Universe, which is more radiant and luminous than the stars studded in yon blue dome.

DAS.1914-07-02

AB11104*Date: 1914-Jul-02*

Be as faithful as you can at the Threshold of the Beauty of Abha. Faithfulness demands self-sacrifice and the giving up of one's life in the Path of that Beloved of the regions. Verily He confirmeth whomsoever He willeth in whatsoever He desireth and verily He is the Supporter, the Merciful.

DAS.1914-07-02

ABU0199*Words spoken on 1914-Jul-03 in Haifa/Akka*

It is said that at another time his holiness Christ entered a village. In those days many houses were broken through and everything carried away by the robbers - hence the authorities had issued an order that none of the inhabitants should entertain a stranger in his homes, fearing that he might be in alliance with the robbers outside. Christ stopped before the house of a very poor old woman and knocked at the door. The old woman opened the door and saw that Christ is seeking a shelter. Looking into the face of Christ and beholding his gentleness, humility and spirituality she did not have the heart to refuse him and send him away. Therefore with the utmost respect she invited him to enter in the house. From his speech and conduct the old woman intuitively felt that he is more than an ordinary mortal.

Then she came forward and kissing his hand she said: 'Save my only son I have no one else in this world. Up to a little while ago he has been sober, intelligent and industrious and his income is the sole source of our maintenance. But now he has become moody, morose and irritable. Whereas formerly ours was a home of joy and happiness now it is changed into a home of mourning and sadness. He works all day but when he comes home he does not speak and loves restlessly all night in his bed. To all my pleading questions he turns away his face and does not answer.' Christ said: 'Send him to me. I will speak with him.'

After sunset the son returned to the house. His mother went to him and said: 'We have tonight a guest who is noble and spiritual. If thou hast any trouble, go and tell it to him. I feel sure he [can] help thee.' At first he did not want to go but the solicitous mother persuaded him to do so. At last he consented. Entering the room he found Christ sitting on the floor. Immediately he was up on his feet, welcoming the sullen wayward son. After a few moments of intimate talk he asked the boy: 'Well! My son, tell me what troublest thee? What is the cause of thy worry?' He replied: 'Nothing.' 'Thou art not telling me the truth. I know thou art laboring under the weight of a great pain, my son. Tell me the cause of thy trouble. I am interested in thy welfare and my heart is full of sympathy for thee. Rest assured that I will not divulge thy secret to any human being I will keep it to myself and will do my utmost to lighten thy load. Am I not thy kind father and thou art my beloved son?' 'My pain is irremediable' the boy said, softening somewhat under the loving gaze of Christ. 'I will find a remedy for it.' Christ answered. 'Oh! I know so well that no one is able to take away this load from my heart.' 'I am able.' 'But you are powerless. You are also a poor man like unto us. Thou hast no remedy for my malady.' 'I am powerful and I am a physician for all manner of diseases.' 'This is impossible! There is no man living who can claim so much' he said impressed by the gentle authoritative tone of Christ. 'Come, come, tell me the secret of thy heart.' 'But I feel ashamed to confess it to you.' 'Did I not tell thee that thou art my son? And why should there be anything but perfect intimacy between the son and the father?' 'But I feel it is so impolite to speak about these things. Beside I cannot find proper words to express my inmost feelings and then I am so afraid I will be misunderstood.' 'No no! Thou art my real son! I will surely understand thee. Be not afraid. Be frank.'

After a minute of silence he said: 'In the neighborhood of this village there is the summer palace of the King. Once I saw his daughter walking in the meadows. I loved her at first sight. She is the daughter of a mighty King and I am a poor, miserable thornpicker. I cannot say more.' And he began to weep. His holiness Christ consoled him and said: 'Rest thou assured. God willing, thy hope will be realized.'

In brief, after awhile Christ so arranged everything that the King consented to give his daughter to the poor thornpicker boy. For days the royal preparations went on and the date for marriage was fixed. All the time the boy was very happy, he thought he is in a fairy dreamland, he could not believe that these are all real. When he entered the marriage room and looked into the face of the beautiful bride and saw all

around the exquisite decorations and furnishings, suddenly a thought sprang up into his mind: 'This man (Christ) has been the instrument of giving to me this undreamed-of felicity, this wonderful bride for whom I was pining away in my solitude in the wilderness; he has made possible for me to enjoy all this luxury and comfort. If he was so powerful to prepare all these things for me, a poor peasant boy, why should he not have done the same for himself? If he could spread such a banquet of rejoicing for me, he could do it for himself a hundred times better. Notwithstanding this ideal power, he is still walking in the wilderness, eating the grass, sleeping on the ground, sitting in the darkness and living altogether a life of poverty.'

No sooner this thought came to his mind than he turned his face to his bride and said: 'Stay just where thou art. I have an important business to attend to. I will return as soon as I have finished my work.' This said he ran out of the room and hastened his pace toward the wilderness. After much search he found Christ sitting on a rock. Impetuously he prostrated on the ground and kissed his feet and hands. 'O my Lord! Thou wert not just toward me. Thou hast not treated me fairly.' 'How is that? Why so? Have I not realized for thee the highest desire of thy heart?' 'Yes, yes, but thou hast desired for me that which thou hast not desired for thyself. Surely, surely, thou dost possess something by far greater and more important than that which thou hast bestowed upon me. If these things were acceptable and worthy of possession thou wouldst have chosen them for thyself. Therefore it is self-evident that thou hast something more valuable and precious than all these things. Oh! I feel so sad and ashamed, because thou hast granted me those objects which are not worthy of thine own consideration!'

His holiness Christ smiled and said: 'Verily, verily I say unto thee, thou art telling the truth. But hast thou the capability and worthiness to possess that pearl of Great Price?' 'Oh! My Lord and my Hope! I will strive and pray to become worthy.' 'Art thou able to leave all these things behind?' 'Yes.' 'Then, verily I declare unto thee, I possess the Mysteries of the Kingdom which are the Knowledge of God, the Love of God and the Guidance of God. These are greater than all the worldly possessions. Now, if thou art willing to possess the jewels of the Kingdom: follow me.'

He followed Christ till they joined the other apostles. Then addressing his disciples he introduced to them his new follower: 'I have had a treasure which was hidden in this village. I have just now unearthed it. Here is my treasure.'

DAS.1914-07-03, SW_v09#18 p.212-214, STAB#058

ABU1519

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

It is recorded in one of the Tablets of Baha'u'llah that at one time His Holiness Christ was in the wilderness. It was night and impenetrably dark. It was very cold and he was thinly clad. Then it started to rain very hard. Christ did not know to which direction he should turn his face in this pitch darkness. He tried to walk but he stumbled at every step. Finally he reached a cave. He wished to enter in, in order to escape the rain, but he heard the roaring of lions and wild animals. He came out and stood alone in the open.

The rain became torrential and dashing against the slopes of rocky mountains, formed streams of waters, carrying everything before them with fury and rage. Now and then flashes of lightening revealed the awful havoc wrought by the storm and thunder pealed across the sky. While the rain was pouring upon his head he said: 'Oh God! Thou hast provided nests for the fowls of the air, caverns for the wild beasts, folds for the sheep but Oh Lord! Thou hast not given even a small cottage to the Son of man so that he might protect himself from the rain. O Father! Thou beholdest that my bed is the hard earth, my food is the grass of the field and my lamps are the stars of the night.

After a few minutes of silence he burst forth in glorious thanksgiving by saying:- O God! Who is richer than I? Hast thou not given me the heavenly Gift, the Gift of the guidance of God? That celestial Bestowal which thou didst not confer upon the Kings, Ministers, nobles, princes, philosophers and rich men, Thou hast bestowed it upon the son of man. Verily who is richer than me?

DAS.1914-07-03

AB03970

To: *Isabella D Brittingham, in New York*

Date: *1914-Jul-04*

1 O thou who art firm in the Covenant!

2 Thy letter was received. According to the clear text of the Book of Akdas and the explicit contents of the Book of the Covenant, 'Abdu'l-Baha is the Interpreter of all the Word and Books of the Blessed Perfection, and not only of the Book of Akdas. This question is clear and evident to those who are informed of the Writings and Tablets (of Baha'u'llah).

3 Were this not the case, every one would have given an interpretation according to his own inclination and considered his interpretation preferable to the interpretation of others - this would naturally lead to great differences. If someone interprets one verse of the Verses of God, and his interpretation is not approved by Abdul-Baha, it is not authoritative.

4 Now is not the time for interpretation. This is the time of teaching. All the believers must unloose the tongue of teaching the Cause of God. For teaching is the cause of the guidance of all the inhabitants of the earth; teaching is the means of the illumination of mankind; teaching is conducive to the enlightenment of the world of humanity; teaching is productive of the confirmations of the Breaths of the Holy Spirit. This is the most great affair!

5 But if a soul on reading one of the blessed verses utters an explanation which does not harm the Cause, do not oppose him; for his talk is based upon explanation (eludication) and not on interpretation.

6 Upon thee be Baha El-Abha!

1 ای ثابت بر پیمان

2 نامه شما رسید بنص کتاب اقدس و صریح کتاب عهد عبدالبهاء مبین جمیع کلمات و کتب جمال مبارکست نه کتاب اقدس تنها و این مسئله پیش نفسیکه مطلع بر صحائف و الواح هستند واضح و عیان است

3 و اگر چنین نبود هرکس بهوای خود تفسیری مینمود و تفسیر خویش را مرجح بر تفسیر دیگران می شمرد و سبب اختلاف عظیم میشد و اگر چنانچه نفسی شرحی در آیهائی از آیات الهی بنگارد و تصدیق عبدالبهاء بر آن نباشد معتابه نیست

4 حال وقت تفسیر نیست وقت تبلیغ است جمیع احباب باید زبان بتلیغ گشایند زیرا تبلیغ سبب هدایت من علی الأرض است تبلیغ سبب روشنائی عالم است تبلیغ سبب هدایت عالم انسانیت تبلیغ سبب تأییدات نفثات روح القدس است اینست امر عظیم

5 ولكن اگر نفسی آیهائی از آیات مبارک بخواند و بیانی بنماید که ضرر بامر نداشته باشد باو اعتراض ننمائید صحیحی است مینماید

6 و علیک البهاء الأبهی

DAS.1914-07-07, SW_v05#09 p.137, SW_v08#17 p.222-223, SW_v09#12 p.136x, BSTW#416, BSTW#442

MMK5#211 p.163, YHA1.016x, NJB_v05#14 p.005

AB07133

Date: 1914-Jul-04

O my revered! Thy letter that thou hast written in the utmost sincerity and love was the cause of perfect joy. Indeed, with soul and heart thou art striving in order that thou may'st be confirmed by the good pleasure of God. Undoubtedly, this blessed intention has a great effect. A good intention is like unto a brilliant candle, its light shines in all directions.

Now, thanks be to God, thou hast risen with utmost effort to light a candle of guidance in that country, and to plant in the garden of the world of humanity a tree of love and gentleness, to herald to the Kingdom of God, to become the cause of awakening of the heedless, to give healing to the spiritually sick, to become the cause of broadening the thought, to train characters, to impart progress to the minds and souls, to bring the lost sheep to the shadow of the real Shepherd, and to guide the migrant birds of the rose-garden of reality. Rest thou assured that the confirmations of His Holiness Baha'u'llah will come.

SW_v09#12 p.136

AB11598

Cablegram dated ca. 1914-Jul-04

To: Mrs. Thornburg-Cropper, in London

Date: 1914-Jul-04 ca.

Former cablegram correct. Protect Cause according contents.
Inform Remey.

BSTW#073g

ABU1123*Words spoken on 1914-Jul-05 in Akka*

Military rules are far worse than prison rules. These soldiers are in reality prisoners. They are restricted in all their affairs. They cannot deviate one hair's breadth from the prescribed rules. They are circumscribed in their eating, sleeping and walking. They are not at all free. Imagination rules over the world of humanity. These men are prisoners in everything save the name. Because they are called soldiers and are summoned to defend what the demagogues call "Fatherland" they willingly go through all these hardships. If someone tells them that they are prisoners they will not be able to stand it one month.

It is said that a man did not leave his house for many years. His friends often insisted that he should leave the house for one day but they did not succeed. Then some one amongst them said: 'I will do something and he will leave the house most willingly.' The others thought this is quite impossible. 'All right' he said 'wait and see.' Next day he called on the old man. After the preliminary inquiries about his health he said: 'My friend! I am very sorry to impart to you a very sad news. I have just heard that a Firman is received from the Sublime Porte instructing the governor that under no circumstances you must be allowed to leave Syria.' The old man became very agitated and rising from his seat cried indignantly: 'I have done nothing to merit this punishment. I may like to go to Egypt or other places. I will go now and see the governor about it.' And immediately he was out in the street. Then his friends surrounded him and explained to him the joke played upon him...

How ignorant are the people! They are willing to forfeit their possession, honor, wealth, property and even life in the path of their country but unwilling to do any sacrifice in the path of God. The battle-fields of the world have been crimsoned with the blood of millions of soldiers, all to no purpose. Today no one knows their names. But when one soul sacrifices his life in the Path of God his name becomes eternal. Consider how precious it is the blood of the martyrs!...

DAS.1914-07-05

AB05591

To: Roy C Wilhelm, in New York

Date: 1914-Jul-08

- 1 O thou beloved son of 'Abdu'l-Baha, ۱ ای پسر عزیز عبدالبهاء
- 2 Thy letter dated July 8th, 1914, was received and the meaning thereof was of the utmost sweetness. I am greatly pleased with thy services and I hope that through the Blessings of His Holiness Baha'u'llah thou wilt increase the intensity of thy brightness day by day; that if thou art a candle thou mayest become a torch, rather a glorious star: to become confirmed, strengthened and blessed in the service of the Pre-existent Beauty. ۲ نامه شما بتاریخ هشتم جولای سنه ۱۹۱۴ رسید مضامین در نهایت حلاوت بود من از خدمات تو نهایت رضایت را دارم و از الطاف حضرت بهاء الله امیدوارم که روز بروز بر روشنائی بیفزائی اگر شمع مشعله گردی بلکه ستاره درخشنده شوی یعنی بعبودیت جمال قدم فائز و مؤید و موفق شوی
- 3 Thou hast had the intention of going out into the woods and the country for change of weather; when thou dost return, organize assemblies, give the gospel of the Bounties of the Holy Spirit to different souls and create in them the hope to receive Heavenly Outpourings. In brief, be a vigilant guard for the impregnable fort of the Cause of God and protect it against the intrusions of the ignorant. Keep correspondence with the person from Denver; lead him to the realization of the Word of God, the teachings and the exhortations of the Blessed Beauty. ۳ بجهت تبدیل هوا از شهر نیت رفتن بجنگل و صحرا داشتی چون مراجعت نمائی مجلس بیارا و نفوس را بفیوض روح القدس بشارت ده و بفیض آسمانی امیدوار نما باری حصن حصین امر الله را سپاه شدید شو و از هجوم یخردان محافظه نما بآنشخص دنور همواره مخبره کن و بکلمه الله و وصایا و نصایح جمال مبارک دلالت کن
- 4 Iscariot must not be forgotten; the Divine sheep must constantly be guarded against devouring wolves; the light of the Cause of God must be protected from contrary winds by means of a glass chimney; the innocent birds must be shielded against the birds of prey; blooming roses should be saved from the outstretched hands of injustice; and the lambs of God must be fortified against the fierce and ravenous animals. ۴ استخریوطی را فراموش نکنند و همواره اغنام الهی را از گرگان درنده محافظه نمایند سراج امر الله را باید بواسطه زجاج از بادهای مخالف حفظ نمود و طیور مظلوم را باید از طیور درنده مصون داشت گلهای شکفته را باید از دست تطاول محافظه کرد و اغنام الهی را باید از شر گرگان محفوظ نمود
- 5 Were it not for the protecting power of the Covenant to guard the impregnable fort of the Cause of God, there would arise among the Baha'is, in one day, a thousand different sects as was the case in former ages. But in this Blessed Dispensation, for the sake of the preservation of the Cause of God and the avoidance of dissension amongst the people of God, the Blessed Beauty (may my soul be a sacrifice unto Him) has through the Supreme Pen written the Covenant and the Testament; He appointed a Center, the Exponent of the Book and the annuller of disputes. Whatever is written or said by Him is confirmable to the truth and is under the protection of the Blessed Beauty from error. The express purpose of this last Will and Testament is to set aside disputes from the world. ۵ اگر حصن حصین امر الله بقوه میثاق محفوظ نماند در یک روز در بهائیان هزار مذهب پیدا شود چنانچه در دورههای سابق حاصل شد ولی در این دور مبارک محض صیانت امر الله که تفریق در بین حزب الله نشود جمال مبارک روحی له الفداء باثر قلم اعلی عهد و پیمان گرفت و مرکزی معین فرمود که مبین تکابست و رافع اختلاف آنچه او بنگارد و بگوید مطابق واقع و در صون حمایت جمال مبارک از خطا محفوظ مقصد از این عهد و میثاق رفع اختلاف از آفاق است

- 6 The sum of £40, sent by you and Mrs. Smith, is received; since you have sent this, it is accepted. But the important thing is the planned journey of yours, the great tour you are making with your respected mother; raising the cry of “Ya Baha’u’l-Abha” in all the cities and exclaiming “Ya ‘Aliyyu’l-A’la.” Confirm the friends in the Covenant and give the message of the Kingdom of Abha to other souls.
- 6 مبلغ چهل پوند از مسیس اسمیث و خود شما ارسال نموده بودید رسید چون از شما بود لهذا قبول گشت ولکن اصل این سفر است که در پیش داری و دور بزرگی با والده محترمه مینمائی و در جمیع شهرها نعره یابهاء الابهی بلند میفرمائی و فریاد یاعلی الاعلی میزنی دوستانرا بر عهد و پیمان ثابت نما و دیگرانرا بملکوت ابهی بشارت ده
- 7 Praise be to God that the believers in America are steadfast but the firmer they are the better, that no one might be able to intrude and introduce disputes, for disputes destroy the foundation of God’s Institution.
- 7 الحمد لله احبابی امریکا ثابتند ولکن هرچه ثابت تر بهتر تا نفسی نتواند رخنهائی نماید و اختلافی اندازد زیرا اختلاف هادم بنیان الهیست
- 8 Convey my utmost Abha greeting to Mr. Mills and to Emma Valentine, surely these are two blessed souls; they are peerless and I have great confidence in them. Give my Abha greeting to thy respected mother, thy honorable father as well as to all the New York believers, male and female. Tell them that ‘Abdu’l-Baha is constantly waiting to receive good news in regard to the plenteousness of the Fire of the Love of God in New York: that the believers unanimously and harmoniously do their utmost to revive the hearts, guide the souls and their arising to attract the spirits. And upon thee be the glory of the most glorious.
- 8 مستر میلز Mills و اما والتین Emma Valentine فی الحقیقه دو نفس مبارکند و بی نظیرند نهایت اعتماد بآن دو نفس دارم از قبل من تحیت ابداع ابهی ابلاغ دارید بوالده محترمهات و پدر بزرگوارت تحیت ابداع ابهی برسان و بهمچنین بسائر احبابی نیویورک رجالاً و نساءً تحیت ابداع ابهی ابلاغ دار و بگو عبدالهء همیشه منتظر آنست که بشارت فوران نار محبت الله در نیویورک بشنود که احبا بالاتحاد و الاتفاق بکمال قوت بر احیاء قلوب و هدایت نفوس و انجذاب ارواح قیام نمایند و علیک البهاء الابهی

BRL_ATE#210x, BSW#19.05x, BWF.357-358x, COC#0255x

BRL_DAK#0676, MMK4#154 p.165x

AB01666

To: *Abu'l-Hasan-i-Ardikani (Haji Amin), in Tihiran*
 Date: 1914-Jul-08

O Amin of ‘Abdu’l-Baha: Your letter dated the 26th of the current month of Sha’ban arrived. The Blessed Beauty trained ‘Abdu’l-Baha and taught him a way of conduct, therefore he acts according to that training and teaching. This is ‘Abdu’l-Baha’s character. Praise be to God that whenever you attain any station, you recognize it as from the bounties of the Blessed Beauty and not from your own capacity and capability - and this is the best character and most pleasant virtue.

Therefore 'Abdu'l-Baha's constant wish is that he too may become aware that he is but a particle, yet visible in the ray of the sun, and a drop, yet confirmed through the assistance of the Ocean of Oceans. When he looks at himself he becomes ashamed and abased, but when he observes the favors of the Lord he becomes hopeful and his cup overflows.

Regarding the spiritual brothers you had written about - they are in the utmost sincerity and purity. You must certainly show them consideration in all respects. Definitely provide them fifteen tomans each month, and if they request somewhat more than this, provide that as well, for teachers must be shown the utmost respect - these souls are sacrificial servants of the Blessed Beauty. I was very pleased with Haji Aqa Buzurg for showing such resolve. Aqa Siyavash is truly a servant of the Cause of God and strives with heart and soul, therefore what you wrote to them is most acceptable. You must definitely pay their travel expenses.

A letter was written and sent to Baqiroff two weeks ago and it will certainly arrive. And regarding His Honor the Hand of the Cause Ibn-i-Abhar, upon him be the Most Glorious Splendor - definitely pay his debts immediately, including the hundred tomans to Aqa Ghulam-'Ali the pharmacist, and likewise give him all his allowances to date without any reduction, and show the utmost love and respect.

Since I have the utmost love for you, I therefore write with complete freedom. And upon you be the Most Glorious Splendor.

DAS.1914-09-04x

AB11724

To: Ibn-i-Abhar, in Tihiran

Date: 1914-Jul-08

1 O thou whom God hath assisted to visit the Luminous Spot!

1 یا من آیدہ اللہ علی زیارة البقعة النوراء

2 Your detailed letter was received. A brief response is being written since the postal service has become very disordered. However, through divine assistance and favor, we have established some order in it, which is that we will send through India, and this is the first post, therefore it is brief.

2 نامه مفصل شما رسید مختصر جواب مرقوم میگردد زیرا امر پوسته بسیار مغشوش گردیده ولی به عون و عنایت الهیه ما نظمی در آن دادیم و آن اینست که از راه هندوستان بفرستیم و این اول پوسته است لهذا مختصر است

- 3 Regarding the known matter, utmost emphasis has been made to Jenab-i-Amin, and the envelopes that arrived after you addressed to you and Haji Baba are being sent sealed. I did not want to open them to examine the papers inside. Besides these three envelopes, several brief envelopes arrived and were returned. Surely by now they have reached you.
- 3 در خصوص مسئله معهوده بجناب امین نهایت سفارش گردیده و پاکاتی که باسم شما و جناب حاجی بابا بعد از شما رسیده سر بسته ارسال میگردد نخواستم که باز نمایم تا اوراقیکه در جوفست ملاحظه نمایم و جز این سه پاکت چند پاکت مختصر رسید و اعاده گردید البته تا بحال رسیده
- 4 You know in what state 'Abdu'l-Baha is from the multitude of occupations and concerns. Therefore there was some delay in returning the envelopes since they were submerged in a sea of papers, but they were searched for and sent.
- 4 میدانی از کثرت مشاغل و فکر عبدالبهاء در چه حالتی لهذا در اعاده پاکات قدری تأخیر شد زیرا در بحر اوراق مستغرق گردیده بود ولی تجسس شد و ارسال گردید
- 5 And upon you be the Most Glorious Glory!
- 5 و علیک البهاء الأبهی

BRL_DAK#0933, YIA.361

AB08322

To: *Siyavash Farsi (Siyavash Sifidvash)*

Date: 1914-Jul-08

- 1 O my old friend! The days when we were confidants and companions are remembered and shall never be forgotten. Praise be to God, thou art illumined and, like unto the salamander, thou art aflame with the fire of the love of God.
- 1 ای یار دیرین من ایامیکه همراز و همنشین بودی در خاطر است ایداً فراموش نگردد الحمد لله روشنی و از نار محبت الله مانند سمندر در آتشی خوشی و دلکشی
- 2 In mountain and plain, in all cities, be thou like unto the wind that traverseth the desert. Take in hand the cup of the Covenant and give to drink the wine of the favors of the Blessed Beauty.
- 2 در کوه و صحرا در جمیع شهرها مانند باد بادیه پیا باش و پیمانه پیمان بدست گیر و باده الطاف جمال مبارک بنوشان
- 3 Loose thy eloquent tongue and demonstrate the power of teaching, that the slumberers may awaken and those deprived may receive their portion of the bounties of the Blessed Beauty.
- 3 لسان بلیغ بگشا و قوه تبلیغ بنا تا خفتگان بیدار گردند و محرومان از فیض جمال مبارک بهره و نصیب یابند
- 4 And upon thee be the Most Glorious Glory.
- 4 و علیک البهاء الأبهی

MKT8.203a, YARP2.301 p.246, PPAR.122,
RMT.036-037, YARD.003x, YARD.064,
YARD.121, QUM.221

ABU2938

Words spoken on 1914-Jul-08 in Akka

Man must be freed from every material tie and seek the Path of the Kingdom. He must not look backward, he must look forward; not downward but heavenward.

Praising oneself is the sign of selfishness. Commending others is the passport to the realm of spiritual progress.

Here is a man who speaks very few words but he is working all the time and attending to all his duties; there is another man who sits down, talks continually and boasts of his past achievements.

DAS.1914-07-08, SW_v07#18 p.185x, SW_v14#06 p.165x

ABU2961

Words spoken on 1914-Jul-08 in Akka

Man must be tireless in his effort. Once his effort is directed in the proper channel if he does not succeed today he will succeed tomorrow. Effort in itself is one of the noblest traits of human character.

Devotion to one's calling, effort in its speedy execution, simplicity of spirit and steadfastness through all the ups and downs, these are the hallmarks of success. A person characterized with these attributes will gather the fruits of his labors and will win the happiness of the kingdom.

DAS.1914-07-08, SW_v08#02 p.021

ABU0418

Words spoken on 1914-Jul-09 in Haifa

The quintessence of the matter is that under the protection of the Blessed Perfection we have spent our days in the Most Great Prison. We listened to His heavenly Teachings, we witnessed His wondrous Works, we beheld His divine Majesty and became the recipients of His inexhaustible Favors. It was also through His Holy Power that we were reinforced to bear all the sufferings and persecutions in His Path, otherwise we could not stand their weight for one day. Human powers unaided by the divine Spirit cannot sustain trials and ordeals.

I regret most exceedingly that up to this time I have been unable to render one worthy service to the Cause of God and the believers of the Merciful. I confess my own shortcomings; Although from a general standpoint no man can render adequate service at the Divine Threshold.

Today the influence of the Cause of God is felt in all parts of the world and there are thousands and tens of thousands believers who refer their affairs to me for adjustment. Now consider how difficult it is to attend to all these and give personal advice to each. Therefore I beg of the believers of God, especially those who have been the Companions of the Blessed Perfection in this Most great Prison not to look upon the shortcomings but look upon every man from the standpoint of divine Mercy and Grace. Were it possible for me I would have willingly and proudly become a servant to each one of the friends ...

Baha'u'llah has assured us that this Cause will transcend every difficulty and will rise above every persecution but this condition will not be realized except through the self-sacrifice and infinite wisdom of believers of God ...

Because this is the Divine Cause, people in all parts of the world are erecting walls of obstruction to hinder its onward march. These obstructions are not two or ten or fifty; they are numerous ...

DAS.1914-07-09

ABU0368*Words spoken on 1914-Jul-10 in Haifa*

A person animated by religious enmity subjects us to harsh treatments and persecutions. By doing this he thinks he is serving his religion, that our sufferings will be the passport leading him to eternal felicity. To such people we are most thankful, because though misguided in their zeal, they consider it their religious and not personal bounden duty to harm and vilify us.

YHA1.108-109x, NJB_v05#14 p.003x

On the other hand, there are our friends who act as strangers. The enmity of these people are selfish and personal. No matter how kind one has been to them in the past they forget everything and arise in opposition. For example if I say to a particular believer: Why did you commit such an unseemly act? Why art thou not upright in thy personal life? Why art thou telling falsehood? Why didst thou take money from such and such soul? Why dost thou pollute thy mouth with falsehood? - instead of trying to follow the path of righteousness he will get angry and goes away, joining himself with the forces of darkness and irreligion. But if I overlook all his transgressions and evil actions and tap him on the shoulder and say: 'My son! Well done! Thy life is irreproachable. I am most pleased with thee.' he will probably remain with me

No one can deny the plain fact that the association of those souls who have deviated from the path of rectitude is harmful. Who will advise you to hug a serpent to your breast or keep a scorpion in your sleeve? We must avail ourselves of the association of the righteous and withdraw our hand and mind from the company of the wickedness. Of course if wickedness came to us with all its ugly appearance, no one would think to approach it but it generally assumes fair and seductive form.

The more I have been patient and long-suffering with such people, the more they have increased their negligence and indifference. Because they see I overlook their sins and faults they add to their audacity and little by little they come to believe that I am ignorant of their foul deeds. They do not say that he ('Abdu'l-Baha) is patient, clement, loving, long-suffering, charitable, sin-covering, forgiving. No, they do not think of these things. They would rather address themselves: 'See! how clever, smart and ingenious we are! Look! how we managed to pocket money from this or that person! how we misrepresented such and such a fact to him! how we kept him in the dark concerning the reality of such and such a case!'

With such or similar thoughts they rub together their hands in glee ...

As long as their "smartness" is confined to themselves I let them dream these idle suppositions, but when their baleful influence starts affecting the pristine purity of the Cause of God, then it is time to give them a halt. Would I not be responsible to Baha'u'llah if I stand aloof and do not stop the man who with an axe in his hand is trying to undermine the foundation of the religion of God? Should I utter no word and approve his destructive work? I am not interfering with the dictates of his conscience. I simply say if he desires to be a laborer in this edifice he must build and not destroy. If he is not pleased with this simple injunction he is perfectly free to leave and let us alone to our work ...

There are a number of souls who believe that God hath created them to sacrifice their possession, their degrees, their honor, their wealth and their lives in the Path of the Blessed Perfection and no obstacle how insurmountable will keep them away from this. On the other hand there are many people who entertain the thought that the Bab appeared, endured innumerable calamities and hardships and finally was martyred, that 20,000 people sacrificed their lives, that the Blessed Perfection underwent prison and chain and exiles and years of incarceration - so that they have 'a good time', eating, drinking[,] amusing themselves and lording over men. And if you address one of these men and say: 'No, my friend! No, my soul! these sufferings, these sacrifices, these exiles, these martyrdoms, these tremendous tragedies were not acted for the love of thy large eyes and eye-brows and goat-like, black beard,- he will fume and rage and become rebellious ...

How cruel and insensate a person must be to make all the ordeals and trials of the Blessed Perfection as stepping stones to the gratification of his growing animal appetites and putrid, sensual desires! Instead of these self-inflicting thoughts he must think of the self-sacrifice of all the Baha'is, of their pure spirituality and attraction, of the long army of the martyrs, how the breast of the Bab became the target of a 1000 volleys, how Baha'u'llah underwent all manner of afflictions and tortures in the path of God, how the Kings of the Martyrs was put to pieces, how hundreds of holy souls hastened toward the arena of sacrifice and how the lives of men became spiritual through the ethereal influences of these divine heroes! Oh that I may walk in their footsteps! Oh that I may take a few crumbs from their bounteous table! Oh that I may acquire a thousandth part of their severance! These must be his ideals.

DAS.1914-07-10

ABU3559*Words spoken on 1914-Jul-10 in Haifa*

A material man lets himself be worried and harassed by little things but a spiritual man is always calm and serene under all circumstances.

DAS.1914-07-10, SW_v07#16 p.154

ABU0710*Words spoken on 1914-Jul-11 in Haifa/Akka*

I greatly hope the students are enjoying their vacation on the slope of Mount Carmel. The surrounding scenery is most entrancing, the sweeping panorama of land and sea is truly attractive, the air is always fresh and invigorating and the water is cool and salubrious. To complete this ensemble of heavenly gifts is to possess a spiritual state - the condition of severance, attraction, prayerfulness and enkindlement.

However so much the water is salubrious, if you do not offer it to the thirsty one he shall not enjoy its refreshing taste. However so much the food is toothsome, only the hungry will relish its delicacy.

Ebne Faress, an Arabian scholar addressing Mecca and Medina says: 'O ye objects and Kaabas of the world of humanity! Your soil is my musk-diffusing amber and thy trees and plants are my lotus and ambrosia trees. Under the cool shade of these trees I find rest and health.' Now it is evident that the soil of Arabia was nothing else but hot sand and its trees consist of a kind evergreen firs which resist the encroachment of Arabian heat. Consider how Ebné Faress has called the white sand of Arabia the diffusing musk, its fir trees as lotus trees and their shades as bestowing health!

Then how much more you must be thankful and appreciative of the natural beauty surrounding you on the slope of Mount Carmel, especially on this occasion that you are living in the same sacred building containing the remain of the Herald of the Kingdom! You must be very rejoic[ing,] very happy, very thankful, very joyous!

There were thousands of souls who visited Mecca annually. When they returned their friends anxiously inquired from them: What did you see. They answered: 'Oh! We did not see much of everything. We saw vast stretches of desert and sandy hills and cactuses but no water. We saw barren mountains and occasional palm groves. We saw the wild Arab leading his primitive life under his black tent. We saw long trains of camels and goats. We saw the Kaaba, the house of God, it is a large square building and we visited the tomb of the Holy Prophet - the most conspicuous part of it is a high dome.

But if you did put this same question to another group of Pilgrims they would have answered: 'Ah! we entered the most delectable paradise; the bestowals of God have illumined all its horizons; the lights of truth have encircled all its parts; we were vivified with the breathes of the Holy Spirit and inhaled the fragrance of the rose-garden of reality. Whereas before we were dead we became alive. We were inert we became active. We were sleep we became awakened. We were negligent, we became aware.

Now what a vast difference exists between these two groups! It is for this very reason that ability and capability are the revolving axis of our progress. Without the realization of these two qualities, the Favors of God will have [no] effect. A person suffering from cold cannot inhale the sweet odor. A sweet-singing voice is one of the precious gifts of God but the deaf man cannot hear the cadences and harmonies. Through the downpour of the vernal showers, the shining of the Sun of Reality and the wafting of the breeze luxuriant vegetation will grow out of the pure soil ... But if the land is brackish the efforts of all these heavenly beneficent powers will not avail ...

DAS.1914-07-11

ABU3634

Words spoken on 1914-Jul-11 in Haifa/Akka

Devotion to and love for one's vocation accomplishes miracles.

DAS.1914-07-11, SW_v08#02 p.021

ABU0295

Words spoken on 1914-Jul-12 in Haifa/Akka

- 1 During my time in America, Mrs. Parsons took me to her summer residence in Dublin, New Hampshire. She had invited one of the professors who came to see me and secured a promise for me to visit his summer school. When I arrived there, I found this school established in the midst of a forest, with air of utmost freshness and delicacy. There, atop a verdant and delightful hill full of pleasant trees, they had pitched tents in front of a lake, with each few students having their own tent. The teacher had designated specific hours for both studies and physical exercise. They wore very light clothing and slept in the open air. During the days they would run, go to the water, and learn to swim. They were given substantial food. They had constructed a modest place for general gatherings, for studying and dining separately. They would review the sciences they had studied, and their constitutions were very strong, such that they could endure any hardship. They had arranged their time in such a way that these three months of holiday would not be wasted, and during this period they would study and exercise their bodies to such an extent that they all became physically strong. Barefoot and bareheaded in light clothing, they would run through those forests until they became accustomed to conditions such that if they should find themselves in a desert with no civilization, it would make no difference whatsoever to them - it would be as if they were in a city like any other.
- 2 Living creatures like gazelles, wild game, and birds live in this wilderness. It was remarkable how they had cut tree branches to make natural beds for themselves to sleep on. I spoke to them at length about material education and divine education. Professor Foss was a good man and showed us much kindness and affection.
- 3 "Are the teachers at the Beirut school satisfied with you now?" When told yes, He said:
- 4 True virtue is that to which others testify. Indeed it is delightful when all people testify to the praiseworthy qualities of

1 در ایامیکه در آمریکا بودم امه‌الله مسیس پاسنز مرا بجل ییلاق خود برد در دو بلین نیو همپشر دعوت نموده بود یکی از پرفسورها آمد و مرا دید و بمدرسه ییلاق خود وعده گرفت چون بانجا رفتم دیدم این مدرسه در توی جنگلی تأسیس شده هواش در نهایت طراوت و لطافت در آنجا در بالای تپه سبز و خرم که پر از اشجار با صفا بود در جلو دریاچه چادر زده بودند و هر چند نفر از این تلامذه چادری داشتند معلم ساعات معینی تعیین کرده بود که هم شغول تحصیل و هم شغول ریاضات بدنیه باشند اینها لباسهای بسیار خفیف پوشیده بودند و در هوای آزاد میخوابیدند روزها میدویدند و بدریا میرفتند و شنواری میاموختند باینها غذای سنگین میدادند محل محقری ساخته بودند از برای اجتماع عمومی برای درس خواندن و غذا خوردن علیحده علومیکه خوانده بودند تکرار میکردند اما مزاجهای اینها بسیار قوی بود بطوریکه تحمل هر مشقتی را مینمودند و طوری اوقات را ترتیب داده بودند که نمیکذاشتند این سه ماهه تعطیل بهتر برود و در این مدت تحصیل میکردند و بطوری در ریاضات بدنیه تمرین مینمودند که همه قوی الهیکلی بودند پا برهنه سر برهنه لباسهای نازک در آن جنگلها میدویدند تا بوضعی عادت نمایند که اگر در صحرائی که هیچ آبادی نباشد بیفتند بهیچوجه من الوجوه باری آنها تفاوتی نکند مثل این باشد که در شهرند

2 مثل سایر ذیروح آه در این صحرا زندگی میکنند مثل آهوها نخجیرها و طیور معیشت کنند عجیب بود شاخه های درخت را بریده برای خود تختخواب طبیعی ساخته بودند و روی آنها میخوابیدند من مفصلا از برای آنها از تربیت مادی و تربیت الهی صحبت کردم پرفسوز خوب آدمی بود خیلی بما محبت و مهربانی نمود

3 حالا حضرات معلین در مدرسه بیروت از شماراضی هستند ؟ عرض شد بله فرمودند

4 "الفضل ماشهد به الناس بلی بهائیان علی الخصوص که جمیع ناس شهادت بصفات حمیده آنها بدهند

the Baha'is in particular. I am filled with joy whenever I see you. Praise be to God that this is so. One must live in such a way as to be praised by God, by the divine ones, and by all people. When this is achieved, it brings the utmost joy. This is what causes joy in the human heart - to be accepted at the threshold of the Divine Unity. Then one's heart is always in the utmost gladness, and even if trials and tribulations assail from all sides, the heart remains joyful. It is like an ocean - waves and storms may be seen on its surface, but its depths remain calm and tranquil. Otherwise, nothing brings lasting joy to man - it lasts but a day or two before being overturned.

- 5 For instance, if one attains to a treasure, the joy is temporary while the hardship and difficulty are boundless. But if one succeeds in attaining God's good-pleasure and gains acceptance at the threshold of Divine Unity, becoming near to God's presence, praised by His chosen ones, and beloved in the eyes of all - this is a treasure that brings joy upon joy. No loss ever diminishes it. One remains ever fresh, happy, joyful and grateful. In all existence there is no greater blessing than divine joy. This joy is the foremost blessing in the human world.

- 6 For example, when a man resolveth some question among the problems of science, a strange and wondrous joy stealeth over him; or when he accomplisheth some goodly deed, or carrieth through some mighty undertaking, gladness and dilation of heart are vouchsafed unto him.

- 7 It is written that Khwajih Nasiru'd-Din-i-Tusi, who was skilled in the mathematical sciences, would on certain nights ascend to the housetop, gaze upon the motions of the stars, and make discoveries concerning the problems of the heavens. And whenever he solved some difficult question of astronomy, he would arise and, through the intensity of his joy, dance, saying: "Where are the kings, that they may come and behold wherein true delight consisteth? Let the sovereigns of the earth come and see in what thing real gladness is to be found!"

- 8 Thus it is that, in the divine Tablets, the Blessed Beauty hath so greatly extolled the sciences and arts, and hath encouraged and urged all men to acquire them; for therein lieth everlasting felicity.

- 9 In any case, praise be to God that you have come safe and sound. We have met with you, and now you are in the most

این لذت دارد من هر وقت شما ها را میبینم مسرور میشوم الحمدلله اینطور هم هست انسان باید نوعی زندگی کند که در نزد خدا و در نزد اولیای الهی و در نزد خلق ممدوح باشد اگر اینطور باشد نهایت سرور از برای او رح میدهد اینست سبب سرور قلب انسان که در درگاه حضرت احدیت مقبول باشد آنوقت قلب او همیشه در نهایت فرح است و اگر انواع بلایا و صدمات از هر طرف بر او وارد آید قلبش مسرور است مانند دریائی میماند که بر روی آن موج و طوفان دیده میشود ولی عمقش ساکن و راحت است و الا انسان بهیچ چیز مسرور نمیگردد یک یا دو روز است بعد منقلب میشود

- 5 مثلاً انسان اگر بکنزی برسد سرورش موقت است و زحمت و مشقتش بیحد اما اگر برضای الهی موفق شود و در درگاه احدیت مقبول افتد در پیشگاه حق مقرب و در نزد اولیای الهی ممدوح و در نظر جمیع محبوب باشد این کنزی است که سرور اندر سرور است هیچوقت خسارتی بر آن وارد نیاید انسان همیشه تر و تازه و خوشدل و مسرور و ممنون است در عالم وجود نعمتی بالاتر از سرور الهی نیست این سرور اول نعمت صالم انسانی است

- 6 مثلاً چون انسان یک مسئله از مسائل علمیه را حل نماید یک فرح غریبی از برای او رخ میدهد و یا چون عمل خیری یا امر عظیمی را پیش برد سرور و انشراح قلب رخ میدهد

- 7 نوشته اند که خواجه نصیرالدین طوسی که در فن ریاضیات ماهر بود بعضی شبها برپام میرفت و نظر در حرکات نجوم میکرد و اکتشافات مسائل فلکیه مینمود و هر وقت بعضی مسائل فلکیه مشکل را حل میکرد بر میخاست و از شدت سرور میرقصید و میگفت کو ملوک که بیایند و ببینند سرور در چه چیز است صلاطین ارض بیایند و ببینند فرح حقیقی در چه چیز است

- 8 اینست که در الواح الهیه جمال مبارک اینقدر از علوم و فنون ستایش نموده اند کل را تشجیع و ترغیب براکتساب آن فرموده اند زیرا سعادت ابدیه در آن است

- 9 باری الحمدلله صحیحا و سالما آمدید با شما ملاقات کردیم و حالا هم در مقام اعلی هستید آنجا هوا

exalted place. There the air is most pure - it is a rose-garden, a blessed vista, a seat of truth, near to the Most Great Mercy."

بسیار لطیف است گلستان است منظر مبارکی
است مقعد صدق است جوار رحمت کبری
است."

KHHE.381-384, DAS.1914-07-12, SW_v09#09 p.097-098x, STAB#153

KHH1.260-263 (1.364-367)

AB04743

To: Juliet Thompson, in New York

Date: 1914-Jul-12

O spiritual daughter! Your letter was received. You had written about the unity, fellowship and love among the friends. This news brought joy. In the world of existence, the greatest of all affairs is fellowship and love between hearts, especially among the loved ones of God. Strive as much as you can that day by day fellowship and love may increase, and when perfect fellowship is achieved among the friends in New York, the Cause of God will become more influential day by day, the light of guidance will shine more brightly, and the darkness of vain imaginings will be completely dispelled. That city will become a paradise of Abha and cause the awakening and mindfulness of the people.

You had written about the disorder in your affairs. I had wished for you constant comfort and ease and had made good arrangements, but now it has turned out this way. I hope that in the future, means of comfort will become available for you. Now attend to your craft and apply effort. God willing, work will become organized.

And upon you be the Most Glorious Glory.

DAS.1914-07-02

AB08238*To: Rose Schwarz, in Degerloch**Date: 1914-Jul-12*

- 1 O thou guided one with the light of guidance! Give thanks to the Lord that you had your eyes and ears opened, so that you saw the light of guidance, and heard the voice of the Abha Kingdom, and partook of the everlasting bounty.
- 2 Thou wert one of the hosts, not a guest. Now you, the hosts, have arranged Baha'i meetings and are occupied in mentioning the words of God, and have filled yourselves with the fragrances of the Abha Paradise. Try with your hearts and souls that the light of guidance may illumine the horizon of that country, so that the traces of darkness through ignorance disappear.
- 3 In your behalf, I pray to the Kingdom of Abha, and plead for heavenly aid.
- 4 May the light of Abha be upon thee.
- 1 ای مهتدی بنور هدایت شکر کن خدا را که دیده بینا و گوش شنوا یافتی نور هدی دیدی و ندای ملکوت ابهی شنیدی و از فیض ابهی بهره و نصیب گرفتی
- 2 از مختارین بودی نه مدعوین حال از مختارین مجمع بهائی آراستید و بذکر الهی پرداختید و بنفحات جنت ابهی مشامی معطر دارید بجان و دل بکوشید که نور هدایت آفاق آن مملکت را روشن نماید و از ظلمات ضلالت اثری نماند
- 3 من در حق شما بملکوت ابهی تضرع و زاری نمایم و تأیید آسمانی طلبم
- 4 و علیکم البهاء الأبهی

BBBD.307, DAS.1914-07-17

BBBD.306

AB08546*To: Julia Stabler, in Stuttgart**Date: 1914-Jul-12*

- 1 O daughter of the Kingdom! If you desire divine confirmations and heavenly assistance, that the celestial hosts may aid you, remain firm and steadfast in the Cause of Baha'u'llah and be constant in the Covenant and Testament, so that like a mighty foundation you may endure forever. When any created thing remains firm in its own center, great results and mighty effects are produced. I pray on your behalf and seek confirmation and assistance for you.
- 2 And upon you be the Most Glorious Glory.
- 1 ای بنت ملکوت اگر تأیید و توفیقات الهی میخواهی که جنود آسمانی نصرت نمایند در امر بهاءالله ثبوت و استقامت نما و در عهد و میثاق ثابت باش تا مانند بنیان متین الی الأبد باقی و برقرار مانی هر کائینی از کائنات چون در مرکز خویش ثابت ماند نتایج و آثار عظیمه ظاهر گردد من در حق تو دعا مینمایم و طلب تأیید و توفیق میکنم
- 2 و علیک البهاء الأبهی

BBBD.318, DAS.1914-07-13, SW_v08#17 p.228

BBBD.317

ABU1033

Words to the friends, spoken on 1914-Jul-13 in Haifa

- 1 His Holiness the Exalted One [the Bab] - may My spirit be a sacrifice unto Him - stated that one word or one verse of "Him Whom God shall make manifest" is sufficient proof unto the whole of the earth. Now consider how immense are the verses, commentaries, homilies, scientific treatises and prayers that have streamed forth from [Baha'u'llah's] blessed lips. Is there any room left for denying? Despite of these, certain people want to equate [Mirza Yahya] Azal with the Blessed Beauty. Everyone will testify that Azal was bereft of any qualities whatsoever. His writings, which are now assembled in London, are so coarse and devoid of meaning that even schoolchildren would refuse to have any of it ascribed to them. That is, from the beginning of time until this very day, writings so indecent have not been seen. After the martyrdom of His Holiness the Exalted One [the Bab], Mirza Sa'id Khan wrote a letter, stating, "This movement has ended and none are left except the Blessed Beauty." He wrote this when Mirza Yahya was around.

حضرت اعلیٰ روحی له الفدا میفرماید که یک کلمه یا یک آیه من بظهره الله حجت است از برای جمیع من علی الارض حالا اینهمه آیات و تفاسیر و خطب و شئون علمیه و مناجات از فم مبارک نازل شده آیا دیگر جای انکار مانده است؟ باوجود این جمعی از مغرضان میخواهند ازل را در جلوی جمال مبارک بگذارند همه میدانند این شخص از هر فضلی عاری بود نوشتجاتش که الان در لندن موجود است بنوعی تخفیف و بی معنی است که حتی اطفال مدرسه قبول نمیکند که بآنها نسبت داده شود یعنی از اول یوم آدم الی یومنا هذا عباراتی باین رکیکی دیده نشده بعد از شهادت حضرت اعلیٰ مکتوبی میرزا سعید خان نوشته است "که اینهم تمام شد دیگر کسی نیست جز جمال مبارک" و حال آنکه میرزا یحیی موجود بود
- 2 The Blessed Beauty exalted the Cause in Baghdad. Manifestly and boldly, He stood before the whole of mankind and peoples, and subsequent to those bewildering occurrences and upon the arrival of the royal decree, Baha'u'llah departed from Baghdad with utmost majesty and splendor.

2 جمال مبارک امر را در بغداد بلند نمودند و اضا مشبودا در مقابل جمیع ملل و نخل ایستادند و بعد از آن تفصیل مدهشه و صدور فرمان بآن عظمت و جلال از بغداد حرکت نمودند
- 3 However, after the martyrdom of His Holiness the Exalted One [the Bab], what did Azal accomplish? He did not edify or teach a single soul, nor did he render the slightest service [to the Cause]. The only thing he did was to increase the number of his wives and spent all his time with them. He even grew so shameless as to take the wife of His Holiness the Exalted One [the Bab] as his own - an act that was specifically forbidden in the Bayan. He lived in Cyprus for forty years, and yet he failed to teach a single person. Now, someone so inept desires to advance such a claim! It is like a dust-particle claiming to be the brilliant sun. How incredibly presumptuous! Contrast the martyrdom of the Exalted One with these flagrant and shameless acts! How astounding is the difference!

3 ولی نفس ازل بعد از صعود حضرت اعلیٰ چه کرد یک نفسی را تبلیغ نکرد و یک خدمت جزئی هم نکرد کاری که کرد هی پشت سر هم عیال گرفت و اوقات خود را با آنها گذرانید حتی جسارت بر این نمود که حرم حضرت اعلیٰ را گرفت که بنص بیان حرام است چهل سال در قبرس بود یک نفسی را تبلیغ نکرد حال نفسی باین بیعرضگی میخواهد ادعای وجود نماید مثل آن میماند که ذره در مقابل آفتاب ادعائی نماید واقعا چقدر جسارت است آن شهادت حضرت اعلیٰ و این نوع به لُهو و لعب مشغول شدن چقدر غفلت است
- 4 After His Holiness the Exalted One [the Bab], while in chains, the Blessed Beauty edified men, and under the sword of the enemy, sang verses of guidance. All the while, Azal remained

4 پس از حضرت اعلیٰ جمال مبارک در زیر زنجیر تبلیغ میکردند در زیر شمشیر آیات هدی میخواندند و او در هزار سوراخ تنگ و تاریک پنهان بود.

KHH1.263 (1.367)

hidden in a thousand holes, cowardly seeking to preserve himself.

KHHE.384-386

AB03105

To: Albert R Windust, in Chicago

Date: 1914-Jul-13

O thou servant of God!

Thy letter was received. Thou hast written that the publication of the book of Mirza Abuil Fazl is commenced. This is very acceptable, for his books are written with the utmost sincerity. Likewise the translation of the Hidden Words that you are just thinking to print another edition, this is also acceptable.

If Kheiruillah claims that one of the communes is written by him, do not be astonished at this. For there is an ignorant uneducated man in the United States, nay in Chicago itself who has written a pamphlet and after printing it he is circulating it abroad.

His aim is no other than the promotion of the superstitions of Mirza Yayha. Amongst other things he alleges that the book of Iqan, Tajalliyat and Ishragat are written by Mirza Yayha. Consequently do not be astonished at the claims of others. There are and there may be found some souls who collect the supplications of the Blessed Perfection and take out of every supplication a phrase or a sentence and then attribute it to themselves. Such people are like unto the man who gathers out of the Gospel sundry sayings of Christ, that is, he selects from every page a few words and as a result he composes phrases and sentences and claims to be the original writer.

Be ye engaged with your own occupations. Do not trouble yourselves with these statements. Such articles are like unto the mirage; they will vanish. That which is real will remain firm and established in the world of existence.

Upon thee be Baha El Abha!

SW_v09#05 p.057

AB06616*To: Alma Knobloch, in Leipzig**Date: 1914-Jul-13*

- 1 O thou daughter of the Kingdom. 1 ای بنت ملکوت
- 2 Thy letter was received. Its contents was a proof of the promotion of the Light of Guidance and the dawn of the Sun of the Kingdom; the attraction of the hearts with the heavenly Countenance and the faith and belief of a number of souls in the appearance of the real Promised One. This news imparted the utmost happiness. Praise be to God that the Sun of Reality has cast its splendor upon that region and in the future it will become wholly illumined. 2 نامه شما رسید مضمون دلیل بر انتشار نور هدی بود و طلوع صبح ملکوت و انجذاب قلوب بجمال آسمانی و ایمان و ایقان جمعی بظهور موعود حقیقی از این خبر نهایت سرور حاصل گشت که الحمد لله شمس حقیقت پرتوی بر آن کشور زد که در مستقبل سراسر منور گردد
- 3 Doctor Fareed, his mother and relatives intend to make a journey to those parts. These people are violators of the Covenant and in the utmost rebellion. Beware! Beware! Lest anyone associate with them. Association with them is poison. Warn all the friends. 3 دکتر فرید با والدهاش و متعلقینش نیت سفر با تصفحات دارند این نفوس ناقضند و در نهایت طغیان زنهار زنهار کسی با اینها ملاقات نکند که ملاقات سم است جمیع را ممانعت کنید
- 4 Convey the wonderful Abha greeting to each and all the believers of God. I have the utmost yearning to meet them. 4 و دوستان الهی را فرداً فرداً تحیت ابدع ابهی ابلاغ دارید نهایت اشتیاق بملاقات آنها دارم
- 5 Upon thee be Baha El. Abha. 5 و علیک البهاء الأبهی

BBBD.295, BBBD.311-312, DAS.1914-07-13

BBBD.310-311

AB12460*To: Wilhelm Herrigel, in Stuttgart**Date: 1914-Jul-13*

O thou servant of God! I have the utmost confidence in thee and I desire for thee heavenly exaltation. The book containing the translation of the Paris Talks has arrived. Thou hast indeed labored arduously. God willing, it will become the cause of the spread of the Cause in those regions. This translation is like a banner that has been raised. It will surely yield momentous results.

Dr. Farid, together with his mother and relatives, intend to journey to those parts. These souls are severe Covenant-breakers. You must completely avoid them. Meeting with

these souls is forbidden, and a telegram was also sent there regarding this matter, for they cause the fire of the love of God to be extinguished. Not a moment's conversation with them is permissible.

And upon thee be the Most Glorious Glory.

BBBD.308-309

AB12631

To: Alice Schwarz, in Stuttgart

Date: 1914-Jul-13

- 1 O heavenly daughter! Your letter indicated that you celebrated the Day of the Declaration of the Bab with the utmost joy and glory. Through the blessing of this celebration, the light of guidance cast a new flame. Your sincerity of purpose and pure love for God will bring about numerous celebrations, and in each celebration the fire of the love of God will cast a new flame and great results will be achieved therefrom.

1 ای دختر آسمانی نامه شما ناطق بآن بود که يوم مبعث حضرت اعلی را در نهایت سرور و شکوه جشن گرفتید بمبارکی این جشن نور هدایت شعله جدید زد صدق نیت شما و خلوص در محبت الله جشنهای متعدد تشکیل نماید و در هر جشنی نار محبت الله شعله جدید زند و نتایج عظیمه از آن حصول پذیرد

- 2 And upon you be the Most Glorious Glory.

2 و علیک البهاء الأبهی

BBBD.315

BBBD.314

ABU3600

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

The Cause of Baha'u'llah is in fulfillment of all the prophecies in all the books of the religions of the world.

DAS.1914-07-13, SW_v09#01 p.006

AB00376

To: Goodall, Helen S et al., in San Francisco

Date: 1914-Jul-14

1 O ye blessed souls!

1 ای نفوس مبارکه

2 Your letter was received. I became informed with its details. Praise be to God that you have arisen to serve the Cause of God with the utmost energy. Your present effort will bring most great results in the future. What you have written is true. The first plan "the alliance of Humanity for the attainment of Universal Peace" did not bring any result: for the question of Universal Peace is one Teaching of the Teachings of His Holiness Baha'u'llah, It must be along the Principles of the Bahais and not the Principles of the Bahais to be along (or consider as of secondary importance to) the question of Universal Peace. The Principles of His Holiness Baha'u'llah are numerous. One of those Principles is the question of Universal Peace. Save through this Divine Power, or in other words, Religious Power, the matter of Universal Peace will not be established on a firm and lasting foundation.

2 نامه شما رسید و بر تفصیل اطلاع حاصل گردید الحمد لله بکمال قوت بر خدمت امر الله قیام نموده اید در مستقبل نتایج عظیمه بخشد و همانست که مرقوم نموده اید شق اول اتفاق العالم الانسانی للوصول الى الصلح العمومی نتیجه نداشت زیرا مسئله صلح عمومی یک تعلیم از تعلیم حضرت بهاء الله است باید ضمن مسائل بهائیان باشد نه مسائل بهائیان ضمن مسئله صلح عمومی تعلیم حضرت بهاء الله بسیار یک مسئله از آن تعلیم این صلح عمومیت جز باین وسیله یعنی قوه الهیه قوه دینی مسئله صلح عمومی چنانکه باید و شاید تحقق نیابد

3 If the Exposition authorities do not accept any society in the name of religion, then open ye an excellent well-organized Hall outside of the Exposition wherein Bahai meetings may be held. That place (or Hall) be devoted to the promotion of the Teachings of His Holiness Baha'u'llah whose first Teachings are the oneness of the world of humanity and Universal Peace. During the Feast of Ridwan the Convention of Mashrekol Azkar may also be held there. Likewise invite eloquent speakers from different parts, so that during the Exposition they may deliver in that hall eloquent speeches with the object of promoting the Cause of God and promulgating the Teachings of Baha'u'llah: such speakers as Mrs. Jos. H. Hannen, Mr. Hooper Harris, Mr. Howard MacNutt, Mrs. Albert Hall, Mr. Howard Ives, Mr. Alfred Lunt, Mr. Albert Vail, Mr. William Hoar and other good speakers. Invite these persons and exercise the utmost consideration towards the invited ones. The fundamental object is: the promulgation of the Cause of God and the exaltation of the Word of God. This is the Power that will become effective in the very heart of the world, because it is confirmed by the Holy Spirit. This matter will confer life upon the body of the world of creation.

3 و چون معرض باسم دین انجمنی را قبول ننماید لهذا در خارج معرض محلّ مکملی باز نمائید که مجمع بهائیان باشد و محلّ نشر تعلیم حضرت بهاء الله که اول تعلیم آن وحدت عالم انسانی و صلح عمومیت و در همانجا انجمن مشرق الاذکار در رضوان تشکیل شود و همچنین نفوس ناطقی از اطراف دعوت کنید که در ایام معرض در آن مکان نطقهای بلیغ در تبلیغ امر الله و ترویج تعلیم بهاء الله بدهند مثل مستر هنر مستر هریس مستر مکات مستر هال مستر ایوز مستر الفرد لنت مستر ویل مستر هور و نفوسی ناطق دیگر این نفوس را دعوت نمائید و مدعوین را نهایت رعایت مجری دارید اصل مقصود ترویج امر الله و اعلاء کلمه الله است این قوه ایست که در قلب عالم تأثیر می کند زیرا مؤید بروح القدس است این قضیه روح بجسم امکان بدمد

4 Today if the soul who is attracted with the Love of God and burning with the flame of enthusiasm [should] open his tongue

4 الیوم اگر نفس منجذبی بحبب الله مثل آتش در فوران باشد و زبان بگشاید و در حالت انجذاب

speaking or delivering his speech in the utmost state of attraction, it will undoubtedly display/produce the most wonderful effect upon the hearts. With a resonant voice he must cry out:

بیان نماید یا خطابه بدهد تأثیر عجیب در قلوب کند و نعره بزند

- 5 O people! O people! The Sun of Reality has dawned from the horizon of the world, casting its effulgence upon the East and the West. He has instructed the world of humanity through heavenly Teachings and He has become the cause of human solidarity. Consequently, as Universal Peace is one Principle of the Principles of Baha'u'llah it will become fully established through this Heavenly Power. Without this Potency this desire will not be realized, for the simple reason that the Teachings of His Holiness Baha'u'llah declare the oneness of the world of humanity. They cause religion to be the foundation of union and accord in the world; become conducive to good fellowship between the children of men; conform religion with science and reason; take away political prejudice, religious prejudice and racial prejudice; uphold the doctrine of perfect equality between men and women, espouse the cause of the International Auxiliary language; foster the universalization of education; readjust and equalize in the most perfect manner the economic relations of the social structure; destroy totally the basis of hostility and ill-will amongst mankind, constitute the five continents as one continent; suffer the various races of men to become as one race; rend asunder entirely the veil of these superstitions; reveal in the assemblage of humanity the Light of Truth; illumine the hearts with the Ray of Guidance; resurrect the spirits with the Breaths of the Holy Spirit and baptize the souls with the Water of Life Eternal, the Fire of the Love of God, and the Outpouring of the Divine Spirit.

5 ای ناس ای ناس شمس حقیقت از افق عالم طلوع نمود و پرتو بر شرق و غرب زد و بتعالیم آسمانی عالم انسانرا تربیت نموده و سبب وحدت بشر گشته لهذا صلح عمومی چون یک تعلیم از تعالیم بهاءالله است باین قوه آسمانی ترویج گردد و بدون آن این آرزو تحقق نیابد زیرا تعالیم حضرت بهاءالله وحدت عالم انسانرا اعلان نماید دین را اساس اتحاد و اتفاق عالم قرار دهد و سبب الفت بین بشر گردد دین را با علم و عقل تطبیق نماید تعصب سیاسی و تعصب مذهبی و تعصب جنسی را از میان بردارد مساوات بین رجال و نسا را تأسیس کند وحدت لسان را ترویج نماید تعمیم معارف را اساس گذارد اقتصاد را در نهایت اعتدال ترویج کند بنیان عداوت و بغضا را از بین بشر بکلی براندازد جمیع اقلیم را اقلیم واحد کند و نوع بشر را جنس واحد نماید پرده این اوهامات را بتامه بردرد و نور حقیقت در انجمن عالم جلوه نماید قلوب را بنور هدایت منور کند ارواح را بنفثات روح القدس زنده کند و بماء حیات ابدیه و نار محبت الله و فیض روح الهی تعمید دهد عالم انسانرا از ظلمات طبیعت نجات دهد و در نورانیت ملکوت داخل کند

- 6 O thou world of humanity! Awake! Awake!
- 7 O thou negligent of the Kingdom of God! Revive! Revive!
- 8 O thou prisoner of nature! Liberate thyself! Liberate thyself!
- 9 O thou afflicted with antiquated dogmas! Get clear of superannuated imaginations!
- 10 O thou deprived of the heavenly Bestowals! Acquire a share! Acquire a share!
- 11 O thou heedless of the Divine World! Be informed! Be informed!
- 12 Cry at the top of your voice similar utterances in these meetings before the concourse of humanity. The effect of your words will be conditioned upon the degree of your attraction and exultation. Then you will observe what an effect this will have!

6 ای عالم انسانی بیدار شو بیدار شو

7 ای غافل از ملکوت الهی هوشیار شو هوشیار شو

8 ای اسیر طبیعت آزاد شو آزاد شو

9 ای مبتلای بتقالید پوسیده از اوهامات عتیقه بیزار شو بیزار شو

10 ای محروم از مواهب آسمانی بهره‌وار شو بهره‌وار شو

11 ای بی‌خبر از عالم الهی آگاه شو آگاه شو

12 این بیانات را نعره‌زنان در آن مجمع بجمهور خطاب نمایند ولی بشرط آنکه خود در نهایت جذب و وله باشید ملاحظه خواهید نمود چه تأثیری خواهد کرد

- 13 Exercise the utmost kindness toward Mr. Hatch, because he is a believer. Encourage him in teaching the poor people. 13
مستر هاج را نهایت مهربانی بنمائید زیرا مؤمن است و او را بتبلیغ فقرا بازدارید
- 14 If it is possible, publish the addresses of the speakers (during the Exposition) in the newspapers. 14
اگر چنانچه ممکن باشد مقالات ناطقین را در جرائد نشر نمائید
- 15 Upon ye be Baha'u'llah El Abha 15
و علیکم و علیکن البهاء الأبهی
- DAS.1914-08-04x, SW_v05#17 p.257x, SW_v19#04 p.101x, LAT.005x NJB_v05#16 p.006

AB08006

To: Minnie Graham, in Cleveland

Date: 1914-Jul-14

O thou who art firm in the Covenant!

Thy letter was received and thy services in the meeting became known. Today whosoever is engaged in the service of the Cause of God he is like a gardener who is planting a tree. Ere long that tree shall grow and develop, giving cool shade to all parts and producing most luscious fruits. Therefore thank thou God that thou art confirmed in the service. Exert thou day and night so that thou mayest add to thy services. I shall pray in thy behalf and beg from His Highness the One Confirmation and aid.

Upon thee be Baha'u'l-Abha!

DAS.1914-07-13x

AB07981

To: Mrs. Phelps

Date: 1914-Jul-14

O Thou Almighty! O Thou Forgiving Lord! Endear Thou this believing, assured maidservant of God in Thy Kingdom and submerge her in the ocean of Thy Grace and illumine her countenance in Thy Kingdom, El Abha.

O Thou Almighty! This believing soul hearkened to the Call of the Kingdom of Abha, was awakened from the sleep of negligence and turned her face toward the Kingdom of Mysteries - so that she may become immersed in the sea of Lights. O God! Grant Thou upon her the Desire of her heart and through the infinite Bestowals endear and illumine her in Thy Kingdom.

Verily, Thou art the Generous, the Forgiver, and the Clement.

DAS.1914-07-29

ABU1247

Words to the believers, spoken on 1914-Jul-15 in Haifa

The Holy Spirit is the only power which will ultimately unite and harmonize the races and nations of the world. The Cause of God is the only panacea which will heal for all time to come the social, economic and political diseases of mankind. The revelation of Baha'u'llah is the tree which will send its outstretched branched to all the countries and under its cool shade all the religious sects will gather there to fraternize and associate with one another.

The world is full of ideas but they are either fleeting or profitless or impractical or limited in their influence or confined within a narrow scope. The beaming shafts of the light of cosmic ideals must pierce through the hearts of men and the power of the Holy Spirit is necessary to carry into execution these noble thoughts of the age. Human power is limited in its influence. It can unite two persons, or two tribes, or two communities, or at the utmost two nations. At the same time it confesses that this unity is temporal and may be abrogated by the whim of either of the high contracting parties.

But the divine power unites nations and peoples and cements together in the bond of brotherhood and peace for ages and cycles. His Holiness Christ was one person, without any worldly assistance and help, but through the effect of the Holy Spirit he was enabled to unite many nations and religions under the standard of Christianity. Likewise Mohammed unified the wild, savage tribes of Arabs and made them the conquerors of Asia.

Consequently there must needs be divine power for the accomplishment of this universal aim. Human power fails in this undertaking.

The words of those souls who are the essences of severance, who are in the utmost sanctity and purity will have an effect upon the hearts of men the result of which will be unity and good-fellowship. Save through this, ideal communication will not be made possible between the children of men. They may achieve a temporal union for a few years. Men may so compound the various ingredients as to be promiscuously mixed together. But there must needs be the solvent so that they may become perfectly blended and united. In the human world that solvent is the power of the Holy Spirit which will thoroughly mix and blend the different constituents and elements representing the various nationalities, religions and sects.

I hope the believers of God will unfurl the "World Peace Flag" because their aim is altruistic and they are helped by the confirmations of the Holy Spirit. Through the power of God it is possible for one Bahai to guide one whole nation. Such spiritual victories are dependent upon the breaths and bestowals of the Holy Spirit.

DAS.1914-07-15, SW_v08#08 p.101

AB05280

To: Charles Manning Swingle, in Cleveland

Date: 1914-Jul-15

O thou herald of the Kingdom of God!

Thy letter was received and its contents imparted the utmost spiritual joy, for its contents indicated that, praise be to God, thy pure heart is illumined with the rays of the Sun of Reality, and thy tongue is calling the people to the Kingdom and in the churches, thou art occupied in the promulgation of the Divine Principles. Inasmuch as thou hast arisen with this pure intention, resolute will, and attention to the Kingdom of God, rest assured that The confirmation of the Holy Spirit shall descend upon thee, the ideal powers shall triumph and the invisible hosts will come to thy assistance. Thou shalt heal the diseases of spirits and hearts, and thou shalt raise a flag with such firmness and steadfastness the holy wavings of which

shall be witnessed betwixt the heavens and earth forever more; spiritual ears will be perceived and everlasting restoration will be obtained.

To your respected wife Mrs. Swingle and your respected daughters convey my utmost kindness, and upon thee be the Most Glorious Glory.

DAS.1914-09-08

ABU2061

Words to some students, spoken on 1914-Jul-15 in Haifa

God be praised! How wonderful are these students! I am looking forward with great hope to their future! In reality they are beneath the shade of the Blessed Perfection and they are being animated with the spirit of the Holy Land. For this reason they are superior to many other students. Their mettle will become known in the future. They are now under the process of refining. When they come out of the crucible their brightness will become manifest. The word of God is the refinery which will polish them, suffering them to become as pure as tested gold....

Every single assured and firm believer will consider himself the servant of all the friends of God, nay rather the servant of the world of humanity. The Honor of man depends upon this. The Everlasting Glory of mankind lies in this! For this reason His Holiness Christ says:- 'the last shall be the first, the least amongst you in the Kingdom is the greatest.' Whosoever desires to walk in the Path of the Kingdom - so that he may reach the Court of the Almighty - he must be a true servant.

The Path of God cannot be compared with the paths of men. The humbler is man in the Path of God, the more exalted is he; the greater is his meekness and submissiveness the more beloved is he; the more is he surrounded with tests and trials the vaster the tranquility and composure of his spirit. Nay rather in the Path of God humility is honor, trouble is rest, affliction is bestowal, poverty is wealth, indigence is sovereignty and lowliness is nobility. Truly I say whosoever is the real servant of the believers of God is their assistant and helper. We must all walk in this Divine Path.

DAS.1914-07-15, SW_v09#09 p.100, SW_v13#05 p.104

AB08135*To: George A Anderson, in Washington, DC**Date: 1914-Jul-16*

- 1 O thou who hast an illumined heart! Thou art even as the pupil of the eye, the very wellspring of the light, for God's love hath cast its rays upon thine inmost being and thou hast turned thy face toward the Kingdom of thy Lord.
- 2 Intense is the hatred, in America, between black and white, but my hope is that the power of the Kingdom will bind these two in friendship, and serve them as a healing balm.
- 3 Let them look not upon a man's colour but upon his heart. If the heart be filled with light, that man is nigh unto the threshold of his Lord; but if not, that man is careless of his Lord, be he white or be he black.
- 4 Convey my most glorious and wondrous greetings to the maid-servant of God, the attracted one, Mrs. Dixon. Upon thee be the Most Glorious Glory.

1 ای صاحب قلب روشن تو مانند مردمک چشم
می‌مانی که معدن نور است زیرا در دلت نور
محبت الله تابیده و توجه بملکوت الله داری

2 در میان سیاه و سفید در امریکا نفرت شدید
است ولی امیدوارم که قوت ملکوتی التیام و
الفت بخشد

3 نظر برنگ ننماید نظر بقلب نمایند اگر قلب نورانی
آن مقرب درگاه کبریا است والا غافل از خدا
خواه سفید خواه سیاه

4 امة الله المنجذبه مسيس ديكسن را تحيت ابدع
ابهی برسان و عليك البهاء الأبهی

MMK1#076 p.110

SWAB#076

AB08548*To: Beatrice Irwin, in London**Date: 1914-Jul-16*

O thou daughter of the Kingdom!

Thy brief letter was received. Although it was short yet it contained detailed significance. That water is the water of Eternal Life, and the heavenly baptism is obtained therein. Then there is the gushing forth and flowing of the stream of the Divine Teachings, which confers the Spirit of Life. Unquestionably through the effusion and rushing of the river of the Principles of God, the Light of Guidance will leap up. I supplicate God that that heavenly water may gush forth and well up from the inner most recess of thy being.

Upon thee be Baha El Abha!

DAS.1914-07-29

ABU2762*Words spoken on 1914-Jul-16 in Haifa/Akka*

This wonderful Cause has not [been] properly introduced into China. It is very necessary that it should be done.

This Cause is sorely in need of teachers in all parts of the world - such teachers who may not offend any soul but win the people to the Kingdom of Eternal Reality.

China is in need of many good, Baha'i teachers - in order to unshackle their minds from the rusty chains of ancestral traditions.

DAS.1914-07-16

AB12734*To: Alice Schwarz, in Germany**Date: 1914-Jul-16*

O God! O God! Verily, this Thy handmaid is attracted by Thy holy fragrances, and she hath turned her face toward Thy merciful countenance. Ordain for her every good in Thy Kingdom and shower Thy blessings upon this noble family. Let the lights of Thy mercy encompass them unto all eternity and keep them beneath the shield of Thy protection and support. Verily, Thou art the Generous, the Mighty, the All-Bestowing.

الهي الهي انّ امتك هذه انجذبت بنفحات
قدسك واخلصت وجهها لوجهك الكريم قدّر
لها كلّ خير في ملكوتك و انزل بركتك على
تلك العائلة الكريمه ثمّ اجعل انوار رحمتك
تغشيها الى ابد الآباد واحفظها في صون حمايتك
انك انت الكريم العزيز الوهاب

BBBD.321

BBBD.320

ABU0291

Words to the friends, spoken on 1914-Jul-18 in Haifa

God addressing one of the great prophets of the past says: 'Dost thou find [sic] thou art able to guide a blind man, although he does not see? Art thou capable to suffer a deaf man to hear, while this power is not given him? ... Often one false statement finds greater credence than thousand words of truth. When the veil of negligence and injustice cover the pupils of the eyes, man becomes blind to the most plain facts ...

Once they saw His holiness Christ flying away with great haste. They asked him: 'Why art thou running so fast?' He answered: 'I am trying to escape from the dullard.' 'Oh,' they replied, 'Hast thou not the Most Great Name of God. With that name, thou hast healed the blind and the deaf and the mute and raised the dead. Why dost thou not read it over the dullard so that he may become intelligent?' Christ answered: 'I whispered the Most Great Name of God into the ears of the blind and he obtained hearing, the blind found sight and the lame leapt and the dead quickened, but I repeated the same name a thousand times to the dullard and saw no change in him. Therefore I am flying away from him.' ...

When Moses got down from Mount Sinai and saw his people have corrupted themselves by the worship of the molten calf saying: 'These be thy gods, O Israel, which brought thee up out of the land of Egypt.' his wrath waxed hot against them and at their stiffneckedness and said to one of these worshippers: Why didst thou worship this molten calf? Why didst thou offer before it burnt offerings and brought peace offerings? Was it not fashioned with a graving tool at thy own hands? Thou hast committed indeed a great sin. Thou didst see so many miracles performed by Jehovah in the land of Egypt and yet doubted his Existence and availing thyself of my delay upon Mount Sinai thou didst go to Aaron and said unto him, Up, make us Gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we [know] not what is become of him. What didst thou see in this molten calf to excite thy adoration? Every day thou didst doubt my divine mission, but thou didst never entertain the same doubts about this molten calf. How deaf and blind thou art! ...

When the guidance of God is vouchsafed us we are enabled to throw away false ideas and erroneous thoughts. The angels of providence must come to our assistance, the Confirmations of God must encircle us;- so that we may become mindful, aware,

intelligent, and conscious of our own mistakes and shortcomings ... Faith and assurance are the two gifts that are bestowed upon us through the guidance of God ...

Years ago there was in Acca a Scottish women missionary. She was most zealous in her proselytizing but with little result. She did not like us at all but whenever I met her I inquired about her health. One day I was sitting in front of a store in the Bazaar and with me there was a Jewish Baha'i by the name Mirza Azzizollah. While we were talking I saw Miss Ramsay pass by. I called after her and she came back. 'Do you see this man?' I asked 'Formerly he was a Jew and disliked Christ but now through the Guidance of God he has become a believer in him and worships him.' 'Oh! Is this true!' she exclaimed 'Am I permitted to ask him a few questions?' 'Surely' I answered 'you may ask him as many questions as you like.' Then turning her face she asked puzzlingly 'Do you believe in Christ as your Saviour?' 'Yes' he said. 'How did you come to believe in him?' 'Do you want me telling you Scriptural or rational Proofs?' 'Scriptural proofs.' Then for nearly half an hour this Jew spoke in an eloquent language, bringing in quotations after quotations from the old Testament to prove the validity of Christ. Then she asked for rational evidences which were presented with equal force and fluency. After a few moments of silence she said: 'This is indeed a miracle, a most wonderful thing that could ever happen. But I have one objection to offer: I would have been most thankful to you if you had kept him at the fountain of Christ but you have made him believe in Baha'u'llah and all the other prophets.' She could not realize that the belief of this Jew in Christ was only through the efficacy of the Words of Baha'u'llah...

Because she was very angry with me, one day I told her: 'Dost thou know, how much I love thee?' 'How could I guess?' she answered gruffly. 'I love thee as much as thou hatest me.'

DAS.1914-07-18

ABU2271*Words to the friends, spoken on 1914-Jul-18 in Haifa*

Tonight they are holding the Feast of Elijah on the top of Mount Carmel in memory of his ascent to heaven in a chariot of fire. It is most significant that the Jews, Christians and Mohamadans are celebrating this feast in common without any religious prejudices. Thousands of men, women and children come from the neighboring towns and villages and fill the rather large tableland and drink and dance and sing all night. Did you not see so many companies with their donkeys going up the mountain this afternoon?

It is very strange to see how man is ever prompt to associate worship and prayer with certain forms of amusements and pastimes! There is the Moulavé Sect amongst the Mohammadans who at a specified hour gather in a hall and while one plays on the tambourine the others dance, going through definite motions and gyrations. They claim in this manner they are worshipping God and commemorating His name...

DAS.1914-07-18

ABU2236*Words spoken on 1914-Jul-19 in Haifa*

You are the angels of Abha; guide the people. You are the rays of the Sun of Reality; bestow upon them light. You are the trees of the orchard of God; produce loving fruits, You are the water of eternal life; allay the thirst of mankind. You are the guides of the royal path of the kingdom; lead the wandering ones back to the fold.

On this trip, through the assistance and providence of God, you must perform miracles. Your speeches must be delivered with the utmost spirituality... Speak in public meetings. God will support you.

Deliver talks on universal love, the greatness of the cause of Baha'u'llah, the penetration of the Word of God, and the general principles of the Revelation of Baha'u'llah. I hope you will fill the minds with the tumult and acclamation of the kingdom,

set aglow the hearts with the fire of reality and spread far and wide the good news of the King of eternal life..."

DAS.1914-07-19, SW_v07#04 p.027

AB11229

To: Unknown, in Haifa

Date: 1914-Jul-19

His honor Mirza Habibollah and Mirza Azzizollah Khan have permission to take a trip to Europe for the sake of the diffusion of the Fragrances of God and the meeting of the believers of God - so that they may sacrifice their lives in the Divine Path.

جناب آقا میرزا حبیب‌الله و آقا میرزا عزیزالله
خان محض نشر نفحات الله و دیدن احبّاء الله
مأذون سفر به اروپا هستند تا در سبیل الهی
جانفشانی نمایند

KHHE.145, DAS.1914-07-19

KHH1.095 (1.133), KHH2.020 (2.041)

ABU0286

Words to the friends, spoken on 1914-Jul-20 in Haifa

Today I was thinking over the following subject: The heavenly Farmer came and cleared the ground from thorns and thistles. He harrowed the field and prepared it for plantation. With the utmost trials, sufferings, hardships and vicissitudes he toiled on till the land was cleared of all spines and under-bushes. The ground was furrowed deep; pure seeds were sown and young trees planted;- so that in time there may appear a waving field of wheat and a fruitful garden. He expected to realize thousands of crops at the harvest time and abundant fruit during the season;- thus heavenly blessings and spiritual fertility might become revealed. Having planted these tender trees he irrigated them with the Water of life and caused the sun of His Grace pour upon them. Then he did set about instructing His servants how to take care of the farm and how to train the garden. He enjoined upon them that if they followed strictly the path of their high duty the farm will grow and be crowned with many a good crop and the trees will develop and produce many kinds of fruits.

Then while the stalks are yet green and unripe, a number of people came up and start to cut them with the[ir] sickles. If the overseer cries out at them: 'What are you doing? Why are you reaping the green stems? This is not just. The divine Farmer has labored hard,- so that at the proper season he may gather in many harvests.' They answer back: 'What do we care with the labors of the divine Farmer? We are in a hurry. We need grass for our animals.' The overseer tells them: 'Then go to the prairies and plains and there you will find green grass to feed your animals.' They say:- 'No! No! The prairies are too far and this farm is no near. We have not the courage to venture out of this district.'

Again they start to cut down the young trees. The overseer coming up asks them impatiently:- 'What are you doing again? Do not chop these tender plants. Do not cut them so mercilessly.' They reply: 'Don't bother us any more. We have nothing to do with your agricultural precautions. We need wood, we need kindlings to make fire.' The overseer tells them:- 'There are many wild trees in the jungle. Go there and cut as many as you like but leave these trees. The spiritual Gardener has planted these trees and he hopes to gather much fruits but if you cut them down now, there will be no fruit in its season.'

The gardener has enkindled many shining lights. All of a sudden he observes these people are trying to extinguish these lights one by one. He demands of them: 'Why are you doing this?' They say: 'We love darkness. We want to steal and rob men. We cannot pilfer and purloin while so many lights are burning. We can only carry along our business while covered with the mantle of darkness.' What an injustice is this! What a cowardice is this! What a tyranny is this! What a heedlessness is this! ...

In short, the point is this:- His Holiness the Bab underwent persecutions and martyrdom; His Holiness Baha'u'llah accepted willingly sufferings, exiles and their attendant hardships - till at last this field was cleared from the thorns and tares of human selfishness; it was furrowed with the hands of thousands earnest souls the pure seeds of the divine Teachings were sown and watered with the blood of thousands of martyrs. Now it has fallen to our lot to superintend this farm with our ceaseless effort and untiring exertion, it is apportioned to us to irrigate and take care of it - perchance through our endeavor many harvests be gathered and the heavenly blessings be vouchsafed.

Those souls who are severed from all else save God, are attracted with the Breathes of the Holy Spirit, are perfumed with the Fragrances of the rose-garden of Abha, have renounced everything except the Good-pleasure of the Lord, are submerged

in the Sea of Divine Mercy - they will strive by day and by night - so that this Spiritual Farm may be protected from the prowling of Jackals and the ravages of the wolves. Then day by day, the greenness, the luxuriance, the beauty and the verdancy of the farm will increase and those who have worked for its protection enjoy its wonderful color and loveliness. The believers of God must exert themselves to sow the seeds of wisdom and Knowledge in the virgin soil of the hearts and water them with spiritual rain descending from the heaven of the Divine Will.

DAS.1914-07-20

ABU0393

Words to the friends, spoken on 1914-Jul-20 in Haifa

“There was a Motosarrafi” he said “by the name Abdorrahman Pasha. In some way he became most inimical against us. he did his best to find a pretext, no matter how inaccurate and thus sentence us to exile or other forms of punishment. One evening he called on the Mofti and told him that he has received a cablegram from the Sublime Port which states that Abbas Effendi’s power has become so paramount in Acca that the influence of the local authorities has become negligible. Therefore some practical steps must be taken to stop the further spread of his power. The first thing to be done tomorrow is to close the shops of all the Persians, arrest them and throw them into the prison; then arrest Abbas Effendi himself. In short he boasted of many dire punishments that he will [meet] us tomorrow.

That very night I was invited to the house of Beem-Bashi and while I was there they brought these what they called distressing news. They were very agitated and wished me to send a cable to the Governor-General, begging him to withdraw his threatening orders. I told them this is quite impossible, that they should not be worried and that God knows better how to deal with these treacherous people. After midnight we bade farewell to our gracious host and each person went to his house to sleep.

Early in the morning we heard someone knocking at the door of the house and the telegraph Manager was ushered into my room with beaming face. ‘What is the News?’ I asked. ‘I

have just received a telegram' he answered 'from the Governor-General, deposing the Motosarrafi, stating that a commissioner is on his way to investigate his affairs and kiss the hands of Abbas Effendi.'

On the other hand Abdorrohman Pasha left his house very early and taking with him several guards went to the Bazaar and stood in a corner. He was waiting for the time the believers open their stores and he may order their arrest. While he was thus waiting, never realizing that his doom is already sealed, Mofti passed by. No sooner he saw him than he flew off at a tangent, flared up and stormed. 'What is this secret?' he cried out. 'I have heard that the Manager of the telegraph office has called on Abbas Effendi early this morning and thou hast called at the house of the Judge at an unusual hour. What does all this mean? What is this intrigue and conspiracy?' [The] Mofti said. 'Your Excellency! There is no plot. Only I hope! that God willing, you will be promoted to a higher government position.' 'Oh!' Motosarafi cried out in astonishment, understanding his situation. Cowering and cringing with fear he beckoned to his guards to leave the market and hurried back to his home. Thus in this miraculous way he was defeated in carrying out his plan of arresting and imprisoning the believers.

That evening I was walking in the street and I saw a tall man covered with a counterpane and a shawl was wounded over it and on his head he wore 'Japy-Yargal.' When I approached him I was surprised to see Motosarrafi in this fantastic disguise. He had called on the town commissioner who had some influence with the governor General to intercede for him;- so that he might be sent away without the usual disgrace attending the disposition of a Turkish official. When he saw me he began to plead and implore;- in order that I may also mediate in his behalf. 'you are the only person in this world' he said 'who does not dream of any retaliation but these many persons to whom I have done evil, now that they have heard I am deposed, will do their utmost to vilify my character and ruin my reputation. You are forgiving. I beg you to come to my assistance.' All the friends know how well I treated him and he left Acca very happy.

DAS.1914-07-20

AB04351*To: David S M Unger, in Chicago**Date: 1914-Jul-20*

O thou honorable servant of Reality and well-wisher of the world of humanity!

Thy letter was received. It became the cause the cause of infinite joy and happiness - that praise be to God there is found in that Continent a noble personage who is a seeker of truth and a servant of the human world.

Miss Jean Masson has given the utmost praise concerning thy character. Praise be to God that all the divine believers are pleased with thee and have unloosed their tongues in thy commendation. I likewise entreat and invoke at the Threshold of God and beg for thee heavenly confirmation, in order that thou mayest become the means of the promulgation of the Spiritual Teachings and the cause of the education of the world of humanity. Mankind is in the utmost imperfection. It is in need of education. Consider how the darkness of error has environed all the regions and how the world of morality is full of gloom. I hope through your effort the ethical world will become enlightened and the shining Orb of the Guidance of God may illumine the world, in order that these ferocious animals may be freed from the darkness of the world of nature and through the Divine Illumination they may become the angels of heaven.

Upon thee be Baha El Abha!

DAS.1914-09-08

ABU2196*Words spoken on 1914-Jul-20 in Haifa/Akka*

That soul is alone who is negligent of God, but if he knows God, although he may live in an interminable desert without water and vegetation, yet he is not alone. God is with him. The sky of this terrestrial globe is always obscure and misty and covered with black, inky clouds. Now the thunder rolls and anon the lightening flashes. Now the hails fall and again the snow

descends. Now there is a wild hurricane and then a tempestuous torrent rushing down from the Mountain-side. Therefore do not think for one moment that these trials and ordeals are confined in thee. In reality all the people are surrounded with sufferings;- so that they may not attach their hearts to this world, seek for composure and rest in the Divine World and beg for the Bestowal of the Kingdom. Consequently, be thou glad from the bottom of thy heart and be rejoiced through the Divine Glad-tidings. Upon thee be Baha El Abha.

(Signed) 'Abduil-Baha Abbas

DAS.1914-07-20, SW_v08#18 p.236

AB12542

To: Baha'is of Stuttgart, Germany

Date: 1914-Jul-20

¹ O ye friends and handmaids of the Merciful! Your letter was received. You had expressed your longing for a meeting. I too am in the utmost longing, and I beseech God that we may meet both in this world and in the divine realm. Perhaps certain souls may come to those regions and severe tests may arise. You must surely show forth the utmost steadfastness and pay no heed to the words of such souls, for the tests are severe. But I am confident in you, for you are firm in faith and steadfast in the Covenant.

² And upon you be the Most Glorious Glory.

BBBD.324

¹ ای یاران و اماء رحمن نامه شما رسید بیان اشتیاق ملاقات نموده بودید من نیز در نهایت اشتیاقم از خدا میخوام که در اینجا و در جهان الهی ملاقات حاصل شود شاید بعضی نفوس پانصفت آیند و امتحانات شدیده بمیان آید البته باید نهایت استقامت را مجری بدارید گوش باقوال آن نفوس ندهید زیرا امتحانات شدید است ولی من از شماها مطمئنم زیرا در ایمان ثابت و برپیمان مستقیم هستید

² و علیکم و علیکنّ البهاء الأبهی عبدالهاء عباس
abdul Baha abbas

BBBD.322

AB00492

To: Lotfullah S Hakim, in London

Date: 1914-Jul-21

- 1 O thou who art firm in the Covenant! 1 لندن جناب آقا میرزا لطف‌الله علیه بهاء الله
الابهی هو الله ای ثابت بر پیمان
- 2 Thy letter dated the eleventh of July hath arrived, and two telegrams from thee have likewise been received: one concerning Mr. Sprague, and one, sent jointly with Amatu'llah Ruzeh, in which ye had supplicated for confirmation. 2 نامه مورخ یازدهم جولای رسید و دو تلگراف
از شما رسید یکی سؤال از مستر اسپراگ و یکی
بالاشتراک با امه‌الله روزه طلب توفیق نموده
بودید
- 3 Be not agitated by the clamour of the Yahya'is and others. These affairs are like unto the foam upon the sea: they come and they pass away. As for the Yahya'is, it is in no wise suitable that they should be present in your gatherings, for their sole aim is to cast doubts. Behave, then, with such tact and wisdom that they themselves will refrain from coming. 3 از عربده یحیائیا و سائرین مضطرب نشوید این
مسائل مثل کف دریاست می‌آید و می‌گذرد اما
یحیائیا مناسبی ندارد که در مجلس شما حاضر
شوند زیرا آنان را مقصدی جز القاء شبهات نه
بنوعی روش و سلوک نمائید که خود آنها حاضر
نشوند
- 4 But do ye be wholly assured of the confirmations of God. When the loved ones of God show forth steadfastness and constancy, the confirmations of the All-Glorious will most certainly encompass them. A day shall come when no mention of these souls will remain. Be not sad, neither be downcast. Arise with the utmost power, for these persons are as foxes, and the servants of the Blessed Beauty are lions invincible. Ere long shall this become plain and manifest. 4 اما شما مطمئن بتأییدات الهیه باشید احبای الهی
چون پای ثبات و استقامت بنماید توفیقات
صدائیه شامل حال گردد روزی خواهد آمد
که ذکر از اینها نخواهد ماند محزون مباشید
مغموم مگردید بکمال قوت قیام نمائید زیرا این
نفوس مانند ثعالباند و بندگان جمال مبارک
اسد غالب و عنقریب این ظاهر و آشکار شود
- 5 Convey, on My behalf, the Most Glorious, the Most Wondrous greetings to all the friends. 5 جمیع احبا را از قبل من تحیت ابدع ابهی برسان
- 6 A certain person hath taken exception to Me, saying: "Why was Tamaddunu'l-Mulk expelled, seeing that one must love all the peoples of the world?" He hath not paused to consider that the Blessed Person of Baha'u'llah Himself cast out certain souls, and that in His holy utterances He hath warned, in the strongest terms, against association with the hypocrites. 6 شخصی بر من اعتراض نموده که تمدن‌الملک چرا
طرده شد و حال آنکه باید جمیع طوائف عالم را
دوست داشت ولکن این قدر ملاحظه نموده
که نفس مبارک حضرت بهاء‌الله نفوسی را
طرده نمودند و در کلمات مبارک نهایت تحذیر
از معاشرت منافقین میفرمایند
- 7 True, with all the peoples of the world we must show the utmost love; but close companionship and intimacy with the hypocrites is not possible, for thereby harm befalleth the Cause. Through hypocrites breaches are made within the Faith, and they would, utterly, tear up by the roots the foundation of the Cause of God. Fellowship with the hypocrites is as though a man should nurture a serpent in his own bosom, or lodge a scorpion in his sleeve. 7 بلی با جمیع طوائف عالم باید نهایت دوستی داشت
ولی با منافقین معاشرت و الفت ممکن نیست زیرا
مضرّت بر امر واقع شود منافقین در امر رخنه
نمایند و بکلی اساس امر الهی را از ریشه براندازند
الفت با منافقین مانند آنست که انسان ماری را
در قیص خود پروراند یا عقربی را در استین
خود منزل دهد

- 8 All the disciples of Christ shunned Judas Iscariot; and in the Epistles of Paul thou mayest see how often he forbiddeth association with the hypocrites. Likewise, after Moses—peace be upon Him—consider how the hypocrites among the children of Israel fell to worshipping the golden calf. Now if such a thing should occur, must one consort with such souls with the utmost love, and follow them? What a vain imagination is this!
- 9 What a corruption Jeroboam, a hypocrite in the days of Rehoboam, wrought among the children of Israel! What blood did he cause to be shed! How many of the tribes of Israel did he at last steep in the worship of Baal! Shall such a man be the object of tender fellowship and affection, or must the believers be guarded and protected from such as he?
- 10 With all the nations of the world, then, we must be in the utmost love and kindness—that is, with those souls who know not; but not with the hypocrites, for they bring about a corruption most grievous in the midst of men. We have no quarrel with any soul. At most, it came to this: Tamaddunu'l-Mulk raised a great sedition among the friends, to such a degree that the divine Edifice was well-nigh levelled with the dust in Tihiran. Time after time he repented, and after each repentance again wrought mischief.
- 11 At length a telegram was written regarding him, to this effect: “Tamaddunu'l-Mulk is [sheer] barbarity (tawahhush); association with him is not permissible.” Had this not been done, assuredly the divine foundation in Tihiran would have been utterly demolished.
- 12 This servant hath no aim but the good of the whole human race. Yet if a serpent like Tamaddunu'l-Mulk should make an attack, I am compelled to awaken the friends; and if I do it not, I shall be answerable before God and before His creatures.
- 13 But if a soul should inflict injury upon My person and not upon the Cause of God—even wert thou to sever one of My limbs—I would forthwith forgive him and show him the utmost kindness. In such a case I would regard Mine enemy as a friend.
- 14 If, however, a soul harmeth the Cause of God, I cannot reckon him as a friend; and if he bringeth abasement and hurt upon the Cause of God, I most certainly cannot acquiesce.
- 15 Upon thee be the glory of the All-Glorious.
- 8 جميع حواریین مسیح از یهودای اخرویوی اجتناب نمودند و همچنین در مکاتیب بولس مطالعه نمائید که چه قدر منع از معاشرت با منافقین کرده است و همچنین بعد از حضرت موسی علیه السلام ملاحظه نمائید که منافقین اسرائیل گوساله پرستیدند حال اگر چنین واقعه واقع شود آیا باید با آنان بنهایت محبت آمیزش کرد و متابعت نمود
- 9 این چه فکر باطل است یک یاربعام منافق در زمان رحبعام چه فسادى در میان بنی اسرائیل انداخت چه قدر سبب فساد شد چه قدر سبب ریختن خونها گشت اکثر اسباط اسرائیل را بنهایت بعیدات بلع میتلا کرد آیا باید چنین انسانی را بنهایت آمیزش و محبت و الفت نمود یا آنکه باید نفوس را از چنین اشخاص محفوظ نمود
- 10 ولی بجمع ملل عالم باید در بنهایت محبت و مهربانی باشیم یعنی نفوسى که نمیدانند نه منافقین زیرا منافق سبب شود فساد عظیمی در میان آید ما با کسی نزاعی نداریم بنهایتش اینست که تمدن الملک بین اصحاب فتنه انداخت بدرجهائی که نزدیک بود بکلی بنیان الهی برافتد بکرات توبه کرد بعد از توبه باز فساد کرد
- 11 بنهایت تلغرافی در حق او مرقوم گشت که تمدن الملک توحش است معاشرت با او جائز نیست و اگر چنین نمیشد بنیان الهی بکلی در طهران منهدم میگشت
- 12 این عبد را مقصدی جز خیر عموم عالم انسانی نه اما اگر ماری مثل تمدن الملک هجوم کند مجبور بر آنم که احباً را بیدار کنم و اگر نکنم عندالله و عندالخلق مسئولم
- 13 اما اگر نفسی ضرری بشخص من وارد آرد نه امر الله ولو عضوی از اعضای مرا قطع نماید فوراً عفو نمایم و بنهایت مهربانی باو پردازم در اینوقع دشمن را دوست شمرم
- 14 اما اگر نفسی ضرر بامر الله رساند او را دوست نشمرم و اگر وهنی بر امر الله وارد آرد البته تمکین نمایم
- 15 و علیکم البهاء الاهی

16 'Abdu'l-Baha 'Abbas

عبدالیهاء عباس 16

17 Read this letter to the steadfast friends and to those who are silent.

این نامه را بجهت احبای ثابت و یا ساکت
بخوانید 17

KHHE.377-379, BLO_PT#104x, BSTW#052dx

MAS2.037-040, YHA1.107-108x,
NJB_v05#14 p.004x, KHH1.258-260
(1.361-363)x

ABU1512

Interview with five American teachers, Haifa, 1914-Jul-21

The doors of Colleges and Universities must be wide open to the adherents of all religions and the members of all nationalities - so that these different people from widely-scattered countries may meet and associate with each other in those educational institutions, learn each others' customs and habits, interchange their ideas and discard their purposeless prejudices. In this way these young men and women will grow up with the ideas of World patriotism. There are a number of Missionary Colleges in the East who are dogmatically sectarian, trying all the time to teach the students the falsity of their parents' religions and the grandeur and sublimity of Christianity. The net result has been a woeful failure, for generally the students turn out of the College with no religion. Thus it has been witnessed that when a Missionary teacher tries to undermine, either with bitter antipathy or indirect references the religion of the students in which they have been brought up, he is unconsciously undermining the religion of Christianity.

In short, in this radiant century the Sun of Reality has dawned, scattering its bright rays upon all humanity. We are beginning to realize that this globe is one home, and all men are brothers and sisters - the members of one family, the stars of one heaven, the lamps of one meeting, the pearls of one necklace, the trees of one garden and the signs of the Mercy of the Almighty. Creationally there are no bad people. They are all good. It is only when we subvert the original plan concerning our progress that the outcome is a distorted, abnormal state of being. The tree of humanity is one and is planted by God. The origin is one and the end must be also one.

DAS.1914-07-21, SW_v12#01 p.014-015

AB08277*To: Harris, Joseph et al., in London**Date: 1914-Jul-21*

O blessed souls! Praise ye God that the morn of guidance hath dawned from the highest horizon and the light of the Sun of Truth hath illumined all hearts. The gates of the Kingdom were opened wide and with the utmost joy and gladness did ye enter therein. Therefore strive ye with heart and soul that the lights of the unity of the human world and universal love may illumine that clime, that all souls may mingle with one another and divine unity may be manifested in the world of humanity. And upon you be the Most Glorious Glory.

DAS.1914-07-29

ABU2627*Interview with five American teachers, Haifa, 1914-Jul-21*

Question: "We (by "We" they meant the missionary world) are watching with great interest the progress of this Movement. For it seems to us it is advancing with great rapidity without the usual propaganda organization which to us hard-headed, practical Americans seems so essential and necessary. We are watching to see what will be the objective aims of this Cause."

Answer: "The objective aims are the oneness of the world of humanity, Universal Peace, Universal Love, international Co-operation and reciprocity, the founding of divine Civilization, the promotion of the principle of human consanguinity and solidarity and the establishment of the Kingdom of God, first in the hearts of men and then upon earth. These are the noble objective aims. Are you not in sympathy with them? Will you not do also your utmost to hasten that day? What harm is there in this? We are working day and night for the realization of these Ideas and purposes. God and His servants are also pleased with those souls who are serving under a different flag and in a different camp to actualize these principles of humanity."

DAS.1914-07-21, SW_v12#01 p.014, PN_1914 p006

ABU2667*Words spoken on 1914-Jul-21 in Haifa*

I hope India will become the burning furnace of the Love of God. The people of that country are very receptive and their leaders are quick to perceive the need of spiritual and social reformation. The educative and reformatory ideas must be introduced little by little according to the mental grasp and habits of the masses - so that they may adapt themselves to the new environment without any protest on their parts. I trust that ere long sweet fragrances from India may reach the nostrils of these longing ones, the Flag of Guidance might be raised and the Teachings of the Blessed Perfection might be promulgated through the length and breadth of India.

DAS.1914-07-21

ABU2943*Interview with five American teachers, Haifa, 1914-Jul-21*

One of the questions they asked was the Master's said impressions of the United States. He said:-

"The true, liberal, religious spirit is more witnessed in America than in Europe. From an ethical standpoint they are far ahead of European nations. The American people as a whole are a religious people. They investigate the reality and are free from the fetters of prejudices. The Europeans are not deeply religious but they have their prejudices. The Americans are an inventive nation. In the light of their manifold inventions their services to the world of humanity are considered as incalculable..."

"Is there any leader or head in the Baha'i religion?"

"The Baha'is are a community of co-operative servants. They have no leader. Their only Leader is God. They have no ordained ministers or priests. Whosoever hears and believes in the principles of this Cause, it is required of him to convey this Message to others. The Baha'is have no organized Missionary headquarter. Because their cardinal creed is the Fatherhood

of God and the Brotherhood of Man they have no theological wrangles and no metaphysical speculations.”

DAS.1914-07-21, SW_v12#01 p.013-014, PN_1914 p005

ABU3057

Interview with five American teachers, Haifa, 1914-Jul-21

Question: “What do the Baha’is teach?”

Answer: “They teach that the internal, spiritual Idea is the same in all the religions, that a unique, general plan underlies the foundation of the past Faiths, that priestcraft has discredited the religion of God, that the palpitating divine Idea is hidden under the encrustation of dead ecclesiasticism, that religion must shuffle off its tattered garments of medieval Ages and put on the robe of Universal precepts of God.”

DAS.1914-07-21, SW_v12#01 p.014, PN_1914 p005

ABU3229

Interview with five American teachers, Haifa, 1914-Jul-21

Question: “What do the Baha’is believe?”

Answer: “They believe that mankind must love mankind; that universal amity must be practiced; that dead dogmas must be thrown away. That we are at the Threshold of the era of interdependence, that we must forget prejudices and that Universal Love must become the dominant note of the music of the 20th century.”

DAS.1914-07-21, SW_v12#01 p.014, PN_1914 p005

ABU3416*Interview with five American teachers, Haifa, 1914-Jul-21*

Question: "What is the Baha'i Faith?"

Answer: "Trust in God. Be kind to thy fellowmen. Fill the world with the spirit of Love. The Spirit of Faith in a Baha'i is very strong. His trust is on the Grace of the Holy Spirit."

DAS.1914-07-21, SW_v12#01 p.014, PN_1914 p005

ABU3521*Interview with five American teachers, Haifa, 1914-Jul-21*

Question: "Do the Baha'i teachings renovate the individual, private life? Or are they only a set of principles for the adjustment of general relations between men without the necessary requirements of personal regeneration?"

Answer: "The Teachings of Baha'u'llah are the Breaths of the Holy Spirit which create men anew. Personal purity, both in private and public is greatly emphasized and insisted upon."

DAS.1914-07-21, SW_v08#08 p.103x, SW_v12#01 p.014, SW_v13#10 p.260x, PN_1914 p005, PTF.137x, IHP.062x, BLO_PN#046x

ABU1549*Words spoken at House of the Master in Haifa, 1914-Jul-23*

"For the time being the proposed delegates to such a Conference must lay aside the discussion of dogmas and Apostles' Creeds. The question of the Validity of the Creed and the inviolable authority of Dogmas is a secondary problem. One sect may hold fast to the Apostles Creeds as the final Will of God to man, adhering dogmatically that the door of further revelation and light is definitely closed before the face of mankind. Another sect may assert just as assuredly but with more reason

and logic, the right of liberal interpretation according to the ever-evolving and progressive conscience of man. The growing and heated discussion between these two religious camps holding such extreme views will no doubt lead to acrimony and asperity and produce no results. How much more useful it would be if the essential doctrines of Christianity were taken up and discussed, especially those principles which would harmonize the different scattered forces, welding them together - thus they may be pressed into intimate and permanent union."

He spoke along these lines in detail, pointing to the Cardinal doctrines of the Church as entirely misunderstood by ministers, priests and layman alike,- such as the Creeds of Confession, Transubstantiation, Immaculate Conception, Resurrection, Atonement, Ascension and Miracles.

"If the churches" he said "are anxious to win the souls back to Christ they must interpret these 'seven great mysteries' of Christianity according to science and reason - otherwise no liberal-minded person will ever accept the old, hide-bound interpretations."

DAS.1914-07-23

ABU1864

Words spoken at House of the Master in Haifa, 1914-Jul-23

Having then realized how these holy, spiritual, luminous Manifestations sacrificed their lives, teaching us with deeds and not words, instructing us with supreme morals and ethics, directing us through unparalleled examples of trials and ordeals, afflictions and persecutions and counseling us with peerless advice and countless revelations - then if we have one grain of loyalty - how can we stand by idle and do not rush toward the arena of self-sacrifice! Why should we not renounce everything! How can we ease our consciences by accepting comfort and tranquility! Why should we not give up life itself and why should we not with whole-hearted enthusiasm to serve these Blessed personages and diffuse far and wide the Fragrances of their Teachings.

Therefore we must strive, we must make great effort in order to be confirmed with the pure Servitude of these Manifestations. If we are deprived of the sea, let us not deprive ourselves of

the drop. The servitude of these Holy Manifestations is like unto the sun and we are like unto atoms. Just as the atoms are made manifest in the light of the Sun, similarly we are made manifest in the Servitude of the Divine Messengers of God. The appearance of the atom depends upon the light of the sun, otherwise by itself and in itself it has no existence...

DAS.1914-07-23

ABU2695

Words spoken on 1914-Jul-24 in Haifa

Praise be to God you are firm in the Covenant and steadfast in the Testament. Firmness and steadfastness are of the greatest conditions of Faith and Assurance.

As long as the tree does not send its root to the bowels of the earth it will not become secure and established, neither will it grow and develop into the full stature. But if it is not firmly-rooted, it will be broken before the blowing of one strong wind.

Therefore 'Abdu'l-Baha with the utmost contrition, fear and apprehension of the tests of God implores toward the Kingdom of Abha and beseeches for the gifts of Firmness and Steadfastness and with the utmost humility and meekness entreats constancy and determination...

DAS.1914-07-24, SW_v08#05 p.059

ABU3473

Words spoken on 1914-Jul-24 in Haifa

Man must be a mine of piety and sympathy. He must associate with all mankind with joy and fragrance. He must not turn away his face from any soul. He must raise the fallen and cheer the hopeless. He must treat with kindness both the friend and

the stranger. At all times, man must be a mine of compassion and love, and associate with all people with joy.

SW_v07#18 p.187

ABU3494

Words spoken on 1914-Jul-24 in Haifa

For today the highest of all the degrees are the degrees of Firmness and Steadfastness in Faith and Certainty. This Firmness and Steadfastness will be conducive to the descent of Divine Assistance and Confirmation.

His Holiness Baha'u'llah hath ordained for His believers eternal Sovereignty which is not overthrown and annihilated through the lapse of centuries and cycles. The foundation of any other Sovereignty is not securely laid. Therefore you must strive in that which is permanent and unchangeable.

The Sovereignty of the world is like unto the mirage and the Sovereignty of the Kingdom is like unto the ocean of water. The latter is the Reality, the former is superficiality. One is comfort; the other is hardship. That is the Sublimity of the Kingdom, this is the sublimity of the earth.

Consequently exert thou with heart and soul to spread the light of Guidance - so that the Good of that world and this be realized and both heavenly and earthly honor be revealed....

DAS.1914-07-24, SW_v08#16 p.219

AB03422

To: Safiyyih mother of Abdu'l-Ghani Qazvini et al.

Date: 1914-Jul-24 ca.

O ye two glorious leaves of the Divine Ferdouss! It is now sometimes that his honor Mirza Abdul Gani has arrived in this land to visit the Holy Threshold of Baha'u'llah and the Blessed Tomb of the Bab – thus he may perfume his nostrils with the

Fragrances of these two radiant Spots. He begs and supplicates in your behalf and implores inexhaustible Confirmation – so that you may remain firm and steadfast in the Cause of God and receive a great portion of the Divine Bestowal.

Praise be to God you are firm in the Covenant and steadfast in the Testament. Firmness and steadfastness are of the greatest conditions of Faith and Assurance. As long as the tree does not send its root to the bowel of the earth it will not become secure and established, neither will it grow and develop into the full stature. But if it is not firmly-rooted, it will be broken before the blowing of one strong wind.

Therefore 'Abdu'l-Baha with the utmost contrition, fear and apprehension of the tests of God implores toward the Kingdom of Abha and beseeches for the gifts of Firmness and Steadfastness and with the utmost humility and meekness entreats constancy and determination...

DAS.1914-07-24

AB00823

To: Azizullah Varga, in Tihnan

Date: 1914-Jul-25

- 1 O steadfast one in the Covenant! Your letter of the second of Ramadan 1332 was received. Its contents bespoke supplication and devotion to the Abha Kingdom, and its meanings evidenced steadfastness and certitude in the Cause of God. Praise be to God that the descendant of the martyr follows in the path of his illustrious father and is sacrificing in this way, ever serving this mighty Cause with humility, lowliness, meekness and enthusiasm. Such befits one like you. Verily, you have a station with your father in the Abha Kingdom.

- 2 Concerning your meeting with the nobles of Iran and respected individuals that you wrote about - this is most fitting. These souls are not yet aware of the greatness of the Cause and know not how it has blazed forth throughout the horizons. A few days ago many letters arrived from Germany. It would have been most beneficial had the well-wishers of Iran been informed of these letters. God willing, they will be sent with a trustworthy courier and you will observe that at such a time when all the inhabitants of Germany, men and women, even children,

1 ای ثابت بر پیمان نامه دوم رمضان ۱۳۳۲ وصول یافت مضمون تبطل و تضرع بملکوت ابهی و معانی دلیل ثبوت و وثوق در امر الله حمد خدا را که سلیل شهید بر مشرب پدر جلیل است و جانفشان در این سبیل و همواره به عجز و انکسار و ذل و اشتعال خادم این امر عظیم و ملثلک ینبغی هذا ان لک مقام مع ابیک فی ملکوت الابهی

2 از ملاقات بسروران ایران و اشخاص محترمه مرقوم نموده بودید بسیار موافق این نفوس هنوز بعظمت امر ملتفت نیستند و خبر ندارند که چگونه در آفاق شعله زده چند روز پیش مکاتیب بسیاری از آلمان رسید بسیار خوب بود اگر خیرخواهان ایران اطلاع بر این مکاتیب مییافتند انشاءالله با پیک امین ارسال میشود ملاحظه خواهید نمود که در چنین وقتی که جمیع اهالی آلمان ذکوراً و اناثاً حتی اطفال شب

are day and night consumed with thoughts of war and strife and the tumultuous call to battle is raised high, at such a time the nightingale of divine unity has raised such a spiritual melody in that garden and meadow. The fire of the love of God has kindled such a flame! The cry of "Ya Baha'u'l-Abha" reaches to the Supreme Concourse, and each day a group hastens to the shade of the Divine Lote-Tree. The light of guidance shines forth and the Sun of Truth gleams bright.

- 3 In any case, strive to awaken some of the divines and enlighten important personages. Convey to that respected individual that those two lions are the northern and southern neighbors, and what is in their mouths is Iran. I hope they will drop it in your handkerchief, just as it was explicitly mentioned in Paris that although Iran is in turmoil, the future of others is also in danger. Perhaps they will remember. The point is that today there is no salvation or success except through following and acting according to divine counsels and exhortations. These heavenly teachings are what will revive Iran, but conditional upon their being put into practice.

- 4 Consider that the territory of Iran is now but a small realm, with various parties in utmost hatred and enmity toward each other, commerce disrupted, industry non-existent, agriculture deficient. What abounds are corrupt elements who strive through various schemes to overthrow Iran's foundation. Despite this, what hope is there for salvation and success except that it succeed in a matter that will distinguish it among all the world and all peoples - nay, that other realms become servants of Iran. Without this, this withered land will not become fresh and verdant, and this ruined realm will not become prosperous and flourishing.

- 5 In Germany numerous gatherings were held where on one side was raised the banner of universal peace and on the other the blessed flag of Iran. The attendees truly worshipped that flag, showed it utmost respect, and observed proper etiquette.

- 6 And upon you be the Most Glorious Glory.

KHHE.469-470

و روز بفکر جنگ و جدال و در نهایت جوش و خروش آهنگ قتال بلند است در چنین وقتی بلبل گلشن توحید در آن گزار و چمن چه گلبانگی معنوی زده است نار محبت الله چه شعله‌ئی افروخته است فریاد یابہاء الہی است کہ باوج ملاء اعلی میرسد و ہر روز جمعی بظلم سدرہ منتهی میشتابند نور ہدایت میتابد و خورشید حقیقت میدرخشد

- 3 باری در فکر آن باشید کہ بعضی از علما بیدار گردند و اشخاص مہمہ آگاہ شوند بشخص محترم عرض کنید کہ آن دو شیر ہمسایگان شمال و جنوبند و آنچه در دہن داشتہ ایرانست امیدوارم کہ در دستمال شما بیندازند چنانکہ در پاریس صراحتاً ذکر شد کہ ہرچند ایران پرانقلابست ولی مستقبل دیگران نیز در خطر است شاید بخاطر آردن باری مقصود اینست الیوم فلاح و نجاتی جز روش و حرکت بموجب نصائح و وصایای الہی نہ این تعالیم آسمانیست کہ ایران را احیا می کند اما بشرط عمل

- 4 ملاحظہ کنید کہ خطہ ایران الآن اقلیم صغیری است و احزاب مختلفہ با یکدیگر در نہایت بغض و عدوان تجارت مختل صناعت معدوم زراعت ناقص چیزیکہ بسیار است مفسدین کہ بانواع حیل میکوشند تا بنیان ایران برافند باوجود این چہ امید نجات و فلاح مگر اینکہ موفق بامری گردد کہ در بین جمیع عالم و جمیع امم ممتاز بلکہ اقلیم سائرہ خادم ایران شود بدون این این کشور افسردہ تازہ و تر نگردد و این اقلیم ویران معمور و آبادان نشود

- 5 در آلمان محفلہای متعدّدہ تشکیل شد در یکطرف بیرق صلح عمومی و طرف دیگر علم مبارک ایران و حاضرین فی الحقیقہ آن علم را پرستش مینمودند و بنہایت احترام میپرداختند و رسم آداب مجری میداشتند

- 6 و علیک الہاء الہی

INBA85:499, INBA85:532, KHH1.331

(1.461)

AB01245

*To: Baha'i Youth of Ishqabad**Date: 1914-Jul-25*

- 1 O spiritual youth! Every youth in this earthly realm is pre-occupied with thoughts of this world and immersed in animal passions. Their thoughts are of food and drink, their pursuits the desire for pearls and shells, even the basest clay fragments. But the end result is regret and remorse.
- 2 They say that Sebüktekin possessed the utmost glory and power - a palace like the highest paradise, delightful chambers, a colorful feast, a life of honey and sweetness, well-stocked treasuries and abundant wealth. At the height of his joy and delight, he was suddenly afflicted with consumption and melted away like a candle, playing sorrowful melodies of regret. When he lost hope of life, three days before death, he arranged in his royal palace a row of golden-belted servants and gathered an assembly of maidens from his harem. He displayed precious jewels and gems before their eyes, and prepared his hoarded treasures on one side. He summoned renowned ministers to his presence and commanded a great army to perform victory drills in the field before his royal palace. He himself looked all around, weeping and saying: "How shall I be deprived of this sovereignty and bounty, lose hope of life, leave you all, and hasten empty-handed from this world to the next?" He wept and wept until he drew his last breath. Consider with what regret he departed this world!
- 3 Thus it became clear that the end of the wealthy is regret upon regret, except for the rich person who pours forth treasure from his sleeve for charitable causes and expends his wealth in benevolent matters. Such blessed souls shine like brilliant stars from the horizon of eternal glory.
- 4 Now you, O cherished youth, praise be to God, have contributed beyond your means of dirhams and dinars for the completion of the Mashriqu'l-Adhkar, having no purpose except the good-pleasure of the Lord. You are successful in both worlds and renowned among the assemblage of humanity. I hope that through the favors of the Blessed Beauty, divine
- ای جوانان روحانی هر جوانی از اهل این خاکدان در فکر اینجهان و منہمک در شہوات عالم حیوان اندیشہاش آب و علف و پیشہاش آرزوی در و صدف حقّ پستترین حطام و خزف ولی عاقبت منتج حسرت و اسف
- گویند سبکتکین در نہایت حشمت و تمکین بود سرائی چون بہشت برین و مقصوراتی دلنشین و خوانی رنگین و زندگانی شد و شیرین و خزائن معمور و ثروتی موفور داشت در نہایت وجد و سرور بقتہ بمروض دق گرفتار گشت و مانند شمع میگداخت و بمزامیر حسرت نغمہائی متحسرانہ مینواخت و چون از حیات مأیوس شد سہ روز قبل از موت در قصر سلطنت از غلامان زدن کمر صفتی بیاراست و از دوشیزگان حرم انجمنی جمع نمود و نفائس و جواهر زواہر را در پیش چشم حاضر نمود و خزائن اندوختہ را در طرفی مہیا کرد و وزراء نامدار را در پیشگاہ احضار نمود و سپاہ انبوهی در میدان لشکر در پیشگاہ قصر سلطنت بمشق فتح و ظفر امر فرمود و خود نظر بہر طرف منعطف مینمود میگریست و میگفت کہ چگونه از این سلطنت و نعمت محروم گردم و از زندگانی مأیوس شوم و شما را بگذارم و بادستی تہی از اینجهان بجهان دیگر شتابم گریست گریست تا نفس اخیر کشید ملاحظہ نمائید کہ بچہ حسرتی از اینجهان رفت
- پس واضح شد کہ عاقبت اہل ثروت حسرت اندر حسرت است مگر توانگری کہ در امور خیریہ گنج از آستین بیفشاند و در امور مہرورہ ثروت خویش را مبذول دارد آن نفوس مبارکہ چون کوکب لامع از افق عزّت ابدیہ بدرخشند
- حال شما ای جوانان نازنین الحمد للہ بجهت اتمام مشرق الأذکار مافوق قدرت بذل درہم و دینار نمودید و مقصدی جز رضای پروردگار ندارید و در دو جہان کامرانید و در بین انجمن عالم نامدار از الطاف جمال مبارک امیدوارم کہ تأییدات

confirmations will become manifest and the happiness of both worlds will be attained.

- 5 O pure and goodly visitor! Convey with utmost yearning the utmost kindness of 'Abdu'l-Baha to all the loved ones of Milan. And upon you be the Most Glorious Glory.

DAS.1914-07-25

غیبیہ آشکار گردد و سعادت دو جهان حصول پذیرد

5 ای زائر طیب طاهر احبای میلان را جمیعاً
مخصوص با نهایت اشتیاق از قبل عبداله‌آ
نهایت مهربانی مجری دار و علیک اله‌آ ال‌بی

KHMT.192x, RHQM2.0892-893 (313) (195-196x), TISH.035-036, MAS5.244

ABU1354

Words spoken on 1914-Jul-25 in Haifa/Akka

It is related that Saboktakeen (one of the renowned ancient Kings of Persia) lived in the utmost grandeur and splendor. His Palace was like unto the delectable Paradise and his wives similar unto the angelic Houris. His table was provided with royal largesse and his life was similar unto a stream of milk and honey. His treasures were full and his riches unlimited. He was in the utmost joy and happiness.

All of a sudden he was attacked with the malady of consumption and was burning away like unto a candle and with Jeremiads of disappointment he was singing the most mournful tunes. When he became hopeless of this life; three days before his death, he commanded all his chamberlains, wearing golden girdles to form a long line and ordered all the ladies-in-waiting present themselves before him. His treasures, and all his precious jewels were set on display before his eyes and his accumulated wealth was arrayed in dazzling fashion. Then he invited his Ministers, Courtiers, and statesmen to be present in the Throne Room on a certain hour and asked his immense army to be engaged in the maneuvers of victory and triumph in the Military Square in front of the Palace.

While sitting on his throne he looked regretfully now on this scene, now on another and again on all this matchless array of grandeur and magnificence and wept most bitterly, crying aloud: 'Oh! Why must I be deprived of this imperial sovereignty and royal prerogatives? Why should I not enjoy this life and bid farewell to all these things? How can I leave you behind, and empty-handed hasten from this world to another world?' He wept and wept till he drew his last breath.

Now consider with what regrets he passed away from this life! Therefore it became evident that the end of the people of wealth is disappointment after disappointment; except those rich persons who expend their money in charitable affairs and dispense their wealth on philanthropic channels. Such blessed souls like unto the brilliant stars will shine from the horizon of Everlasting Glory.

DAS.1914-07-25, SW_v09#18 p.204-205, STAB#041

AB02724

To: Nasrullah Musazadih, in Marv

Date: 1914-Jul-25

O thou pilgrim of the Holy of holies of the Supreme Concourse! Although in appearance thou hast left this Blessed Spot yet in reality thou art ever present in spirit; for thou art the bird of this rose-garden and the nightingale of this meadow and plain.

Convey greeting and salutation on my behalf to the believers of Merv and say:- ‘Although ye are the inhabitants of Turkestan yet ye are the dwellers at this Threshold. Outwardly ye are far away but in reality ye are ever present. The heart and the conscience of this yearning one is continually engaged in the remembrance of those attracted ones to the Orb of the regions.

With the utmost supplication I upraise the hand of invocation toward the Court of the Living, Self-Subsistent Lord, begging for those beloved friends the Protection and Providence of His Highness the Merciful, the Clement;- so that under the Shade of “Sedratul-Montaha” with the utmost joy, peace, love and amity you may become intoxicated with the Wine of the Paradise of Abha.

Put ye forth-extraordinary exertion by day and by night; so that ye may conduct yourselves in accord with the Divine Teachings; grant salubrious water to the thirsty ones and be the balm of heart and the healing of the spirit to the sick ones in both worlds. Day and night the faithful friends are sacrificing themselves at the Threshold of Baha’u’llah, are occupied with service, have no other desire save the rising of the light of the Orb of religions and are in the utmost firmness and steadfastness in the Covenant and Testament...

DAS.1914-07-25

AB02777

To: Siyyid Sadiq, in Tihiran

Date: 1914-Jul-25

1 O thou old friend of Abdul-Baha!

1 ای یار قدیم عبدالبهاء

2 Calamities and afflictions in the path of God are an infinite bounty, for their mighty results endure forever. Consider what result Yazid obtained from his great sovereignty, and what fruit he reaped from the comfort, luxury, glory and pomp of this world. In the end that sovereignty became the essence of divine punishment and that glory became utter abasement. Likewise consider the case of His Holiness the Prince of Martyrs (may my spirit be a sacrifice unto Him) - observe how that taunting and cursing and reviling and abuse by the enemies, and that ultimate humiliation and shedding of his pure blood and plundering of possessions and captivity of family and children - what blessed results these produced! How it became eternal glory and everlasting sovereignty and endless life and perpetual exaltation!

2 مصائب و بلايا در سبيل الهی موهبت نامتناهیست زیرا نتیجه عظیمه اش الی الأبد حاصل ملاحظه نما که یزید چه نتیجه از سلطنت عظیمه حاصل نمود و چه ثمره از راحت و رخا و عزّت و حشمت دنیا برد عاقبت آن سلطنت عین نقتم گشت و آن عزّت ذلت کبری و همچنین در حال حضرت سید الشهداء روحی له الفداء ملاحظه نما که آن طعن و لعن و سب و شتم اعداء و ذلت کبری و سفک خون مطهر و سلب اموال و اسیری اهل و اولاد چه نتیجه مبارکی داشت چگونه عزّت ابدیه بود و سلطنت سرمديه و حیات بنی پایان و علویت جاودان

3 Therefore be not grieved at the abuse and censure of that people. Although your weeping and lamenting also stems from tenderness of heart rather than complaint about the taunts and blows, still this is written purely for consolation.

3 لهذا از شتم و لوم آن قوم دلگیر مشو اگرچه گریه و مویه آنجناب نیز از رقت قلب است نه شکوه از طعن و ضرب ولی محض تسلی مرقوم میشود

4 As for the maidservant of God Fa'izih, she is truly firm in the Covenant and makes great effort in teaching students, and you too have not fallen short in any way regarding her and have shown the utmost consideration. But the recent matter has absolutely no basis, for she is with the honored ladies. And regarding that child, truly Fa'izih has gone to much trouble.

4 اما امة الله فائزه فی الحقیقه بر عهد و پیمان ثابت و در تعلیم تلامذه سعی بلیغ می نماید و تو نیز در حق او از هر جهت قصور نمودی و نهایت مراعات فرمودی اما مسئله اخیره ابداء اصل ندارد زیرا او در نزد حرم محترمه است و در خصوص آن طفل فی الحقیقه فائزه بسیار زحمت کشیده

5 Convey with utmost kindness the Most Glorious Greetings to the maidservant of God, the attracted one, the niece of the maidservant of God Fa'izih. And upon thee be the Most Glorious Glory.

5 و بامه الله المنجذب همشیره زاده امة الله الفائزه تحیت ابدع ایهی در نهایت مهربانی ابلاغ دار و علیک البهاء الأبهی

BSHN.140.237, BSHN.144.237, MHT2.094

AB04758

To: Jafar Quli Khan (Chadgan - Faridan) et al.

Date: 1914-Jul-25

O ye two respected souls! At this moment 'Abdu'l-Baha is remembering those two pure spirits and while advancing toward the Kingdom of Abha he begs the fulfillment of the longing of your hearts and souls!

Today the table of the Divine Bounties is spread in the meadow of the Love of the Almighty! This Banquet is well-provided, because it is adorned with all kinds of toothsome viands and delicious foods. Praise be to God that those friends were invited to this Table – so that they may take a most prominent position in this spiritual entertainment and sweeten their tongues with these delicate edibles.

In a short while all the other tables will be rolled up, but this divine Table is spread forever and ever. The utmost is: It will be renewed; - so that the Wonderful Manifestation, the New Effulgence and the appearance of the Sun of Reality may become evident and clear...

DAS.1914-07-25

AB07868

To: Spiritual Assembly of Portland, OR

Date: 1914-Jul-25

O ye children of the Kingdom,

Your letters whose contents were conducive of great happiness were received. Praise be to God that you are studying the principles of His Holiness Baha'u'llah through the agency of the honorable maidservant of God, Mrs. Latimer, and that ye are reading the Hidden Words. Be greatly thankful to this honorable one, who is the cause of the progress of your minds and thoughts. She, of a truth, is infusing in you the spirit of eternal life, which is the teachings of Baha'u'llah.

The flowers which you have sent were very fragrant. With regard to the spiritual child, Jannette Nash, I give her the name Khamor (moon).

Upon ye be Baha Ul Abha.

DAS.1914-07-25

AB03046

Date: 1914-Jul-26

- 1 Upon you, O shining stars, brilliant full moons, and radiant suns, be greetings and praise from your Lord, the Most Merciful, the Compassionate. May the light shining from the Abha Kingdom envelop your pure graves and your radiant resting places, whose lights gleam to the East and West of the earth.
- 2 I testify that you abandoned selfish desire and followed guidance, heard the call and drank from the elegant cup brimming with the choice wine of the love of God. You took refuge in the mighty fortress and entered the new Kingdom, endured severe trials, and strove with your wealth and lives in the path of your Glorious Lord.
- 3 The intoxication of the crimson wine seized you, and the wine of love and knowledge made you sway until you hastened to the place of sacrifice and preferred the people of poverty and evanescence over your own selves. The earth reddened from the drops of your blood upon its surface.
- 4 No blame from any blamer deterred you in the path of God; rather you turned your faces to Him Who created earth and heaven. You followed the example of the Concourse on High and were guided to the Center of Lights in the Kingdom of Mysteries. You were immersed in the seas of radiance and attained the greatest desire of the righteous - achieving nearness to the Most Great Mercy with the Mighty, the All-Forgiving.
- 5 May God have mercy on one who visits your tombs like palaces and seeks blessings at your resting places enfolded in robes of light, who communes there with his Lord, the Mighty, the All-Forgiving, and wishes for your radiant blessings upon every

1 عليكم ايها النجوم الزاهرة و البدور الباهرة و
الشموس الساطعة التحية و التناء من ربكم
الرحمن الرحيم و النور المتلألأ من الملكوت
الأبهي تغشى اجدانكم الطاهرة و مضاجعكم
الساطعة اللآلحة الأنوار على مشارق الأرض و
مغاربها

2 اشهد بأنكم تركتم الهوى و اتبعتم الهدى و سمعتم
النداء و تجرعتم الكأس انيق الطائفة برحيق
محبة الله و آوئتم الى الركن الشديد و دخلتم
في الملكوت الجديد و تحلتم البأس الشديد و
جاهدتم بالأموال و الأنفس في سبيل ربكم المجيد

3 و اخذتكم سكرة الصبأ و رتحتكم مدامه الحب و
العرفان الى ان سرعتم الى مشهد الفداء و أثرتم
على انفسكم اهل الفقر و الفناء فاحمرت التربأ
من رشحات ثاركم على وجه الغبراء

4 و ماخذتكم لومة لائم في سبيل الله بل وجهتم
وجوهكم للذى فطر الأرض و السماء و اقتديتم
بالمأ الأعلى و اهتديتم الى مركز الأنوار في ملكوت
الأسرار و استغرقتم في بحار الاشراق و فزتم باعظم
منية الأبرار و نلتم جوار الرحمة الكبرى عند العزيز
الغفار

5 رحم الله امرء زار قبوركم القصور و استبرك
بمضاجعكم المحفوفة بجلل النور و ناجى فيها ربه
العزيز الغفور و تمنى بركتكم الساطعة النور على كل
عبد صبور و شكور و عليكم البهاء الأبهي

ABDA.316-317, NJB_v05#19 p.006

patient and grateful servant. And upon you be the Most Glorious Glory.

AB05304

To: Lee W S Easterbrook, in Miami

Date: 1914-Jul-26

- 1 O believer in God! Your letter was received. You had complained of loneliness. Do not be sad, you are not alone, for God is your companion and intimate friend. Only one who is heedless of God is alone. But if one is mindful of God, even if they are in a vast waterless and barren desert, they are not alone - God is with them.

1 ای مؤمن بالله نامه‌ات رسید از تنهایی شکایت نموده بودی محزون مباش تنها نیستی زیرا خدا همدم و مؤانس تو است تنها نفسی است که از خدا غافل است و اما اگر از خدا باخبر باشد ولو در صحرائی وسیع بی آب و علف باشد تنها نیست خدا با اوست
- 2 This earthly world's sky is always filled with dust and covered with dark clouds. Sometimes there is thunder, sometimes lightning, sometimes hail, sometimes snow, sometimes storms, sometimes fierce floods from the mountains. Do not think these afflictions and tribulations are confined to you. In truth, all creation is in torment so that they may not become attached to this world and instead seek comfort and rest in the divine world and pursue heavenly gifts.

2 این جهان خاک همیشه آسمانش پرغبار است و پوشیده بابر سیاه گهی رعد است گهی برق است گهی تگرگ است گهی برف است گهی طوفان است گهی سیل شدید از کوهسار تو گان مکن که این بلایا و مصائب محصور در تو است فی الحقیقه جمیع خلق در عذابند تا باین جهان دل نبندند آسایش و راحت در جهان الهی طلبند و موهبت ملکوتی جویند
- 3 Therefore, be of good cheer and rejoice in the divine glad tidings. And upon you be the Most Glorious Glory.

3 پس تو دل خوش دار و مستبشر ببشارت الهی باش و علیک البهاء الأبهی

KHHE.436, DAS.1914-07-29

NJB_v05#19 p.003, KHH1.303 (1.422)

ABU3629

Words spoken on 1914-Jul-26 in Haifa/Akka

“What art thou reading?”

A lecture on the coming world teacher, by Mrs. Besant.

“The great world teacher has already come.”

DAS.1914-07-26, SW_v09#01 p.006

AB11380

To: *Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Shiraz*

Date: 1914-Jul-27

1 O sympathizing friend! All your letters, praise be to God, were received, and their contents brought glad tidings of the firmness and steadfastness of the friends. Therefore they brought manifest joy to this grieving heart, for praise be to God, the friends are firm in service to the Lord God and are lost without name or trace in the wilderness of evanescence and nothingness, and in servitude at the Sacred Threshold they are self-sacrificing lovers of the Beloved's face and bewildered by that illumined Moon. They are wanderers in His path and thirsting for His fountain and stream. They are alive with His fragrance and day and night in search of Him. The hearts of the friends are turned to Him and their souls are amazed by His nature.

2 In any case, I am intimate and of one mind with the friends of Shiraz, and in the utmost love am in harmony with them heart and soul. However, regarding the account of the covenant, it is possible the hearers did not understand - the intention was something else which they understood differently. I am completely satisfied with the friends of Shiraz in every case. The intention of the narrators was also good, to stir up enthusiasm and fervor in the friends. I am satisfied with them as well.

3 In any case, I hope that the friends of Shiraz will be moved to song and melody by the turmoil of those sweet lips, that they will manifest dignity and steadfastness in the Cause of God, and like a candle will melt in the fire of the love of God, and that teachers will arise from among them who will illumine that land. Today the foremost person in this Great News is the eloquent and articulate teacher who is near to the threshold of the Mighty Lord. The teachers are respected souls and worthy of service and consideration in all degrees.

4 And upon you be the Most Glorious Glory.

1 ای یار غمخوار نامه‌های شما الحمد لله کل رسید و مضمون کل مقرون بمژدهٔ ثبوت و استقامت یاران بود لهذا قلب حزن را فرح مبین بخشید که الحمد لله یاران ثابت در خدمت حضرت یزدان و در بادیهٔ محویت و فنا گمگشتهٔ بی نام و نشان و در عبودیت آستان مقدس جانفشان دلدادهٔ روی دلبرند و آشفتهٔ روی آن ماه منور سرگشتهٔ کوی اویند و تشنگان چشمه و جوی او زنده بیوی اویند و شب و روز در جستجوی او دلهای یاران سوی او و جانها حیران خوی او

2 باری من با احبابی شیراز همدم و همرازم و در نهایت محبت به جان و دل دمساز اما روایت معاهده ممکن سامعین ملتفت نبوده‌اند مقصد چیز دیگر بوده آنان چنین فهمیدند من از یاران شیراز در نهایت رضا در هر صورت مقصد راویان نیز خیر بوده تا جوش و خروشی در یاران اندازند من از آنان نیز راضیم

3 باری امیدوارم که احبابی شیراز از آشوب لب آن شکرلب به نغمه و آواز آیند متانت و استقامت در امر الله ابراز دارند و چون شمع بنار محبت الله بگدازند و مبلغینی از میان آنها منبعث گردد که آن کشور را منور نمایند امروز اول شخص در این نبأ عظیم مبلغ فصیح و بلیغ است و مقرب درگاه رب عزیز حضرات مبلغین نفوس محترمه‌اند و سزاوار خدمت و رعایت در جمیع مراتب

4 و علیکم البهاء الأبهی

INBA85:458, BSHI.013, BSHI.121-122, GH.A.250.08x

ABU2628*Words spoken on 1914-Jul-27 in Haifa*

The supreme concern of any government must be the establishment of equal justice and equal opportunity amongst its citizens.

Justice is the light of a nation, the lamp burning amongst the people; justice is the sun, through the light of which progress is secured and peace obtained. Through justice commerce thrives, industries are developed, morals are refined, honesty is established, international comity fostered and education popularized.

That nation is honored and respected above all others which practices strict justice and mercy in all its dealings with outside world. By justice a nation is exalted, attaining to the pinnacle of eternal glory. The path of Justice is the golden path of Universal salvation.

DAS.1914-07-27

ABU2629*Words spoken on 1914-Jul-27 in Haifa*

What does a man lose if he should lose his self? His moral credit will be larger than his debit. What harm is there, if a person plan the design of his life after the pattern of the life of Mirza Abul Fazl? What danger befalls him if he divest his mind from every other thought save the spread of the Religion of God? What wrong comes to him if he consecrate his life to the diffusion of the Fragrances of God?

He will be favored in the sight of God. He will be honored in the estimation of all the people. What harm is there in this? Who will be loser? And what will be the gain?

DAS.1914-07-27

AB01504

To: Albert B Vail, in Urbana, IL

Date: 1914-Jul-28

O thou herald of the Kingdom of God!

The foundation of all the monarchs of the earth, notwithstanding their imperial sovereignty, royal purple, serried ranks of armies and vast empires was entirely collapsed in a short while. There remained behind them no name nor trace, no authority nor dominion, no immortality in this terrestrial globe nor did they receive a share of the Eternal Life in the Kingdom of Heaven.

On the other hand, consider the Apostles of Christ! Although outwardly they were fishermen, yet because they renounced this world, opened their eyes to the Divine Universe, forgot entirely their personal selves, dedicated their lives to the Light of the world and became self-sacrificing in the path of His Holiness Christ - may my life be a ransom to Him! - these fishermen today are shining and gleaming with the light of God from the horizon of Eternity. All the kings are their slaves and the highest world is brightened with the light of their faces. Every tongue is engaged in their glorification and every heart is rejoiced with their love.

Reflect thou for a moment that this sovereignty is the real sovereignty, but the sovereignty of the kings is temporal. It is in addition fraught with thousands of sorrows, remorse and perplexities and its end is regrets, deprivation and self-condemnation.

Now thank thou God that thou hast placed on thy head that radiant crown! Although its importance is not manifest, yet ere long it will become evident and as clear as sunlight.

During their lifetime the Apostles were always under taunt and persecution of the enemies and no one deigned to consider their degrees and stations. Now they were prisoners in the dark jail, and anon thrown beneath the contempt and punishment of the adversaries. Finally many of them sacrificed their lives upon the cross for His Highness the Almighty. But consider how afterward they shone forth like unto the stars and illumined the world! This is Life Eternal!

In short, praise be to God that the doors of these bestowals are wide open before thee and such everlasting Glory is prepared and made ready. Therefore strive thou with heart and soul; do not rest; summon the people to the Divine Kingdom and arise

with all thy might to promulgate the teachings of His Holiness Baha'u'llah - may my life be a sacrifice to Him! - so that that glorious diadem may adorn and crown the head of that rare soul. In the Kingdom of God this bestowal is foreordained for thee. I hope thou wilt put forth an effort so this fore-ordination may step into the world of realization.

Convey to all the believers of God my most wonderful Abha greeting.

DAS.1914-07-30

AB02099

To: Joseph H Hannen, in Washington, DC

Date: 1914-Jul-28

O promoter of the religion of God! A few days ago a letter was written to you. Although I have absolutely no time, I am again immediately writing you a reply so that you may know how much attachment I have for you, for you are sincere in the Cause of God. You have no purpose except the good-pleasure of God and you have dedicated all your time to service to the Kingdom of God. For this reason I have the utmost love for you.

Praise be to God, the matter of the meetings has been resolved and no conflict remains. Now the friends must engage in teaching, and in the gatherings no mention should be made except discussion of the Cause of God. The members of the Baha'i assembly, indeed all Baha'is, must be extremely kind to one another and all their discussions must relate to the Abha Kingdom. No scattered conversations should occur, for this causes coldness and lethargy in those present. The candle of the gathering must be the mention of God, teaching the Cause of God, explaining divine proofs, and expounding the teachings of Baha'u'llah. When this happens, the gathering becomes heavenly, becomes divine, becomes lordly, becomes illumined, and becomes the cause of guidance for the wayward and yields tremendous results.

O servant of Baha'u'llah! Inform all the friends that perhaps some letters containing the fabrications of the people of doubts may be sent to those regions. The purpose of these letters is to cause the friends to waver from the Covenant and Testament.

Therefore, they should pay no attention to such letters, but rather return them to the sender and write a brief but sufficient and complete response saying that we are firm in the Covenant and are servants of the Blessed Beauty. We give no heed to these doubts and idle fancies, and according to the decisive commands of Baha'u'llah and the explicit text of the Most Holy Book and the explicit text of the Book of the Covenant, we turn to the Center of the Covenant and we shun the people of doubts.

And upon you be the Most Glorious Glory.

DAS.1914-08-04, SW_v05#09 p.138, SW_v09#14 p.161x, BSTW#175, BSTW#461

AB02380

To: Rev Van Kirk, in Washington, DC

Date: 1914-Jul-28

- 1 O respected seeker of truth! Your letter was received. It spoke of the unity of the human world. The flag you sent was truly a symbol of universal peace.
- 2 Today all the nations of the world are warlike, and all governments are engaged in preparing hellish weapons and ammunition, especially the continent of Europe which has become a storehouse of inflammatory materials - it only awaits a single spark for that hell to burst into flames across all horizons. Therefore the call for universal peace does not yet affect their ears, and they imagine that the cause of progress and success for any government lies in military might - the greater it is, the greater the happiness of that government and nation.
- 3 The kings of the world do not acknowledge that universal peace is the source of life for humanity. Likewise their great ones and those with influence consider their happiness to lie in preparing the means of war. Therefore it is impossible for the people of the world to be convinced except through the power of faith, for faith is the solver of every difficulty.
- 4 Thus we must strive for the religion of God to gain influence. Through the power of the religion of God every difficult matter

1 ای حقیقتجوی محترم نامه تو رسید حکایت از وحدت عالم انسانی مینمود علی که فرستاده بودی فی الحقیقه رمزی از صلح عمومی بود

2 امروز جمیع ملل عالم جنگجو هستند و جمیع دول عالم در تهبیه و تدارک آلات و مهمات جهنمیه علی الخصوص قطعه اروپ که مخزن مواد التهابی شده است موقوف بیک شراره است که آن جهنم شعله بافاق زند لهذا هنوز آهنگ صلح عمومی بگوش آنان تأثیر ندارد و همچو گمان میکنند که سبب فلاح و نجات هر دولتی قوه حربیه است هرچه عظیمتر سعادت آندولت و ملت بیشتر

3 ملوک عالم اذعان این نمینمایند که صلح عمومی سبب حیات عالم انسانی است و همچنین اعظم و ارباب نفوذ آنان نیز سعادت خود را در تهبیه اسباب جنگ میدانند لهذا ممکن نیست که از برای اهل عالم قناعت حاصل شود مگر بقوه ایمان زیرا ایمان حلال هر مشکلی است

4 پس باید کوشید که دین الله نفوذ یابد بقوه دین الله هر امر مشکلی آسان گردد قوه دین ملوک

becomes easy. The power of religion makes kings submissive and overcomes those with influence. Therefore strive that the true religion which breathes the spirit of life into the human world may spread. This is the remedy for the sick body of the world. This is the antidote for the deadly poison of humanity.

- 5 Therefore as much as you can, spread the divine fragrances and carry out the divine counsels and admonitions and engage in the heavenly teachings. I have the utmost love for you and am delighted to have met you. I hope that we shall meet again.

KHHE.439-440, DAS.1914-08-07, SW_v05#12 p.183

را خاضع کند و اصحاب نفوذ را مغلوب نماید
پس بکوشید که دین حقیقی که روح حیات
بعالم انسانی میدمد انتشار یابد اینست علاج جسم
مریض عالم این است دریاق سمّ نفع بشر

5 پس تا توانی نفحات روح القدس منتشر نما و
نصایح و وصایای الهی مجری دار و بتعالیم آسمانی
پرداز من نهایت محبت را بتو دارم و از ملاقات
تو مسرورم و امید چنان است که باز ملاقات
گردد

MKT4.053, KHH1.305 (1.426)

ABU1295

Words spoken on 1914-Jul-28 in Haifa

Profitless discussions fatigue and weary a person. People who call on me almost every day carry on a stream of profitless, unspiritual talk and I must listen to them with patience. We are commanded to associate with all the people. Today three persons called and they talked for one hour without any definite result.

Manis speech is the revealer of his heart. In whatever world the heart travels, manis conversation will revolve around that center. From his words you can understand in what world he is traveling, whether he is looking upwards to the nether world, whether he is mindful or unaware, whether he is awake or asleep, whether he is alive or dead. For this reason his holiness Ali says: "Man is hidden behind his tongue. Out of the abundance of his heart does man speak."

There are persons with whom you associate and converse whose utterances are life-imparting, joy-giving. The withered and faded are refreshed, the joyless become happy, the extinct become enkindled and the lifeless are quickened with the breaths of the Holy Spirit. The one drowned in the sea of hesitation and doubt is saved by the life-boat of certainty and assurance; the one attached to this material world becomes severed and the one steeped in blameworthy deeds is adorned with praise-worthy attributes. On the other hand there are some persons whose very respiration extinguishes the light of faith; whose

conversation weakens firmness and steadfastness in the Cause of God; whose company divert one's attention from the kingdom of Abha.

The souls who are rejoiced with the glad tidings of God, attracted to the fragrances of holiness, severed from aught else save God are withdrawn from the world of darkness their thought permeated through and through with spiritual vibrations and their messages consisting of divine advices and exhortations; such souls are the manifestors of God's mercy, the educators of nations and the vivifiers of the world of humanity. They are guardian angels, the cause of human progress and the spiritual guides of the wandering children of men. Glory be unto them!

LOG#1139x, DAS.1914-07-28, SW_v08#02 p.024-025

AB02960

To: Mother of Rustam Ardishir Maryamabadi, in Bombay

Date: 1914-Jul-28

- 1 O grief-stricken one with burning heart! I read the letter about Ardeshir's passing and uttered a thousand regrets. Indeed, the calamity of that moon-faced, cypress-statured, robust youth affected everyone. He had a living heart and a becoming form. His countenance was moon-like and his nature musk-scented. He was a sapling of utmost freshness and delicacy, with a sweet appearance. His heart was enamored with the Heavenly Beloved and his soul yearned for the divine Kingdom. He was a disturbed nightingale longing for the garden above. He was a burnt moth yearning for the lamp of the Supreme Course. Therefore he took flight from this dusty world to that rose garden.

1 ای ماتم‌زده دل‌سوخته وفات‌نامه اردشیر خواندم و هزار افسوس بر زبان راندم فی‌الحقیقه مصیبت آن ماه‌رو سروقد سمین‌تن بر کل اثر کرد دل زنده و هیکی برازنده طلعتی ماه‌روی بود و خلقی مشکبوی داشت نهالی در نهایت طراوت و لطافت بود و منظری پرحلاوت داشت دلش آشفته دلبر آسمانی و جانش مشتاق ملکوت الهی بلبل آشفته بود آرزوی گلشن بالا داشت پروانه جان‌سوخته بود مشتاق چراغ ملا اعلی گشت لهذا از این خاکدان بآن گلستان پرواز نمود
- 2 So do not be sorrowful, do not be grief-stricken, do not weep, do not lament. I hope that all of us will fly to that divine rose garden and join him in the highest paradise, becoming harmonious and of one voice with him. Do not be heartbroken - this separation is but for a short while, and this parting and deprivation is temporary. Eternal reunion follows, and everlasting intimacy comes after.

2 پس تو محزون مباش مغموم مگرد گریه مکن مویه منما امیدوارم جمیع ما بآن گلشن‌سرای الهی پرواز نمائیم و با او در بهشت برین قرین گردیم و هم‌آهنگ و هم‌آواز شویم دلتون مشو این دوری اندک زمانی است و این هجران و حرمان موقت وصلت ابدی در پی و الفت سرمدی در عقب
- 3 That pure soul calls to you from the zenith of heaven saying: "O mother, do not be sorrowful, do not be heartbroken! I have

3 آن جان پاک از اوج افلاک تو را ندا مینماید که ای مادر محزون مباش دلتون مشو من از

been freed from the cage of the dusty world and hastened to the eternal garden. I flew from the dark nest and reached the luminous dwelling place. I was thirsty and drank sweet water. I was lost and ran to the street of the Beloved of the horizons. O mother, the world is a prison, and here is a palace. There is a heap of dust, and here is a pure realm. Thank God that I have reached this eternal world."

قفس خاکدان رهائی یافتم و بگلشن باقی شتافتم
از لانهٔ ظلمانی پریدم و بآشیانهٔ نورانی رسیدم تشنه
بودم آب گوارا نوشیدم گنگشته بودم بکوی دلبر
آفاق دویدم ای مادر دنیا زندان است و اینجا
ایوان آنجا تودهٔ خاکست و اینجا جهان پاک
شکر کن خدا را که من باین جهان جاودان
رسیدم

YARP2.134 p.152

AB12059

To: Aqa Mirza Mihdi Rashti, in Shanghai

Date: 1914-Jul-28

- 1 O you who are firm in the Covenant! The letter you wrote to Haji Mirza Haydar-Ali was reviewed. It is as you wrote - if the friends had acted with moderation according to their promises, none of these difficulties would have arisen. Yet we still hope that in the future the star of blessing will shine forth, but moderation is essential to the work.
- 2 Regarding the renovation of the House of God in the city that you wrote about requesting instructions - the House needs to be rebuilt from its foundation since three sides have completely deteriorated. Therefore a substantial sum is needed for the reconstruction. It would be better for you to gradually deposit in the bank whatever amount you have in mind. Perhaps others will also participate until it reaches a sufficient amount and work can commence.
- 3 Convey loving greetings to Jenab Aqa Mirza Abdul-Hussein and Mirza Abdullah. The noble descendant Aqa Tirazullah is here with us since it is vacation time - be assured of this.
- 4 And upon you be the Most Glorious Glory.

1 ای ثابت بر پیمان نامه‌ئی که بجناب حاجی میرزا
حیدر علی مرقوم نموده بودی ملاحظه گردید
چنان است که مرقوم نموده بودی اگر یاران
بحسب وعد معتدل حرکت میفرمودند هیچ این
مشکلات حاصل نمیشد ولی باز امیدواریم که
در آینده کوکب برکت تابنده شود ولی اعتدال
شرط کار است

2 در خصوص تعمیر بیت الهی در مدینه مرقوم
نموده بودید که دستورالعمل داده شود بیت باید
از اساس دوباره بنا شود زیرا سه طرف بکلی
خراب شده لذا مبلغ جسیمی از برای تجدید بنا
لازم است پس بهتر آن است که شما هر مبلغی
که منظور نظر دارید بتدریج در بنک بگذارید
شاید دیگران نیز مشارکت نمایند تا بحد کفایت
رسد و مباشرت گردد

3 بجناب آقا میرزا عبدالحسین و میرزا عبد الله تحیت
مشتاقانه برسان سلیل جلیل آقا طراز الله چون ایام
تعطیل است در اینجا پیش ماست مطمئن باش

4 و علیک البهاء الأبهی

RMT.182-183

AB04416*To: Mirza Sadiq (Son of Mahbubush-Shuhada), in Isfahan**Date: 1914-Jul-29*

- 1 O dear one of 'Abdu'l-Baha, for some time I have not written to you. The reason was lack of opportunity and poor health, for this extended journey would make even strong souls weak, let alone 'Abdu'l-Baha who had been weakened for some time from severe trials, calamities and afflictions.
- 2 Praise be to God, through the assistance and favor of Baha'u'llah, with the utmost power and strength during this journey the verses of divine unity were chanted in synagogues and great gatherings, and the call of the Cause of God spread throughout all the Western lands.
- 3 In any case, you are always before my sight and never forgotten for a moment. These days news arrives that you intend to attain the presence of the Ka'bah of the Ultimate Goal, and this is the cause of everyone's joy.
- 4 Two letters are enclosed - the letter that pertains to the khans should be delivered through a very trustworthy person other than Na'ib al-Sadr, but that letter which pertains to Jinab-i-Aqa Mirza Hassan Na'ib al-Sadr himself should be delivered directly to him.
- 5 Convey most glorious greetings to the brothers and relatives. And upon you be the Most Glorious Glory.
- 1 ای عزیز عبدالبهاء چندی بود که نامه بشما ننگاشتم سبب عدم مجال و اعتلال مزاج بود زیرا این سفر مطول نفوس توانا را ناتوان مینمود تا چه رسد به عبدالبهاء که از شدت بلایا و مصائب و رزایا مدتی بود که ناتوان بود
- 2 الحمد لله به عون و عنایت حضرت بهاءالله با نهایت قوت و توانائی در این سفر در کائس و محافل عظمی ترتیل آیات توحید شد و صیت امر الله در جمیع بلاد غرب انتشار یافت
- 3 یاری همیشه در نظری آتی فراموش نمیشوی این ایام خبر میرسد که عزم حضور کعبه مقصود داری و این سبب سرور کل
- 4 دو نامه در جوف است نامهئی که تعلق بخوانین دارد بواسطهء یک شخص بسیار امینی غیر از نائبالصدر برسانید اما آن نامه که تعلق بخود جناب آقا میرزا حسن نائبالصدر دارد تسلیم خود ایشان نمائید
- 5 حضرات اخوان و متعلقین را تحیت ابدع ابهی برسان و علیک البهاء الأبهی

DUR4.661

AB08234*To: Baha'is of Los Angeles, CA et al.**Date: 1914-Jul-29*

O ye who are attracted to the Kingdom of God! Your letter was received. It was a glorious proof of your firmness in the Cause of God. Praise be to God that with the utmost joy and fragrance ye are engaged in laying the foundation of the edifice of guidance and are striving in the promotion of the Teachings of His Highness the Almighty, and like unto the birds

of meadows you are singing the anthem of the Kingdom in that meeting; so that you may become the cause of the guidance of the erring ones and the means of the salvation of the wicked ones. This intention is conducive to the attainment of Divine Bounty. It is certain that the Confirmation of the Lord of Glory will descend upon you.

Upon ye be Baha'u'l-Abha,

DAS.1914-08-02, BSTW#040, BSTW#113, ACOA.054-055

AB02785

To: Baha'is of Denver, CO

Date: 1914-Jul-29 ca.

O true friends and daughters of the Kingdom in Denver, upon them be the Most Glorious Glory!

Your Naw-Ruz greeting arrived, but until now there has not been an opportunity to write a response, as I had no fixed location - sometimes I was in Tiberias, sometimes in Humayma, sometimes in 'Akka, and sometimes in Haifa, and great occupations prevented writing a reply. Hereafter, God willing, I shall write as I should. This greeting brought great joy, for it indicated that, praise be to God, a group in Denver has become the recipient of divine favors. It is hoped that divine blessings will be obtained, that the believers will increase day by day, and that the divine fragrances will spread. 'Abdu'l-Baha turns in utmost supplication to the Abha Kingdom and begs for the confirmations of the Holy Spirit for the friends in Denver, that each one may become a herald of the Kingdom and raise a sweet melody in that region to the Concourse on High.

Today the attractive power of heavenly blessing is teaching. Whoever arises, the hosts of angels will assist them. The first requirement of teaching is goodly conduct, deeds and sweetness of speech. My hope is that you will succeed in all three. Thus, first one must sanctify oneself from desire and passion, become entirely detached from the world of nature, become embodied light and personified spirit, and engage in teaching. One must become so enkindled with the fire of the love of God that hearts are completely attracted. I pray for you and seek such a gift for you.

And upon you be the Most Glorious Glory.

DAS.1914-08-01, SW_v12#11 p.177x, VLAB.104x

AB05529

To: Lata J Hatch, in Los Angeles

Date: 1914-Jul-29 ca.

O spiritual being! Your greetings and message were received. Indeed, kindness [in the face of] pain and suffering is like dust and rust on a clear mirror, and that mirror is the true existence of man. No matter how severe this dust and rust may be, the polish of the love of God will cleanse and sanctify the mirror from that rust and dust, leaving no trace of trials and tribulations.

Since your intention is sincere, surely your reception is assured and you have a share and portion of divine holy bounties. When the human heart becomes free from every thought and is completely enamored with the Divine Beauty, it will surely become the cause of guidance for a great multitude.

The teachings of Baha'u'llah are like the rays of the sun - wherever they fall, they illuminate. Through His all-encompassing favors, it is hoped that day by day you will increase in steadfastness and firmness and become the cause of guidance for the blind and deaf.

And upon you be the Most Glorious Glory.

DAS.1914-08-02

AB09346*To: Mary Jane Churchill, in Los Angeles**Date: 1914-Jul-29 ca.*

O heavenly daughter!

The few lines you wrote were like a mirror reflecting your character and conduct. Praise be to God, you are stirred by the breeze of divine favor and enkindled with the fire of the love of God, and you possess a heart that is alive with the spirit of human unity and the sentiments of universal peace.

In this world, the one who carries off the ball from the field is the one who renders service to the world of reality. Praise be to God, you have been enabled to achieve this.

And upon you be the Most Glorious Glory.

DAS.1914-08-02

AB00601*To: Charles Mason Remey, in London**Date: 1914-Jul-30*

- ¹ O my spiritual son! Your letters were received. You had written that certain souls have become a cause of confusion of thoughts in that city. This matter has no importance. You know that the issue of Ibrahim Kheiralla in the beginning caused confusion of thoughts, but like a summer cloud it had no rain and in a short time dissipated. Similarly, the vain imaginings of these persons will soon dissipate like clouds and the Sun of Truth will shine with utmost brilliance.

¹ ای پسر روحانی من نامه‌های شما رسید مرقوم نموده بودید که بعضی از نفوس سبب تشویش افکار در آن شهر شده‌اند این مسئله اهمیتی ندارد میدانید که مسئله ابراهیم خیرالله در بدایت سبب تشویش افکار شد ولیکن چون ابر تابستان شرق بارانی نداشت در اندک زمانی متلاشی شد و همچنین اوهامات این اشخاص عنقریب مانند ابر متلاشی گردد و شمس حقیقت در نهایت روشنائی بدرخشد

- ² Aqa Mirza Asadu'llah and Aqa Siyyid Yahya both set out for those parts to counsel Dr. Farid and his mother, that perhaps they might repent and return. If they truly make a genuine repentance, they will become the recipients of the glance of favor, otherwise in a short time they will become scattered and disappointed and at a loss like others.

² آقا میرزا اسدالله و آقا سید یحیی هر دو عازم آن دیار شدند تا دکتر فرید و مادرش را نصیحت نمایند بلکه آنان توبه کنند و راجع شوند اگر فی الحقیقه برآستی توبه حقیقی کنند مشمول نظر عنایت شوند و الا در اندک زمانی نظیر دیگران پریشان و خائب و خاسر شوند

- 3 You should be confident in the grace of the Blessed Beauty. Pay no attention to such talk, but with utmost steadfastness and firmness call souls to the Abha Kingdom and invite them to firmness and steadfastness in the Covenant and Testament. Show them the translation of the Surih of the Branch and speak with joy and fellowship and kindness, that we have no purpose except preserving the mighty fortress of the Cause of God. This mighty fortress must be protected from the assault of the thoughtless ones. Therefore attention must be paid to the appointed Center so that Baha'i unity may be preserved, otherwise in one year the Baha'is would be divided into a thousand sects. We have no purpose except protecting the Cause of God.
- 3 شما مطمئن بفضل جمال مبارک باشید هیچ اعتنا باینگونه صحبتها ننمائید ولی در نهایت ثبوت و استقامت نفوس را بملکوت ابهی بخوانید و بر ثبوت و استقامت بر عهد و پیمان دعوت نمائید و ترجمهء سورهء غصن را بحضرات بنمائید و به خوشی و مدارا و مهربانی صحبت کنید که ما مقصدی جز حفظ حصن حصین امر الله نداریم باید این حصن حصین را از هجوم بی فکران محافظه کرد پس باید توجه بمرکز منصوص کرد تا وحدت بهائی حفظ شود والا در یک سال بهائیان بهزار مذهب منقسم گردند مقصدی نداریم جز محافظه امر الله
- 4 'Abdu'l-Baha is the target of a thousand arrows - in such a state is it permissible that another arrow be shot? After all, some fairness is needed. For thirty years I have shown patience with these souls and resorted to every means and shown all kinds of kindness so that this fire would be extinguished. No remedy remained. Finally it became necessary to preserve the mighty fortress of the Cause of God.
- 4 عبدالهآء هدف هزار سهام است در چنین حالتی آیا جائز است که سهمی دیگر پرتاب گردد آخر قدری انصاف لازم است سی سال است تحمل از این نفوس نموده و بهر وسیلهائی تشبث کرده و انواع نوازش مجری داشته تا این آتش خاموش شود چارهائی نماند عاقبت مجبور بر حفظ حصن حصین امر الله شد
- 5 Investigate this person's deeds in America, what he did in those successive years, what begging he did there in the name of truth, what matters contrary to reality he mentioned, and how he became the cause of degradation of the Cause of God, while three thousand two hundred pounds were offered by the American friends and were not accepted, for praise be to God, whatever is needed is available and therefore I do not accept funds. This person would secretly collect five dollars and ten dollars and fifty and hundred dollars under various pretexts. 'Abdu'l-Baha finally was compelled to send him away and gave him complete expenses and he went from New York to Egypt and from Egypt he started begging from America and became the cause of wasting the Cause of God and in New York secretly claimed "I am the Blessed Beauty" and secretly gathered some thoughtless women around himself to herald that he is the Blessed Beauty.
- 5 اعمال این شخص را تحقیق از امریکا کنید که در این سنین متوالیات چه کرد در آنجا باسم حق چه گدائی ها نمود و چه امور را خلاف واقع ذکر کرد و چه گونه سبب توهین امر الله شد در حالتیکه سه هزار و دوست لیره احبای امریک تقدیم کردند و قبول نشد که الحمد لله آنچه لازم است موجود است لذا قبول نقود نمی کنم این شخص در خفی بعنوانهای مختلف پنج دالر و ده دالر و پنجاه و صد دالر جمع میکرد عبدالهآء عاقبت مجبور شد که او را روانه نماید و خرجی کامل باو داده و از نیویورک روانه مصر شد و از مصر بنای گدائی از امریکا را گذاشت و سبب تضییع امر الله گشت و در نیویورک خفیا ادعا کرد که جمال مبارک و چند زنهای بی فکر را خفیا دور خودش جمع کرد که مبشر باو باشند که او جمال مبارک است
- 6 In any case these matters are in case he does not repent and return through the counsel of Aqa Siyyid Yahya. If they repent and return, make no mention of anything, and if they do not repent and return, Mirza Azizu'llah Khan and Mirza Habibullah Khudabakhsh will come to London - explain the matter to the friends with them in a pleasant manner with utmost gentleness.
- 6 باری این مسائل در صورتی است که از نصیحت آقا سید یحیی تائب و راجع نشود اگر چنانچه تائب و راجع شدند هیچ ذکری نکنید و اگر چنانچه تائب و راجع نشدند میرزا عزیزالله خان و میرزا حبیب الله خدا بخش به لندن خواهند آمد با آنان

بطور خوشی بنهایت ملایمت مسئله را تفهیم احباً
نمائید

7 And upon you be the Most Glorious Glory.

7 وعلیک البهاء الأبهی

BRL_CONF2018#13x, SW_v05#15 p.233, SW_v08#17 p.223

BRL_CONF2018P#13x

AB01787

To: Baha'is of Urbana, Il et al., in Urbana, IL

Date: 1914-Jul-30

O ye members of the radiant Assembly!

Praise be to God that the lights of the Sun of Reality show forth from the horizon of Urbana and the Mysteries of the Kingdom became manifest. What a merciful assembly is founded! What a lordly circle is organized! This is no other save the confirmations of the Kingdom of Abha; for in that city such a meeting is established! This is the first cornerstone of the divine structure laid in that district. Ere long it will become a most great Edifice; for the Confirmations of God shall descend uninterruptedly.

I hope the revered members of that Circle who are surrounded with the Glances of the Blessed Perfection and are favored with the Eye of Providence will adorn their noble heads with the Crowns of Everlasting Glory and shine with such brilliancy as to illumine that entire continent. Consequently arise ye, and live in accord with the Teachings of His Holiness Baha'u'llah, in order that the invisible, divine aids may envelope you.

The inhabitants of the world are like unto the children. The suckling babes must be nurtured properly so that they may attain to the age of adolescence.

Darkness has surrounded the regions of the world. They must become illumined with this Light of the Kingdom.

Appreciate the value and the station of Rev. Albert Vail; for this holy personage has labored for years with patience, serenity and wisdom.

The Secretary of the Assembly deserves in reality the respect of all, for he is well-nigh unto the Lord.

The Maidservant of God Mrs. Smith is a revered Lady.

I beg of God that this most great Glad-tiding may reach the ears of innumerable souls.

In prayer one must turn his face towards the Sanctified Reality of His holiness Baha'u'llah—that Reality which surrounds all the phenomena. During the time of prayer His Holiness Baha'u'llah must be singly and alone the center towards whom all the faces are turned.

I hope that you may become more illumined day by day.

Upon ye be Baha El Abha!

BRL_IOPF#2.20x, DAS.1914-07-30, SW_v09#10 p.113x

AB12240

To: Alice Schwarz, in Stuttgart

Date: 1914-Jul-30

O my dear daughter!

Your letter of July 9, 1914 was received. From its contents it became known that, praise be to God, the German friends are in the utmost steadfastness and firmness, and are holding fast to the hem of divine favor. Their hearts are illumined with the light of the Covenant and their souls are in the utmost joy and gladness through the lights of the Sun of Reality.

The German friends are truly worthy of the favors of the Blessed Beauty, for until now not the slightest trace of discord has been felt from any individual among the German friends. Rather, each one is steadfast and the cause of steadfastness and firmness in others. They are turned toward the Abha Kingdom and engaged day and night in service to the Kingdom of God. It is certain that that region will become illumined with heavenly lights and the teachings of Baha'u'llah will be spread, provided they remain protected from the doubts of the ignorant and the vain imaginings of the foolish ones who have deviated from the Covenant and Testament.

Convey my longing greetings to all the friends. You are the saplings in the divine garden, and 'Abdu'l-Baha is your Gardener. I hope that these delicate and fresh saplings will remain protected from the poisonous winds and will grow and develop day by day in the Abha Paradise until they yield delicious fruits.

Beware, beware of drawing near to heedless souls who are the destroyers of God's Covenant, should they come there. Show complete steadfastness and firmness so that they may become disappointed in casting their doubts.

And upon you be the Most Glorious Glory!

BBBD.324-325

AB11931

To: Harold H Helbig, in Washington, DC

Date: 1914-Jul-30

- 1 O servant of God! Turn to the divine Kingdom and recite this prayer: 1 ای بنده الهی توجه بملکوت الهی کن و این مناجات را بخوان
- 2 O Kind Lord! You are more kind to me than I am to myself, and Your love is greater and comes before. Whenever I remember Your bestowals, I become joyful and hopeful. If I am troubled, I find comfort of heart and soul. If I am sick, I seek eternal healing. If I am fearful, I become assured. If I am hopeless, I become hopeful. O Lord of the Kingdom! Make my sorrowful heart assured and strengthen my weak spirit and make my feeble nerves powerful. Enlighten my eyes and make my ears hearing that I may hearken to the melody of the Kingdom and seek eternal joy and delight. You are the Bestower, the Giver, and the Kind One. And upon You be the most glorious Glory. 2 ای خداوند مهربان از من بمن مهربان‌تری و محبت بیشتر و پیشتر هر وقت یاد الطاف تو مینمایم شادمان گردم و امیدوار شوم اگر مضطربم راحت دل و جان یابم اگر مریضم شفای ابدی جویم اگر خائبم امین گردم اگر ناامیدم امیدوار شوم ای رب الملکوت قلب حزینمرا امین فرما و روح ضعیفمرا قوی کن و عصب ناتوانمرا توانا فرما چشممرا روشن کن گوشمرا شنوا فرما تا آهنگ ملکوت بشنوم و فرح و سرور ابدی جویم توئی بخشنده و دهنده و مهربان و علیک البهاء الأبهی

BRL_DAK#0322

AB07458*To: John C Craven, in Manchester**Date: 1914-Jul-30*

O thou man of the Kingdom,

Thy letter was received. Praise be to God that in Manchester the Fire of the Love of God is ignited, the Breeze of Divine Principles wafted, and the Call of the Kingdom reached your ears. Hence, immediately I started to answer your letter.

I hope that you may become baptized with the Fire of the Love of God and the Water of the Holy Spirit, and that each of you may become a Divine Farmer and sow in the farm of humanity the seeds of reality, irrigating them with the Waters of the Teachings of Baha'u'llah, so that the Light of Truth may illumine that country.

Convey to all the believers of God, the wonderful Abha greeting.

Upon ye be Baha El Abha

DAS.1914-08-02, TDD.009-010

AB06201*To: Glenn A Shook, in Urbana, IL**Date: 1914-Jul-31*

O thou real friend!

Praise be to God that thou hast perfumed thy nostrils with the Breeze of the Rose-garden of Abha. Thou didst find the Doors of the Kingdom wide open and with exceeding rejoicing and exhilaration thou didst enter the circle of those who are attracted with the Beauty and Perfection of God. Thou hast become awakened and abandoned ancient dogmas and superannuated traditions. Thou didst become a wooer of Reality and wert released from the world of accident. Thou wert informed with the Mysteries of the Holy Books and with a sweet melody art engaged in the glorification and praise of the Glorious Lord. The Call of His Holiness Baha'u'llah—may my life be a ransom to Him—so influenced thee that thou hast decided to move to

another city and while thou upraise the Divine Standard, invite the people to the Kingdom of the Blessed Perfection and establish the merciful assemblies. This intention is very sacred. I hope thou wilt become assisted therein.

Upon thee be Baha El Abha!

DAS.1914-07-30

AB06750

To: Kathaleen Hills, in Los Angeles

Date: 1914-Jul-31

O dear daughter! It is known that your letter arrived. You will learn about the heavenly teachings and will be assisted to act according to those heavenly teachings. The golden ray is the radiance of the Sun of Truth. I hope that it will shine upon your heart.

Raise birds and chicks so that you may learn to nurture living beings, and raise a parrot so that it may become a source of joy for you and like it you may learn heavenly words. Although it is unaware of its own speech, you, God willing, will speak words whose meanings you will first conceive and then utter.

Master the art of music and perfect the rebab. And upon you be the Most Glorious Glory.

DAS.1914-07-31, SW_v09#08 p.091x

AB10931

To: Evelyn Shook, in Urbana, IL

Date: 1914-Jul-31

O thou spiritual child!

I hope that thou mayest become a daughter of the Kingdom and become conducive to the diffusion of the heavenly Light, be considered the physical and the spiritual child of thy noble

father and proclaim the Teachings of His Holiness Baha'u'llah
in large gatherings and most important meetings.

Upon thee be Baha El Abha!

DAS.1914-07-30

AB01065

To: Maude M Holbach, in Stuttgart

Date: 1914-Aug ca.

1 O dear daughter!

2 Your letter written from the ship Baron Call arrived. Praise be to God that you truly learned about the matter of Azal. Certainly strive to reveal this truth so that these dark clouds may disperse from before people's eyes and the sun of truth may shine forth. Since the matter of Azal had no importance and was among ordinary matters, therefore we did not wish to have any discussion with you about this and spend time on ordinary events. We discussed important matters with you which were the foundation of Baha'u'llah's teachings.

3 For a time, Azal had neither name nor trace. He was always in hiding due to extreme fear. No one ever had any news of him. During his lifetime he never guided anyone to the Cause. For forty years in Cyprus, despite the freedom under the British government, he did not convert a single person from Cyprus to become a Babi. Day and night his preoccupation was with several women, from whom he produced these ill-mannered children that you saw in Cyprus. He even took the wife of the Exalted Bab and showed no restraint, despite it being explicitly forbidden in the Bayan. He did this during the absence of the Blessed Beauty and after a few days gave this woman to another. This was the service he rendered to the Bab. After the Bab's breast became the target of a thousand bullets, instead of spending his days with weeping eyes and a burning heart and lamentations, he occupied himself with multiplying wives. What is known, evident and confirmed is that he took eleven wives - one named Haji, another the sister of Haji Ruqiyyih, the daughter of Mulla Abdul-Fattah, Ruqiyyih A'raj daughter of Mirza Haydar-Quli, the mother of Ahmad, Badri Jan, Nisa

1 ای دختر عزیز

2 نامه‌ئی که از کشتی بارون کال مرقوم نموده بودی رسید الحمد لله بحقیقت مسئله‌ء ازل اطلاع یافتی البته در اظهار حقیقت آن بکوش تا این ابرهای تاریک از پیش چشم‌ها متلاشی شود و آفتاب حقیقت بتابد مسئله‌ء ازل چون اهمیتی نداشت و از مسائل عادیّه بود لهذا ما نخواستیم که با شما در اینخصوص صحبتی بداریم و اوقات را بحوادث عادیّه بگذرانیم در امور مهمّه با شما صحبت داشتیم که اساس تعالیم بهاءالله بود

3 ازل مدتی نه نامی داشت و نه نشانی همیشه از شدت ترس مخفی بود ابداً کسی از او خبر نداشت در مدت حیات نفسی را بامر تبلیغ ننمود مدت چهل سال در قبریس باوجود حریت دولت انگلیس یک نفس از اهل قبریس را بانی ننمود شب و روز مشغولیتش بزنانی چند بود که این اولادهای بی تربیت که در قبریس دیدی از آنان پیدا کرد حتی حرم حضرت اعلی را برد و پروائی نکرد باوجود آنکه به نصّ بیان حرام است و این کار را در زمان غیوبت جمال مبارک کرد و بعد از چند روز این زن را بدیگری بخشید خدمتی که بحضرت باب نمود این بود بعد از آنیکه سینه‌ء حضرت باب هدف هزار گلوله شد بعوض آنکه با چشمی گریان و دلی سوزان و ناله و فغان آیام بگذراند به تکثیر زوجات پرداخت آنچه معلوم و مشهود و مسلم است یازده زن برد یکی اسمش حاجی دیگری

Jan in Tehran, Qanih, an Arab girl, the teacher's wife, and the wife of the Primal Point.

خواهر حاجی رقیه - دختر ملا عبدالفتاح - رقیه
اعرج دختر میرزا حیدر قلی - مادر احمد - بدری
جان - نساء جان در طهران - قاتنه - یک دختر
عرب - زن معلم - حرم نقطهء اولی

- 4 Observe how this person spent his life in association with these women and produced these mindless and ill-mannered children that you saw. Besides this, what service did he render to the Bab? Did he teach anyone or deliver a speech in any gathering?

4 ملاحظه نمائید که این شخص حیات خویش را
با معاشرت این زنان گذرانید و این اولادهای
بی عقل و تربیت را پیدا کرد که دیدی جز این
چه خدمتی بحضرت باب نمود آیا نفسی را تبلیغ
کرد و یا در محفل نطقی بیان نمود

- 5 In contrast, the Blessed Beauty appeared and shone forth at all times before all enemies with perfect might and power, and all, even enemies, acknowledged and were convinced of His greatness. Under chains and in prison He exalted the Word of God, and in the fortress of Akka He addressed those proclamations to kings and rulers...

5 بالعکس جمال مبارک در جمیع اوقات در مقابل
جمیع اعداء بکمال قوت و اقتدار ظاهر و باهر بودند
و جمیع حتی اعداء به بزرگواریش قائل و قانع در
زیر زنجیر و در زندان اعلاء کلمه الله نمود و در
قلعهء عکا به ملوک و سلاطین آن خطابها را

KHHE.386-387

RHQM2.0633-634 (012x) (009-010x),
KHH1.264-265 (1.368-370)

AB04078

To: Mrs Stannard, in Calcutta

Date: 1914-Aug ca.

- 1 O herald of the Kingdom of God! Good news is arriving from India that, praise be to God, the divine fragrances are spreading and that honored lady is engaged in service with utmost effort. Since you have acted according to the teachings of 'Abdu'l-Baha and are completely oriented toward the Abha Kingdom and have opened your tongue to teach, it is certain that the Lord of Hosts has and will continue to confirm you.

1 ای منادی ملکوت الله خبرهای خوشی از هند
میرسد که الحمد لله نفعات الهی در انتشار است
و آن محترمه بنهایت همت بخدمت مشغول چون
بموجب تعلیم عبدالبهاء حرکت نمودی و در نهایت
توجه بملکوت ابری هستی و لسان و زبان به تبلیغ
می گشائی یقین است که رب الجنود ترا تأیید
نموده و خواهد نمود

- 2 Indeed India is progressing and is an arena for blessed souls whose aim is the unity of the human world and the elimination of religious, sectarian, racial and political prejudices. Praise be to God, the territory of India is vast and the government of India is just, with oppression, transgression and interference being non-existent. All nations rest in the cradle of peace and tranquility. No one can transgress against another.

2 فی الحقیقه هندوستان در ترقی است و میدان
نفوس مبارکه که مقصدشان وحدت عالم انسانی
و ازالهء تعصبات دینی و مذهبی و جنسی و
سیاسی الحمد لله خطهء هند وسیع است و
حکومت هند حکومت عادل و ظلم و تعدی و
تعرض مفقود جمیع ملل در مهد امن و آسایش
آرمیده اند کسی تعدی بدیگری نتواند

- 3 Therefore God ordained that you should go to that land and raise the call to the Kingdom of God and become the cause of India's illumination. It is difficult for me to come to India because of Congress, but some tablets will be written and sent.
- 4 Convey the most wondrous and glorious greetings to all the friends of God and maidservants of the Merciful. And upon you be the Most Glorious Glory.

3 لهذا خدا تقدیر نمود که تو بآن دیار روی و ندا
بملکوت الله نمائی و سبب نورانیت هندوستان
شوی من مشکل است بجهت کانگرس بتوانم
به هند آمد ولی بعضی خطابها مرقوم خواهد
گشت و ارسال خواهد شد

4 جمیع احباء الهی و اماء رحمن را تحیت ابدع ابهی
برسان و علیک البهاء الأبهی

NJB_v05#13 p.006

DAS.1914-08-12

AB07234

To: Gertrude G Richardson, in Ohio

Date: 1914-Aug ca.

O daughter of the Kingdom! Your letter was received. I beseech God that you may find health and comfort.

You had written that the Cause is progressing in America. I hope that this may be so, meaning that the loved ones of God may conduct themselves according to the teachings, counsels and exhortations of Baha'u'llah, so that the lights of the Kingdom may be reflected in the mirror of the human world.

This is the progress of the Cause of God, this is the eternal glory of the human world, this is heavenly exaltation, and this is everlasting spirituality. I beseech God that all may become enriched from this heavenly treasure.

And upon you be the Most Glorious Glory.

DAS.1914-09-04

AB10064*To: Leon Mrs Lehmann, in Portland, OR**Date: 1914-Aug ca.*

- 1 Thy letter is a mover of the tongue of the love of God. The rapture and attraction of the love of God maketh the mute tongue to speak and the deaf ear to hear. It inspireth eloquent speech and teacheth wondrous meanings.
- 2 Therefore, ask thou of God that the fire of His love may so surge within thee that thou mayest become even as a nightingale in utterance. My hope is that thou mayest become as a flame of fire, finding no rest by day or by night, and be ever engaged in speaking of the Cause of God.

1 محرک لسان محبت الله است و وله و انجذاب
محبت الله زبان لال را گویا کند و گوش کر
را شنوا نماید نطق فصیح الهام کند و معانی بدیع
تلقین فرماید

2 پس از خدا بخواه که نار محبت الله در تو چنان
فوران نماید که مانند بلبل گویا گردی امیدم
چنان است که شعله آتش شوی و شب و روز
آرام نگیری و متصل در گفتگوی امر الله باشی

MMK3#141 p.098x

AB04781*To: Roberto Assagioli, in Florence, Italy**Date: 1914-Aug-01*

O dear and revered personage!

Thy letter concerning the group in Florence, who are interested in the Teachings of Baha'u'llah, was received. I do wish I could take part in their meeting. But I am now in the East, extremely busy. Letters pour in continuously from East and West and I am occupied day and night in answering them, and yet they never come to an end.

Please give my highest regards to the members of the Committee of the Bibliotheca Philosophica, whom I love with the whole affection of my heart and soul, and say to them on my behalf: "O esteemed group! I am very pleased and grateful for your noble sentiments and thank you very much. My presence there in winter time is somewhat difficult. However, the Teachings of Baha'u'llah have been spread all over the world and you can obtain the translation of some of His Tablets from America, as well as copies of the talks that I delivered in America and Europe, some of which are printed in newspapers and some have already been compiled and published."

Salutation and praise rest upon thee!

DAS.1914-08-01

ABU0359

Words spoken on 1914-Aug-03 in Haifa

- 1 The world is in turmoil. Everything has been thrown into chaos. People everywhere are ready to tear one another apart. In America and Europe, in gatherings, churches and assemblies, it was mentioned that the present situation would end very badly. Europe is like a powder magazine awaiting but a spark. "Come," they were told, "let us extinguish this fire while we can, that perchance this war might be averted." But they would not listen. This is the result.
- 2 And now you see that war destroys the edifice of humanity, causes the ruin of the world, and yields absolutely no fruit. Both victor and vanquished suffer loss. It is like two ships colliding - even if one sinks the other, the surviving vessel is still damaged and impaired. At most, one state temporarily prevails over another, but this victory is fleeting. Days pass and the vanquished becomes the victor. How many times has France triumphed over Germany, and then Germany over France!
- 3 It is strange how powerful an effect vain imaginings have upon hearts, while truth has none. Most peculiar! For instance, racial differences are imaginary, yet see how influential they are. Though all are human beings, some are called Slavs, some German, some Chinese, some French, some English. Now these racial differences are purely imaginary, yet how powerful their influence! While the reality is that all are one and all are human - this is truth - yet this truth has no effect. But racial differences, which are imaginary and unreal, hold sway. So many wars have been fought, so much blood has been shed, so many homes destroyed, so many cities laid waste - yet still they are not sated with war, still they have not awakened to see that hatred and enmity destroy the edifice of humanity, while love and fellowship bring peace to mankind.

1 معرکه شده است دنیا بهم خورده است در کارند که همه بجان یکدیگر بریزند در امریکا و اروپا در مجامع و مناس و محافل ذکر شد که عاقبت حال حاضر بسیار بد است اروپا مانند یک جبه خانه میماند موقوف بیک شراره است بیاید تا ممکن است این آتش را خاموش کنید شاید که این جنگ نشود گوش ندادند حالا این نتیجه است

2 و حال آنکه میبینید که جنگ هادم بنیان انسانی الت سبب خرابی عالم است و ابدا نتیجه ندارد غالب و مغلوب هر دو متضرر میشوند مانند آتست که دو کشتی بهم بخورد اگر یکی دیگری را غرق کند کشتی دیگر که غرق نشده باز صدمه میخورد و معیوب میگردد نهایت اینست که یک دولتی موقتاً بر دولت دیگر غلبه میکند این غلبه موقت است ایامی نمیگذرد که دو مرتبه مغلوب غالب میشود چقدر واقع شده که فرانسه بر آلمان غلبه یافته بعد آلمان بر فرانسه غلبه نموده

3 عجب است که اوهام چقدر در قلوب تاثیر دارد و حقیقت تاثیر ندارد خیلی غریب است مثلاً اختلاف جنسی امر و همی است چقدر تاثیر در انست با وجود یکه جمیع بشرند جمعی نام اینها شده سقلا ب جمعی آلمان جمعی چینی جمعی فرانسه جمعی جنس انگلیس حالا این اختلاف جنسی امر موهوم است ولی چقدر تاثیر و نفوذ دارد و حال آنکه جمیع یکی هستند و بشرند این حقیقت است که جمیع بشر فرع و احدند ولی این حقیقت تاثیر ندارد اما این اختلاف جنسی که امر موهوم است و مجاز است تاثیر دارد اینهمه جنگ شده است و خونریزی شده است اینهمه خائمانها خراب شده اینهمه شهرها ویران

شده هنوز از جنگ سیر نشده هنوز بیدار نشده
اند که این بغض و عداوت هادم بنیان انسانی
است و حب و الفت سبب آسایش نوع بشر

4 How agitated people are today! How many fathers groan tonight, finding no rest! How many mothers weep, their distress beyond description! What has compelled them to this? The instigators of war sit in perfect comfort in their homes while casting these poor unfortunate souls against each other, to tear each other to pieces on the battlefield. What injustice! While unwilling to lose a single hair from their own heads, they send thousands upon thousands to their deaths in the field of battle. What need is there for this?

4 چقدر امروز مردم مضطربند چقدر پدرها
امشب ناله و فغان میکنند آرام ندارند چقدر
مادرها گریه مینمایند و بدرجه ئی پریشانند که
وصف ندارد چه چیزی اینها را مجبور باینکار
کرده است محرکین جنگ در نهایت آسایش
در خانه خود جالس و این بیچاره فقرا را بجان
هم اندازند که در میدان جنگ یکدیگر را پاره
پاره کنند چقدر بی انصافی است در حالی که
راضی نمیشوند که یک موئی از سر خود کم
شود اینهمه هزاران هزار نفوس را در میدان
حرب و قتال میکشند چه لزوم دارد

5 Now difficulties have arisen between Austria and Serbia. If these difficulties were referred to a general tribunal, that supreme court could investigate. If Austria were at fault, it would so rule; if another were at fault, it would so judge. What need is there for war? A supreme court could resolve this question. Just as difficulties arising between individuals are resolved by a court of law, so too should a supreme court be established to settle international and interstate disputes. What could be better than this? What harm would it do? The governments and monarchs themselves would find peace. And they find utmost repose.

5 حال مشکلاتی میان نمسه و صرب حاصل
شده است این مشکلات را اگر حواله بیک
محکمه عمومی نمایند آن محکمه کبری تحقیق نماید
اگر چنانچه قصور از نمسه است حکم کند اگر
قصور از دیگریست حکم نماید جنگ چه لزوم
کرده محکمه کبری حل این مسئله را میکرد میان
افراد اگر مشکلاتی حاصل شود این مشکلات
را محکمه قضاوت و حل میکرد همینطور یک
محکمه کبری تشکیل داده شود که مشکلات
بین المللی و بین دولی را فیصل دهد چه بهتر از
اینست چه صرری دارد خود دولتها و ملوک
راحت میشوند و نهایت آسایش میابند

6 In truth, from the beginning of recorded history until now, no harm has ever come to any soul from good conduct, fellowship, love and peace. These have ever been the cause of joy and comfort for all. Yet from war, harm has come to all. Despite this, humanity persists in war and strife and ever strives for warfare. Strange it is that these nations imagine the foundation of divine religion to be war. What heedlessness is this! What folly is this! It is as though there exists not a particle of love in their hearts.

6 واقعا از بدایت که تاریخ نوشته شده الی الان از
حسن رفتار و الفت و محبت و صلح ایدا هیچ
ضرری از برای نفسی حاصل نشده است سبب
سرور کل و راحت کل بوده و از جنگ از برای
کل مضرت حاصل شده باوجود این بشر مصر
در جنگ و ستیز است و همیشه در جنگجویی
میکوشد عجب انجاست که این ملل اساس دین
الهی را بر جنگ پنداشته اند چقدر غفلت است
چقدر بی عقلی است مثل اینکه در قلوب ذره
ئی محبت نیست

7 Man displays savagery yet accuses the animals. When an animal tears apart another animal - and not of its own kind - it is compelled to do so for food. For instance, the wolf is called ferocious. The poor wolf tears apart one sheep, and that only for its sustenance, for if it does not, it will die of hunger since it is carnivorous. But one human being becomes the cause

7 درندگی انسان دارد و تهمت حیوان میزند حیوان
اگر بدرد یک دانه حیوان آنهم نه از نوع خود
بجهت طعمه مجبور است مثلا گرگ را درنده
میگویند بیچاره گرگ یک گوسفند میدرد آنهم
بجهت خوراک خود زیرا اگر ندرد از گرسنگی
میمیرد چه که گوشتخوار است ولی یک انسان
سبب میشود که یک میلیون نفوس پاره پاره

of a million souls being torn to pieces, and then they cast aspersions upon the poor animal. O man! You have caused a million souls to be killed and then you say "I am victorious! I am triumphant! I am brave! I am valiant!" Do you take pride in such killing? Most strange it is that you call the wolf and bear ferocious.

میشوند آنوقت بیچاره حیوان را تهمت میزنند ای مرد تو یک ملیون نفوس را بکشتن داده ئی آنوقت میگوئی من فاتح من مظفرم من دلیرم من شجاعم باین کشتن افتخار میکنی؟ خیلی عجیب است که گرگ و خرس را درنده میگوئی.

KHHE.420-423, DAS.1914-08-03, SW_v05#11 p.163-166, SW_v07#15 p.136, SW_v13#12 p.324

KHH1.291-293 (1.405-408)

AB05170

To: Agnes B Alexander, in Italy

Date: 1914-Aug-04

O my dear daughter! Your letter was received and caused great joy. Praise be to God, that dear daughter is sacrificing her life in the path of Baha'u'llah and enduring every hardship. Now it is better that you make your way to Japan and there engage in spreading the divine fragrances, and from there to India, and from India to the Holy Land. Today the greatest divine gift is teaching the Cause of God, for it has confirmations. Every soul who teaches is confirmed and drawing near to the divine threshold. In the presence of the true King, the soldier who is in the battle line is the focus of attention, and in the presence of the divine Farmer, the seed-sowing cultivator is accepted and near. My hope is that you may be a conquering soldier and a seed-sowing cultivator. Therefore, travel to Japan first is best. Nevertheless, the choice is yours. And upon you be the Most Glorious Glory.

ای دختر عزیز من نامه تو رسید بسیار سبب سرور شد الحمد لله آن دختر عزیز در سبیل بهاء الله جانفشان است و تحمل هر مشقتی می نماید حال بهتر آن است که قصد ژاپون نمائی و در آنجا بنشر نفعات الله پردازی و از آنجا به هندوستان و از هندوستان به ارض مقدس امروز اعظم مواهب الهیه تبلیغ امر الله است زیرا تأیید دارد هر نفس مبلغ مؤید است و در درگاه الهی مقرب در نزد پادشاه حقیقی لشکری که در صف جنگ است منظور نظر است و در نزد دهقان الهی برزگر تخم افشان مقبول و مقرب امیدم چنان است تو لشکر کشورگشا باشی و برزگر تخم افشان لهذا سفر به ژاپون اول اولی باوجود این اختیار با شماست و علیک البهاء الاهی

JWTA.012, SW_v07#05 p.035

MYD.720-721

AB05585*To: Baha'is of Portland, OR**Date: 1914-Aug-04*

- 1 O Heavenly Father! Thou hast the hosts of the Kingdom and the spiritual angels. We are helpless birds with broken wings, yet we desire to soar in the realm of the Kingdom. We are thirsty fish seeking the ocean of the water of life. We are moths of the mortal world yearning for the lamp of the divine realm. Though we are in utmost weakness and powerlessness, we join ourselves to the ranks of the celestial world.
- 2 Therefore, O Lord of Hosts, confirm us so that the army of light may achieve victory and the forces of darkness may be defeated. Make us successful in service to the Kingdom, acquaint us with divine mysteries, give us tidings of everlasting sovereignty, and grant us a portion and share of eternal life. Make our tongues eloquent and our eyes seeing, that we may behold the realm of the Kingdom and with fluent speech praise Thy beauty and perfection.
- 3 Thou art the Bestower, the Kind.

DAS.1914-08-04, SW_v05#11 p.162

1 ای پدر آسمانی جنود ملکوت داری و ملائکه
روحانی ما پیچارگان مرغ بال و پر شکسته‌ایم
ولی در فضای ملکوت پرواز آرزو کنیم ماهیان
تشنه‌لبیم دریای آب حیات طلبیم پروانه‌ء عالم
ناسوتیم آرزوی سراج لاهوت داریم در نهایت
ضعف و بی‌قوتیم ولی خود را بصف عالم میزنیم

2 پس ای ربّ الجنود تأیید فرما تا سپاه انوار ظفر
یابد و لشکر ظلمات شکست خورد ما را بخدمت
ملکوت موفق دار و بر اسرار الهی مطلع نما و
بسلطنت سرمدی بشارت ده و از حیات ابدیه
بهره و نصیب بخش زبان را گویا کن و دیده
را بینا نما تا مشاهده‌ء عالم ملکوت کنیم و بنطق
فصیح ستایش جمال و کمال تو نمائیم

3 توئی بخشنده و مهربان عبدالبهاء عباس
Baha abbas

MMG2#275 p.308

AB07832*To: Lake Erie Zephyr Editor, in Derby, NY**Date: 1914-Aug-04*

O thou spreader of Reality!

In these first two editions of the Magazine thou didst demonstrate noble effort in serving the Kingdom of God. This aspiration is the means of the exposition of Reality. Reality will unquestionably be revealed sooner or later. Then it will become established that thou art an adorer of Reality.

The Editors of the Magazines and Newspapers must be the spreaders of the realities of facts; for it is certain, the truth of every problem will become manifest and apparent in the future. The proprietors of the periodicals who conform their

statements with the reality will attain to Everlasting Glory in the coming ages.

DAS.1914-08-04

AB11293

Date: 1914-Aug-04

It is difficult for the weak ones to endure the tests but for souls like you, it is very easy. It is my hope that during the time of tests thou mayest remain in the utmost firmness and steadfastness, so that like unto a lamp thou mayest be protected within the glass, and be not extinguished by the blowing of winds.

SW_v08#19 p.240x

ABU0099

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

The gathering storm is most portentous! Mankind is gripped in the paroxysm of a fearful alarm. They are in the throes of a deadly consternation. On their ashen faces are engraved the distorted pictures of the coming horrors. The kind shepherds have turned suddenly into ferocious wolves, tearing the sheep and the lambs into pieces. Mercy has hidden its face; Love has covered her countenance; Sympathy does not stretch forth its arms; Affection has flown away; Truth finds itself a stranger among a large company of hypocritical admirers and Peace does not envisage herself in the clear mirror of the pure hearts.

About ten or fifteen days ago I had the pleasure of meeting the German Consul and discussing with him the ominous signs of the coming European war. He delivered himself of the opinion current among the statesmen, that a nation must go on increasing its annual military and naval expenditures if it desires to protect its growing commercial and national interests from the attack of its equally powerful and expanding neighbors or rivals; that the greater the military devices and paraphernalia,

the more one is assured of the progress of the nation and its constantly developing resources. In that meeting there were present a number of German and other nationalities. Strange to say, on this question they all agreed with the Consul, and concurred in his opinion as though he had voiced their hidden and most cherished thoughts. I said:

If the power of Love and Peace become predominant and supreme, their effects will be greater than the power of hate and Mars, the god of war. In the world of existence there is no power as efficacious and as penetrative as the Power of Love. Military Power coerces and compels men through unnatural resort to force and violation, but mankind yield happily and willingly to the Power of Love.

The war expenses of each nation have increased greatly of late years. Although there has not been the physical clash and turmoil of actual war, yet in reality a financial and economic war has been going on incessantly and draining the resources of the people. For a goodly portion of what the poor laborers, farmers and artisans get with the sweat of their brows and the labor of their hands is taken from them under the name of taxes, and expended over military preparations. Hence war is uninterrupted. This exaction breeds discontent, class feeling and group consciousness against the established order;—everyone realizing that human society is out of gear. Now if they could employ this pugnacity, this hammer and tongs, this fists and heels spirit, this feverish haste in the accumulation of war materials, this waste of great thoughts over the perfection of military science,—I say if they could expend this exertion and effort, this endeavor and high-mindedness, in bringing about Love among mankind, in strengthening the ties of interdependence between nations and governments and in establishing fellowship and affinity between the races;—how much more efficacious it would have been! Instead of unsheathing the sword to shed each other's blood, they should think of the perfection of each other's civilizations, sciences, arts, commerce, progress, and advancement. Is this not better? Is it not worthier for the noble station of man?

The German Consul and others would not think of accepting my ideas, and started to object to them.

Then I said again: 'What victory will you gain out of this war? What will be the outcome of this bloodshed? What will be the fruit of this onslaught? What will be the result of this aggression? From the beginning of history to the present time, what has been the profit that humanity has gathered from war? Nothing but ruin, devastation, the desecration of the holy rights of man, vandalism, carnage and the brutalization

of the ideas deposited by God in the hearts of men. And if we read the spirit of modern history aright, we come to the conclusion that there is no war of conquest—the conqueror and the conquered find themselves in manifest loss at the end of the engagement. [...]

‘Consider what ideal victories! What brilliant triumphs! What spiritual traces! What heavenly successes have become manifest through the Power of Love! Therefore how much nobler and worthier would it be if the sages and thinkers of the world expended their physical, intellectual and moral forces in the promulgation of the Power of Love among mankind. This Power of Love is the means of reciprocity and co-operation between nations! It is the cause of their everlasting Glory! It is conducive to the composure and security of the world of creation!’

I found my listeners still far from accepting my plea. They were silenced, but I knew it was a silence out of respect and not an acknowledgment and a confession that they were convinced. I found out today that owing to the declaration of war in Europe, the Germans in this colony are very sad, and depressed, so much so that it is indescribable. They know that they are in danger; the danger of defeat in the Fatherland. Then, why should they hail war?

Pursuing my conversation with the German Consul and others, I said: In reality all the inhabitants of Europe owe their allegiance to one Religion, and that is the Religion of His Holiness Christ; they also belong to one racial stock, which is no other than Aryan, which parent stock migrated from Asia in ancient times and settled in the different parts of that uninhabited country. After the lapse of many generations, one community called itself Frank, another Saxon, another Norman, another Latin, etc. Later on, step by step, they fabricated the means of differences, and many misconceptions crept in which added day by day to the gravity of the situation. Furthermore, were we to ponder carefully, we would realize that they are living on one continent—Europe. Hence if they claim that their misunderstanding is on account of religious differences, as they are overshadowed by the influence of one religion, it must not exist. If they state that their alienation comes from racial bias, because they are descendants of one primal race, it must be brushed aside. If they assert that their strife is on patriotic grounds, inasmuch as they inhabit the one continent it must have no weight. Moreover, they are all mankind. They have grown from one common trunk and are the branches of one tree.

When I was traveling in Europe, I observed every nation crying at the top of her voice: "O my Country! O my dear Country! O my beloved Country!" I said: Oh, my friends! What are all these clamors for? Why all these acclamations? Why all these uproars and outcries? Why all this hullabaloo? These countries over which you are so vociferous and at every moment show the signs of obstreperousness, are One Country, the home of humanity. Wherever man chooses to live, there is his home and his country. God has not divided this earth. It is one globe, one sphere. These boundaries that you have defined are the greatest illusions that man could ever conceive in his mind. They have no reality. It is similar to the division of one room into different sections, with so many hypothetical lines, calling this corner Germany, that corner France and another corner England. Of a truth, these suppositional lines have no outward existence. These assumed boundaries are canine divisions, for it is observed that a number of dogs divide among themselves the public square into various sections and if one dare to go beyond the limit set for it, and trespass on the rights of others, the rest will set up a dreadful howl and bark and go for it; notwithstanding that these imaginary lines have no real forms or shapes.

Again, let us still go a little further and investigate and find out what is this "country" over which you so quarrel and scramble? A piece of land. If this is the case, very well then; it is self-evident that man lives above this earth only for a few days and then for all eternity he will go under it. It is his everlasting graveyard, his unchangeable cemetery. Is it worthy of man to fight over his own burying-ground? To shed the blood of his own brethren? To destroy the divine edifice,—for man is the Edifice of God? Is it noble of him to commit all of these inhuman atrocities for the necropolis of dead bodies?

The object is this: These remarks were not relished by the Germans on that day, but I saw them today in an unhappy mood. They were visibly agitated and disturbed. But on the other hand they are manifesting great courage and patriotism. The young men have given up their work and are ready to start for Germany. There are more than fifty volunteers, and probably from this small colony nearly one hundred young men will leave for the scene of war. They are doing this with perfect joy and without the least complaint. But today's news, that Russia, England and France are united together to crush Germany, has given them much food for thought.

How cruel man is to send his brothers into the battle-field, so that they may cut each other to pieces! Just on the simple ground that thou art German, I am English and he is French!

Although in reality they are all human and are living beneath the shade of one God. His Divine Bestowals, Favors and Bounties have encircled all of them. They are all the sheep of God and He as the Spiritual Shepherd is merciful to all.

In short, the display of this barbaric passion is no other than the passion of nature. These men, like unto animals, are the prisoners of nature, subdued and overcome by nature. According to the requirement of nature, the animals are pugnacious and strive in the destruction of each other. In the world of nature there are aggression, bloodthirstiness, oppression, struggle for existence, rapacity. These qualities are the natural laws of nature. Just as these animals are captives of nature, similarly man is conquered, subjugated and humbled by nature. For example, anger gets the better of man, ferocity prevails upon him, and he becomes the subject of the lower passions. What are all these? They are no other than the mandates of the world of nature.

Only those persons who are in reality believers in God, who have witnessed the Signs of God, are attracted to the Kingdom of God and turned their faces toward God—they and they alone are freed from the bloody claws of nature. Whereas formerly they were the subjects of nature, now they become the rulers. Whereas before they were vanquished by nature, now they become its victors. In brief, while nature invites man to the baser propensities of ego and self, the Love of God attracts him to the worlds of sanctity and holiness, justice and generosity, mercy and humanity.

DAS.1914-08-06, SW_v05#12 p.179-182

AB04966

To: Susan I Moody, in Tihran

Date: 1914-Aug-06

- ¹ O handmaid of the Most High! Our hearts rejoiced at thy letter concerning a school for girls. Praised be God that there is now a school of this type in Tihran where young maidens can, through His bounty, receive an education and with all vigour acquire the accomplishments of humankind. Ere long will women in every field keep pace with the men.

¹ یا امة‌الاعلیٰ نامه‌ئی که در خصوص مدرسه دختران مرقوم نموده بودی از قرائتش دلها شادمان شد که الحمد لله در طهران دوشیزگان را چنین دبستانی که در کمال همت تحصیل فضائل عالم انسانی مینمایند و در ظلّ عنایت حضرت احدیت تربیت میشوند تا اندک زمانی نساء در میدان کمال همعنان رجال شوند

- 2 Until now, in Persia, the means for women's advancement were non-existent. But now, God be thanked, ever since the dawning of the Morn of Salvation, they have been going forward day by day. The hope is that they will take the lead in virtues and attainments, in closeness to the Court of Almighty God, in faith and certitude—and that the women of the East will become the envy of the women of the West.
- 3 Praised be God, thou art confirmed in thy service, art exerting every effort in this work and taking great pains, and so, too, the teacher in the school, Miss Lillian Kappes. Give her my most affectionate greetings. Upon thee be the glory of the All-Glorious.

2 تا بحال در ایران اسباب ترقی نسوان نبود از هر ترقی بی بهره بودند ولی الحمد لله که از یوم طلوع صبح هدی روز بروز نساء در ترقی هستند و امید چنانست در خصائص و فضائل و تقرب بارگاه کبریا و ایمان و ایقان سبقت گیرند و نساء شرق غبطه نساء غرب شوند

3 الحمد لله تو مؤید بخدمتی و در این مورد بسیار زحمت و مشقت میکشی و همچنین معلم مدرسه میس لیلیان کاپس باو نهایت مهربانی از قبل من ابلاغ دار و علیک البهاء الأبهی

BRL_ATE#102, BRL_WOMEN#049x, COC#0632, COC#2140x, DAS.1914-08-12

BRL_DAK#0273, COMP_WOMENP#049x, TRBB.067, MJTB.128, NJB_v05#19 p.002

ABU1256

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

These dreadful events are as warnings on the part of God:—so that they may quicken the people and make them mindful. But the majority of mankind are like unto the children, who are being rocked in a cradle. The harder they are rocked to be awakened, the deeper they fall into sleep.

East and West the affairs of the people are in utter confusion and the markets of the world are afflicted with lethargy. The wheels of international transactions are at a stand-still. We shall wait and see what God has decreed to be the outcome of this universal upheaval.

As for you, pray meanwhile in behalf of the people—so that the forces of Peace may gain ascendance over the powers of war. They are now in great distress. From all sides they are surrounded with difficulties and hardships. Perchance, God willing, they may become mindful and aware, be released from negligence, abandon tyranny and oppression, treat each other with justice and fairness, and give up the dictates of selfishness and personal interest.

Our hope is that they may be freed from the cruelty of passion and egoism; that these wicked powers may not overmaster them; that they may turn their faces toward God; that the

hearts may become illumined; that the sphere of the minds be extended; that avarice and covetousness may not remain; that trust in God and self-reliance may take possession of their beings that they may be satisfied with their own rights and that they may not rise in aggression to trample under their feet the rights of others. May all of the causes of war and conflict, hardships and sufferings, be entirely removed! [...]

In short, pray and supplicate at the Threshold of the Almighty in behalf of the heedless souls; for they know not what they are doing! May they become emancipated from the defects of their own nature! May they be imbued with the qualities of the heavenly angels! May they give up ferocity and be characterized with the attributes of the Merciful! May they ever live in accord with the good-pleasure of the Lord of mankind! May they become the guardians of the rights of the oppressed and downtrodden! May they be the real servants in the Palace of Universal Brotherhood!

DAS.1914-08-08, SW_v05#12 p.177+186

AB04079

To: George Jacob Augur, in Tokyo

Date: 1914-Aug-09

1 O thou herald of the Kingdom of God!

1 ای منادی ملکوت الله

2 Thy letter was received. A thousand praises upon thy lofty purpose and noble aim. Trusting in God and turning toward the Most Glorious Kingdom, raise the divine standard in Tokyo and cry out: O people! The Sun of Reality has risen and illumined the horizons. It has raised the banner of the oneness of humanity and summoned all religions to the shining truth. The cloud of mercy pours down and the breeze of providence blows. The human world is in motion and vibration. The divine spirit bestows eternal life. The heavenly lights illuminate hearts. The table of celestial bounties is spread and adorned with all blessings and foods.

2 نامه شما رسید هزار آفرین بر همت بلند و مقصد ارجمند تو متوکلاً علی الله و متوجّهاً الی الملکوت الابهی در توکیو علم الهی بلند کن و فریاد بزن ای قوم شمس حقیقت طلوع نمود و آفاق روشن کرد علم وحدت عالم انسانی بلند نمود و جمیع ادیان را بحقیقت ساطعه دعوت فرموده ابر رحمت میبارد و نسیم عنایت میوزد عالم انسانی در اهتزاز و حرکت است روح الهی حیات ابدیه میبخشد انوار آسمانی قلوب را منور مینماید خوان نعمت ملکوتی گسترده شده و بجمیع نعم و موائد مزین است

3 O people! Awaken, awaken! Become conscious, become conscious! Open seeing eyes, gain hearing ears. It is a heavenly melody that reaches the ears of the conscious ones. Soon this

3 ای قوم بیدار شوید بیدار شوید هوشیار گردید هوشیار گردید چشم بینا باز کنید گوش شنوا یابید آهنگ آسمانیست که بگوش اهل هوش

radiant light will fully illumine both East and West. In any case, with all thy might and attraction to the love of God, cry out while teaching the Cause of God, and know with certainty that the Holy Spirit will confirm thee.

میرسد عنقریب این نور ساطع شرق و غرب
را بتمامه روشن کند باری بتمام قوت و انجذاب
بمحبّت الله نعره زنان تبلیغ امر الله نما و یقین بدان
که روح القدس ترا تأیید مینماید

4 And upon thee be the Most Glorious Glory.

4 و علیک البهاء الأبهی

JWTA.018-019, DAS.1914-08-09, SW_v09#14 p.163

KHH2.095 (2.177)

AB08468

Date: 1914-Aug-09

Now it is much better if you start directly for Japan and while there be engaged in the diffusion of the Fragrances of God. Today the Most Great Bestowal is to teach the Cause of God, for it is confirmed with success. Every Baha'i teacher is assisted and favored at the Divine Threshold.

In the estimation of the real King the army which is fighting in the front rank is loved and to the Divine Gardener the seed-sowing farmer is esteemed and accepted. I hope that thou mayst be like unto a victorious army and seed-sowing farmer.

Therefore thy voyage to Japan is preferred to every other plan.

DAS.1914-08-09

ABU0480

Words spoken on 1914-Aug-10 in Haifa/Akka

They are informed too late. The matter is now beyond their criticism and rebuke. It is recorded in history that while Mo-hamad II was bombarding the wall of Constantinople and his victorious army were hastening the downfall of the Byzantium Empire; one of the Ministers of the State called on the Great Patriarch and found him much occupied over some manuscript.

“What art thou doing?” the Minister asked. “I am writing a refutation.” “Against whom is this refutation meant?” “Against Mohamad and his false religion.” The Minister was wroth and smote him on his face. “Art thou beside thyself?” he said to Patriarch. “It was necessary to write this refutation when Mohamad was still in Medina and Mecca; but now he has come and is bombarding our city. Man! What avails thee with this nonsensical refutation. If thou art meaning what thou art writing, come out and stand before his cannon-balls! Thou art informed too late, too late..”

It is most natural that the Christian missionaries may write articles to disprove this Cause but this will make the reality of the Movement appear with greater brilliancy. These refutations which are being launched out against the Cause are like unto the work of the gardener who lops off the lower branches of a tree and clears the ground from thorns and underbushes. This will cause the growth of the tree. Although outwardly the lopping of the branches may be considered as afflicting wounds to the tree, yet in reality, they will speed along its development.

This Cause is within two categories. It is either true or false. If it is true, none of these hindrances will stop its forward march and if it is false, it will disappear all by itself and there will be no need to have recourse to any drastic measure.

There is a Catholic priest in Acca who has been and is still writing false statements against this Cause. He loves to argue with the believers. Once he called on Aga Hossein Ashjee and started to refute every statement. Our friend finding his refutations childish answered him in the following story: Mohamad Ali Pasha had a big, fat camel. When the Hajis started on their long pilgrimage to Mecca through the desert, he ordered a rapid-fire cannon to be mounted on the back of the Camel;- so that they may fire it on their start and at their arrival along their road. The ear of the camel was so accustomed to the thundering noise of the cannon that although it was fired on its back, he never moved. Because this camel performed such an important service and carried such a heavy load, the Pasha had ordered that it could graze through anybody's farm without any hindrance. Having reached a station, the camel entered the farm of a poor farmer. In his absence he had left a young boy to drive away the animals. This boy had a small revolver and on seeing the camel in the farm started to fire in the air to scare it away. “What art thou doing? My boy.” A Haji asked. “I want to scare away this camel.” “Oh! don't trouble thyself. On the back of this camel a cannon is

fired twice daily and it does not move. Dost thou expect him to be scared away by the sound of thy small revolver?"

Now the refutations written by these missionaries are exactly the same...

DAS.1914-08-10, SW_v09#18 p.210-211x, STAB#119

AB06377

To: Baha'is of Los Angeles, CA

Date: 1914-Aug-10

- | | |
|---|---|
| 1 O ye blessed souls, | 1 ای نفوس مقدّسه |
| 2 The most blessed souls are those who have freed themselves from the material world and have turned their faces towards God. Such souls though apparently earthy yet in reality they are heavenly; their body is of the phenomenal world and yet their spirit (emanated) from the world of God. Since you belong to this class of souls, therefore you have realized the Kingdom of God and have partaken of the bestowals of the Holy Spirit. | 2 مبارک ترین نفوس کسانی هستند که از ظلمات عالم طبیعت آزادند و توجّه بخدا دارند این نفوس هرچند بظاهر زمینی هستند ولی بحقیقت آسمانیند جسمشان هرچند از عالم طبیعت است ولی روحشان از عالم الهی حال شما چون چنین بودید بملکوت الله پی بردید و از فیوضات روح القدس بهره و نصیب گرفتید |
| 3 Thank ye God that you have been confirmed to achieve such a blessing. I wish I could write to every one of you individually but letters are pouring from the East and the West and consequently I am obliged to write for every number of letters one single letter; therefore I beg to be excused. | 3 شکر کنید خدا را که بچنین موهبتی موفق شدید می خواستم بهریک از شما نامهء جداگانه بنگارم ولی مکاتیب چنان از شرق و غرب میبارد که مجبور بر آنم نامه های متعدّد را جواب واحد دهم معذور بدارید |
| 4 My heart is in touch with every one of you and sends you a special message. | 4 ولی قلبم بهریک از شما مهربان و خطاب خصوصی مینماید |
| 5 Upon ye be Baha Ul Abha, | 5 و علیکم البهاء الأبهی |

ACOA.056-057

MMK3#282 p.204

AB01885*Date: 1914-Aug-11*

O ye kind friends and the beloved maid servants of His Holiness the Incomparable One!

The letter that you have written on the anniversary day of the declaration of the First Point (the Bab) - may my life be a ransom to him - became the cause of great happiness. Praise be to God that the members of that radiant assembly have turned their faces towards the merciful Kingdom, that on such a blessed day you were gathered together with perfect love and were occupied in the commemoration of God. With his heart and spirit 'Abdu'l-Baha was present in that gathering and was associating with you with the utmost confidence and intimacy.

In that meeting Divine Susceptibilities were experienced and the Confirmations of the Kingdom witnessed. The mention of that congregation will be handed down to posterity and its praise will be on the lips of men throughout the future ages and cycles. Therefore, be ye engaged in the glorification of the Merciful Lord, for ye were helped to hold such a meeting wherein the faces were shining, the hearts were attracted with the Fragrances of God and the spirits rejoiced with the Infinite Bestowals. The Candle of that meeting consisted of the Outpourings of the Kingdom of Abha; the food of that assembly was the heavenly Sustenance; the beverage of that gathering was the Wine of the Love of God and the melody of that company was the song of the glorification and praise of the heavenly Father!

I am hopeful from the Divine Bestowals that that Memorial Meeting may be held every year; that you may commemorate the dawn of the Morn of Guidance - the First Point and bring to mind the prophecies which he gave concerning the appearance of the Blessed Manifestation, Baha'u'llah ...

DAS.1914-08-11

AB02639

To: Mirza Asadullah Vazir, in Isfahan

Date: 1914-Aug-11

- 1 My God, my Lord, my Hope, my Desire and my Aspiration! Hearts are torn asunder, foundations have trembled, hearts have melted, eyes have overflowed and tears have streamed forth in this calamity which has choked souls and constricted breasts - the ascension of Your pure, radiant, devoted and distinguished maidservant who was revived by the divine fragrances and who trembled from the successive calamities that befell her. Yet she bore them and remained patient out of love for Your Beauty. She neither cried out nor lamented, nor did tears flow from her eyes, such was her firmness in Your Covenant. What excellent services she rendered in Your Cause! What copious tears she shed in Your love! What sighs she raised in passionate devotion to Your Beauty!
- 2 O Lord! She found peace in Your remembrance and was content with Your decree. She has returned to You, well-pleased, at Your exalted threshold and in the sublime arena of Your mercy. O Lord! Honor her resting place, fulfill her hopes, illumine her countenance, and kindle her lamp in the glass of Your Kingdom. Open before her the doors of Your bounty, admit her into the precincts of Your mercy, grant her eternal life in the paradise of Your Glory, and immerse her in the seas of light in the kingdom of mysteries, O Mighty One, O Forgiver!
- 3 Pour forth patience upon her spouse, exemplar of the righteous and choicest of the virtuous, and upon her noble children. O Lord! Strengthen them with angels from heaven, fortify their backs with hosts from Your Most Glorious Kingdom, and reinforce their efforts with Your endless confirmations. Make them her successors in her passionate love for Your Beauty and her self-effacement at the threshold of Your Oneness. Verily You are the Generous, You are the Great, You are the All-Merciful, the All-Compassionate.
- 1 الهى و ربى و رجائى و املى و منائى قد تقطعت
الأبجاء و ارتعدت الأركان و ذابت القلوب و
همت العيون و تذرفت الدموع فى هذه المصيبة التى
تغرغرت بها النفوس و حشرجت بها الصدور و
هى صعود امتك الطيبة الباهرة الصاعدة البارعة
التى انتعشت من نفحات القدس و ارتعشت من
المصائب التى تتابع عليها و حملت و صبرت حباً
بجمالك و ماصاحت و ماناحت و ماانسجمت
منها الدموع ثبوتاً على ميثاقتك فىا لها من خدمات
فائقة فى امرك و عبرات دافقة فى حبك و
زفرات صاعدة شغفاً بجمالك
- 2 ربّ أنّها اطمأنت بذكرك و رضيت بقضائك و
رجعت اليك مرضية فى عتبك العالية و ساحت
رحمتك السامية ربّ اكرم مثواها و يسرّ مناه و
نور وجهها و اوقد سراجها فى زجاج ملكوتك
و افتح لها ابواب موهبتك و ادخلها فى جوار
رحمتك و اخلدّها فى جنة رحمتك و اغرقها
فى بحور الأنوار ملكوت الأسرار يا عزيز يا غفار
- 3 و افزع الصبر على قرينها قدوة الأبرار و صفوة
الأخيار و على اولادها الأعماد ربّ أيدهم بملائكة
من السماء و شيّد ازورهم بجنود من ملكوتك
الأبى و قوّ ظهورهم بتوفيقاتك التى لا تنتهى و
اجعلهم خلائف لها فى شغف حبها بجمالك و
فنائها فى ساحة احديتك أنّك انت الكريم أنّك
انت العظيم أنّك انت الرحمن الرحيم

TZH8.0132

AB03418

To: Shaffer, Mr et al., in Los Angeles

Date: 1914-Aug-11

O ye my heavenly daughters and son!

Your letters were received. I intended to write an individual answer for each but I have no time. The letters are flowing in from all regions of the world and one pen has to answer them. Consider, how difficult it is.

Praise be to God that the cloud of the mercy of Baha'ollah is raining and the heat of the Sun of Reality is shining and the breezes of Providence are wafting from the direction of Grace. Rest ye therefore assured. This pure seed which ye are now sowing will undoubtedly grow. In reality ye are the servants of the Kingdom and are endeavoring for the guidance of people.

I hope that those women, through the power of the Love of God, may attract the teachers so that they may see that although ye are not teachers yet ye are bright candles. Like unto the apostles of Christ and Mary Magdalene and Mary the mother of Jacob. Although those souls were not teachers yet they were illumined by the Light of the Love of God. They consequently have become the cause of guidance of all the teachers. That light of guidance which radiated from their faces was perpetuated during the succeeding cycles and generations. I ask likewise such bestowal for ye.

Upon ye be Baha'ol Abha.

DAS.1914-09-07

AB12392

To: Eger, Helen et al., in Stuttgart

Date: 1914-Aug-11

O daughter of the Kingdom! The letter which thou hadst written in the name of the Baha'i children was perused, and through thee this reply is being written. O fresh and tender saplings of the Abha Paradise! The celebration which ye held on the fifth of April in commemoration of the Day of Meeting was indeed most impressive and had spiritual effects, for

ye were in the utmost love and unity, and felt the spirit of Baha'u'llah. With the sweet melody arranged by Mr. Grünschwitz ye engaged in glorifying the Abha Kingdom, and each one of you recited words taught by Phil Kastlein, and partook of tea and sweets. My spirit is well-pleased with you, my heart was with you. I shall ever supplicate the Abha Kingdom and beseech for you unlimited confirmations and assistance. And upon thee be the Most Glorious Glory.

BBBD.325-326

AB01653

To: Roy C Wilhelm

Date: 1914-Aug-12

Thou hast had the intention of going out into the woods and the country for change of weather, when thou dost return organize assemblies, give the Gospel of the bounties of the HOLY SPIRIT to different souls and create in them the hope to receive Heavenly Outpourings.

In brief, be a vigilant guard for the impregnable fortress of GOD and protect It against the intrusion of the ignorant.

Judas Iscariot must not be forgotten; The divine sheep must constantly be guarded against devouring wolves; the light of the Cause of God must be protected from contrary winds by means of a chimney; the oppressed fowls must be shielded against the birds of prey; the blooming roses should be saved from the outstretched hands of injustice and the lambs of God must be fortified against the fierceness of ravenous animals.

Were it not for the protecting power of the Covenant to guard the impregnable fort of the Cause of GOD there would arise among the Bahais, in a day, a thousand different sects as was the case in former ages, but in this Blessed Dispensation, for the sake of the permanency of the Cause of GOD and the avoidance of dissension amongst the people of GOD, the Blessed Beauty (May my soul be a sacrifice to HIM), has through the Supreme Pen written the Covenant and Testament; He appointed a Center, the Exponent of the Book and the Annnuller of disputes.

Whatever is written or said by Him is conformable to the Truth and under the protection of the Blessed Beauty. He is the infallible.

The express purpose of the last Will and Testament is to set aside disputes from the world.

Praise be to God that the believers in America are steadfast, but the firmer they are the better, that no one may be able to intrude and introduce disputes, for disputes destroy the foundation of God's Institution.

BSTW#052fx, BSTW#131x

AB01964

To: Howard Macnutt, in New York

Date: 1914-Aug-12

O thou confidant and kind friend of 'Abdu'l-Baha!

Thy letter was received. It became the cause of exceeding joy and happiness that praise be to God thou art holding fast to the Covenant and Testament. This perfect trust will be conducive to the descent of divine Confirmations. Today that soul who is a herald of the Covenant, diffuses light to all the regions. Today the power of the Covenant quickens the souls; otherwise, they will remain withered and dead. Consider that today in all parts of the world the firm ones in the Covenant are shining like unto the candles in every assembly.

Thou hast written that thou art remembering the day that I was a guest in thy house. Likewise whenever I remember that day, that such a spiritual meeting was held in that house, I obtain joy and fragrance.

Thou hast written that a meeting was held in thy house and there prevailed the utmost unity and accord. The harmony and felicity of the believers imparts happiness and beatitude to 'Abdu'l-Baha.

Consider how his holiness Abul Fazl who was firm in the Covenant spent his days in the utmost illumination and spirituality! And after his death the East and the West wept and bemoaned over his departure.

In short, I hope that like unto Abul Fazl, in all the meetings and assemblies, thou mayest unloose thy tongue in the praise and glorification of the Kingdom of Abha and call the people to the firmness of the Covenant and the Testament. Rest thou assured that the Invisible Confirmations will be vouchsafed and the merciful Graces will be revealed—to such an extent that thou wilt stand amazed!

In brief, the unifying purpose of the religion of God must be guarded—thus a number of the upstart may not become the means of dispersion. Probably letters full of doubts and falsehoods will be forwarded to those parts. Call the believers to firmness and steadfastness. O MacNutt! This is the day of service! Thou must make manifest and apparent a supreme power and a firmness in the utmost spirituality.

Upon thee be Baha El Abha!

Convey on my behalf the utmost kindness and respect to the maidservant of God, Mrs. MacNutt.

DAS.1914-08-13?x

AB05584

To: Spiritual Assembly of Minneapolis, MN

Date: 1914-Aug-12

O illumined Baha'is! I am waiting for you to make Minneapolis a paradise of Abha, and to succeed in teaching the Cause of God and diffusing the fragrances of God. Associate and show such love to each other that the people of the city become astonished. Be kind to all souls, breathe the breath of life and attract hearts to the Abha Kingdom.

Let such conduct, deeds and words be manifested from you that they become the cause of the awakening of the world of humanity and, like the light of heavenly guidance, illuminate that country. May the tongue of all people engage in praising your good conduct, even the deniers and the heedless bear witness to your good deeds and benevolent intentions.

And if letters filled with doubts reach there, pay no attention whatsoever, rather show the utmost firmness, steadfastness

and resistance, and perfume the nostrils with holy fragrances.
And upon you be the Most Glorious Glory.

DAS.1914-08-20

ABU1219

Words to the friends, spoken on 1914-Aug-13 in Haifa

There are many people who enter into this Cause with some preconceived ideas and finding their ideas cannot be engrafted on the Baha'i Revelation, they leave it, but this door is always open before their faces. The quality of mercy is not restrained. God is ever forgiving and will accept the sincere repentance of His wayward children. He will never close the Doors of His Kingdom.

Man must also adorn his heart with this unchangeable attribute of Mercy. No matter how low a man has descended, how sinful he has been, how perverse has become his character, yet through the Power of Repentance and the Love of God, is he capable of complete regeneration. The sea of the forgiveness of God is ever in motion; the showers of His Pardon are always pouring down; the gale of His Generosity is incessantly blowing. He does not deprive His servants, no matter how disobedient and rebellious. Let them in the hour of prayer turn their face to God and He will cleanse them from all the impurities; He will make them as pure and innocent as the suckling babes.

If God turns us away from His Gate; then whose garment should we hold? If He shuts the Door of His Mercy to us; then at what door should we knock? If He is not kind and benevolent to us; then to whom should we appeal? If He is unmerciful and harsh towards us like certain people are; then where is our hope? No, God's power of forgiveness is not restrained. With this Power He performs miracles and changes the metals into pure gold.

His Love is as wide as the universe, nay, nay, it is limitless and boundless - a shoreless, depthless sea of spiritual Love. Let the sinners go to the shore of this sea and they will be washed of all their stains and blemishes, no matter how black. The sun of His Generosity and compassion is shining over all the creatures, let those who are chained in the prison of self and

passion, break their fetters, leave their dark cells and come out into God's own sunshine and bask under the soft, warm rays of His Clemency.

DAS.1914-08-13, PN_1914 p018, BSTW#295

AB01707

To: Annie L. Parmerton, et al., in Cincinnati

Date: 1914-Aug-14

O true friends and near-handmaidens of Baha'u'llah! Annie L. Parmerton has written a letter expressing utmost praise for your outpouring of love, mindfulness and remembrance, and giving glad tidings of unity and harmony. This news brought joy to 'Abdu'l-Baha's heart and soul, for the purpose of the dawning of the Morn of Guidance and the shining forth of the Sun of Truth was that the utmost love and fellowship be established among all the peoples of the world. Thus, this love and oneness must first be established among the beloved of God, and then spread to all nations.

In any case, show forth as much kindness as you can toward one another and likewise toward others. The first melody of the Kingdom is the song of the love of God, and divine love is manifested in love for all humanity through the endless favors of the All-Merciful. I hope that you will rain down like clouds of mercy upon that region and shine forth like the rays of the sun upon that land.

And if any persons should come to those parts without the permission and approval of 'Abdu'l-Baha, or if they should send letters causing doubts, you must resist with the utmost steadfastness and firmness, and avoid meeting with them. Just as after Christ certain persons arose who sought to destroy Christ's foundation but were ultimately frustrated and disappointed, likewise in this Cause certain persons will arise who will want to completely uproot the Cause, but they too will ultimately be frustrated and disappointed.

And upon you be the Most Glorious Glory.

DAS.1914-08-20

AB12267*To: Baha'is of Stuttgart, Germany**Date: 1914-Aug-14*

- 1 O ye kind friends and cherished maidservants of the Lord! The letter you wrote on the Day of the Declaration of the Primal Point, may my spirit be offered up for His sake, brought great joy, for praise be to God, that luminous gathering was oriented toward the Kingdom of the All-Merciful, and on such a blessed day you came together with utmost love and engaged in the remembrance of God.
- 2 'Abdu'l-Baha was present in that gathering with heart and soul, intimately communing with you. Divine outpourings were felt in that gathering, and heavenly confirmations were manifest. The memory of that gathering will endure forever, and throughout all future ages and centuries its praise will be on every tongue.
- 3 Therefore, render thanks to the Lord of Glory that you were enabled to form such an assemblage where faces were illumined, hearts were drawn to the divine fragrances, and spirits were gladdened by infinite favors. The light of that gathering was the outpourings of the Abha Kingdom, its sustenance was heavenly bounty, its wine was the cup of the love of God, its melody was the glorification and praise of the heavenly Father.
- 4 We hope through divine favors that this gathering will be held every year, engaged in remembering the dawning of the Morn of Guidance—the Primal Point—and that the glad tidings He gave concerning the blessed appearance of Baha'u'llah will be recited.
- 5 Upon you be the Most Glorious Glory.

1 ای یاران مهربان و کنیزان عزیز حضرت یزدان نامه‌ئی که در یوم عید ظهور نقطه‌ء اولی روحی له الفداء مرقوم نموده بودید بسیار سبب سرور گردید که الحمد لله آن انجمن نورانی توجه بملکوت رحمانی دارند و در چنین یوم مبارکی با کمال محبت مجتمع شدند و بذکر الهی مشغول گشتند

2 عبدالبهاء در آن جمع به جان و دل حاضر بود و با شما همدم و همراز در آن انجمن احساس فیوضات الهی میشد و تأییدات ملکوتی آن انجمن ذکرش الی الأبد باقی و در جمیع قرون و اعصار آتیه تجیدش در جمیع افواه متداول خواهد بود

3 پس بشکرانه‌ء ربّ کریم پردازید که موفق بتشکیل چنین انجمنی گشتید که رویها نورانی بود و قلوب منجذب بنفحات الهی و ارواح مستبشر بالطف نامتناهی شمع آن انجمن فیوضات ملکوت ابری مائده‌ء آن انجمن نعمت آسمانی شراب آن انجمن صهبا‌ء محبت الله آهنگ آن انجمن تسبیح و تقدیس پدر آسمانی

4 از الطاف الهی امیدواریم که آن انجمن در هر سال تشکیل شود و بذکر طلوع صبح هدی نقطه‌ء اولی مشغول شود و بشارتیکه بظهور مبارک حضرت بهاء الله فرموده تلاوت گردد

5 و علیکم البهاء الأبّی

BBBD.329

BBBD.328

AB05527

To: Richardson, Gertrude G et al., in Cincinnati

Date: 1914-Aug-14

O handmaid of God! Give thanks to God that the gates of the Kingdom were opened and the Promised Beauty appeared.

Although souls who were like the sun and moon among people became darkened, and souls who were like stars fell - meaning the famous ones of the horizons - yet the Lord of Hosts descended from heaven with hosts of angels, just as Christ, when He came, came from heaven. As He says, none ascends to heaven except he who descended from heaven.

And certainly Christ had come from heaven because He was the King of Heaven, though outwardly He came from Mary's womb. The intent of "heaven" is not this boundless space, but rather the intent of heaven is the world of reality which is higher than all worlds.

And upon you be the Most Glorious Glory.

DAS.1914-08-16x

AB06197

To: Father of Mr Vakil et al., in India

Date: 1914-Aug-14

O two honored souls! Give thanks to God that He has given you a son like Mr. Vakil, who will soon become an illustrious advocate, for he will draw near to the divine threshold and, having gained association with the All-Merciful Court, heavenly confirmations will reach him.

I hope that this drop will become an ocean, and this atom will become a mighty mountain, that this sapling will grow and develop through the outpourings of the cloud of grace until it becomes a fruitful tree, and that this lamp will become a brilliant torch and bestow light upon India.

I offer prayers for you at the Divine Threshold and beseech boundless help and grace, that father, mother and son may

form a triangle that will excel all square, pentagonal and hexagonal shapes.

And upon you both be the Most Glorious Glory.

DAS.1914-09-07

AB08973

To: Narayenrao Rangnath Vakil, in India

Date: 1914-Aug-14

- 1 O kind friend! Your letter arrived in India and surely you will be the cause of the utmost spirit and fragrance in the gathering of friends, and likewise you will draw strangers beneath the shade of the All-Merciful. You will give the glad-tidings of the Abha Kingdom to the heedless. You will light a lamp that will remain forever illumined. You will plant a sapling that will always yield delectable fruit. You will unseal a musk-laden fragrance whose sweet scent will perfume nostrils throughout the passage of centuries and ages.

1 ای یار مهربان نامهء وصولت به هندوستان رسید
و البته در انجمن دوستان سبب نهایت روح
و ریحان میشوی و همچنین بیگانگانرا بسایهء
حضرت رحمن میکشی بخبرانرا بشارت بملکوت
ابهی میدهی شمع روشن مینمائی که الی الأبد
افروخته است نهالی مینشانی که همیشه میوهء
خوشگوار دهد نافهء مشکینی میگشائی که
رائحهء طیبهء اش در ممر قرون و اعصار مشامها را
معطر مینماید

- 2 A letter was written to your kind parents which is enclosed - deliver it. And upon you be the Most Glorious Glory.

2 به پدر و مادر مهربانت نامهء مرقوم گردید در
جوف است برسان و علیک البهاء الأبهی

DAS.1914-09-07

MSBH10.062

AB09415

To: Louise Waite, in Chicago

Date: 1914-Aug-14

O thou sweet-voiced Shahnaz,

The melody, which thou didst compose for the Mashriqu'l-Adhkar has reached the ears of 'Abdu'l-Baha. It was a very sweet and heart-touching melody, because it contained the praise and glorification of His Holiness Baha'u'llah.

Spend thou continually thy time in the concentration of thought towards God; compose and attune the Divine Mysteries in order that the hearts may be quickened and become the cause of the joy and happiness of the hearers. Upon thee be El-Baha-El-Abha.

BLO_PT#052.31

AB12735

To: Max Schneider, in Esslingen

Date: 1914-Aug-14

O luminous child! In a gathering where Baha'i children were assembled, a photograph was taken of the gathering above, for those children, like the angels of heaven, with illumined hearts turned towards the Abha Kingdom and offered such prayers... And upon thee be the Most Glorious Glory.

BBBD.327

AB01771

To: Unknown, in Tihiran

Date: 1914-Aug-16

Be thou not grieved and sad because of the ordeals and test heaped on thee. The path of Love has many ups and downs. The cup of persecution is the share of the people of faithfulness and the brothers of purity. This has been one of the unalterable laws of thy Lord in all the ages and cycles;- thus the severance of these holy souls and the self-sacrifice of the lovers of the Possessor of Glory may step forth upon the arena of manifestation and become evident and clear.

Consider how the Blessed Perfection - may my life be a ransom to his believers - forebore sufferings and hardships! He drank from every overflowing cup the wine of affliction and became the target of the arrows and spears of the people of opposition. For one single night he did not rest and for a few hours he

could not place his head on the pillow of tranquility. Now he was under the chain and anon he was fallen into the hands of every cruel tyrant. Now he was exiled to Irak (Bagdad) and again he was transferred to the city of Adrianople and after all these sufferings he was a prisoner in the penal town of Acca for 25 years.

Therefore the believers of God must offer the utmost praise at the Court of the Peerless God, for they are walking in the footsteps of the Blessed Perfection and have received a few drops from the cup of persecutions.

Be ye not grieved on account of the behaviour of some people. The real Assayer is busy. All these things shall pass away and the horizon of Reality will be cleared and purified from these black clouds. If a person commit a transgression, he has been unjust unto himself and soon he will find that he is in manifest regret and remorse...

DAS.1914-08-16x, SW_v07#18 p.186x

AB09725

To: Unknown, in Tihiran

Date: 1914-Aug-16

Thou hast longed for the power of teaching the religion of God. This desire is the ultimate hope of the sincere ones. Unquestionably a wise man strives to attain to the highest and greatest object in the world of existence.

Today the world-illuminating Sun is the matter of the promotion of the Cause of God. Whosoever is assisted in this, he is favored at the Threshold of the Almighty.

Therefore do thou not behold thine own capability and ability; nay, during the hour that thou art teaching the Cause of God, turn thy face towards the Kingdom of Abha, beg for divine confirmations and with the utmost confidence and power open thy tongue and speak out boldly all that with which thy heart is inspired.

DAS.1914-08-16x, SW_v09#14 p.161-162x

ABU3374*Words to the friends, spoken on 1914-Aug-16 in Haifa*

Faith is the centre of human virtues. Through the light of Faith justice is established. For if one has one grain of Faith in his heart, if they oblige him with the point of bayonet to act unjustly toward another he will not do it.

DAS.1914-08-16

AB04595*To: Unknown, in Iran**Date: 1914-Aug-17*

Thy letter was received. Its contents perused with attention. From its words I hear a sweet melody and that melody was the Psalm of the "Love of God."

Although in the world of existence the Outpourings of the Almighty are infinite yet the Greatest Divine Outpouring is the "Love of God." This is the dominant, transcendental Power which rises above all the natural susceptibilities of the world of humanity.

Man like unto the animal is the captive of the world of nature and the laws of nature exercise full control over his nature. He cannot even be compared to the beasts of prey. For example one of the forces of nature is ferocity. A ferocious, blood thirsty man goes beyond the ferocious animals. If an animal tears another animal, it is only for its daily food but man destroys one hundred thousand souls in one day. Hence it became evident that the power of nature is the unbridled and ungovernable ruler over man.

What is written concerning the "ego which is always inclined to do evil" is no other than the fermentation of the passionate desires in the breast of man and the complete, unchecked sway of the carnal and natural forces over him. Therefore, man cannot win victory over these physical emotions save through the "Power of the Love of God."

The Fire of the Love of God is like unto the lightening which strikes upon the head of nature, emasculating it of its virility

and leaving it fallen on the ground - a lifeless corpse. Consequently the greatest Power in the World of existence is the "Love of God"...

DAS.1914-08-17, SW_v08#12 p.142-143

ABU3358

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

I cannot understand why people insist on the fact that one cannot give up a thing once he is accustomed to it. One can do it very easily if he makes up his mind fully, resolving to quit it forever. It is all a matter of character and determination.

DAS.1914-08-17, SW_v08#02 p.021

AB01034

To: Helen S Goodall, in California

Date: 1914-Aug-19

- 1 O thou maid-servant of God! As to the question which thou hast asked, through Anton Effendi, concerning the interpretation of the Twelfth Chapter of Saint John's Revelation. I became cognizant of the same; but not having ample time to interpret to thee the said Chapter and give thee in full particulars and details all that refers to emblems and glad-tidings, I must curtail my statement to a concise explanation, and to a meaning which astonishes the faculties of mind and understanding. It runs as follows:

- 2 "And there appeared a great wonder in heaven, a woman clothed with the Sun, and the moon under her feet," means the Law of God which descended upon Mohammed, the Apostle of God. "Clothed with the Sun and the moon under her feet," refers to the two great kingdoms which are under the power of that brilliant Law. The two said kingdoms are Persia and Turkey, as the Sun is the Sign of the flag of Persia,

1 يا امة الله قد اطلعت بالسؤال الذى سئلت عنه بواسطة انطون افندى عن الأصحاح الثانى عشر وليس لى سعة من الزمان حتى افسر لك ذلك الأصحاح تماماً مفصلاً مبين الأشارات مشروح البشارات فلهذا اختصر فى الكلام بعبارة موجزة ومعنى معجز للعقول والأفهام

2 و هو ان الآية العظيمة الأمانة المتسربة بالشمس والقمر تحت رجلها عبارة عن شريعة الله التى نزلت على محمد رسول الله وتسربها بالشمس والقمر تحت رجلها عبارة عن السلطنتين العظيمتين اللتين تحت شريعته الغراء لان الشمس علامة راية سلطنة الفرس والقمر علامة راية سلطنة الترك وكلتا الرايتين كانتا تحت حماية تلك الشريعة الغراء

and the moon is the sign of that of Turkey; and both flags were under power of that eminent law.

- 3 “And upon her head a crown of twelve stars,” means that that law was upheld by twelve Imams after the member of the Tribes and Apostles; for: after the departure of the Apostle, Mohammad, the Imams were twelve.
- 4 “And she being with child cried, travailing in birth, and pained to be delivered,” means that this holy Law endured every affliction and persecution until there should be reared from it a spiritual, divine, and heavenly offspring.
- 5 “And there appeared another wonder in heaven, and behold a great red dragon, having seven heads and ten horns.” This dragon means Beni Omeyyeh who had seven wicked heads of their kings; for the chiefs of the cruel and mighty kings of Beni Omeyyeh were seven and their names run as follows: Yeyid, Marwan, Abdel-Malak, Walid, Second Yeyid, Herksham, and their Chief. These kings wished to abolish the Law of God. The ten horns were ten of the impious ministers of Beni Omeyyeh.
- 6 Then the child promised to appear in the Mohammadan generation, was brought forth. This child had his place in the lap of that woman who was clothed with the Sun and the moon under her feet, and who fled to the wilderness (i.e., the Law of God fled to the wilderness of Hijaz). “Where she hath a place prepared”, means the kingdom of God wherein the Law of God should lie in wait for a thousand, two hundred and threescore days: i.e., a thousand two hundred and threescore years; for in the Holy Book a day clearly means a year.
- 7 This is a profitable and concise answer given to thee in reply to thy question that thou mayest move by the Fragrances of God.
- 8 Another interpretation was given by Me in some other Tablets. Also those people who are well versed in science and learning have given other interpretations all of which coincide with truth and reality. The Holy Book and especially the Revelation of Saint John has several meanings and many interpretations. Wherefore I supplicate God to grant thee a power whereby thou mayest understand the inner significances of the Holy Book and become thyself able to attain the meaning thereof.
- 9 Give my salutation and praise to all the maid-servants of the Merciful. May salutation and praise be upon thee.
- 3 و على رأسها اكليل من اثني عشر كوكبا اى ان تلك الشريعة مؤيدة باثنتي عشر اماماً على عدد الأسباط والحواريين لأن الأئمة من بعد الرسول كانت اثني عشره
- 4 و هي اى شريعة الله حبل تصرخ متمخضة متوجعة لتلد اى ان تلك الشريعة تحملت كلّ بلاء واضطهاد حتى تربى لها ولد روحانى رحمانى الهى
- 5 ثم ظهرت آية اخرى فى السماء و هي تنين عظيم احمر له سبعة رؤوس و عشرة قرون فهذا التنين بنو امية لهم سبع رؤوس الأشرار من ملوكهم لأن صناديد الملوك الأمويين و طغاتهم سبعة انفس يزيد و مروان و عبد الملك و وليد و يزيد الثانى و هشام و رئيسهم فهؤلاء الملوك ارادوا محو شريعة الله و اما القرون العشرة عشرة رجال من بنو امية من طواغيتهم و وزراءهم
- 6 ثم تولد الولد الموعود به فى الدور المحمدي فهذا الولد كان فى حضن تلك المرأة المتسربة بالشمس و القمر تحت رجلها الهاربة الى البرية اى شريعة الله التى هربت الى برية الحجاز لها محل معد يعنى ملكوت الله تربيص به الف و مائتين و ستين يوماً اى الف و مائتين و ستين سنة و مصرح فى الكتاب المقدس ان كل يوم عبارة عن سنة
- 7 هذا جواب مختصر مفيد القيناه عليك حتى تهتدى بنفحات الله
- 8 و لنا بيان آخر فى سائر الأوراق و كذلك يتنوا الراسخون فى العلم ايضاً معانى اخرى و كل المعانى مطابقة للواقع لأن الكتاب المقدس و بالأخص رؤىآء يوحنا لها معانى متعددة و تأويل كثيرة هذا و اننى ادعو الله ان يجعل لك قوة مدركة لمعاني الكتاب المقدس حتى تستهدى بنفسك الى معانيها
- 9 و بلغنى تحيتي و ثنائى الى جميع اماء الرحمن و عليك التحية و الثناء

ABU0077

Words to the friends, spoken on 1914-Aug-20 in Haifa

His Honor Aga Reza and His Honor Aga Mahmoud were most sincere. They were serving day and night. in reality they accomplished such services that cannot be duplicated by another human being, viz;- it is beyond the power of human endurance.

When the Blessed Perfection was exiled from Bagdad, the large number of the believers who followed him, divided the work of the party amongst themselves. For example: Darveesh Sedk Ali and Haji Ebrahim acted as equerries; Astad Mohamad Ali looked after the baggages; Mirza Mohamad Goli supervised the pitching up of the tents and I was - if we may use the Military expression in this connection - a commissary officer and I had to supply the party including the horses etc with food and daily necessities. Often, either by day or by night we covered a distance of 25 to 30 miles.

No sooner [had] we reached a Caravanserai than through sheer fatigue and exhaustion everybody would lie down and sleep. Complete weakness having overtaken every one they were unable to move. But Mirza Mahmoud and Aga Reza would not rest for one moment and after their arrival would be engaged immediately in cooking for the party of nearly 72 people. (This was after their arduous work of holding the rein of the horses which carried the palanquin of the Blessed Perfection, all day or all night.) When the meal was cooked and made ready, all those who had slept would awake, eat and sleep again. Then these two men would wash all the dishes, pack them up in their proper places and by that time they were so tired that they slept even on a hard boulder.

During their travel, when they got exceedingly tired, they would sleep while walking. Now and then I would see one of them taking a bound, and leaping from one point to another. Then it became evident afterwards that he was sleep and in that state he was dreaming that he has reached a wide creek and hence the jump.

In short, from Bagdad to Samson they served with such rare faithfulness and loyalty. Truly, no human being had the stamina to bear cheerfully all these hard labors, but because they were enkindled they performed these services with the greatest amount of happiness. I remember when in the early morning we wanted to start for another Caravanserai, often we saw these two men fast sleep. We would go and shake

them hard but they would awake after much difficulty and while they were walking on foot they were always chanting communes and supplications.

In those days a famine raged all along the road. Then when we reached the station, Mirza Jafar and myself would ride and go from one village to another, from one Arab or Kurdish tent to another, trying to gather food, straw, barley etc for the men and animals. Many a night we were out till midnight.

One day we happened to call on a Turk who was harvesting. Looking at his large pile of straw we thought we have come to the end of our search. I approached the Turk politely and said:- 'We are your guests and one of the conditions of faith is to honour the newly arrived guests. I have heard that you are very liberal people, very generous and whenever you entertain a guest, you kill and cook for him a whole sheep. Now we desire to have such and such a thing and are ready to pay any price for them you demand. We hope this is reasonable enough!' He thought for a moment and then said:- 'Open thy sack.' Mirza Jafar opened it and he put in it a few handfuls of straw. I was amused and said: 'O my friend! What can we do with this straw. We have 36 animals and we want feed for everyone!'

In brief, everywhere we encountered much difficulties till we arrived in Karpout. Here we observed our animals have become very lean and walked with great effort, and we could not get straw and barley for them. Having reached Karpout the Acting-governor General came and called on us and with himself he brought ten car-loads of straw, ten sacks of barley, ten sheep, several baskets of rice, several bags of sugar, many pounds of butter etc. They were sent as gifts by the governor General, Ezzat Pasha, for the Blessed Perfection.

Having had the experience and knowing how difficult it was to get anything from the farmers on the way, when I looked at these things, I knew that they are god-sent and they were accepted gladly. At that time Aga Hossein Ashjee was the assistant-cook and was working day and night. he had no time to sleep. We stayed in Karpout one week and had a good rest. For two days and nights I did nothing but sleep. The Governor-General, Ezzat Pasha called on the Blessed Perfection. He was a very good man and showed us much love and service ...

I have ordered that the tombstone of Meshgeen Galam (the great Baha'i Caligraphist) may also be built, He was one of the most witty amongst men and always good-natured. With his inimitable stories and mimicry he made every one laugh. He was a blessed soul. In the path of the Blessed Perfection he

was exiled to Cyprus. His faith was strong and he was never agitated or disturbed.

Whatever happened we were together, were not separated and were engaged with our own affairs but he was left almost alone on the Island of Cyprus. Notwithstanding this, he was always enkindled and attracted. Similarly his honor Sayyad Effendi, Aga Mohamad Bager and Aga Abdollah. These believers of God remained firm and steadfast. They were all blessed souls. They underwent sufferings and persecutions in the Path of the Blessed Perfection. They became homeless and shelterless - wanderers over the face of the earth.

It is most difficult to stand unshaken during the days of trials. While we were still living in Bagdad, the conditions at one time were so constrained, that the friends of God were always in the jeopardy of losing their lives. No night was spent with the assurance that they will be alive in the morning and no morning did they arise with the heartfelt security that they will see another night: yet were they in the highest station of constancy, resolution, spirituality and attraction.

Aga Reza and seven others lived in one small room. They rested, ate and slept in this one room. Every night they had spiritual meetings and they chanted prayers and poems till long past midnight. Often their food consisted of a few dates. These Baha'is were peddlers in the bazaars; some of them did not sell anything all day. When in the evening, all of them returned home, they put together the few Piastres they have made and bought their dinner with that small amount of money. Some days they had sold only 20 Par[e]s. With this they bought dates and helped themselves with that. Withal they were the richest men on the face of the earth. They were in a condition of holiness, sanctity, attraction and devotion.

There was amongst them a man by the name Sheik Sadek of Yazd. In reality he was a spiritual soul. When the Blessed Perfection departed from Bagdad he supplicated Him to be one of the party. Baha'u'llah told him to continue to stay there for the present. When we arrived in Karkout which is about 12 days from Bagdad, the fire of separation flamed so intensely in the heart of Sheik Sadek that he left Bagdad and ran for miles and miles with the post horse to reach us; but he died on the way.

There was another man, Aga Ali Ezzat from Kashan. He was also a most holy soul. There was another man, Pedar Jan. I cannot sufficiently praise him. He was the embodiment of spirituality. He used to carry under his arm a dozen of stockings while walking in the Bazaars, in the hope of selling them.

Meanwhile forgetting his surroundings he would chant slowly the communes and some one would come up quietly after him and take the stockings from under his arm. Then if a customer wanted a pair of stockings, he would look under his arms and there were nothing to be seen. Then he thought, he will carry the stockings this time on the palm of his hands. Again he became absent-minded by the reading of the supplications and the stockings were stolen without his knowledge.

There was also amongst this group his honor Nabeel. In short, when we mention the names of these true spiritual pioneers of the Cause, our hearts become illumined and the Fragrances of the Merciful reach our nostrils. For the remembrance of their deeds, words, and actions makes one thoughtful and aware of the stern realities of life ..

DAS.1914-08-26

ABU2302

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

For the object of the dawn of the Morn of Guidance and the effulgence of the Sun of Reality have been no other than the inculcation of the utmost love amongst the children of men and perfect good-fellowship between the individuals of mankind.

Therefore, in the beginning the foundation of this Love and Unity must be laid amongst the believers of God and then be permeated between other nations of the world. Therefore as much as you can be ye kind towards one another and likewise to others.

The first Melody of the Kingdom is the song of the Love of God and the Love of God is realized in the universal love for all humanity.

I am hopeful from the Infinite Bestowals of His Highness the Merciful that like unto the Clouds of God's Bounty you may pour upon all the regions and like unto the rays of the sun shine over that country...

DAS.1914-08-20, SW_v08#10 p.135

AB07841

To: a ten-year-old girl, in London

Date: 1914-Aug-20 ca.

O thou spiritual daughter! Thy letter was received. It contained wonderful significances. Praise be to God that during the age of childhood thou hast attained to the station of maturity. Although in appearance thou art a child yet in reality thou art precocious. For thou hast heard the Call of the Kingdom, opened thine eyes and beheld the splendors of the Sun of Truth and ushered into the Kingdom of God.

I beg of God that all the members of thy family may be blessed and become conducive to the propagation of the Cause of God and the diffusion of the Fragrances of God.

Upon thee be Baha'u'l-Abha!

DAS.1914-08-20x

AB09728

To: Unknown, in Washington, DC

Date: 1914-Aug-20 ca.

O Thou kind God! To me Thou art kinder than myself, and Thy love is more abundant and more ancient. Whenever I am reminded of Thy bestowals I am made happy and hopeful. If I have been agitated I obtain ease of heart and soul. If I am sick, I gain eternal health. If I am disloyal, I become loyal. If I have been hopeless, I become hopeful.

O Thou Lord of the Kingdom! Cause Thou the rejoicing of my heart; empower my weak spirit and strengthen my exhausted nerves. Illumine Thou my eyes: suffer my ears to become hearing, so that I may hearken to the music of the Kingdom and attain to the joy and happiness everlasting. Verily, Thou art the Generous, the Giver, and the Kind!

DAS.1914-08-20x, SW_v08#18 p.233

ABU0730

Words to the friends, spoken on 1914-Aug-23 in Haifa

Real feasts were held during the days of the Blessed Perfection; for then we used to get up early morning with the utmost joy, exhilaration and happiness, addressing ourselves with transport:- 'This is the day of the Feast. Soon shall we stand before His Holiness Baha'u'llah, receive a new Grace and witness a new Confirmation and Bounty.' But after his departure, no joy equal to the joy of those days has been left for us, especially in these days that the world of humanity is enveloped with the burning flame of a Universal Conflagration.

During the Feast Days one is reminded more forcibly of the Days of Baha'u'llah, more particularly the Days of Rizwan. Consider how different it is now! During the life-time of the Blessed Perfection on Rizwan days we used to go into His Holy Presence; now during those self-same days we go visit His radiant Tomb....

This year very few of the Mohamadans kept fast in these parts. In the Divine Religions, fasting is a cardinal law. Fasting is conducive to the mindfulness and heedfulness of man. its ulterior wisdom is the sanctification of the soul from carnal and physical appetites. Fasting energizes and sharpens the spiritual consciousness and cleanses the hearts from the worldly desires. They become sensitized and etherealized, conscious of the higher forces and feeling the eternal vibrations of the spirit. Fasting makes one more observant of the laws of God, and grants unto him severance and attraction.

These higher reasons of fasting are now completely forgotten. It has become only a habit; a custom, handed down from Ancestors and forefathers. In reality they are not fasting; they are keeping up a dead institution. Fasting is like a lamp. What is a lamp for? It is a chimney for the protection of the light. If there is no light in the glass; what use is there for it? Now these people are constantly cleaning the glass and are not thinking of the light. No matter how clean and beautiful is a palace from its outside but its inside dirty and unclean, it will not avail!

It is related that a Kurd, dressed in a long, heavy fur-coat was standing out in the street, praying. It was summer and the noon hour of an unbearably hot day. Tho men passed by and one said to the other: 'Look, what a wonderfully religious man is this who is praying during this hot hour of the day!' The Kurd hearing this commendation was very pleased and

right through his prayer turned to them and said:- 'You do not know, I am fasting too.' (according to the Mohamadan law no one must speak while he prays, otherwise he must renew his prayer.) Now the prayers and fastings of these people are similar to these performed by the Kurd.

DAS.1914-08-24

ABU0778

Words to the friends, spoken on 1914-Aug-23 in Haifa

Every meeting which is held for the purpose of teaching the Cause of God and the people are gathered there to listen to the explanation of the Word and strive to live and act in accord with the advice and exhortation of the Blessed Perfection - that meeting is heavenly and its Cup-bearer is His Holiness Baha'u'llah. The lights of that meeting are the Confirmations of the Kingdom. Time and place have no control over this. That meeting is attributed to the Blessed Perfection and its results are proportionately great.

Therefore, precedence and priority must not appear in a meeting which is organized in the name of the Blessed Perfection. Every part of the hall or the room is equally important. During the first Days of a Divine Dispensation such considerations are not at all entertained. These preferences are not harbored. These irons are completely broken and these ideas are not cherished.

But afterwards this question of precedence will assume superlative importance in the estimation of men which will lead to quarrel and acrimonious thrusts. Why this change? Because those sweet Fragrances of the Days of the Manifestation are withheld; the hearts became cold and negligent; the eyes became blind; the ears deaf; pride, haughtiness, superciliousness and arrogance grip fast the souls of men; they lose their way to the radiant goal of heavenly Glory and every one exerts himself to attain to high position and honor.

He leaves behind the servitude at the Holy Threshold which is identical with the throne of Sovereignty and closes his eyes totally to this eternal majesty, hungering for the position of leadership, superiority and fame and working to win public opinion. He sets aside the most great thralldom in order to

lord over a limited number of souls. He is like unto a man who throws down upon the dust of the earth a brilliant crown studded with shining, precious gems and takes hold of the one made of showy, counterfeit, imitation jewels.

What substantial benefit will be accrued to a man if a number of souls follow him as their leader and master? Nothing. What profit will come to him for this self-assumed lordship? But if he drinks one drop from the sea of the Servitude of the Holy Threshold, he has attained to everlasting Sovereignty. Thus the heedless souls neglect the Eternal Sovereignty of the Kingdom for an illusion of the brain.

Consider carefully how during the Islamic Dispensation many vainglorious men appeared who claimed the station of Divinity! What did they gain? There was a man by the name of Bayazeed who said:- 'There is no God, beside, therefore, worship me.' Again he said: 'Under my garment there is naught else save God.' Mansour Hallaj appeared and cried out:- 'I am the True One.' Every one of these leading Sufis claimed the station of Divinity, either in private or in public. What did these presumptuous pretenders gain?

On the other hand those persons who arose in the Servitude of the Holy Cause are now established upon the Throne of eternal Sovereignty in the Kingdom of God: even in this material world they have attained to the highest summit of Glory. People see all these things and still are they negligent, ignorant and heedless.

DAS.1914-08-23

ABU1198

Words to Dr. Getsinger, spoken on 1914-Aug-24 in Haifa

Economy is the foundation of human prosperity. The spendthrift is always in trouble. Prodigality on the part of any person is an unpardonable sin. The fewer the habits, the better for the man. It is a divine virtue to be satisfied with very few things. Contentment is the antidote for all the social diseases. We must live an independent life. We must never live on others like a parasitic plant. Every person must have a profession, whether it be literary or manual, and must live a clean, manly, honest life, an example of purity to be imitated

by others. Contentment is the master-key to all success. If the members of my family starve I will not ask money from the people. It is more kingly to be satisfied with a crust of stale bread than to enjoy a good dinner composed of many delicious dishes the money for which comes out of the pocket of others.

... A Bahai must be satisfied. There was a time that I lived on five cents a day and I was then much happier than I am now. The Persian Bahais often live in the utmost poverty and want, yet they never complain nor ask for money from any one. Begging they consider to be below their spiritual station. A man who is the beneficiary of the treasury of the Kingdom is not poor. There have been some rich Bahais in Persia whose properties were entirely confiscated. Being thus reduced to utter destitution they went out cheerfully to work and in their turn spent all they made for the maintenance of the poorer Bahai families. Love, yea, love must be demonstrated through deeds. Love has never been a passive verb, a figure of speech; it has always been an active verb, an ideal reality. The sign of true faith is the service of the believers of God and service must always manifest itself in loving deeds and actions...

A small business with a steady income is better than the wild, helter-skelter speculations of the financiers.

The mind of a contented person is always peaceful and his heart is at rest. He is like a monarch ruling over the whole world. How happily such a man helps himself to his frugal meals. How joyfully he takes his walks and how peacefully he sleeps!

DAS.1914-08-24, BSC.453 #829x, SW_v08#02 p.018, BSTW#303

ABU0420

Words to students of Beirut university, spoken on 1914-Aug-31 in Haifa

- ¹ This is a delightful gathering. It is very spiritual and is well-organized and orderly. Many gatherings are held in the world, but they do not have order and design and suffer from disunity of thought. Praised be God that the hearts of those assembled here are united and everyone's purpose is one and the same, with no trace of disunity in thought. I cherish the hope that day by day this gathering will grow and develop considerably, and will excel in every walk of life. May it mature in its attraction

¹ خوب مجلسی است بسیار محفل روحانی است مجلسی است مرتب و منظم در این عالم جمعهای بسیار تشکیل میشود ولی ترتیب و تنظیم ندارد و در میان اعضا اختلاف آراء موجود الحمد لله قلوب جمیع اعضاء این انجمن بهم دیگر متحد است و کل را نیت و مقصود یکی است هیچ آثار افکار مختلفه در میان آنها نیست امیدوارم که روز بروز

to God, in attainment of spiritual qualities, in acquisition of sciences and other fields of learning. May it never suffer from divergence of opinions or convictions.

- 2 All problems are rooted in differing views, selfishness and egotism. Indeed, selfishness and egotism are the cause of all problems. No other plague in the contingent world has the same harm as selfishness, which is for a person to be unsatisfied with another and prefer himself. Selfishness causes ego, vanity, conceit and remoteness. If you closely consider every calamity in the contingent world, you will note that it is firmly rooted in selfishness. We must not prefer ourselves, but rather, regard others better than our own selves, even those that are not believers [in Baha'u'llah]. This is because our end is not disclosed. So many that are not believers at the present may one day grow in certitude and render great services. And many that presently rank among the believers may at the end of life repudiate the Truth. Therefore we must prefer all others to ourselves and consider them perfect and flawless in comparison to our own selves.

- 3 At the instant that we perceive ourselves superior to others, we lose our path to salvation and deliverance. This happens because of the promoting of our base self, which shows everyone's faults but our own, thereby allowing us to descend the bottomless pit of remorse. It presents our tyranny as justice, our utter abasement as the height of glory and a great calamity as never-ending bliss. When we closely consider man's affairs, we see that selfishness is man's pit of darkness. This is because a selfish person does not regard the deeds, behaviors and sayings of other people, but rather approves of his own self.

- 4 God forbid that any of us become selfish. God forbid! God forbid! When we look at our own selves, we must see ourselves as coarser, humbler, lower than any other. And when we look at others, we must see in them the essence of perfection, attainments and knowledge. That is, we must look at others through the eye of God. We must see them as distinguished and our own selves as inferior. Whatever faults we see in others, we must see them also in our selves, because if

برای این انجمن ترقیات فوق العاده حاصل گردد و صعود در جمیع مراتب وجود نمایند چه در توجّه الی الله چه در فضائل معنویّه و چه در علوم و فنون اکتسابیه در جمیع درجات ترقی نمایند و ابداً افکار مختلفه و آراء متنوّعه در میان نیاید

2 زیرا جمیع مشکلاتی که حاصل میشود از افکار مختلف است از انانیت و خودپسندیست و این انانیت و خودپسندی سبب جمیع اختلافات است هیچ آفتی در عالم وجود مثل خودپسندی نیست و آن اینست که انسان دیگرانرا نپسندد و خود را پسندد خودپسندی عجب میآورد تکبر میآورد غفلت میآورد هر بلائی که در عالم وجود حاصل میشود چون درست تحرّی نکنید از خودپسندیست ما نباید خود را به پسندیم بلکه سائرین را بهتر بدانیم حتّی نفوسیکه مؤمن نیستند زیرا حسن خاتمه مجهول است چه بسیار نفوس که حال مؤمن نیستند و روزی بیاید که ایمان آورند و مصدر خدمات عظیمه شوند و چه بسیار نفوس که حال ایمان دارند ولی در آخر حیات غافل از حقّ گردند ماها باید هر نفسی را بر خود ترجیح دهیم و اعظم و اشرف و اکمل به بینیم

3 ولی بخرد اینکه خود را از دیگران ممتاز به بینیم از طریق نجات و فلاح دور شده ایم این از نفس اماره است که هر چیز را بنظر انسان بد مینماید بغیر از نفس خود انسان و باینواسطه او را در چاه عمیق ظلماء که ته ندارد میاندازد هر ساعتی یکظلی را بنظر انسان عدل مینماید یک ذلت محض را شرف کبری ابراز میکند یک مصیبت عظمائرا آسایش بیتی جلوه میدهد و چون خوب تحقیق میکنیم می بینیم این آن بئر ظلماء خودپسندیست زیرا انسان اطوار و رفتار و اقوال دیگرانرا نمی پسندد بل احوال و آداب و شئون خود را می پسندد

4 خدا نکند که در خاطر یکی از ما خودپسندی پیابد خدا نکند خدا نکند ماها باید وقتی که بخودمان نگاه میکنیم ببینیم که از خودمان ذلیلتر خاضعتر پستتر کسی دیگر نیست و چون بدیگران نظر اندازیم به بینیم که از آنها عزیزتر کاملتر دانایتر کسی نیست زیرا بنظر حق باید جمیع نگاه کنیم باید آنها را بزرگوار ببینیم و خود را

we were not faulty, then we would not see that fault. A person must always see himself as deficient and others as perfection.

- 5 There is a story – though it did not occur in actuality – that I share as a means of furthering our contrition. They say that one day His Holiness Christ – may My spirit by a sacrifice unto Him – and His Apostle passed by a dog that had died and was decaying. One of the Apostles said, “How odorous!” Another remarked, “How he has decomposed!” The third said, “How offensive!” But Christ said, “What shiny, bright teeth he possesses!” Notice that His Holiness Christ did not see any of his faults. He looked closely until He found the white teeth to comment on and disregarded all else.

- 6 Know that a heart that is brightened by the effulgence of the Blessed Beauty would never utter “I.” It is this word “I” that proves selfishness: I did this, or I did that; I did well and the other did poorly. This word “I” is a darkness that extinguishes the light of faith. This one word will cause complete remoteness from God!

KHHE.407-409, DAS.1914-08-31, STAB#057

خوار و هر قصوری که در نفسی می‌بینم آنرا از قصور خود دانم زیرا اگر ما قاصر نبودیم آن قصور را نمیدیدیم انسان باید همیشه خود را قاصر و دیگران را کامل به‌بیند

5 من باب تنبّه می‌گویم گویند حضرت مسیح روحی له الفداء روزی با حواریون بر حیوان مرده‌ئی گذشتند یکی گفت اینحیوان چه قدر متعفن است دیگری گفت چگونه صورت قبیح یافته دیگری گفت چه قدر مکره است حضرت مسیح فرمودند ملاحظه بدن‌انهای او نمائید چه قدر سفید است ملاحظه کنید که هیچ عیوب آنحیوان را حضرت مسیح ندید بلکه تفتیش فرمود تا ملاحظه کرد که دندانانش سفید است همان سفیدی دندان را دید دیگر از پوشیدگی و تعفن و قبح منظر او چشم پوشید

6 این را بدانید در قلبی که ذره‌ئی نورانیت جمال مبارک هست کلمهء من از لسانش جاری نمیشود یعنی کلمهء من که دلالت بر خودپسندی کند که من چنین و چنان کردم من خوب کردم فلانی بد کرد اینکلمهء انا نیت ظلمتی است که نور ایمان را میبرد و اینکلمهء خودپسندی بکلی انسان را از خدا غافل میکند انتهی

MAS5.135, KHF.279, KHAB.452 (453),
KHTB3.105, KHH1.282-284 (1.393-396)

AB08628

To: Fanny A Knobloch, in Washington, DC

Date: 1914-Sep

O thou who art firm in the Covenant! Praise be to God, thou art firm in the Testament and Covenant, and art attracted to the love of God. Thou hast a sincere intention in service to the divine Kingdom and art assisting thy dear sister that she may engage in service to the Cause of God in Germany. This service is a great bounty in thy behalf. Give thanks unto God. As to the attracted maidservant of God Mrs. Hannen, she is indeed in the utmost sincerity. I am most pleased with her.

And upon thee be the Most Glorious Glory!

BBBD.331, DAS.1914-09-08

AB02851

To: to a Baha'i assembly, in Egypt

Date: 1914-Sep ca.

O God! O God! Thou beholdest how Thy beloved ones are treated by those who are negligent of Thy Mention and are opposing Thy Proof. Verily they have attacked them like unto the attack of the ferocious wolves upon the sheep grazing in the pastures.

O Lord! their hearts are attracted to Thee and their tears are flowing in Thy Love. Verily they have committed no sin save being stirred by the Fragrances of Holiness and enkindled with the Fire of Thy Affection among Thy creatures.

O Lord! Remove from their midst the hand of persecution; protect them in the asylum of Thy Dominion and guard them in the Cave of Thy Preservation and safety. Destine for them every good; for they have accepted this ordeal, underwent this trial and were contented with suffering in Thy Path. They treated the enemies with love and affection.

O Lord! Make Thou firm their feet in the Straight Way and cause them to enter in Thy Delectable Paradise! Verily they have dealt with the people of oppression with the utmost amity and forgiveness and they rejoice over their trials.

O God! these, their enemies did not know; if they knew they would [not] have acted in this manner. This has ever been their custom in the past ages.

O Lord, ordain for these believing servants in Thy Signs all Thy Graces in Thy Kingdom! Verily Thou art the Generous, the Mighty and the Clement ...

DAS.1914-09-07

AB03007*To: Ghulam Rida et al., in Bandar Abbas**Date: 1914-Sep ca.*

- 1 O spiritual friends! Your letter describing the Ridvan feast and spiritual gathering was read with utmost joy. Praise be to God that there was an assembly there in complete attraction who are turned toward the Abha Kingdom and desire to sacrifice their lives in the path of God. Therefore, 'Abdu'l-Baha has the utmost hope in those blessed souls that in a short time they will become the cause of the spread of the divine fragrances. However, with wisdom, they should always arrange feasts on the appointed days and hold heavenly gatherings and engage in the mention of God.
- 2 My God, my God! These are a company attracted to the Kingdom of Thy mercy and a group turned toward the Realm of Thy oneness. O Lord! Make their hearts mirrors wherein the Sun of Reality is reflected with its brilliant effulgences shining upon all regions. Make their tongues speak Thy praise among all humanity, their eyes delighted by witnessing Thy greatest signs, their ears gladdened by hearing the melodies of the Supreme Concourse, and their faces illumined by rays of light from the guidance. Verily Thou art powerful over what Thou wilt, and verily Thou art the Strong, the Mighty.

DAS.1914-09-04

1 ای یاران رحمانی نامه شما که تفصیل جشن رضوان و بزم روح و ریحان بود با نهایت سرور قرائت گشت الحمد لله انجمنی در نهایت انجذاب انجا که توجّهی بملکوت ابدی و آرزوی جانفشانی در راه خدا دارند لهذا عبدالهّاء نهایت امیدواری از آن نفوس مبارکه دارد که در اندک زمانی سبب انتشار نفعات الله گردند ولی بحکمت همواره در ایّام معلومه بزم بیارایند و جشنی آسمانی گیرند و بذکر الهی مشغول گردند

2 الهی الهی هؤلاء ثلّة منجذبة الى ملکوت رحمانیتک و عصبة متوجّهة الى جبروت فردانیتک رب اجعل قلوبهم مرآة تنطبع فيها شمس الحقیقه بفیوضاتها الساطعة على الأرجاء و اجعل السنتهم ناطقة بذكرک بین الوری و اعینهم قريرة بمشاهدة آیاتک الکبری و آذانهم ملتذّة باستماع نعمات الملاء الأعلى و وجوههم منورة بشعاع ساطع من نور الهدی انک انت المقتدر على ما تشاء و انک انت القوىّ القدير

MKT9.246, MJMJ3.029x, MMG2#180

p.207x

AB05479*To: Unknown, in Khurasan**Date: 1914-Sep ca.*

O thou servant at the Divine Threshold!

In this year mankind is afflicted with terrific tests. The avenues of commerce are clogged, obstructed and closed. In a twinkling of an eye great commercial houses founded themselves in manifest loss. The majority of the European Banks have shut their doors or declared bankruptcy. In these parts

people are panic-stricken and struck dumb with the impending doom. Thou canst not realize what a resurrection is set up!

Trade has become entirely non-existent and all the inhabitants are enlisted as soldiers. For example there are many merchants who have suffered complete ruin and to cap their misery they are compelled to enter the army and are sent to the frontier. Their wives and children are left behind without any helper, homeless and shelterless. Consider what a catastrophe is this! On every side the cries and lamentations reach to the vault of heaven!

DAS.1914-09-04

AB05921

To: *Bahram Javanmard et al.*

Date: 1914-Sep ca.

¹ O Forgiver! O Glorious God! These souls, like swift-winged birds, have been freed from the cage of the earthly realm and have soared to the celestial world. They have escaped from the earthly nest and have flown to the nest of the pure world. They hope that in the luminous rose garden of the upper world, they may find their perch upon the cypress tree of paradise and take their place in the palace of forgiveness.

² O Merciful Lord! Grant every pure soul entry to Your divine threshold, make every destitute one precious in Your heavenly realm, immerse them in the sea of Your bounty and generosity, and permit them to behold Your radiant countenance. You are the Giver, the Bestower, the Forgiver, and the Kind One.

³ And upon you be the Most Glorious Glory.

¹ آمرزگار ایزد بزرگوار این جانها مانند مرغان تیزپر از دام خاکدان آزاد شدند و بجهان آسمان پرواز نمودند از لانهء خاک رهیدند و بآشیانهء جهان پاک پریدند باین امیدند که در گلشن روشن جهان بالا بر سرو باغ بهشت نشیمن جویند و در کاخ آمرزش جای گیرند

² خداوند مهربانا هر روان پاک را بیارگاه ایزدی راه ده و هر مستمند بیچاره را در مینوی همایون خویش ارجمند فرما و در دریای دهش و بخشش انداز و دیدن روی تابان روا دار توئی دهنده و بخشنده و آمرزنده و مهربان

³ و علیکم البهاء الأبهی

DAS.1914-09-04, ADMS#038

YARP2.646 p.440

AB06660

To: Darab Bahman Parsi, in Bombay

Date: 1914-Sep ca.

O servant of the Heavenly Beloved! Your letter was fragrant because its contents were delightful. Praise be to God that in the Day of the Promised One's appearance, you among the Parsees became awakened and alert. You opened your eyes and beheld the heavenly light. Through the sprinklings of the cloud of grace, you became fresh and verdant like flowers and herbs, and through the rain of the cloud of divine bounty you grew and developed. Now engage in business in India and arise to guide others. I wrote a letter to your esteemed uncle, but again convey my heartfelt love to him. And convey utmost kindness to their sister Dawlat Ardeshir and the children Khoraman and Homayun. Your relatives in Iran are not forgotten from sight. And upon you be the Most Glorious Glory.

DAS.1914-09-04

AB07580

To: Hai Israili, in Bandar Abbas

Date: 1914-Sep ca.

O thou who art guided by the light of guidance! That ray of light was the effulgence of Sinai. Praise be to God that thou hast followed in the footsteps of Moses. His Holiness Moses beheld the burning fire in the Blessed Tree, and thou hast beheld the burning fire in the Tree of Sanctification. Although that verdant Tree was the Reality of Moses wherein the fire of the love of God was ignited.

In any case, give thanks unto God that the veil hath been lifted and thou hast witnessed the resplendent light from the manifest horizon. In gratitude for these bestowals, open thy tongue in praise and glorification of the Intended One.

And upon thee be the Most Glorious Glory.

DAS.1914-09-04

AB10772*Date: 1914-Sep ca.*

Praise be to God that the Treasury of the Kingdom is inexhaustible and the holy, divine Graces, a fathomless sea.

Now everything depends upon the effort of the friends. If with the utmost purity, sanctification and great severance inspire one breath in this terrestrial globe in the diffusion of the Fragrances of God, every one will evolve into a most precious soul. Then and not until then will the Light of Reality illumine that country.

DAS.1914-09-07

AB11099*To: Unknown, in United States**Date: 1914-Sep ca.*

Paul in the beginning worked against the Spirit of God - Christ, but when he became confirmed he was the first servant of Christ. He became a bright lamp amongst mankind and a luminous star shining from the horizon of eternity.

DAS.1914-09-04

ABU0969*Words to the friends, spoken on 1914-Sep-02 in Haifa**Question/topic: Regarding the statement of Muhammad, 'Today I have perfected for you your religion'.*

God does not change. He is the unchangeable, the Immutable. True religion also does not change. By true religion I mean the collective ethical ideals of humanity - those fundamental principles which have guided man through the welter of change and confusion. Mohamad says:- 'Thou dost not find any change

in the law of God.' The 'law of God' is spiritual and spiritual verities do not undergo mutation.

But a religion founded by a prophet is divided into two parts - spiritual and temporal. The spiritual part does not change but the temporal part dealing with human laws for the conduct and preservation of the Society are changed in every Dispensation according to the requirements and environment of the place and the time. This is of course in line with the spirit of growth and progress.

For example a prophet comes and lays down certain laws and institutes to serve as the best standards for the temporal transactions of the Society. Then many ages roll on, the world outgrows those institutes, the Fragrances of Spirituality are hushed, the Fire of the Love of God becomes extinct, the primal object is lost sight of, the winter of materialism is set in, the flowers of the love of God are withered, the Breezes of Divine Faith do not waft, the bats of ritualism and narrowness began to fly abroad in the darkness of unbelief, the sun of spontaneous social service is covered behind the clouds of superstitions and the summit of the hearts hidden under the snow of agnosticism - then a new Revelation is sent by God to blow over the dead bones the spirit of regeneration.

To the adept this is the same springtime, the same fountain, the same garden, the same Artist and the same Universal teacher. For he lays the same emphasis on the spiritual life; he intensifies the true objects of all the past religions and gives to each their real perspectives. He does not abrogate that which has been deemed essential in the Former Faiths. Like unto the nuggets of gold He takes them out of the heaps of superstitions and dogmas, polishes and cleanses them, gives a new luster and brilliancy and displays them before the eyes of the public.

Every prophet is a synthetic Reformer and an Original Revelator. He combines the separate genuine elements of the religions of the past into a whole and adds to it new elements to make it suitable to modern time he lives in. in short a Revelator looks backward and forward and concerns himself with the Present. A Baha'i teacher as far as possible must take the prophets as his highest and noblest examples and follow them to the end of his life.

DAS.1914-09-02

AB03011

*To: Spiritual Assembly of Tiflis**Date: 1914-Sep-02*

- 1 O kind friends, your letter of the 19th of Sha'ban of this year was received. You had expressed joy at 'Abdu'l-Baha's return to Haifa and 'Akka. ۱ ای یاران مهربان نامه نوزدهم ۱۹ شعبان سنه حالیه وصول یافت از عودت عبدالبهاء به حیفا و عکا اظهار سرور نموده بودید
- 2 For some time, due to the hardships of travel in the West and enduring trying conditions, the body was in danger, but now praise be to God, through the grace and favor of the Blessed Beauty, may my spirit be sacrificed for His loved ones, comfort and healing were immediately obtained. Though extremely weak at night, in the morning complete rest, health and strength were attained. This immediate divine healing was from the infinite bounty. When I arose from my bed in the morning, I immediately began writing and speaking. No one would have thought such rapid healing possible - no medicine, no treatment, no favorable climate. One night in Haifa I turned toward the Abha Kingdom and laid my head on the pillow. When I awoke at dawn, I noticed that a different strength and condition had been obtained, and the power of will had such an effect that the limbs and nerves were in complete comfort and ease. ۲ مدتی بود که از مشقت سفر در باختر و تحمل مؤثرات پرکدر جسم در خطر بود ولی حال الحمد لله بفضل و عنایت جمال مبارک روحی لأحبائه الفداء فوراً راحت و شفا حاصل گشت شب در نهایت ناتوانی و لکن صبح در غایت راحت و صحت و توانائی و این از موهبت نامتناهی شفای فوری الهی بامداد چون از بالین خواب برخاستم فوراً بتحریر و تقریر پرداختم هیچ نفسی را بگان نبرفتم که چنین شفای عاجل حاصل گردد نه دوائی نه علاحی نه موافقت هوائی شبی در حیفا توجه بملکوت ابهی نمودم و سر ببالین نهادم سحر چون بیدار گشتم ملاحظه شد که قوتی دیگر و حالتی دیگر حاصل گشته و قوه اراده چنان تأثیر نموده که اعضا و اعصاب در نهایت راحت و آسایش است
- 3 You wrote that teachers had hastened to Dagestan and Yerevan, but regret was felt about the injury to Aqa Mirza Husayn Zanjani's hand. However, it does not matter since it was in the path of God. But continuous correspondence with the interior regions would be very beneficial. ۳ مرقوم نموده بودید که مبلغین به داغستان و ایروان شتافتند اما از صدمه دست آقا میرزا حسین زنجانی تأسف حاصل و لکن ضرر ندارد زیرا در سبیل الهی بوده اما مخیره با بلاد داخله اگر استمرار یابد بسیار موافق است
- 4 I pray that divine confirmations may successively reach the Spiritual Assembly. Send the Turkish reply to the Akhund of Baku first so it can be reviewed. ۴ از خدا خواهم که تأییدات غیبیه متتابعاً بمجفل روحانی برسد جواب آخوند بادکوبهئی بترکی را اول بفرستید تا ملاحظه گردد
- 5 And upon you be the Most Glorious Glory of God. ۵ و علیکم البهاء الأبهی

KHHE.438-439x, DAS.1914-08-10x

NJB_v05#12 p.004, KHH1.305 (1.425)x

ABU1620

Words to the friends, spoken on 1914-Sep-02 in Haifa

A man is so sensitive that gentlest breeze racing over his face may become awakened; another man is so insensible that the noise of thunder and lightening will not awaken him.

While Christ was walking through the plains of Palestine, although the Holy Spirit dwelt in him -very few were really attracted to him. After his crucifixion only a dozen souls were found who consecrated themselves to the propagation of His Cause. While he lived he was constantly persecuted and could not stay in a village for a few days. His enemies chased him wherever he obtained a resting-place - but now in this very town of Haifa how many churches and institutions they have built in His Name.

this is their station in life. They are not worthy to recognize the Manifestation of God in His own Day nor do they merit to be stirred by the Holy Fragrances. These are the people of imitation.

How many times the Blessed Perfection lived on this Mountain and even stayed in the Monastery; thousands of Christian Pilgrims came and went, kissed the ground but they were deprived of the knowledge of the Manifestation. Why? Because they had not acquired the merit of standing before the Lord of lords.

DAS.1914-09-02

ABU2092

Words to the friends, spoken on 1914-Sep-02 in Haifa

Question/topic: Regarding the objection that Muhammad was the Seal of the Prophets.

When His Holiness Christ appeared the Jews said the same thing. They thought that after Moses no other Divine Man must appear in the world; that he revealed the law and God's revelation was consummated in him. For this reason the Rabbis and the high-priests gave him the title of Belzebub, thought of him as a pretended upstart and cried out: 'Crucify him! Crucify him.' The Christians committed the same mistake

when Mohamed appeared. They thought that God perfected His Will and Purpose in the religion founded by Jesus Christ, that Mohamad was simply an imposter and to substantiate these arguments they quoted verses from the Bible. The Mohamadan theologians claim that Mohamad was the fulfillment of the Paroclete but the Christians deny this, saying that the spirit of the Comforter descended upon the disciples on the Pentacostal Day.

Consequently if the Mohamadans believe that their prophet is the 'seal of the prophets' they have simply followed in the same footsteps of the Jews and the Christians and must repudiate their own religion because others have a prior claim to such assertions.

DAS.1914-09-02

ABU1205

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

In reality the air of Mount Carmel is most energizing. I have breathed in the air of many country-places and have seen many natural scenes but the air of this Mountain is most wholesome, most vitalizing and its scenery very entrancing. The purity of the air, the sublimity of the panorama and the beauty of the scene are united together on Mount Carmel, presenting to the eye a noble and inspiring spectacle of nature; especially now that this fine structure is built on its ascending slope containing the Holy remains of the Bab. Many Israelitish prophets either lived here or passed a portion of their lives or sojourned in it for a while or spent the last days of their existences on this Mountain. His Holiness Christ came to this Holy Mount many times. Its atmosphere is impregnated with a wonderful spirituality.

Man is eternally in a state of communion and prayer with the source of all-good. The highest and most elevating state is the state of prayer. Prayer is communion with God ... Its efficacy is conditioned upon the freedom of the heart from extraneous suggestions and mundane thoughts. The worshipper must pray with a detached spirit, unconditional surrender of the will, concentrated attention and a magnetic spiritual passion. His innermost being must be stirred with the ethereal breezes of sanctification. If the mirror of his soul is polished

from the dross of all desires the heavenly pictures and side-real images of the Kingdom of God will become fully reflected therein. Then he will be given the power, to translate these celestial forms into his own daily life and the lives of many thousands. Automatic, formulistic prayers that do not touch the core of the heart are of no avail.

How sweet, how delicious, how satisfying, how spiritual is prayer in the middle of nights! While all the eyes are closed, the eyes of the worshipper are wide open. While all the ears are stopped, the ears of the devotee are attuned to the Subtle music of God! While the majority of the people are fast sleep, the adorer of the Ideal Beloved is wakeful. All around him there is a rare and delicate silence, deep, airy, ethereal silence, calm, magical and subtle - And there is the devotee, communing with nature and the Author of nature.

DAS.1914-09-03, SW_v08#04 p.045x, PN_1914 p007

ABU1430

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

Mount Carmel is enveloped with the white mantle of spirituality. Its atmosphere is permeated with an indescribable peace and tranquility. During these matchless moonlight nights one's heart becomes tender and the mind wistful and meditative, pensive and musing. It as though the trees, the rocks, the sea, the grass, the stars hold communion with man and whisper into his ears the secrets of nature. It was mainly owing to this reason that the ancient prophets of God lived in the grottos and caves of this Mountain - so that they may spend their time in quiet contemplation.

The divine Holy Prophets have two stations. The first is the station of "Abstraction." This is the station wherein they commune with God, receive the Graces of the Holy Spirit and become intimate with the Fragrances of Holiness. The second station is the station of "Plurality." In this station they occupy themselves with the education of mankind. They have, as a result, to bear the enmity, persecution and calumny of the people. On account of their pride, haughtiness and conceit they oppose and assail those divine Temples of Truth; notwithstanding this they bring forward proofs and arguments, instruct

them through the heavenly advice and exhortations and little by little cause them to ascend to the lofty height of beatific Purity. This work is most exacting and difficult, yet they do not murmur.

But the world of "Abstraction" in which they quaff the chalice of immortality is very pleasant and spiritual. It is a super-individual experience, commonly shared by all the elect of God. It is the light of the spirit and the spirit of the world. Its sweet delicacy is enjoyed by every class. For this reason whenever the old Prophets desire to commune with God and enter the realm of "Abstraction" came to this Holy Mountain and prayed for the day and the night - thus strengthening in this manner the basis of their Inspiration.

DAS.1914-09-06, SW_v09#09 p.104

AB09757

Date: 1914-Sep-07

You have written that "We all pray that we and all the friends everywhere be favored with the Will of the Center of the Covenant, which is by itself, the good of the whole world, the eternal glory and life (for humanity)." This statement plainly shows that, thank God, you are firm in the Covenant.

Today whosoever is firm in the Covenant is helped by the hosts of angels, and favored with the Spirit of God. Wherever he may be, he will shine forth like unto a bright star. This has been experienced by some.

But, if he hesitates, although he may make great noises, yet he is in evident loss in the end.

SW_v08#16 p.220x

AB01010

To: Aqa Bagum daughter of Khanum Sahib, in Kashan

Date: 1914-Sep-07 ca.

O enamored one of the All-Glorious Beauty,

Your letter was read with the utmost joy and fragrance. It gave great glad tidings and delightful news - of the unity and harmony among the friends and their firmness and steadfastness in the love of Baha'u'llah, may my spirit be sacrificed for Him. Especially that two steadfast pillars from the Muslim and Jewish communities are closely associating with each other and arising to diffuse the divine fragrances in those regions. The sweetness of this news was more delightful than honey and sugar, for 'Abdu'l-Baha in his sorrow has no joy except in the steadfastness of the friends in the luminous Cause. When such glad tidings arrive he becomes happy and successful. But if disturbing news comes of discord among the friends, his life reaches his lips and grief and sorrow overtake him. Now praise be to God that your letter brought glad tidings rather than warning. Therefore with a heart at ease and with the utmost humility and lamentation I beseech and supplicate the threshold of the Lord:

O kind Creator! Be a shelter and refuge to the handmaidens of the Merciful and assist the enlightened friends with the grace of dawn. Grant these supplicating souls a fresh spirit with every breath of Your favors, and bestow upon these pure hearts boundless strength, that they may arise as they ought to fulfill their servitude. Make 'Abdu'l-Baha their partner and associate that he too may receive a portion and share.

O one attracted to the divine Kingdom! Convey utmost kindness and respect on behalf of 'Abdu'l-Baha to the handmaidens of the Merciful - your sisters and cousins, Khatun Jan, Fatima Bigum and their daughter, the wife of Ustad Husayn Daji' Mudir, the wife of Khwajih, the wife of Mirza Hashim, the wife of Aqa Sha'ban, the companion of Aqa Yahuda, the wife of Mirza Rayhan, Malik Sultan and other handmaidens of the Merciful.

Regarding the mourning of the day of the ascension [of Baha'u'llah], should one spend nine days in prayerful vigil, supplication, and remembrance, and likewise should one spend seven days at the time of the commemoration of the martyrdom of the Bab in mourning and lamentation, this will redound to greater spirituality. But this is neither a

requirement nor a spiritual obligation, and it is not in the explicit text of God. It is a matter of personal disposition and desire, and if joy and happiness are attained thereby, the Faith will suffer no harm. But beware lest anyone imagine that anything save the explicit text of the Most Holy Book, and that which the Universal House of Justice definitively establishes, be regarded as necessary and obligatory.

DAS.1914-09-07

ABU1780

Words to the friends, spoken around 1914-Sep-07 in Haifa

The star of the fortune of some people is always on the ascendant. They are chosen by God to perform certain services in the world of humanity. He has pre-arranged for them especial Favours and Graces. This is because they are mindful of the Bounties of God and day by day they become humbler and meeker and more gentle and sweet toward their fellow-men.

If the recipient is not aware the Bestowals of God will bear no fruit. Man must be ever aware of the goodness and benevolence of the Almighty to him,- so that he may enjoy the taste of those spiritual Confirmations.

Consider how the mother solicitously takes care of the babe, yet because the babe is not aware, it cannot appreciate the tender training showered upon her: instead it whines and cries! Reflect also, what a source of incalculable benefit is the cloud to the earth! It pours down rain and adorns the plains with verdant plants and sweet herbs: yet because the earth is not aware of this paradisaical transformation, it cannot appreciate it and thank God for it. This cool breeze that is passing by, gives life to the trees, but they are unconscious of it.

Now the Fragrances of the Kingdom of Abha grant eternal life to the souls. These latter are divided into two kinds. The first are aware of these Divine blessings and thank Baha'u'llah for them; others are not aware.

DAS.1914-09-08

ABU2065

Words to the friends, spoken around 1914-Sep-10 in Haifa

I am humble. I am meek. The Blessed Perfection has trained and educated me with the power of humility and renunciation. I am walking in this path and no one can detract from [my] attention. If the celestial sphere and the material universe are thrown together in utter confusion, I remain steadfast to my Faith.

We must utter the truth under all circumstances. We must be the champions of Truth. The servitude at the Divine Threshold is Light. In whichever face it shines more, it is more radiant. All the superficialities and illusions shall pass away and only Truth shall remain. All these tempests will be calmed down and the sea will appear in its marmoreal beauty.

Praise be to God, we are under the protection of Baha'u'llah. His Graces and Favors have surrounded us. Whosoever desires to believe, let him believe; whosoever wishes to deny, let him deny. We will pick quarrel with no one. Long, long ago have we chosen our cross. If any one desires to accompany us in our journey he is welcomed; if he likes to take another road he is also welcomed.

This Cause has had many upheavals and will have greater upheavals in the future. From the very beginning we had prepared ourselves for such eventualities. If there was some one who expected that there will not be any difficulties in this Cause he was doomed to disappointment.

Pray that we may so live as to win the good-pleasure of the Blessed Perfection. Then all the doors will be opened before our faces. This is the truth, and there is nothing beyond truth but error.

DAS.1914-09-11

AB01471

To: Ali Quli Khan, in Washington, DC

Date: 1914-Sep-15

- 1 O servant of the Threshold of the Most Glorious Beauty! Your letter dated 17 Sha'ban of this year from Anzali arrived. Its contents brought the utmost joy and delight, for praise be to God, through the grace and favor of the Blessed Beauty you were victorious and triumphant in all matters, achieved your heart's deepest desires, gained the respect of all the ministers and officials, received the attention of His Majesty the King, and returned to America content and pleased.
- 2 Now is the time when, in gratitude for these infinite bounties, you should arise to serve the Cause of God and diffuse the divine fragrances in those regions. In every city you visit, cry out in the gatherings of the loved ones of God about firmness in the Covenant, for today divine confirmations and success are the helper and supporter of those firm in the Covenant, especially those who proclaim the Covenant and Testament.
- 3 In Denver particularly, you must raise the call and guide the friends to the Covenant and Testament. Some souls appear to have doubts and questions - you must deal with them gently, awaken them, and establish them firmly in the Covenant and Testament as is fitting and proper. Show the utmost love and kindness, and convey on my behalf the Most Glorious Greetings.
- 4 Convey to the honored maidservant of God, the lady, the Most Glorious Greetings, and likewise kiss the children twice on my behalf. Today your greatest service is to make souls firm and steadfast in the Covenant and to protect the friends so that Taqi'of and his like do not infiltrate Baha'i gatherings.
- 5 Convey my utmost kindness to the maidservant of Baha, Mrs. Hearst. I hope through divine favors that her grandchild will be blessed and make extraordinary progress, and as she desires, will shine forth in America and be successful and confirmed through divine help and favor. I will not forget her extraordinary and outstanding effort, and I will ask the Blessed Beauty to reward it.

۱ ای بنده آستان جمال ابهی نامه‌ئی که بتاريخ ۱۷ شعبان سنه ۱۳۰۴ هجری قمری از انزلی مرقوم نموده بودید رسید از مضامین نهایت روح و ریحان حاصل شد که الحمد لله بفضل و عنایت جمال مبارک در جمیع موارد مظفر و منصور بودید و بآنچه نهایت آمال دل و جان بود رسیدید و در پیش جمیع وزراء و امرآء محترم گشتید و مورد التفات اعلیحضرت پادشاه شدید و ممنون و خوشنود از ایران به امریکا مراجعت نمودید

۲ حال وقت آنست که بشکرانه این عنایات غیرمتناهی بخدمت امر الله و نشر نفحات الله در آنصفحات پردازید و در هر شهری که وارد میشوید در محافل احباء الله فریاد بثبوت بر میثاق زبید زیرا الیوم تأیید و توفیق الهی ظهیر و نصیر ثباتان بر میثاقست علی‌الخصوص منادیان بعهد و پیمان

۳ در دنور باید نعره زنی و احباً را بر عهد و میثاق دلالت نمائی بعضی نفوس لم و یم گویا در نظر دارند نمیدانند با آنان بمدارا معامله نمائید و آنانرا بیدار نمائید و در عهد و میثاق چنانکه باید و شاید ثابت کنید و نهایت محبت و مهربانی مجری دار و از قبل من تحت ابداع ابهی ابلاغ کن

۴ بامه‌الله المحترمه خانم تحیت ابداع ابهی برسان و همچنین اطفال را از قبل من دو گونه بیوس امروز اعظم خدمت شما اینست که نفوس را بر میثاق ثابت و راسخ نمائید و یارانرا محافظه نمائید که در محافل بهائیان تقی‌اف و امثال او رخنه ننمایند

۵ بامه‌الهباء مسیس هرس نهایت مهربانی از قبل من ابلاغ دار از الطاف الهی امیدوارم که نوه او مبارک گردد و ترقی فوق‌العاده نماید و چنانکه آرزوی اوست در امریکا جلوه نماید و موفق و مؤید بعون و عنایت الهی باشد همت فوق‌العاده فائقه‌امه‌الهباء را فراموش ننمایم و مکافات آنرا از جمال ابهی خواهم

6 And upon you be the Most Glorious Glory.

6 و عليك الهاء الأبهى

YIK.085-086

AB00041

To: Baha'is of East and West

Date: 1914-Sep-22

1 O God! Praise be unto Thee for having opened the portals of the Kingdom of might and majesty before the faces of Thy loved ones, for having overshadowed them with the tree of Thy mercy, for having reached them with the breezes of acceptance from the gardens of Thy oneness, and for having sent down from the heaven of bounty pure water wherewith Thou hast purified the hearts of Thy loved ones. Thou hast quickened, through the breathings of the Holy Spirit, the souls of those who have arisen to serve Thee, and assisted them with Thy holy angels and with hosts from the Supreme Concourse that they see not - a confirmation from Thee and a success from Thy presence - that they might arise to exalt Thy Word, diffuse Thy fragrances, chant Thy verses, promote Thy utterances, spread Thy teachings, extend Thy grace, establish Thy Covenant, and raise the tabernacles of Thy unity whose ropes extend over all religions and peoples at the midmost heart of the world, resplendent with the light of effulgence.

1 لك الحمد يا الهى بما فتحت ابواب ملكوت
العظمة والجلال على وجوه احبائك و ظللت
عليهم بشجرة رحمتك و ادركتهم بنسمات
القبول من رياض فردائيتك و انزلت من سماء
الجود ماء طهورا و طهرت به قلوب احبتك و
احييت بنفثات روح القدس ارواح الذين قاموا
على خدمتك و ايدتهم بملائكة قدسك و جنود
لم يروها من الملائكة الاعلى تأييداً من عندك و
توفيقاً من لدنك حتى يقوموا على اعلاء كلمتك
و نشر نفحاتك و ترتيل آياتك و ترويج كلماتك
و بث تعاليمك و تعميم فيضك و تثبيت ميثاقك
و رفع خيام توحيدك الضاربة الاطناب على
الملل و التحل في قطب الآفاق المجللة بفيض
الأشراق

2 O Lord! We are powerless - strengthen us with Thy power. We are captives - make us victorious over all through Thy might. For who, O my God, is the helper of the captive save Thee? Who is the succourer of the seeker save Thee? Who is the supporter of the weak save Thee? O Lord! O Lord! Cause new feathers to grow on these broken wings, and bestow strong pinions upon these feeble birds that they may soar to the apex of prosperity, wing their flight through the spaces of success, spread their wings in the heights of Thy most glorious Kingdom and the exalted realm of the Supreme Concourse, that their eyes may be gladdened by beholding the lights, their ears delighted by hearing the mysteries, that they may spread throughout the East and West of the earth, speak Thy praise in the gatherings of unity, and herald the appearance of Thy Kingdom throughout all regions - their tears flowing from their eyes, their hearts drawn to the dawning-place of light, supplicating unto Thee and beseeching before Thee, their breasts

2 ربّ انا عجزاء ايذا بقدرتك و اسراء اظهرنا على
الكل بقوتك فمن يا الهى للأسير ظهير الا انت
و من للمستجير مجير الا انت و من للضعيف
نصير الا انت ربّ ربّ انبت الأباهر في هذه
الأجنحة المنكسرة و انعم بالقوادم للطيور المتذلة
حتى تطير الى اوج الفلاح و ترفرف في فضاء
النجاح و تبسط الجناح في علو ملكوتك الابهى
و سمو العظمة الملائكة الاعلى و تقرّ اعينهم بمشاهدة
الأنوار و تتلذذ آذانهم باستماع الأسرار و ينتشروا
في مشارق الأرض و مغاربها و ينطقوا بالثناء
عليك في مجامع الوفاق و يبشروا بظهور ملكوتك
في قطب الآفاق مندفعة دموعهم من الآماق
منجذبة قلوبهم الى الأشراق و يتهلوا اليك و
يتضرّعوا بين يديك و ينشروح صدورهم بآيات

dilated with the signs of Thy oneness, their eyes consoled by witnessing the banners of Thy victory amongst Thy creatures.

- 3 O God! Make their joy to be in the glad-tidings of Thy manifestation, their happiness in the radiance of Thy light, their tranquility in the all-encompassing nature of Thy providence, their healing through the excellence of Thy remembrance, their life through the breathings of Thy Holy Spirit, the solace of their hearts in the pervasiveness of Thy favors, their aspiration the spread of Thy Cause, and their aim the exaltation of Thy Word. Verily, Thou art the Confirmer, the Powerful, the Ever-Living, the Mighty, the Bestower, the Beautiful. Verily, Thou art powerful over all things.

- 4 O loving friends of 'Abdu'l-Baha! For some time there was delay in writing and speaking, for this servant of the Divine Threshold, 'Abdu'l-Baha, traveled continuously for four years throughout East and West, proclaiming the appearance of the Lord of Hosts until the West became illumined and the East perfumed. Thus in all gatherings and temples the cry of "Ya Baha'u'l-Abha" reached the Supreme Concourse and the call of "Ya 'Aliyyu'l-A'la" ascended successively to the court of the All-Glorious. No religious community remained in whose existing temples the Cause of the King of existence was not proclaimed, and no sect remained in whose assemblies the verses of the Lord of Grace were not chanted. The Spirit was breathed in Christian churches and in Jewish temples the glad tidings of the appearance of the Lord of Hosts were spread.

- 5 In the universities of Europe and America, such as Oxford in England and the University of California, which are among the foremost institutions of learning, eloquent addresses and lucid explanations were delivered. For instance, at the University of San Francisco [Stanford], before one hundred and eighty-five professors and one thousand eight hundred students, a comprehensive discourse was delivered. In the gatherings of Theosophists, Spiritualists and Esperantists, even in the assembly of American atheists, novel addresses were delivered, and in all these venues, assemblies, churches and temples, by the grace and bounty of the Blessed Beauty, no one was able to raise a word in objection or avoidance. All listened to the teachings and proofs, and all expressed gratitude upon departure. This was through the assistance and favor of the Blessed Beauty, for in all places the confirmations of the Abha Kingdom surged forth and the cry of 'Abdu'l-Baha reached the zenith.

توحیدک و تقرّ اعینهم بمشاهدة اعلام نصرته
بین بریتیک

3 اللهم اجعل سرورهم بيشارة ظهورك و
حبورهم بتشعشع نورك و سكونهم بشمول
عنایتك و شفائهم ببديع ذكرک و حياتهم
بنفثات روح قدسک و سلوة قلوبهم بشمول
الطافک و منيتهم انتشار امرک و بغيتهم اعلاء
کلمتک انک انت المؤيد المقتدر الحی العزيز
المعطى الجميل و انک لعلی کلشی قدیر

4 یاران مهربان عبدالهّاء مدّتی بود که در تحریر
و تقریر تأخیر شد زیرا این بنده آستان کبریا
عبداللهّاء چهار سال متماًداً در خاور و باختر
سفر مینمود و ندا بظهور رب الجنود مینمود
تا غرب منور گردد و شرق معطر شود لهذا
در جمیع مجامع و صوامع نعره یابهاء الاهی
باوج ملأ اعلی متواصل شد و فریاد یاعلی الاعلی
بیارگاه حضرت کبریا متتابع گشت ملتی نماند
که در معابد موجوده تبلیغ امر ملیک وجود
نشد و فرقهئی نماند که در محفل ترتیل آیات
ربّ ودود نگرید در کائس مسیحیان نفخ روح
شد و در معابد یهود بشارت ظهور رب الجنود
منتشر گشت

5 در دارالفنونهای اروپ و امریک نظیر
اکسفورد انگلیز و دارالفنون کالیفورنیا که اوّل
مدارس عالمست خطاب بلیغ گشت و بیان
فصیح شد منجمله در دارالفنون سانفرانسیسکو
در مقابل صد و هشتاد و پنج پروفیسور و هزار
و هشتصد تلامذه بیان بلیغ گردید در مجامع
سیاسوفیا و روحیون و اسپرانتو حتی در مجمع
زنادهء امریکا خطابهائی بديع مجری گشت
و در جمیع اینواق و محافل و کائس و معابد
به فضل و عنایت جمال مبارک نفسی مقتدر
بر کلمهئی اعتراض و احتراز نشد کل اصغای
تعالم و براهین مینمودند و جمیع در وقت خروج
اظهار تشکر میکردند و این به عون و عنایت
جمال مبارک بود که در جمیع مواقع تأییدات
ملکوت الاهی موج میزد و صریح عبدالهّاء باوج
میرسید

- 6 Surely you have read in the newspapers of America and Europe, which reflect the pen of various nations - truly as attested by all the pure ones - these newspaper articles were penned by Christian and Jewish peoples, philosophers, professors, writers and Western literary figures. For example, the newspaper of the great University of California, the newspaper of the renowned Oxford University of England, The Christian Commonwealth, The Century, The Herald, The Standard, and the Arabic newspapers of New York - all these papers were written by Western philosophers, professors and literary figures. This is naught but the grace and bounty of the Blessed Beauty, Whose absolute will is attached to the propagation of the Cause of God in all regions, and Who confirmed this servant of the Threshold.
- 7 In brief, though 'Abdu'l-Baha considers himself a drop, yet the Most Great Ocean supports it; and though he counts himself as an atom, yet the Most Luminous Sun confirms it. All these acclamations were from the King, that is, through His confirmation. Indeed, the physical body and human powers could not endure such continuous hardship, and were it not for the protection of divine favors, the bones of this helpless one would surely have melted. But the help and protection of the Intended One was the supporter and helper of the sick and weak 'Abdu'l-Baha. Therefore, from the intensity of fatigue and the weakness of nerves exhaustion resulted, and from the onset of illness the body became feeble. However, praise be to God, the spirit gained such strength that this great weakness and severe feebleness completely vanished in a short time.
- 8 Therefore, ere long, 'Abdu'l-Baha shall once more engage in writing and utterance. Another purpose, moreover, in this stillness and silence was that the loved ones of God might adopt the manner of 'Abdu'l-Baha, might raise such a melody, and manifest such firmness and steadfastness, that whether 'Abdu'l-Baha should remain or pass away, no slackening would befall the diffusion of the fragrances of God. Rather, all should surge like unto the sea, and cry out as the birds of the Concourse on High, so that those souls who await the death and departure of this servant of the Divine Threshold may be disappointed and confounded, and may know that the exaltation of the blessed Cause and the loftiness of the Word of God are neither dependent nor conditional upon the survival of 'Abdu'l-Baha.
- 9 Glory be to God! How strange it is that when the Bab—may my soul be a sacrifice unto Him—was martyred, the enemies said that this Cause would be utterly extinguished. Then
- و البته در جرائد امریک و اوروپ که اثر کلک ملل سائره است قرائت نموده‌اید الحق ما شاهد به عموم الانجیاء اینندرجات جرائد اثر خامهء ملت روح و ملت کلیم و فلاسفه و پروفیسور و ارباب اقلام و ادبای غرب است مثلاً جریدهء دارالفنون اعظم کالیفورنیا و جریدهء اکسفورد دارالفنون شهر انگلیز و روزنامهء کریستچن کامانولث و جریدهء سانیچری و هرالد و استاندارد و جرائد عربی نیویورک جمیع این اوراق بقلم فلاسفه و پروفیسور و ادبای باختر تحریر یافته و این نیست مگر از فضل و موهبت جمال مبارک که ارادهء مطلقه بنشر امر الله در جمیع اقطار تعلق یافته و تأیید عبد آستان نمود
- 7 باری عبدالبهاء هرچند خود را قطره داند ولیکن محیط اعظم مد آن و بمثابة ذره شمرد ولیکن خورشید انور مؤید آن اینهمه آوازه‌ها از شه بود یعنی بتأیید او باری البته جسد عنصری و قوای بشری تحمل اینشقت مستمری نماید و اگر بدرقهء عنایت نبود استخوان این ناتوان البته میگذاخت ولی عون و صون حضرت مقصود نصیر و ظهیر عبدالبهای علیل و ضعیف بود لهذا از شدت تعب و شکستگی در اعصاب خستگی حاصل شد و از هجوم علل در جسم فتور حاصل گشت ولیکن الحمد لله روح چنان قوتی یافت که این ضعف عظیم و فتور شدید باندک مدتی بکلی زایل گشت
- 8 لهذا دوباره عنقریب عبدالبهاء به تحریر و تقریر خواهد پرداخت و مقصود دیگر نیز در این سکون و سکوت بود که احبای الهی روش عبدالبهاء گیرند و چنان آهنگی بلند کنند و ثبوت و استقامتی نمایند که از بقا و فناء عبدالبهاء فتوری در نشر نفحات الله حاصل نگردد بلکه کل مانند دریا بجوش آیند و بمثابة طيور ملا اعلی بخروش تا نفوسیکه منتظر فوت و موت این بندهء آستان الهی هستند خائب و خاسر شوند و بدانند که علو امر مبارک و سمو کلمه الله منوط و مشروط ببقای عبدالبهاء نه
- 9 سبحان الله چه قدر عجیب است وقتی که حضرت اعلی روحی له الفداء شهید شدند اعداء گفتند که

they observed that, on the contrary, the martyrdom of the Bab caused the Word of God to be exalted. Later they awaited Baha'u'llah's ascension, thinking that after His passing the Blessed Tree would be uprooted. Praise be to God that through Baha'u'llah's grace and favor they were disappointed. Now the pretenders and Covenant-breakers await 'Abdu'l-Baha's death, hoping that he might be hanged, or find his resting place in the depths of the sea, or be exiled to the most distant lands and fortresses, or that illness and disease might silence his voice and song, so that they might find an arena for themselves.

- 10 Alas! Alas! The Cause of God, through the power of the Abha Kingdom, shall remain protected and preserved from all these dangers, whether 'Abdu'l-Baha be present or absent. Did the ascension of those two brilliant Suns cause any weakening in God's Cause, that the passing of this servant of two thresholds should bring about any decline? Alas! Alas! Soon shall you see them in evident loss. Just as it was foretold after the Ascension, at the height of violation and rebellion, that "soon shall you see the Covenant-breakers in evident loss." Now you observe that this prediction has been fulfilled. Therefore, be assured that these present delusions are like past imaginations. Likewise, some say that 'Abdu'l-Baha is approaching his farewell and his powers are declining toward weakness, and thus these conditions will soon bring about the end of his life. It is not so. Praise be to God, through Baha'u'llah's favor, although the body may appear weak to the Covenant-breakers and the imperfect ones due to trials in His blessed path, the true powers are in the utmost vigor and strength. And praise be to God, now through Baha'u'llah's grace and bounty, physical strength has also been attained, divine confirmations encompass, heavenly glad-tidings are manifest, and spiritual joy is evident. It is hoped that henceforth there shall be compensation in writing and speech for what has passed.

- 11 O faithful friends of the Blessed Beauty! Through the wondrous favors of that Peerless Beloved, it is hoped that a new enthusiasm and fervor may be aroused in the divine friends, that they may find supreme joy and ecstasy from the melody of the Abha Kingdom which has stirred the unseen realm of possibility, and that all may arise to exalt the Word of God, so that the divine fragrances may transform East and West into the Abha Paradise, the cloud of bounty may turn the face of the earth into a sublime garden, and the breeze of grace may perfume plain and wilderness. This shall be through teaching the Cause of God, explaining the proofs of God, establishing

این امر بکلی از میان رفت بعد ملاحظه کردند که بالعکس از شهادت حضرت اعلیٰ اعلاء کلمه الله شد بعد منتظر صعود جمال مبارک شدند که بعد از صعود جمال مبارک شجره مبارکه از ریشه برفتد الحمد لله که به عون و عنایت جمال مبارک خائب و خاسر شدند حال مدعیان و ناقضان منتظر فوت و موت عبدالهآ هستند که یا گرفتار دار گردد و یا در قعر دریا مقرر جوید و یا بدورترین دیار و قلاع سرگون شود و یا بسبب علل و امراض ترک این آواز و راز نماید تا آنانرا جولانگاهی پیش آید

10 هیات هیات امر الله بقوت ملکوت ابهی از جمیع این مخاطرات محفوظ و مصون خواهد ماند خواه عبدالهآ موجود و خواه مفقود آیا از صعود آن دو آفتاب درخشنده فتوری در امر الله ظاهر شد تا از فانی این بنده دو درگاه وهنی در امر الله حاصل گردد هیات هیات فسوف ترونهم فی خسران مبین چنانکه بعد از صعود در بدایت بحبوحه نقض و طغیان خبر داده شد که فسوف ترون الناقضین فی خسران مبین حال ملاحظه مینمائید که بمطابق خبر تحقیق یافت پس مطمئن باشید که این اوهام حاضره نیز مثل تصورات ماضیه است و همچنین بعضی میگویند که عبدالهآ مشرف بر وداعست و قوای او رو به انحطاط و ناتوانی لهذا عنقریب ایعوارض سبب خاتمه زندگانی گردد نه چنانست الحمد لله بعنایت جمال مبارک هرچند جسم در بلایای سبیل مبارک بگمان ناقضان و ناقصان ناتوان آید ولی قوای حقیقی در نهایت جوانی و توانائی و الحمد لله حال به فضل و موهبت جمال مبارک قوه جسمانی نیز حاصل و سنوحات رحمانی شامل و بشارات ربّانی واضح و فرح روحانی لائح امید چنانست که من بعد در تحریر و تقریر تلافی مافات گردد

11 ای یاران باوفای جمال مبارک از الطاف بدیعه آن دلبر یگنا امید چنانست که جوش و خروشی جدید در یاران الهی پدید شود تا از آهنگ ملکوت ابهی که غیب امکانرا باهتر از آورده سرور و وجدی عظیم یابد و کل بر اعلاء کلمه الله قیام کنند تا نفحات الله خاور و باختر را جنت ابهی نماید و ابر موهبت روی زمینرا گلشن برین کند و نسیم عنایت دشت و صحرا را معطر و معنبر فرماید و این بتبلیغ امر الله و

divine evidences and arguments, and guiding all who dwell on earth. Consider how the apostles of Christ were few in number, yet when they were filled with the outpourings of Christ, and His counsels and admonitions flowed like spirit through their veins and arteries to such extent that nothing remained in their being save the love and remembrance of Christ, and they arose to teach - it is clear what mighty effects and results were produced. Now we too must do likewise.

توضیح برهان الله و اقامهء دلائل و حجج الهی و هدایت من علی الارضست ملاحظه کنید که حواریین حضرت مسیح معدودی قلیل بودند ولی چون از فیوضات حضرت مسیح مملو گشتند و وصایا و نصایح حضرت مسیح چون روح در عروق و شریان سریان یافت بقسمیکه جز حبّ و ذکر حضرت مسیح در وجود نماند و قیام بتبلیغ کردند واضح است چه اثر و ثمری عظیم حاصل شد حال ما نیز باید چنین بنمائیم

- 12 O divine friends! Today every soul who teaches is confirmed, and the teachers in the front ranks are near to the Threshold of Grandeur and assisted by the Abha Kingdom. Therefore, the friends of God must show the utmost love, respect and consideration to the teachers, and wherever they arrive, joy and gladness must result. As for the qualities of teachers, they are revealed in the divine Tablets - let them act according to those qualities. By God, besides Whom there is no God! If today even a weak gnat acquires the qualities of teachers and calls to the divine Kingdom, it will become a soaring celestial eagle, and a perishing fly will become a royal falcon of the All-Merciful heights. A drop will surge like the sea, and an atom will shine like the sun. From all directions rises the cry "Where are the teachers?" and from the Abha Kingdom comes the call "Where are those attracted, where are the detached ones, where are the pure and holy ones?" For a wonderful capacity has appeared in the world to hear this call. O divine friends! Make an effort so that this light may illumine every gathering and this divine melody may bring joy to every soul. And upon you be the Most Glorious Glory!

12 ای احبابی الهی الیوم هر نفس مبلّغی مؤید است و مبلّغین صفّ اول مقرب درگاه کبریا و مستمّد از ملکوت ابهی لهذا باید احبابی الهی نهایت محبت و احترام و رعایترا در حق مبلّغین مجری دارند و در هر جا وارد گردند سرور و حور حاصل یابد اما اوصاف مبلّغین در الواح الهی نازل مطابق آن اوصاف عمل فرمایند والله الذی لا اله الا هو اگر پشهء ضعیفی الیوم بصفات مبلّغین متّصف گردد و ندا بملکوت الهی نماید نسر طائر آسمانی شود و ذباب فانی عقاب اوج رحمانی گردد قطره موج دریا زند و ذره روشنائی آفتاب دهد از جمیع اطراف فریاد این المبلّغین بلند است و از ملکوت ابهی ندای این المنجذبین این المنقطعین این الطّیّبین الطّاهرین بگوش هوش میرسد زیرا استعداد عجیبی در آفاق ظاهر شده است تا این ندا استماع کنند ای یاران الهی همتی نمائید تا اینشمع شاهد هر انجمن گردد و این آهنگ الهی سبب شادمانی هر انسانی شود و علیکم البهّاء

- 13 O God! O Thou Who hast caused the seas of Thy favors to surge and the breezes of Thy grace to waft over all who stand to exalt Thy Word and all who hasten to the field of sacrifice with hearts overflowing with love and devotion, and who praise Thy Most Glorious Beauty among all peoples! My Lord! Assist all whose tongues are loosened in utterance to spread Thy fragrances, from whom flow forth streams of proof to explain Thy evidence, who surge like tempestuous seas in Thy remembrance, who warble like doves in the gardens of Thy knowledge, and who roar like lions in the thickets of Thy bounty. Lord! Let them drink from the overflowing cup of guidance, make them drunk with the choice wine, cause them to speak with the most wondrous proof, inspire them with conclusive evidences and utterance, and teach them the jewels

13 الابی اللهم یا من ماج بحور الطافه و هاج نسیم عنایتیه علی کلّ قائم علی اعلاء کلمه و کلّ سارع الی مشهد الفداء بقلب طافح بالحبّ و الولاء و نطق بالثناء بین الوری علی جماله الابی ربّ اید کلّ من دلح لسانه بالبیان فی نشر نجاتک و انحدرت منه شقائق البرهان ایضاحاً تجتک و تلاطم کالطّمطام الجهنّام القمقام بذکرک و تغرد هدیور الورقاء فی ریاض معرفتک و زرّ زئیر الضرغام فی ایکه موهبتک ربّ جرّهم کأساً طافحه من الهدی و رتّهم بسلاف الصبّاء و انطلقهم بابدع البرهان و الهمهم بالحجج و البیان و

of exposition. Verily Thou art the Generous, Thou art the Confirmer, the Mighty, the Powerful, the Omnipotent. There is no God but Thee, the Lord, the Kind, the Merciful.

عَلَيْهِمْ جَواهِرُ التَّبَيَّنِ أَنْتَ أَنْتَ الْكَرِيمُ أَنْتَ أَنْتَ
الْمُؤَيَّدُ الْقَوِيُّ الْعَزِيزُ الْقَدِيرُ لَا إِلَهَ إِلَّا أَنْتَ رَبُّ
اللطيف الرحيم

- 14 In the coming spring, whoever is able - that is, has complete and adequate means for the journey to and from - may come in the spirit of joy and fragrance. If they seek permission to attain the Holy Threshold, permission will be granted. Now the wisdom of preventing visits has become clear, for in these days of upheaval what difficulties would have resulted! Therefore take heed, O people of insight! Thus it has become evident that whatever is written is based on consummate wisdom.

14 در بهار آینده هر کس مستطیع باشد یعنی
مصارف تمام کامل حضور و رجوع داشته
باشد که به روح و ریحان بیاید اگر استیدان
تشرّف بآستان مقدّس کند اذن داده میشود
حال حکمت منع از حضور معلوم شد که در
این ایام انقلاب چه قدر مشقّات حاصل میشود
فاعتبروا یا اولی الالباب پس واضح شد که آنچه
مرقوم میگردد مبنی بر حکمت بالغه است

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Talk on the world war, given around Sept. 1914

- 1 Strange indeed that all people are disturbed. Ten or fifteen days ago, a conversation took place with the German Consul regarding the matter of war, who insisted upon the increase and perfection of military power. He claimed that the more perfect the military power, the more it would lead to progress. Some Germans and other people were present, and they too confirmed and agreed on this matter. It was mentioned that if the power of love were to prevail, its influence would be greater than military might. In the world of existence, no power is as penetrating as the power of love. Through military force, people become outwardly subdued and silent, but through the power of love, they submit willingly. At this time, nations are constantly striving to make military preparations, and although there is apparently no war, in reality there is a perpetual financial war. For these poor, helpless ones gather a few grains through the labor of their hands and the sweat of their brow, and then all is spent on war; thus, war is continuous. Now, this insistence and greed they have for military equipment, and these thoughts they employ in expanding the

1 عجیب است جمیع مردم مضطربند. ده پانزده
روز قبل با قنصل آلمان در مسئله جنگ صحبت
شد و اصرار در ازدیاد و اكمال قوّه حریّه
داشت. میگفت هر قدر قوّه حریّه مکمل
تر باشد سبب ترقّیات است بعضی از آلمانی
ها و سائر نفوس حاضر بودند آنها هم تصدیق
میکردند و در این مسئله متفق بودند. ذکر شد
اگر قوّه محبّت غالب شود تأثیرات این اعظم از
قوّه حریّه است. در عالم وجود هیچ قوّه
مثل قوّه محبّت نافذ نیست بقوّه حریّه مردم از
روی کره ساکن و ساکت می شوند اما بقوّه
محبّت از روی میل تمکین می نمایند. در این
وقت دول متصل در تدارک حریّه میکوشند
و اگر چه بظاهر حرب نیست ولی فی الحقیقه
حرب دائمی مالی است. زیرا این بیچاره های
فقرا بگدّیمین و عرق جبین چند دانه جمع می
کنند آن وقت جمیع صرف جنگ می شود لهذا

science of warfare—if this striving and endeavor, this resolve and contemplation were to be spent instead on love between human beings, the connection between nations and peoples, and the unity of races, would this not be better?

حرب مستمر است. حالا این اصرار و حرصی که در تجهیزات جنگی دارند و این افکاری که در توسیع علوم حرب بکار میبرند این سعی و کوشش و این همت و فکر را اگر در محبت بین بشر و ارتباط دول و ملل و الفت اقوام صرف کنند، آیا بهتر نیست؟

- 2 Instead of drawing swords and shedding each other's blood, should they not rather think of one another's comfort, rest and progress? Is this not more pleasing? These people would not accept such counsel and insisted on disputing.

2 عوض اینکه شمشیر بکشند خون یکدیگر بریزند در فکر آسایش و راحت و ترقی یکدیگر باشند، آیا خوشتر نیست؟ حضرات این صحبت را قبول نمی کردند مجادله مینمودند.

- 3 I said: "What fruit comes from this bloodshed? What result from this oppression? What benefit from this enmity and aggression? From the beginning of human history until now, what fruit, what result, what benefit has been gained from war? On the contrary, consider what delectable fruits have appeared through the power of love, what spiritual conquests have shone forth, what spiritual traces have become manifest. Therefore, how excellent and befitting it would be if the thoughts of the world's wise ones were devoted to spreading the power of love, which is the cause of unity and healing, the cause of eternal glory, the cause of the comfort of the human world."

3 گفتم آخر چه ثمری از این خونریزی چه نتیجه ئی از این ظلم چه فائده ئی از این عدوان و از این هجوم؟ از اول عالم تا بحال که تاریخ بشر خبر میدهد چه ثمره و چه نتیجه و چه فائده از جنگ گرفته شده بر عکس ملاحظه کنید که بقوه محبت چه آثار لذیذه ظاهر شده چه فتوحات معنویه جلوه نموده چه آثار روحانیه هویدا گشته. لهذا چقدر نیکو و سزاوار است اگر افکار عقلای ارض صرف نشر قوه محبت شود سبب الفت و التیام است سبب عزت ابدیه است سبب آسایش عالم انسانی است.

- 4 These people would not yield to this, but they fell silent. They did not acknowledge it, but chose silence. Today we see that all the Germans here are so deeply grieved and saddened by the news of war that it defies description, for they see they are in danger - dangers that could lead to Germany's defeat. So what need is there to place people in such danger, when in reality they all follow one religion - the religion of Christ - and are of one race - the Aryan race which came from Asia to Europe in ancient times and settled in different regions? After some time, some called themselves French, some German, some English, and some Italian, and gradually they created causes of division among themselves. But originally they were one race. Then superstitions arose and differences increased day by day.

4 حضرات زیر این بار نمی رفتند ولی سکوت نمودند اعتراف نکردند سکوت اختیار نمودند. امروز می بینیم همه آلمانی های این جا بواسطه خبر اعلان جنگ باندازه ئی مغموم و محزون هستند که وصف ندارد زیرا می بینند که در خطرند خطراتی که مبادا آلمان شکست بخورد. پس چه لزوم مردم را در این خطر بیندازند و حال آنکه اینها فی الحقیقه جمیع از یک دینند دین حضرت مسیح و از یک جنس و آن جنس آریان که از آسیا در ازمنه قدیم باروپا آمدند و در قطعات مختلفه منزل گرفتند بعد از مدتی جمعی خود را فرانسه جمعی آلمان دسته ئی انگلیس و فرقه ئی ایتالیا نامیدند و بعد کم کم از برای خود اسباب اختلاف وضع کردند اما در اصل یک جنس بودند بعد اوهاماتی در میان آمد و اختلاف روز بروز زیاد تر شد.

- 5 Similarly, when we think carefully, we observe that they all dwell in one territory - in Europe. Therefore, if they say it is because of religious differences, they have one religion; if they say it is because of racial differences, all are of one race; if they say it is because of differences of homeland, all dwell in one

5 و همچنین چون درست فکر نمائیم ملاحظه میکنیم که اینها در یک قطعه زمین ساکنند در اروپا لهذا اگر بگوئید که بجهت اختلاف دینند دین واحد دارند اگر بگوئید بجهت اختلاف جنس

territory. Beyond all this, they are all human beings, grown from one garden and one tree.

- 6 When I was in Europe, every nation was crying "Fatherland! Fatherland! Fatherland!" I would say: My dear ones, what is this all about? Where does all this clamor come from? This homeland you are shouting about is the surface of the earth - it is humanity's homeland. Wherever anyone dwells becomes their homeland. God has not divided this earth - it is all one sphere. These boundaries you have established are imaginary boundaries with no reality. It is like drawing imaginary lines in this room and calling half of it Germany and the other half England and France.

- 7 That which has no existence whatsoever are these imaginary boundaries, like general divisions and borders, for though several inhabitants may occupy one field, they divide that field among themselves with imaginary lines and borders, and should one attempt to transgress his bounds, the others will attack him—and yet these lines have no real existence whatsoever. Moreover, we observe that this homeland of which you speak—what is this homeland? If it be the earth, it is evident that man lives upon it for but a few days, and thereafter lies beneath it forever—it becomes his eternal grave. Is it befitting that man should wage war for the sake of this eternal cemetery, shed the blood of his brothers, and destroy the divine edifice? For man is the divine edifice. Is this befitting?

- 8 In any case, the point is that the Germans found these words very difficult to accept that day, but today I see they are much distressed, troubled, and distraught. Yet on the other hand, what zeal they possess! The youth have abandoned their work and are determined to go; fifty have volunteered of their own accord, and from this small village about a hundred young men are going, with utmost joy and without any complaint. But they are very disheartened by today's news that Russia, France, and England have united against Germany.

است کلّ از جنس واحدند اگر بگویند بجهت اختلاف وطن است کلّ در قطعه واحد منزل دارند. و از اینها گذشته جمیع اینها از نوع بشرند از یک دوحه و از یک شجره روئیده شده اند.

- 6 در وقتی که من در اروپا بودم هر ملّتی میگفت وطن وطن وطن. من میگفتم جانم این چه خبر است این همه هیاهو از کجاست؟ این وطنی که شما برای آن داد و فریاد میکنید روی زمین است وطن انسان است هرکس در هر جا ساکن شود وطن او است خدا این زمین را تقسیم نکرده است جمیع یک کره است این حدود که شما تعیین کرده اید این حدود وهمی است حقیقت ندارد مثل آن است که در این اطاق یک خطوط حدود وهمی بکشیم و نصف آلمان و نصف دیگری انگلیس و فرانسه بگوئیم خطوط وهمی که ابداً وجود ندارد

- 7 این حدود وهمیه مانند تقسیمات و حدود کلیه است زیرا سگانی چند در یک میدان ولی میدان را بخطوط و حدود وهمیه میان خود تقسیم کنند و اگر یکی بخواهد از حدود خود تجاوز کند دیگران بر او حمله نمایند و حال آنکه این خطوط هیچ وجود حقیقی ندارند. و از این هم گذشته می بینیم این وطنی که شما میگوئید وای وطن چه چیز است اگر زمین است این واضح است که انسان چند روزی روی زمین زندگی میکند و بعد از آن الی الابد زیر آن میرود قبر ابدی او است، آیا سزاوار است که بجهت این گورستان ابدی انسان جنگ کند خون برادران بریزد بنیان الهی ویران کند؟ زیرا انسان بنیان الهی است، آیا این سزاوار است؟

- 8 باری مقصد این است که بر حضرات آلمانی ها آن روز این صحبت ها خیلی گران آمد ولی امروز دیدم خیلی مکدرند و مضطرب و پریشان. اما از طرف دیگر چه غیرتی دارند جوانان کار ها را ترک کرده اند و عازم هستند و پنجاه نفر بدخواه خود حاضر سفر شده اند و از این ده کوچک بقدر صد نفر جوان می رود و بکمال سرور و ابداً شکایتی هم ندارند ولی از این خبر های امروز که روس و فرانسه و انگلیس بر ضد آلمان متحد شده اند بسیار دلتنگ شده اند.

9 How unjust it is that men should tear one another to pieces merely because "you are German, I am French, and he is English," when all are human beings living under the shadow of one God, and the divine bounties, favors, and grace encompass all. All are the sheep of God, and this true Shepherd is kind to all. Furthermore, this excitement is the excitement of nature. These poor souls are like animals captive to nature, defeated and condemned by nature. The animal, according to the dictates of nature, transgresses, each striving to destroy the other—this is in accordance with nature's rule and requirement. In the world of nature there is ferocity, oppression, struggle for survival, and all these are nature's requirements. Just as all these animals are captive to nature, in the same way man too is abject, subjugated, and captive to nature. For instance, anger overtakes man, ferocity dominates him, he becomes captive to carnal desires. What are these but the requirements of the world of nature? This is so except for those souls who are truly believers in God, believers in the signs of God, attracted to the Kingdom of God, and in truth turned toward God. Such souls have been freed from the clutches of nature. After having been ruled by nature, they become rulers over nature; after having been defeated by nature, they become victorious over nature. Nature invites man to passion and desire, while the love of God draws man to the realms of sanctity and holiness.

9 چه قدر بی انصافی است که انسان یکدیگر را پاره پاره کنند مجرد برای اینکه تو آلمانی من فرانسه ام او انگلیسی است و حال آنکه همه بشرند و در ظل یک خداوند زندگی میکنند و فیوضات و الطاف و عنایات الهی شامل کل است کل اغنام الهی هستند و این شبان حقیقی به جمیع مهربان است. دیگر آنکه این هیجان هیجان طبیعت است این پیچاره ها مثل حیوانات اسیر طبیعتند مغلوب و محکوم طبیعتند. حیوان باقتضای طبیعت تجاوز می نماید هر یک در هلاک دیگری میکوشد این مطابق حکم و مقتضای طبیعت است. در عالم طبیعت درندگی است ظلم است منازعه بقا است و جمیع اینها مقتضای طبیعت است همان نوعی که جمیع این حیوانات اسیر طبیعتند همان نوع انسان هم ذلیل و مقهور و اسیر طبیعت است. مثلاً غضب بر انسان غلبه می کند درندگی بر او مستولی می شود اسیر شهوات نفسانی می گردد. اینها چه چیز است جمیع اینها از مقتضیات عالم طبیعت است مگر نفوسی که فی الحقیقه مؤمن بالله و مؤمن بآیات الله و منجذب بملکوت الله باشند و فی الحقیقه متوجه الی الله این نفوس از اسیری چنگال طبیعت خلاص شده اند بعد از این که محکوم طبیعت بودند حاکم بر طبیعت می شوند بعد از اینکه مغلوب طبیعت بودند غالب بر طبیعت می گردند. طبیعت انسان را دعوت بر هوی و هوس مینماید و محبت الله انسان را بعوالم تنزیه و تقدیس می کشاند.

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Study guide to this volume

On June 28, 1914, Archduke Franz Ferdinand was assassinated in Sarajevo. By the first days of August, the major powers of Europe were at war. The third quarterly volume of ‘Abdu’l-Baha’s writings and utterances from 1914 thus spans the most catastrophic rupture in living memory: a summer that began in the familiar rhythms of pilgrimage and teaching instruction and ended in a world remade by fire. ‘Abdu’l-Baha was in Haifa, on the Mediterranean coast of Ottoman Palestine—surrounded by warships, cut off from his Western correspondents, and living within earshot of the anxious rumors that swept the city each day. This is the first volume in which the war appears as a present reality rather than a prophesied future, and its weight is felt throughout. Yet the most striking quality of these writings is that the outbreak of catastrophe does not interrupt ‘Abdu’l-Baha’s spiritual composure; it intensifies and focuses it. The war becomes the supreme context in which every theme he had been developing—teaching, sacrifice, the equality of humanity, the sovereignty of love over hatred—finds its sharpest expression.

The War as a Spiritual Crucible

Key Passages

In Europe there is endless turmoil and upheaval. Each day thousands of nobles and poor alike have their blood spilled and mixed with dust on the battlefield. Young men in their prime fall in droves upon the blood and earth. Ancient foundations are destroyed, great family dynasties have fallen, the wealthy are afflicted with severe poverty, the mighty are humbled, and thousands of princes have become captives. All these trials and tribulations occur for the sake of dust which they call homeland, while this dust is but a temporary foothold and ultimately man’s eternal grave. What sacrifices they make for a graveyard! Then how much more joyous and glad should you be, who sacrifice your lives for the Kind Beloved. — AB00983

For our part, however—praise be to God!—we are, under the shadow of the loving providence of the Blessed Beauty, occupied day and night, in the utmost tranquillity and assurance, with the protection of the Sacred Threshold; engaged in the remembrance of God; and transported by the utmost fellowship and love. — AB02200

And if you write articles about the harms of war and the benefits of universal peace and the divine foundation and infinite outpourings, ears are ready to hear, for war has caused strange agitation in hearts. Europe has become like a slaughterhouse for

sheep—wherever you look you see troops upon troops slaughtered, killed and wounded,
and cities overturned and people helpless and heartbroken. — AB02578

Context for Study

‘Abdu'l-Baha’s first extended response to the war, preserved in AB00983, proceeds by way of comparison rather than lamentation. He sets the sacrifices made for the “homeland” beside the sacrifices of the believers, and the comparison is devastating. Men pour out their lives for a patch of earth that is, in the end, simply a graveyard; the believers pour out their lives for the Beloved. The suffering is equally real in both cases, but the meaning is entirely different. ‘Abdu'l-Baha does not minimize the horror—he describes the battlefields with harrowing precision—but he refuses to allow the horror to become the final word. The war is the most extreme specimen of what happens when human beings give their deepest allegiance to a partial reality: a nation, a dynasty, an ideology. The antidote is not the rejection of sacrifice, but its redirection toward the Absolute.

The letter to Isabella Grinevskaya, the Russian writer who had been hoping to stage a Baha’i dramatic work in European theatres (AB02578), offers a different kind of consolation. ‘Abdu'l-Baha acknowledges that the war has suspended every cultural project; the theatres are empty, attention is consumed by bloodshed, and the articles she intended to publish will have to wait. But then he turns the situation on its head: precisely because the war has “caused strange agitation in hearts,” the arguments for peace will now find an audience they could never have found in peacetime. The war has done what ‘Abdu'l-Baha’s own Western speeches could not fully accomplish: it has made people willing to listen to the case for universal peace. The wise farmer scatters the seed, he writes; its growth is up to God.

The account of his own serenity amid warships in AB02200 is remarkable not as a boast but as a theological claim. His tranquility is “praise be to God”—rooted in something external to his own psychological disposition. It is the shadow of Bahá’u’lláh’s “loving providence,” the protection of the Sacred Threshold, and the fellowship of those gathered around him. The parallel with Paul’s account of “the peace of God, which surpasses all understanding” (Philippians 4:7) is unavoidable; so is the Stoic tradition of *ataraxia* (equanimity before the uncontrollable) and the Sufi teaching that the *‘arîf* (the knower of God) remains undisturbed by the reversals of the world. What is distinctive in ‘Abdu'l-Baha’s formulation is the communal dimension: this peace is experienced collectively, “in fellowship and love,” not as a private achievement of the solitary mystic.

Questions for Reflection

1. ‘Abdu'l-Baha uses the word “homeland” as a foil for the divine path: men sacrifice for a “graveyard,” while the believers sacrifice for the Beloved. How does this critique of territorial patriotism compare with the arguments of early Christian pacifists (Tertullian, Origen), with Tolstoy’s critique of nationalism, and with contemporary cosmopolitan political philosophy?
2. The claim that war creates an audience for peace raises a difficult question about providential interpretation: is it legitimate to find a hidden good in a catastrophe? Where does this mode of interpretation appear in Job, in the theology of the Cross, and in Islamic understandings of *qadā’* and *qadar*?

3. 'Abdu'l-Baha describes his tranquility during wartime as a gift of the Blessed Beauty's shadow, not a personal achievement. How does this attribution of peace to a divine source differ from the Stoic account of equanimity as self-generated through rational discipline?
4. The slaughterhouse image of AB02578—"wherever you look you see troops upon troops slaughtered, killed and wounded"—is unusually blunt. How does this willingness to name suffering directly, without theological softening, relate to the tradition of prophetic lament in the Hebrew psalms and in the writings of the eighth-century prophets?
5. The summer of 1914 had been preceded by 'Abdu'l-Baha's three-year speaking tour in which he warned Western audiences repeatedly of the danger. How does the non-reception of his warnings affect the moral and theological meaning of the disaster that follows?

Teaching in Time of Crisis: The Urgency of Mission

Key Passages

Today the greatest of all matters is teaching the Cause of God, and the teachers are those near to the Court of Grandeur and worthy of utmost love and attachment of the hearts of the loved ones of God. Strive as much as you can that new teachers may be raised up to promote the religion of God, adopt the way of the love of God, and manifest endless radiance in the gathering of the world. — AB01019

O loved ones of God! If you knew in what state of excitement the heart of 'Abdu'l-Baha is at this moment, you would surely surge like the sea and roar like the leviathan. This age is the age of the Ancient Beauty and the century of the Greatest Name. In the unseen realm of possibility there is endless movement and excitement, and like springtime, the subtle mysteries are appearing and emerging from the realities of all things... In such an age, one must concentrate all effort in service at the Divine Threshold, so that from the tree of existence limitless fruits may appear in the world of being. Otherwise, life is loss upon loss, and the ultimate end is extinction and obliteration in both worlds. — AB01163

O Bashir! The divine Joseph, the Egyptian herald, perfumed the nostrils of the aged one of Canaan with the fragrance of Joseph's garment. Praise be to God that thou dost perfume the nostrils with the breaths of the All-Merciful, and beyond this, thou art the means of communication between the friends of God. That herald bore the garment but once, while thou dost ever cast the garment of the heavenly Beloved upon the eyes of the yearning ones. — AB12474

Context for Study

The war does not silence 'Abdu'l-Baha's call to teaching; it amplifies it. The letter AB01163 is written in the same weeks that the armies of Europe are mobilizing, yet its register is one of barely contained excitement. The metaphor of spring—the world trembling at the edge of renewal, flowers forcing their way through dark soil—is employed as a cosmic framework within which the outbreak

of war is a terrible detail, not the governing narrative. The governing narrative is that of the age of the Ancient Beauty: a divine season that makes the entire world spiritually available to transformation in ways not seen before in history.

The comparison of Bashir—a teacher who carries letters between communities—with the Joseph of Genesis (AB12474) illuminates ‘Abdu'l-Baha’s theology of the ordinary act. The unnamed herald who carried Joseph’s garment to Jacob and restored his sight performed an act of supreme significance through an apparently menial service. Bashir does something greater: he carries not a physical garment but the fragrance of the living Beloved to those who are spiritually blind with longing. The ordinary role of the messenger is transfigured by the nature of the message. This typological reading of the Joseph story is a classic example of Baha’i interpretive practice: the Hebrew narrative is not superseded but deepened, receiving new meaning in the light of the present Dispensation.

The urgency of “life is loss upon loss” in AB01163 belongs to a tradition of existential wakening that runs through Sufi poetry—Rumi’s “Don’t sleep; your life is passing”—through Pascal’s *Pensées*, and through Kierkegaard’s insistence that the only authentic response to the moment of truth is decision, not postponement. ‘Abdu'l-Baha’s version is distinctive in its communal emphasis: the loss is not merely personal but cosmic; the soul that fails to serve during this charged historical moment loses something that cannot be recovered.

Questions for Reflection

1. ‘Abdu'l-Baha writes that in the age of the Ancient Beauty, the “realm of possibility” is in a state of spiritual excitement that resembles springtime. How does this organic seasonal metaphor compare with the Hegelian conception of Spirit achieving a decisive moment of self-actualization in history?
2. The comparison of Bashir to Joseph’s herald elevates a seemingly minor service to cosmic significance. How does this typological interpretation of everyday acts function within the Baha’i community’s understanding of ordinary vocation? How does it compare with the Lutheran doctrine of calling (*Beruf*)?
3. “Life is loss upon loss” if not devoted to service at the Divine Threshold. How does this claim sit alongside the Baha’i affirmation of this world’s goodness and the legitimate pleasures of material civilization?
4. ‘Abdu'l-Baha’s own excitement—“you would surge like the sea and roar like the leviathan if you knew what state of excitement my heart is in”—presents the teacher’s enthusiasm as the source of the student’s awakening. Where in educational theory and spiritual pedagogy is the teacher’s interior state recognized as the primary medium of transmission?
5. The outbreak of war in the midst of this teaching season raises a question about the relationship between historical catastrophe and spiritual renewal: can both be true simultaneously? How does ‘Abdu'l-Baha hold both in a single vision?

Women's Service and the Power of the Word

Key Passages

In this wondrous Dispensation, the favors of the Glorious Lord encompass the handmaidens of the All-Merciful, therefore they must, like men, snatch the ball from the field so it may be proven and established that the penetrating power of the Word of God in this new cycle has made women equal to men, and in the field of tests they seize the ball from the arena. — AB01261

Therefore the true handmaidens of the Blessed Beauty must be alive with the spirit of detachment and fresh with the breeze of attraction, with hearts overflowing with the love of God and souls gladdened by the glad-tidings of God, and with boundless humility and submissiveness, open their eloquent tongues and engage in glorifying and praising the Glorious Lord. — AB01261

The ascension of that goodly fruit of the Divine Lote-Tree was a great calamity and grief encompassed the heart, but it is hoped that those who remain will follow her path and water the sapling of her hopes. — AB01261

Context for Study

The letter to the Spiritual Assembly of the Handmaidens of the All-Merciful in Tehran (AB01261) is among the most significant documents in this volume concerning women's spiritual agency. 'Abdu'l-Baha uses the image of a ball game—specifically the polo-like game of *chawgān* in which riders compete to seize the ball from the field—to describe the spiritual equality of women in this Dispensation. The image is deliberately competitive and active: the handmaidens must seize the ball from the arena as aggressively as the men. This is equality demonstrated through performance, not merely proclaimed as principle.

The letter is addressed to an assembly of women who have recently lost one of their leading members. 'Abdu'l-Baha's consolation is immediate and practical: grief is acknowledged, but the response to it is to honor the departed by carrying forward her work. The spiritual community mourns and then resumes the ball game. This integration of bereavement and continued service is characteristic of 'Abdu'l-Baha's pastoral writing throughout the war period: he consistently refuses the luxury of prolonged immobility in the face of suffering, because the spiritual emergency of the age is too great.

The juxtaposition of active competition (“seize the ball from the arena”) and interior disposition (“boundless humility and submissiveness”) mirrors the paradox that runs through the volume: the most powerful agents of change are those most thoroughly emptied of personal agenda. The women who will prove the equality of their sex are those who speak with “eloquent tongues” from a position of “boundless humility.” The parallel with the Beatitudes is instructive—“blessed are the meek, for they shall inherit the earth” (Matthew 5:5)—as is the Taoist principle of *wu wei*, in which the most effective action proceeds from non-coercive openness. In the Islamic tradition, the prophetic saying “strength is not in wrestling; strength is in controlling oneself in anger” points in the same direction: genuine power proceeds from inward mastery, not from outward force.

Questions for Reflection

1. The image of women “seizing the ball from the arena” frames gender equality as a demonstration rather than a claim—proved by action, not argued in the abstract. How does this approach compare with Simone de Beauvoir’s argument that one “becomes” a woman through the social performance of femininity, and with Judith Butler’s concept of gender as performance?
2. ‘Abdu’l-Baha pairs the call to demonstrative excellence with the inner disposition of “boundless humility and submissiveness.” How does this combination of outward agency and inward self-surrender avoid the risk of becoming either passive quietism or aggressive self-assertion?
3. The letter is addressed to a community in Tehran that has suffered loss. How does the assignment of an urgent collective task function as a form of communal healing? Where does this therapeutic use of vocation appear in pastoral theology and in the psychology of grief?
4. ‘Abdu’l-Baha instructs the handmaidens to study the Qur’an and the Gospel extensively so they can speak with proofs and evidences. What does this directive to women to master the whole range of sacred scripture reveal about the relationship between gender equality and intellectual authority in the Baha’i model?
5. The letter insists that the handmaidens must prove through their conduct that the Word of God has “made women equal to men.” What is the evidential relationship between spiritual behavior and theological doctrine implied here?

Sacred Art, Poetry, and the Song of the Kingdom

Key Passages

Give thanks to God that you spend your time in praise of Baha’u’llah and compose such poems with utmost eloquence and artistry like pearls strung together. In all the gatherings of the world, melodies and songs are chanted—from one gathering rises the song of war, from another the melody of joy and delight reaches to the heavens, from another gathering the music and song of celebration and wedding brings joy to those present, and from yet another rises the epic and song of patriotism. But praise be to God, from your gathering the celestial melody and the highest notes of glorification and sanctification of Baha’u’llah reach the ears of East and West. This melody is an eternal melody, and this song reaches the ears of the people of the Kingdom and throughout centuries and ages will bring joy to the righteous and chosen ones. — AB04369

As for the dramatic representation of this book in the theatres of Europe, this will, in truth, have a considerable impact. In Iran, however, no representation of this kind will have any impact whatsoever. A prolonged period must pass ere Iran acquireth such readiness. For the moment no Baha’i theatrical representation is possible... The greatest fruit is the good-pleasure of the Almighty, which is the foundation of eternal glory; the second fruit is illumination of heart and soul, which is the greatest Divine bestowal; the third fruit is renown in both the East and the West, which shall shine forth effulgently in times to come; and the fourth fruit is that thy book shall in future be greatly in demand. — AB01246

Context for Study

The letter AB04369 to two Persian poets is written in the early weeks of the war, and its context gives the taxonomy of human song a particular poignancy. The world's gatherings are singing songs of war, wedding, patriotism, and celebration—all the competing melodies of human emotion. The poets who sing in praise of Bahá'u'lláh offer something qualitatively different: a “celestial melody” that transcends the historical moment precisely because it is addressed to the Eternal. ‘Abdu'l-Baha's aesthetic theology here deserves careful attention: the distinction between a wartime song and a sacred one is not primarily aesthetic but ontological. The song of war dies with the war; the song of the Kingdom outlasts every historical circumstance.

The letter to Grinevskaya (AB01246) applies this same distinction to the art of drama. ‘Abdu'l-Baha's response is pragmatic and patient. Drama can serve the Cause, but only when conditions permit. The war has made theatrical reception impossible; the author should publish rather than stage her work, and wait. The four fruits he promises—divine good-pleasure, illumination of heart, eventual renown, future demand—are arranged in descending order of spiritual importance and ascending order of historical visibility. The most important fruit (divine good-pleasure) is invisible to contemporaries; the least important (future demand) is visible to posterity. This sequencing is itself a spiritual teaching: the artist who creates for divine good-pleasure will eventually receive the recognition of the world, while the artist who creates for immediate recognition typically achieves neither.

‘Abdu'l-Baha's treatment of art in this volume reflects a theology of culture that holds that the finest human creativity, when consecrated to God, acquires a permanence that transcends its historical occasion. The Persian poetic tradition had long held this conviction—Ḥáfiẓ, Rūmí, and Sa'dí had written poetry that was simultaneously worldly and spiritual, and whose influence proved inexhaustible across centuries. ‘Abdu'l-Baha extends this tradition into the specific context of the Baha'i revelation.

Questions for Reflection

1. ‘Abdu'l-Baha distinguishes between temporal songs (war, wedding, patriotism) and the “eternal melody” of the Kingdom. How does this distinction compare with the Augustinian theology of beauty—in which all genuine beauty participates in the divine Beauty—and with Kant's account of aesthetic experience as pointing beyond the particular to the universal?
2. The letter to Grinevskaya counsels patience: publish now, stage later, the fruits will come. How does this patience in relation to cultural reception compare with the prophetic tradition's experience of speaking into an unreceptive world and trusting future generations to hear what contemporaries refused?
3. ‘Abdu'l-Baha lists divine good-pleasure as the first and highest fruit of artistic labor. How does the practice of creating art for divine rather than audience approval transform the experience of artistic creation? Where in the Christian mystical tradition (Hildegard of Bingen, Dante) or the Islamic aesthetic tradition (the concept of *jamál*, divine beauty) does a similar practice appear?
4. The outbreak of war is the backdrop against which the song of the Kingdom acquires its sharpest meaning. How does crisis or darkness function as the condition in which spiritual

art is most needed and most powerful? Where does this dynamic appear in the history of literature and music?

5. What is the relationship between artistic excellence—"pearls strung together"—and spiritual content? Does 'Abdu'l-Baha's praise of fine craftsmanship alongside consecrated purpose suggest a Baha'i aesthetic theology that refuses to separate the beautiful from the good?

Authority, the Covenant, and the Priority of Teaching

Key Passages

Now is not the time for interpretation. This is the time of teaching. All the believers must unloose the tongue of teaching the Cause of God. For teaching is the cause of the guidance of all the inhabitants of the earth; teaching is the means of the illumination of mankind; teaching is conducive to the enlightenment of the world of humanity; teaching is productive of the confirmations of the Breaths of the Holy Spirit. This is the most great affair! — AB03970

'Abdu'l-Baha is the Center of God's Covenant, but Baha'u'llah is the Sun of Truth, the Divine Educator of the human world and the true Divine Teacher. 'Abdu'l-Baha is the Promoter of the teachings of Baha'u'llah. The Mashriqu'l-Adhkár is a divine edifice in this nether world and the means of the attainment of the oneness of humanity, inasmuch as all nations shall gather in fellowship and unity in the Mashriqu'l-Adhkár and, chanting the anthems of divine unity, engage in the praise and glorification of the Lord of Hosts. — AB08186

Context for Study

AB03970 is a decisive statement of institutional priorities in wartime. 'Abdu'l-Baha does not say that interpretation is unimportant; he says that this is not the moment for it. The distinction between the right act at the wrong moment and the right act at the right moment belongs to the classical tradition of *phronesis* (practical wisdom) in Aristotle—the ability to perceive not only what is good but when it is fitting. The urgent need of the moment is that every believer teach the Cause; interpretive controversy, however intellectually interesting, diverts energy from this supreme task.

The letter AB08186, addressed to a single handmaiden, defines both his own station (Promoter of Bahá'u'lláh's teachings, not an independent teacher) and the purpose of the Mashriqu'l-Adhkár. The House of Worship is described as the institutional embodiment of the oneness of humanity: a physical gathering place where all nations come in fellowship, chanting the anthems of divine unity. This vision of the House of Worship as a center for inter-human and inter-religious encounter echoes the temple vision of Deutero-Isaiah—"My house shall be called a house of prayer for all peoples" (Isaiah 56:7)—and the Qur'anic vision of the Ka'ba as a sacred center to which all tribes converge in pilgrimage. What 'Abdu'l-Baha adds is the explicit inclusion of all nations without exception, in a world that is being torn apart by nationalistic war.

Questions for Reflection

1. 'Abdu'l-Baha says that "now is not the time for interpretation"—but this wartime community is precisely the community most in need of making sense of catastrophe. What is the relationship between interpretive restraint and teaching urgency? Are they in tension, or is the suspension of controversy itself a form of teaching?
2. The Mashriqu'l-Adhkár is described as the means of attaining the oneness of humanity through worship—a social and political goal achieved through sacred architecture and communal prayer. How does this compare with Emile Durkheim's sociological account of religious ritual as the mechanism of social cohesion, and with the Catholic theology of the Eucharist as the sacrament of the Body of Christ?
3. 'Abdu'l-Baha defines himself in AB08186 as the "Promoter" of Bahá'u'lláh's teachings. How does this modest self-definition as promoter rather than originator shape the authority of his interpretations?
4. The letter was written during a war that was fracturing all the alliances and fellowships of the European world. How does the vision of "all nations gathering in fellowship and unity" in a single building function as a theological protest against the current state of the world?
5. What does it mean to say that "joy must lie in diffusing the light of guidance"? How does 'Abdu'l-Baha's consistent redirection of grief and anxiety toward active service function as a spiritual practice and a community-sustaining discipline?

A Guiding Question for the Whole Volume

The summer of 1914 brought to an end the era in which 'Abdu'l-Baha had been able to travel freely between East and West, corresponding with believers on every continent, receiving pilgrims from Germany and America and India without hindrance. The war sealed the borders and cut the communication lines. Yet the volume that spans these months is one of the most spiritually charged in the series: the outbreak of catastrophe seems to have released rather than suppressed the deepest energies of 'Abdu'l-Baha's vision.

A guiding question for the whole volume might therefore be: **How does the arrival of a great historical catastrophe clarify rather than obscure the purposes of a spiritual community—and what disciplines of soul, community, and service must be cultivated so that the "eternal melody" of the Kingdom can be heard above the noise of war?**