



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 166:

Writings and Utterances of Abdu'l-Baha, 1914, part IV
(Oct-Dec)



Version: 1.0 • Revision date 23-May-2026

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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
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- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
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- 110. A Traveller’s Narrative (ca. 1886)
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- 141–144. Letters and utterances in the year 1909 I–IV

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Introduction to volume 166

This October–December 1914 volume is one of the first sustained wartime collections, and its governing atmosphere is one of testing, anxiety, and moral interpretation. AB03346 describes the period as “difficulty upon difficulty,” with fear, hunger, economic paralysis, displacement, and daily upheaval pressing upon rich and poor alike, while patience, forbearance, and trust become the necessary spiritual posture. AB00172 is the major public peace document of the volume: it recalls ‘Abdu’l-Baha’s three years of proclamation in Europe and America, His repeated warnings that Europe’s armaments would ignite in universal war, and Baha’u’llah’s earlier summons to the kings and rulers to establish peace. The tablet’s rhetoric is urgent and anguished—war is “death personified,” a world-consuming fire, and the destroyer of the divine edifice of humanity—yet it turns grief into a summons: governments, nations, philosophers, and rulers must act to raise the standard of universal peace. AB02074 and AB09345 show the same effort to make the war intelligible and public, the former recalling earlier warnings sent to Tihiran, the latter urging publication of a peace article in *The Times* or another major journal. ABU2393 adds the stark paradox that the very horrors of the war may become one of the instruments that inclines humanity toward peace.

The volume also gives unusual prominence to the American community, especially through the return of Remey and Latimer from pilgrimage. ABU1323 sends them back to the United States as “heralds of the Kingdom,” contrasting the impermanent voices of nationalism, politics, commerce, literature, and militarism with the enduring trumpet-call of universal peace and the Covenant. AB07185 explicitly identifies the herald of the Covenant as the confirmed soul of the hour, and AB03095 praises the Portland gathering as an “army of universal peace,” singling out William Jennings Bryan as a public servant striving, in the political sphere, for an aim consonant with Baha’u’llah’s teachings. Yet this same cluster is shadowed by warnings. ABU2073 and AB02067 distinguish universal kindness toward peoples and religions from association with Covenant-breakers and sowers of discord; ABU1071 gives a unusually frank account of Dr. Farid’s money-seeking and manipulation, including the damage done to Phoebe Hearst’s sympathy for the Cause. ABU1209 reinforces the same lesson from the opposite side: no one is to collect money in ‘Abdu’l-Baha’s name, and He recalls refusing the \$16,000 offered for His American travel expenses, making detachment from money an essential sign of spiritual integrity.

Several items use the diary setting to preserve doctrinal clarifications and practical ethical teachings. ABU2024 gives a concise metaphysical interpretation of God’s “standing within” the purified heart: divinity is never contained in the human person as water in a bowl, but is reflected as the sun in a polished mirror. ABU2001 addresses burial and cremation, arguing that the body, having developed through gradual natural process, should return to dust through gradual dissolution, while the immortal spirit proceeds to the Kingdom. ABU1042 and ABU3237 emphasize moderation in speech, recalling the Qur’anic command that Moses and Aaron speak gently even to Pharaoh. AB09937 applies that same moderation to women’s emancipation, while still calling it one of the

“pillars” of the Cause and explaining that Ruha, Zinat, and Qudsiyyih had been sent West as models for women of the East. ABU2818, on education, stresses that Baha’i schools must teach both sciences and moral rectitude, with teachers serving as gardeners of young plants. ABU0519 asserts that both religion and human governance require more than laws or ideas, since an animating power must move individuals to action. The law provides the structure and faith the motive power to effect change: “The power of faith is the power of execution. Divine teachings constitute the legislative power. A legislative power requires an executive power.”

The volume’s more anecdotal passages are especially valuable because they show how ‘Abdu’l-Baha turned memory into instruction. ABU1459, ABU1765, and ABU1960 form a small ethical trilogy around animals, wealth, and obedience: the cooing doves and protected American parks become an argument against cruelty to animals; the rich Indian prince who will not feed his servant becomes an emblem of loveless wealth; and the hunter who disobeys Baha’u’llah’s instruction not to kill birds fires hundreds of shots without success. ABU1404 and ABU3329 turn commercial life into moral pedagogy: confidence is the cornerstone of social life, early Baha’i honesty in ‘Akka created extraordinary public trust, and honesty itself is the best capital and most profitable business. ABU0861, on the death of Bashir, uses bereavement to define the value of a life by its fruit rather than its length. ABU2805, the story of the Muslim, Christian, and Jew in a storm-tossed boat, condenses the absurdity of sectarian hostility into a single comic image.

Finally, the volume repeatedly returns to sacred geography, the memory of Baha’u’llah, and the inward condition required for service. ABU2076 presents Carmel as the “vineyard of God,” a place visited by the Prophets and sanctified by the Bab’s remains and Baha’u’llah’s tent. ABU1138 and ABU2838 recall Baha’u’llah’s hardships in Sulaymaniyyih and urge the friends to ponder His severance and fortitude; ABU2527 describes Baha’u’llah’s Revelation as a heavenly table containing every kind of spiritual food—faith, assurance, divine virtues, love, detachment, holiness, teaching, and eternal life. ABU2572 defines certitude of heart as one of the greatest divine bounties, since the believer can remain inwardly serene even amid danger. ABU1044 closes the Remey-Latimer cluster with a defense of ‘Abdu’l-Baha’s undiminished spiritual power and a renewed summons to become heralds of the Covenant. The collection thus presents late 1914 as a moment when war, Covenant crisis, and physical danger intensify the same essential demands: peace, detachment, moderation, teaching, moral trustworthiness, and unwavering fidelity to the Covenant.

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AB03346

To: Hasan Khurasani, in Cairo

Date: 1914-Oct ca.

O servant of the Sacred Threshold! Your recent letter was received. From its contents regarding your attention to the condition of the friends, I was very pleased with you. It is fitting that you attend to the condition of the friends.

The affairs of these days are all difficulty upon difficulty, and these are divine tests, as mentioned in the Qur'an: "Do men think that they will be left alone on saying 'We believe' and they will not be tested?" In days of comfort every soul is in joy and delight, but in days of hardship one must possess joy and delight and be patient and grateful, as it is said: "We shall surely test you with something of fear and hunger and loss of wealth and lives and fruits," and then it says "give glad tidings to the patient ones." Days of ease have passed and days of hardship will also pass, so patience and forbearance and trust are necessary.

The land of Egypt is temporarily calm, but here you don't know what upheaval there is, such that rich and poor are both distressed and wandering, taking refuge in villages and mountains. No trace of commerce remains and all shopkeepers have closed their shops and are unemployed. Don't even ask about others. Each day brings news and events. So consider in what straits 'Abdu'l-Baha passes through. These days are more bitter than poison.

And upon you be the Most Glorious Glory.

DAS.1914-10-21x

ABU3237*Words to Latimer, Remey et al, spoken in Oct. 1914 in Haifa*

You must be very moderate. Consider the taste of the public. This is the best policy. Moderation, moderation. You must speak and write in such a manner as not to offend anyone. The Lord addressed Moses and Aaron saying: When you go to Pharaoh, speak in a moderate, sweet language.

SW_v05#14 p.216, VLAB.099

AB00172*To: London Times, in England**Date: 1914-Oct-01*

- ¹ This prisoner of forty years, following his freedom, traveled for three years—from 1910 to the end of 1913—throughout Europe and the vast continent of America. Despite extreme weakness and fatigue, he delivered extensive addresses in all cities, in great gatherings and major churches, proclaiming aloud whatsoever was contained in the Tablets and teachings of Baha'u'llah concerning war and peace.

¹ این مسجون چهل ساله بعد از آزادی مدت سه سال یعنی از سنه هزار و نهصد و ده تا نهایت سنه هزار و نهصد و سیزده در اقلیم اروپا و قاره وسیع امریکا سیر و سفر نمود و با وجود ضعف و ناتوانی شدید در جمیع شهرها در محافل عظمی و کائس کبری نعره زنان نطقهای مفصل کرد و آنچه که در الواح و تعالیم بهاءالله در مسئله جنگ و صلح بود انتشار داد

- ² Nearly fifty years ago, Baha'u'llah promulgated teachings and raised the call of universal peace. In all His Tablets and epistles, He explicitly foretold these present events, warning that humanity was in grave danger and that a universal war was impending and inevitable, for the inflammable materials stored in the infernal arsenals of Europe would be ignited by a single spark. Among other things, He stated that the Balkans would become volcanic, and the map of Europe would change. He therefore summoned humanity to universal peace and addressed Tablets to the kings and rulers, wherein He expounded the dire consequences of war and revealed the benefits and advantages of universal peace.

² حضرت بهاءالله تقریباً پنجاه سال پیش تعالیمی انتشار فرمود و آهنگ صلح عمومی بلند کرد و در جمیع الواح و رسائل بصریح عبارت از این وقایع حالیه خبر داد که عالم انسانی در خطری عظیم است و در استقبال حرب عمومی محتوم الوقوع زیرا مواد ملتهبه در خزائن جهنمیّه اروپا بشراهتی منفجر خواهد گشت از جمله بالکان ولکان خواهد گردید و خریطه اروپا تغییر خواهد یافت لهذا عالم انسانیرا دعوت بصلح عمومی فرمود و الواحی بملوک و سلاطین نگاشت و در آن الواح مضرات شدیده جنگ بیان فرمود و فوائد و منافع صلح عمومی آشکار کرد

- 3 War, He explained, destroys the divine edifice of humanity, while man is the divine foundation. Peace is embodied life; war is death personified. Peace is the divine spirit; war is satanic whisperings. Peace is the light of the horizons; war is absolute darkness. All the great Prophets, ancient philosophers, and divine Books have been harbingers of peace and faithfulness and have warned against war and treachery. This is the divine foundation; this is heavenly bounty; this is the basis of divine religions.
- 3 که حرب هادم بنیان انسانی است و انسان بنیان الهی صلح حیات مجسم است و حرب ممات مصور صلح روح الهی است جنگ نفثات شیطانی صلح نور آفاق است و جنگ ظلمت علی الاطلاق جمیع انبیاء عظام و فلاسفه قدما و کتب الهیه بشیر صلح و وفا بودند و نذیر جنگ و جفا این است اساس الهی این است فیض آسمانی این است اساس شرایع الهی
- 4 In brief, in all gatherings I cried out: O wise ones of the world! O philosophers of the West! O learned ones of the earth! A dark cloud approaches that shall envelop the horizon of humanity; a fierce tempest lurks behind, which shall shatter the ships of human life; and a mighty deluge shall soon overtake the cities and habitations of Europe. Therefore, awake! Awake! Become mindful! Become mindful! Let us all arise with the utmost resolve and, through divine assistance and grace, unfurl the standard of human unity and promote universal peace, that we may rescue humanity from this grave danger.
- 4 باری من در جمیع مجامع فریاد زدم که ای عقلای عالم و ای فلاسفه غرب و ای دانایان روی زمین ابر تاریکی در پی که افق انسانرا احاطه نماید و طوفان شدیدی در عقب که کشتیهای حیات بشر را در هم شکند و سیل شدیدی عنقریب مدن و دیار اروپا را احاطه کند پس بیدار شوید بیدار شوید هشیار گردید هشیار گردید تا جمیع بنیات همت برخیزیم و بعون و عنایت الهیه علم وحدت انسانی برافرازیم و صلح عمومی ترویج کنیم تا عالم انسانرا از این خطر عظیم نجات دهیم
- 5 In America and Europe, holy souls were met who were of one mind and heart concerning universal peace, and united and harmonious in their belief in the oneness of humankind. But alas, they were few in number, and the great leaders imagined that the mobilization of armies and increase of military forces would safeguard peace and tranquility. It was plainly stated to them that this was not so - these massive armies would inevitably take to the battlefield one day, and these inflammatory materials would certainly explode, awaiting only a spark that would suddenly set the horizons ablaze. But due to narrow-mindedness and blindness of vision, this statement was not acknowledged, until suddenly a spark set the Balkans ablaze. At the beginning of the Balkan War, important persons asked whether this Balkan conflict would become a universal war. The response given was that it would lead to a universal war.
- 5 در امریک و اروپ نفوس مقدّسی ملاقات شد که در قضیه صلح عمومی همدم و همراز بودند و در عقیده وحدت عالم انسانی متفق و هم‌آواز ولی افسوس که قلیل بودند و اعظم رجال را گمان چنان بود که تجهیز جیوش و تزید قوای حربیه سبب حفظ صلح و سلام است و صراحتاً بیان شد که نه چنین است این جیوش جرّاره لابدّ روزی بمیدان آید و این موادّ ملتهبه لابدّ منفجر گردد و انفجار منوط بشراهِ است که بغتّه شعله بافاق زند ولی از عدم اتّساع افکار و کوری ابصار این بیان اذعان نمیشد تا آنکه بغتّه شراهِی بالکان را ولکان نمود در بدایت حرب بالکان نفوس مهمه سؤال نمودند که آیا این حرب بالکان حرب عمومی است در جواب ذکر شد که منتی بحرب عمومی گردد
- 6 In brief, the point is that nearly fifty years ago, Baha'u'llah warned of this great danger. Although the harmful effects of war were clear and evident to the wise, now they have become obvious and apparent to all - that war is the destroyer of the human world and the demolisher of divine foundations, the cause of eternal death, the ruiner of prosperous cities, a world-consuming fire, and the greatest calamity. Hence there are
- 6 باری مقصود این است تقریباً پنجاه سال پیش حضرت بهاءالله تحذیر از این خطر عظیم فرمود هرچند مضرات جنگ پیش دانایان واضح و آشکار بود ولی حال نزد عموم واضح و معین گشت که حرب آفت عالم انسانست و هادم

cries and screams reaching to the highest heaven from every direction, and there are sighs and moans that have shaken the pillars of the world. Prosperous regions are being laid waste. Eyes are weeping from the wailing of fatherless children, and hearts are burning from the cries and lamentations of helpless women. The cry of "alas and woe" rises from mothers' hearts, and the sighs and groans of aged fathers reach to the zenith of heaven. The world of creation is deprived of rest. The sound of cannon and rifle thunders forth, and inflammatory materials turn the battlefield into a graveyard for fresh young men. Whatever I say, the reality is worse.

بنیان الهی و سبب موت ابدی و مخرب مدائن
معموره و آتش جهانگیر و مصیبت کبری لهذا
نعره و فریاد است که از هر طرف باوج اعلی
میرسد و آه و فغان است که زلزله بارکان عالم
انداخته است اقالیم معموره است که مطموره
میگردد از ضیج اطفال بی پدر است که چشمها
گریان است و از فریاد و واویلائی زنان بیچاره
است که دلها در سوز و گداز است و نعره
وااسفا و واویلاست که از دلهای مادرها بلند
است و آه و فغان است که از پدرهای سالخورده
باوج آسمان میرسد عالم آفرینش از آسایش محروم
است صدای توپ و تفنگ است که مانند رعد
میرسد و مواد ملتهبه است که میدان جنگ را
قبرستان جوانان نورسیده مینماید آنچه گویم بدتر
از آن است

7 O governments of the world, have mercy on humanity! O nations of the world, cast a glance upon the battlefields! O wise ones of humanity, investigate the condition of the oppressed! O Western philosophers, contemplate this great calamity! O rulers of the world, reflect on averting this affliction! O human race, devise means to prevent this savagery! Now is the time to raise the standard of universal peace and resist this mighty flood which is the greatest affliction. Although this prisoner was in the prison of despotism for forty years, never in those days was he so affected and grief-stricken as now. The spirit is in anguish and the heart in utmost sorrow and agitation. The eye is weeping and the heart is burning. Weep and wail and hasten to pour water on this blazing fire, that through your efforts this world-consuming conflagration may be extinguished.

7 ای دول عالم رحمی بر عالم انسانی ای ملل عالم
عطف نظری بر میادین حرب ای دانایان بشر از
حال مظلومان تفقیدی ای فلاسفه غرب در
این بلیه عظمی تعمقی ای سروران جهان در
دفع این آفت تفکری ای نوع انسان در منع این
درندگی تدبیری حال وقت آنست که علم صلح
عمومی برافرازد و این سیل عظیم را که آفت
کبری است مقاومت نمائید هرچند این مسجون
چهل سال در حبس استیداد بود ولی هیچوقت
مثل این ایام متأثر و متحسر نبوده روح در سوز
و گداز است و قلب در نهایت اسف و التهاب
چشم گریان است و جگر سوزان بگریید و بنالید و
بشتابید تا آبی بر این آتش پرشعله بزنید بلکه بهمت
شما این نائره جهان سوز خاموش گردد

8 O Lord! Come to the aid of the helpless. O Pure God! Have mercy on these orphaned children. O Self-Sufficient Lord! Stay this mighty flood. O Creator of all peoples! Extinguish this blazing fire. O Succorer! Hasten to the cry of the orphans. O True Judge! Console the anguished mothers. O All-Merciful and Compassionate One! Have mercy on the weeping eyes and burning hearts of fathers. Still this tempest and transform this world-consuming war into peace and reconciliation. Thou art the Mighty, the Powerful, and Thou art the All-Seeing, the All-Hearing.

8 ای خداوند بفریاد بیچارگان برس ای پاک یزدان
بر این اطفال یتیم رحم فرما ای خداوند بی نیاز این
سیل شدید را قطع کن ای خالق جهانیان این
آتش افروخته را خاموش کن ای دادرس بفریاد
یتیمان برس ای داور حقیقی مادران جگرخون
را تسلی ده ای رحمن رحیم بر چشم گریان و دل
سوزان پدران رحم نما این طوفانرا ساکن کن و
این جنگ جهانگیر را بصلح و آشتی مبدل فرما
توئی مقتدر و توانا و توئی بینا و شنوا

COC#1606x, SW_v05#16 p.243-245, SW_v06#11 p.084, SW_v18#11 p.343, DWN_v1#12 p.007ax, BSTW#153, BSTW#213a, VUJUDE.022-023x, ADMS#049x

MNMK#087 p.154, HHA.262, ADH2_1#55 p.085x, MMG2#055 p.055x, MJDF.072,

KHF.080, KHAB.001 (013), KHTB3.043,
 NJB_v05#16 p.001, VUJUD.015-016x

AB09345

To: Beatrice Irwin, in London

Date: 1914-Oct-04

O thou beloved daughter!

Thy letter was received. I have written for thy sake the Message that thou hast requested. Endeavor thou that this Article may appear in the London Times. If this is impossible, i.e., its publication in the columns of the Times, then publish it by all means in other important periodicals or journals. This question along with this article is very important. Display ye the utmost effort in its publication.

Upon thee be Baha'u'l-Abha!

SW_v05#16 p.243, SW_v06#11 p.084

AB02074

To: Baha'is of London

Date: 1914-Oct-05

- 1 O ye who are firm in the Covenant! Your letter was received and its contents noted. A letter was written to Tehran on the fifteenth of last month, was published there, and distributed throughout Iran, and is now in everyone's hands. The exact text of that letter is as follows:

- 2 O servant of the Sacred Threshold! You had complained about the stagnation of trade. This year, calamities and blows of stagnation and corruption have encompassed all horizons, for the proof has been completed for all. 'Abdu'l-Baha proclaimed the Cause of Baha'u'llah in churches and gatherings throughout Europe and America, in most cities, raising the call to the Abha Kingdom, establishing brilliant proofs and presenting

1 ای ثابتان بر پیمان نامهء شما رسید و مضمون معلوم گردید نامهئی در پانزدهم ماه قبل به طهران مرقوم گردید و در طهران طبع شد و بجمع ایران انتشار یافت و الآن در دست جمیع است عین عبارت آن نامه اینست

2 ای بندهء آستان مقدس شکایت از کسادى تجارت نموده بودی در اینسنه آفات و صدمات کسادى و فساد جمیع آفاقرا احاطه نموده زیرا بر کلّ حجت بالغ شده عبدالهآء در کائس و محافل اروپ و امریک در اکثر مدن نعره زنان اعلان امر حضرت بهاءالله نمود و نداء بملکوت ابی کرد و براهین لامعه اقامه نمود و دلائل

clear evidence and manifest arguments. No excuse remained for anyone. Moreover, many of the talks were announced to the world through newspapers. Despite this, people are still caught in the sleep of negligence, clinging to the metaphorical and shunning reality. People are still so immersed in carnal desires that even the trumpet of Israfil would not awaken them. Surely this heedlessness, ingratitude for divine bounties, and lack of awareness will lead to regret, hardship, war and strife, and bring about loss and calamity. And if the people of the world do not turn to the Most Great Name, great danger lies ahead. However, regarding the friends, my hope is that the signs of divine favor will become manifest and their affairs will be an exception to the general condition.

ظاهره و حجت باهره اظهار کرد ابدأً از برای
نفسی عذری نماند بلکه بسیاری از خطابه‌ها در
روزنامه‌ها اعلان بافاق شد باوجود این هنوز
ناس در خواب غفلت گرفتار و متمسک بجایز
و از حقیقت بیزار هنوز ناس در شهوات نفسانیه
منهمک بدرجه‌ئی که صور اسرافیل بیدار ننماید
البته این غفلت و کفران نعمت و عدم انتباه
سبب حسرت و مشقت و جنگ و جدال و
حصول خسران و وبال است و اگر اهل عالم
توجه به اسم اعظم نمایند خطر عظیم در استقبال
ولی در حق یاران آمیدم چنانست که آثار لطف
الهی ظاهر گردد امورشان از جمهور استثناء یابد

3 And upon you be the Most Glorious Glory.

3 و علیک البهاء الأبهی

4 This letter was written fifteen months ago, and today's painful events were mentioned in it. Nevertheless, with utmost supplication and lamentation we pray at the divine threshold that He may cleanse and purify the horizon of humanity from this dark cloud.

4 این نامه پانزده ماه پیش مرقوم و وقایع مؤلمه
امروزه در آن مذکور باوجود این بنهایت تضرع
و زاری بدرگاه باری دعا مینمائیم که افق عالم
انسانیرا از این ابر تیره منزّه و مبرا نماید

5 And upon you all be the Most Glorious Glory.

5 و علیکم و علیکن البهاء الأبهی

DAS.1915-02-14, SW_v05#16 p.242, BSTW#213b, VUJUDE.020-021

MKT4.037, YHA1.143x, YHA1.427-428x,
VUJUD.014

AB07598

To: Elizabeth W Cowles, in Montreal

Date: 1914-Oct-05

O Thou who hast believed and art convinced.

Thank God you are firm in thy faith and have arisen to serve the Kingdom. You had written that you wish to arrange for a hall in that town and you should keep there books and Tablets and should guide the people (to it). If it should be made possible it would be very appropriate. But it is essential that you should be enkindled by the breath of the Holy Spirit and with full firmness and perseverance you should enkindle the fire of the love of God in the heart, and with no more power over thy own will, you should unconsciously cry out and proclaim the appearance of the Kingdom of God, so that these

troubled hearts may become free and conflicting thoughts may disappear and the candle of guidance may illumine them all.

Upon Thee be the Glory of the All-Glorious.

DAS.1915-02-14x

ABU2393

Words spoken on 1914-Oct-06 in Haifa

This Cause has hoisted the Banner of the Unity of the world of humanity. One of the instruments which will bring about universal peace is this very war, so that all the people might be disgusted with this confusion of the war, and that all the world of humanity might be inclined toward Peace. A German lady leaving in Haifa whose son has gone to the war was asked 'What news do you have of your son'. She replied: 'No news, but I have one son for whom I would not take the whole of France but now he is on the battlefield, and if he is killed all France would not compensate me.' She is greatly distressed. Surely all the hearts will be disgusted with this war.

PN_1914 p033

ABU1071

Words to some friends, spoken on 1914-Oct-07 in Haifa

- 1 One of the believers and I were speaking and saying, 'If we were now in the presence of the Master, we would boldly implore, 'O Thou the Founder of the Celestial Sovereignty! Do not allow Thy heart to be perturbed by the actions of two or three violators of the Covenant.'” ‘Abdu'l-Baha responded:
- 2 Astaghfuru'llah! I desire for them everlasting glory. I educated this youth (Dr. Farid) so that he would be of benefit to the Cause, would render service to the Sacred Threshold and give light as a bright candle. However, carnal desires and love of money prevented him and prompted him to rebel. He has always deceived the friends and through various means has

1 یکی از احبا با هم صحبت میکردیم که اگر ما حالا در حضور مبارک بودیم جسورانه عرض میکردیم ای کسیکه این سلطنت الهیه را تاسیس نمودی از تزلزل دو سه نفر ناقض قلب مبارک آزرده میشود؟ فرمودند

2 استغفر الله من از برای آنها عزت ابدیه خواستم این پسر را (دکتر فرید) را تربیت نمودم که بحال امر مفید باشد خدمتی بآستان مبارک نماید و شمع روشنی باشد ولی هوی و هوس و پول دوستی نگذاشت حال علم اختلاف برافراشته

extracted money from them. He spent seven hundred liras to acquire some land near here. He brought with him to America the Blessed Beauty's Persian rug and sold it at an extravagant price. He sold a number of silk handkerchiefs for substantial sums claiming they came from the Greatest Holy Leaf.

اینقدر احباء را دوشید و بوسائط عدیده پول گرفت هفتصد لیره پول آورد و در این اطراف زمین خرید قالیچه که جمال مبارک روی آن جلوس فرموده بودند بامریکا برد و بقیمت گزاف فروخت دستاقلهای ایریشمی را باسم حضرت ورقه مبارکه علیا میرد میفروخت و پولهای زیاد میگرفت

- 3 Mrs. [Phoebe] Hearst is an affluent woman and was very sympathetic to the Cause. Yet Farid's father, Mirza Asadu'llah [Isfahani], caused her enthusiasm to diminish and die. And this occurred when he was receiving a stipend of fifty dollars a month from her, and since other [Baha'is] were also receiving a salary from her, he wrote her and complained that fifty dollars was insufficient. She then terminated all stipends. In my journey to America, I never spoke of her [Mrs. Hearst], and when others spoke of her, I maintained silence so that no one would think that we had an eye on her money. Upon arrival in California, Goodall and Cooper asked that I meet with her [Mrs. Hearst]. But after our meeting, that evening Farid had tried to bilk a huge sum from her. In the next morning's public meeting, I had Farid serving as my translator and announced, "If anyone tries to elicit money from others, he is not a Baha'i and not of the Kingdom. We reject such individuals, and the friends must beware such people." Farid understood My meaning and never again spoke of money [to Mrs. Hearst], but through various means and tricks, he extorted money from other believers.

3 مسس هرست زن بسیار پولدار است خیلی هم با حب بود ولی پدرش میرزا اسد الله او را مخمود نمود چه که ماهی پنجاه دلار میگرفت بعضی هم مواجب میگرفتند کاغذی باو نوشت که پنجاه دلار کم است لهذا جمع مواجها را قطع کرد در سفر بامریکا ابدا ذکر او را ننمودم اگر احباء ذکر می نمودند سکوت میکردم و نمیخواستم از او کلمه ای گفته شود تا گمان نزود ما تعلق باو داریم تا آنکه در ورود به کالیفرنیا گودال و کوپر خواهش کردند ملاقاتی باو بشود چون ملاقات نمودم شب فرید خواسته بود از او پول هنگفتی بگیرد صبح در جلسه عمومی فرید را مترجم قرار دادم و گفتم اگر کسی قصدش پول گرفتن است بهائی و اهل ملکوت نیست و ما از او بیزاریم و احباء باید او را بشناسند فرید ملتفت شد دیگر ذکر پول نکرد و اما از سایر احباء بانواع وسائل و حیل پول گرفت

- 4 People like Farid destroy themselves and cause us trouble. With great difficulty I have brought seekers into the Faith, and how unabashedly he turns them away! We plant trees to blossom and bring forth goodly fruits, and he cuts them down. The reason is that his heart desires deadwood. He wants to extinguish the light because it is only then that he can steal. That is why he does not want light.

4 اینها خود را معدوم مینمایند و بما زحمت میدهند بچه مشقتی بعضی را در ظل امر در آوردم حال او مخمود میکند اشجاری نشانده شده که شکوفه و ثمر دهد حال او قطع مینماید چونکه دلش هیزم میخواهد چراغ روشن شده خاموش میکند میگوید اگر چراغ باشد نمیتوانم دزدی کنم تاریکی میخواهم .

KHHE.153-154

KHH1.100-101 (1.140-141), KHH2.128-129 (2.236)

ABU1138

Words to the friends, spoken on 1914-Oct-07 in Haifa

The friends have brought good news from Germany. When I was there also, the believers were pure and radiant and they were quite sincere. Their spirit was inspiring. When one looks into their faces he becomes very happy. Even the children were in the utmost enthusiasm and happiness. This shone forth from their faces. I went to Stuttgart a second time, returning from Vienna and Budapest. Their souls were pure and sincere having no ambitions or desires.

All places (in the world) will ultimately become good. Through the Divine Inspirations of the Kingdom of Abha, which are being spread, every place will become good. There rays that shine forth from the Sun of Truth upon the horizons of the world will reach all places. What we have to do is to carry out exactly the teachings of the Blessed Beauty. I declare by Him, beside whom there is no other God, that if we follow the teachings of the Blessed Perfection in a very short time the Cause of God will encompass the world. But provided we follow these teachings, exhortations and divine admonitions which are revealed so that our actions may be in accordance with them. They must not only be read, but everyone of us must bring our actions and conduct in accord with these teachings. These teachings are revealed for this purpose. Success and prosperity are an impossibility without them. Praise be to God that we have all had the experience (of this course). There is no one amongst us who has not had this experience. All of us have had this experience. Apart from the Sun of Beauty there is no success and prosperity.

The Blessed Beauty in all circumstances has given us the way to behave, explained the mode of our conduct and behavior. Let us meditate over the calamities and hardships of the Blessed Beauty, as well as over His severance and Fortitude, for He was two years in the Kurdish mountains, living solitary and alone in a cave, supplicating all night long. The [Kurds] came around at night and heard His Voice but they knew not who this Person was. Later they discovered who He was. When He came back to Baghdad He had on a very old garment. He had one Kurdish jacket, sleeveless and made of coarse fleece. In this manner he entered our house.

PN_1914 p040

ABU2904*Words spoken on 1914-Oct-07 in Haifa*

Youthfulness depends upon the heart and spirit and not upon the physical body of man. You may find often a young man who may look a thousand years old.

For the past few years I have had no rest by day or night. I have been working constantly. Often in the middle of night when I was in bed, they would bring to me the word that such and such a person had called and I would get up and dress again to receive him.

PN_1914 p039

ABU2838*Words to the friends, spoken on 1914-Oct-07 in Haifa*

- ¹ When after two years the Blessed Beauty returned from Sulaymaniyyih, He was wearing a dilapidated coat, a vest with no sleeves and a cotton headgear. The Kurds used to recall that each night Baha'u'llah's voice was raised high in prayer and, though they could not make out the actual words, they could hear His supplications and invocations.

¹ جمال مبارک که از سلیمانیه تشریف آوردند بعد از دو سال قبابی بسیار کهنه ئی در بر داشتند و نیم تنه بی آستین و کلاه نمادی. حضرات کردها تعریف میکردند که شبها نعره مناجات مبارک بلند بود ما نمیشنیدیم چه میفرمودند ولی صوت مناجات و تضرع بلند بود

- ² It is good to ponder on the sufferings of the Blessed Beauty.

² خوبست قدری تفکر در بلایای جمال مبارک بشود.

KHHE.156

KHH1.102 (1.143)

ABU2076*Words to Latimer and Remey, spoken on 1914-Oct-08 in Haifa*

“You are welcome. You are well? You are pleased and happy? How do you find the landscape and view from here? The scene is very beautiful. It is permeated with spirituality. This is a unique scene in all Syria. It is recorded in the Old Testament that the Lord is the Excellency of Carmel and Carmel means the vineyard of God. Practically all the Prophets of Israel have visited this mountain.

Even His Holiness Jesus Christ has been here several times and now the remains of the Bab are resting on its slope. His Holiness, the Blessed Beauty, has pitched His tent on various spots on this mountain. The tent of Baha'u'llah has been raised on this Holy ground.”

(After a silence of several minutes during which the Master gazed out of the window in which the Master seemed to be receiving the vibrations from all parts of the world, a silence filled with deep spirituality, he continued)

“For this reason these places are called the Holy Land and eulogies and praises have been sung by all the seers and prophets of the past concerning these sacred grounds.”

PN_1914 p044

ABU1042*Words to Latimer and Remey, spoken on 1914-Oct-09 in Haifa*

“This is the best policy. It is very good. Moderation, moderation. You must speak in such a manner that not a single soul will be offended.

“[Bashin] came into our household when he was a small child. He was a very excellent boy; he was sincere; he was faithful. When we were living in Acca, once he fell from the topmost story to the ground, a distance of 30 or 40 meters. Nothing happened to him. God had protected him. He was a very pure, good boy. He was a believer; he was [firm]. There was wisdom in his death. It will appear later on, because he passed out of this life in happy circumstances. Until his last breath, the

Greatest Name was on his lips. Last night when I paid him a visit, he was in a semi-conscious condition. He opened his eyes and looked into my face. Then he said "Alla'u'Abha." A number of believers were present at the time.

"To return to our subject, you said well. You must speak and write in such a manner as not to offend anyone. The Lord addressed Moses and Aaron saying when you go to [Pharaoh], speak in a moderate, sweet language.

"On this trip I hope that both of you will return to America with a new power, filled with the Glad Tidings of the Kingdom. Be ye full of joy to such an extent that in whichever meeting you enter those present may be permeated with a spirit of heavenly blessedness."

At this point the Beloved stopped and below in the tour a church bell could be heard repeatedly ringing. It seemed to join on the heavenly peaceful atmosphere of the place. Suddenly, the Master asked:

"Why are the bells ringing so long? If they ring five times it is enough. It is not even Sunday. When Christianity was founded there were no chimes. This innovation was introduced after 300 years. At the [Nicene] Council they approved the introduction of church bells. Do they ring the church bells so repeatedly in America?

"It does not have even a musical tone. For example an organ with its tones and half tones would be much more beautiful.

"The heavenly music is heart ravishing. That melody penetrates the heart of man. That [clarion] bestows on man spirituality and joy. That music awakens man out of the sleep of negligence. But the majority of mankind are not endowed with ears to listen to that joy and giving melody because their ears are accustomed to such cheap rag time."

PN_1914 p050

ABU2073*Words to Latimer and Remey, spoken on 1914-Oct-10 in Haifa*

On your return to America speak with some of the firm Baha'is about the violators. Azalis may come to America such as Taqi Zadih. In the beginning they will profess to be Baha'is and when they have established themselves in your confidence they will then begin to scatter the seeds of doubt and violation.

These are numerous instances in the Writings of Baha'u'llah, some of which we have just read, that we must hold aloof from the association of evil-doers and the sowers of the seeds of discord. For example a Christian must be kind and benevolent to a Mohammedan. A Jew must display the utmost tolerance toward a Zoroastrian and a Baha'i must associate with all of these, but one cannot consort with repose and pleasure with a thief, who breaks into ones house to pillage and steal, or to tolerate the existence of a serpent in one's sleeve or welcome the appearance of a scorpion into one's dwelling.

However the Baha'is are commanded to be kind and loving toward all mankind, irrespective of race or color, religion or nationality.

PN_1914 p055

ABU0861*Words to the friends, spoken on 1914-Oct-11 in Haifa*

- 1 (A memorial meeting was organized in the Shrine of the Bab for the late Bashir Effendi, and 'Abdu'l-Baha spoke the following:)
- 2 The tragic passing of Bashir was indeed sudden. Therein lies a great wisdom that will only become apparent at a later time. He was brought here as a child and was raised in our house. He was a good-natured lad, and all enjoyed his company. In 'Akka, while still very young, he once fell from a high roof, but no harm came to him. Immediately he rose and walked away. Indeed, destiny is an amazing phenomenon. In truth, he was a good youth and his death was well too.

1 بیانات مبارکه در مجلس ختمی که در مقام
اعلی بجهت مرحوم بشیر افندی فراهم شده بود
فرمودند

2 این مصیبت فوت بشیر فی الحقیقه مصیبت
ناگهانی بود در این یک حکمت عظیمی بود
بعد ظاهر خواهد شد از طفولیت او را آوردند
در بیت بزرگ شد طفل خوش فطرتی بود همه
از او خوششان میآمد در طفولیت در اندرون
عکا از پشت بام اعلی بنیر افتاد هیچ ضرری باو
نرسید فوراً برخاست و راه رفت واقعا اجل
عجب چیزی است فی الحقیقه خوب جوانی بود
و خوب رفت

- 3 Length or the brevity of life is of little consequence. What difference does it make to live for a hundred years or just a few years? This is a relative matter and is of no importance. What matters is the result of life. If a person drives benefit from his life, then dying sooner or later is the same because he had realized his benefits. However, if one's life has not borne fruits, then even if he lives for a thousand years it matters not. Consider this rock which has lived for twenty or thirty thousands years, but of what use? One strives for a whole year as a merchant but gains no profit, while another goes for only a day and accumulates considerable wealth! That is, in a short time, one gains substantially, but another over a long span has seen naught but loss.
- 3 در طول حیات و قصر حیات اهمیتی نیست انسان صد سال در این دنیا بماند یا آنکه چند سال بماند این امری است اعتباری تفاوتی نمیکند اصل نتیجه حیات است اگر انسانی از حیاتش نتیجه بگیرد خواه زود برود خواه دیر برود یکسان است زیرا نتیجه گرفته است ولی اگر در مدت زندگانش نتیجه نگیرد ولو هزار سال زندگی نماید ثمری ندارد این سنگ بیست هزار یا سی هزار سال زندگی کرده است چه ثمر یکی تمام سال بازار می‌رود و در فکر تجارت است و میکوشد ابدا سودی نمی‌برد دیگری یک روز می‌رود در بازار اما در همان روز منافع کلیه بدست می‌آورد ولو مدت قلیل بود اما نتیجه عظیمه داشت دیگری ولو مدت زیاد تجارت داشت ولی جز زیان و خسران چیز دیگر نبود
- 4 Praise be unto God that Bashir profited handsomely from his life. When I went to visit him, he was unconscious. Suddenly he opened his eyes and looked at Me and said, "Allah-u-Abha!" I replied, "Allah-u-Abha!" God does what He willeth, ordains as He desireth, and none may question His doing!
- 4 حال الحمد لله بشیر از حیاتش نتیجه عظیمه گرفت وقتی که من رفتم بالای سرش بیهوش بود بغتتا چشمهای خود را باز کرد و در صورت من نگاه کرد و گفت "الله ابی" منهم گفتم "الله ابی" باری خداوند بفعل ما یشاء و یحکم ما یرید است لایسئل عما یفعل
- 5 What a fine youth! How good natured, righteous and happy he was! He was a friend to all and exerted his utmost to serve everyone. I troubled him greatly, yet he never became sorrowful. I even physically punished him because it was necessary for his training and still he was not saddened. Sanctified be God! The more he was harassed, the greater was his love. That is astonishing. Now, there are others that if I greet them with slightly less regard than before, they become displeased. I punished him, and he remained jubilant.
- 5 چه جوان خوبی بود چقدر خوش خلق بود بچه اندازه خوش رفتار و خوشحال بود با همه دوست بود و در خدمت کل میکوشید من خیلی او را زجر میکردم ابدا مکرر نمیشد حتی او را زدم محزون نشد زیرا بجبهت تربیتش بود سبحان الله هر چه زجرش میکردند محبتش بیشتر میشد عجیب است حالا نفوسی هستند که اگر یکقدری مرحبا را یواش تر بگویم مکرر میشوند من او را زجر میکردم او مسرور میشد
- 6 It is here that steadfastness and firmness is made evident, namely, in the chastisement of a person and his subsequent growth in constancy. In Baghdad, the Blessed Beauty threw Mirza Mustafa on the ground and severely punished him with His feet, and all the while he was kissing Baha'u'llah's blessed feet.
- 6 استقامت و ثبات اینجا معلوم میشود که انسان زجر شود و بر ثبوت بیافزاید میرزا مصطفی شخصی بود در بغداد جمال مبارک او را انداخته با پاهای خود میزدند او قدم مبارک میبوسید و
- 7 If you show kindness to anyone, he will reciprocate with affection. However, this response is not important. It is at the time of trials that the true nature of a person is made apparent, which is why the Imam 'Ali has declared, "O God, if Thou
- 7 الا بهر کس اظهار خوش نمودند او هم جواب خوش میدهد ولی این اهمیت ندارد در مقام امتحان حقیقت انسان معلوم میشود اینست که حضرت امیر میفرماید "الهی لئن عذبتی الف حجت فخل رجائی منك لا ینقطع" یعنی اگر

wert to harm me for a thousand years, my longing and love for Thee would not diminish.”

هزار سال اذیت و عذاب کنی مرا حبل رجای
من از تو قطع نشود .

KHHE.160-162, DAS.1914-10-11, SW_v08#02 p.027x, PN_1914 p062

KHH1.106-107 (1.148-150)

ABU1927

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

Praise be to God that you had a spiritual time in Germany. Although you did not enjoy your stay in Paris yet you made up for it when you were in Stuttgart. This was a very extensive and happy trip.

Paris is the jungle of nature. The world of nature is the prototype of the animal kingdom and the natural instincts of the animals are materialistic. As the world of nature is the embodiment of the animal kingdom and as the instincts of the animals do not go one hair's breath beyond that of that nature, therefore Paris is akin to it. The laws of the animal Kingdom are the laws of the material world and these laws hold a general sway over the minds of the materialistic France.

On the other hand the German people are religious. They attend the church every Sunday. When I was in Paris one Sunday I went to Notre Dame and found only a few worshippers huddled in one corner of that spacious cathedral which is like unto a sea. The American people are also a church going people.

Similarly whenever Emperor William addresses the army he calls on God to give victory to the German arms but war and bloodshed have nothing to do with the God of Mercy and Kindness.

DAS.1914-10-11, PN_1914 p060

ABU0533

Words to some students departing for Beirut, spoken on 1914-Oct-12 in Haifa

- 1 I have been informed that you are leaving today, and thus, I have come to bid you farewell. In every regard, you have had a wonderful summer, surrounded by the vivifying air of the Shrine of the Bab and its spacious rooms, orchards, flowers and greenery. One must always try to bring comfort and well-being to others; otherwise, bringing comfort to oneself alone is easy and can be readily achieved.
- 2 When the Commission of Inquiry came [in 1904], they made matters difficult for us. They closed the roads, installed a magistrate, guards and gendarmes and made us the object of their slander and calumny. All of our enemies in or outside 'Akka now became informants, preparing reports to send to Istanbul. The very people that had instigated this event were now appointed as investigators and inquisitors. It should be obvious what was wrought by these people. For instance, they wrote that I had established a new sovereignty in 'Akka and had built a fortress on Mount Carmel. They accused Me of raising the banner [of the Greatest Name], circulating it in 'Akka and then exporting it to the various Arab tribes and factions through Mirza Dhikru'llah in Galilee and Shaykh Mahmud [Arrabi]. The illustrious personages [i.e. members of the Commission] announced this as a grievous matter. Our enemies then wrote them that 'Abdu'l-Baha had raised the standard of "Ya Baha'u'l-Abha" and then appeared before the Commission of Inquiry to testify to the validity and accuracy of this charge. To affirm this falsity, they even arrayed a line of other witnesses. Mirza Muhammad-'Ali had the Greatest Name scribed by some on a piece of white cloth which he presented to the Commission of Inquiry [as evidence]. The chief of the Commission announced, "Sultan 'Abdu'l-Hamid has promised me the governorship of Beirut, and my first act will be to crucify 'Abdu'l-Baha at the gate of 'Akka!" Then by telegraph they inquired if an uprising would ensue should 'Abdu'l-Baha be sent to Fizan? The reply was negative.
- 3 My point is that in the midst of this commotion, I sent seventy of the believers [to Egypt], including Mirza Asadu'llah and his

گفتند شما ها امروز میخواهید بروید گفتم پس بروم وداع کنم علی العجالة در تابستان که بشما خیلی خوش گذشته هوای خوش در جوار مقام اعلی و صفا و اطافهای باین وسعت باغچه و گل و سبزه از هر جهت مکمل بودند باید همیشه در راحت و سلامت دیگران کوشید والا انسان در راحت و سلامتی خود بکوشد خیلی آسان است هیچ اشکالی ندارد

2 وقتیکه هیئت تفتیشیه آمد بر ما تنگ گرفتند و تضییق کردند راه را گرفتند مفتش و مراقب و ژاندارم گذاشتند آن مفتریاترا بما زدند جمیع اعداء در عکا داخل و خارج مفتش شدند و لواطی نوشتند و باسلامبول فرستادند این اشخاص که خود بانی بودند همان اشخاص مامور تحقیق و تفتیش شدند و دیگر معلوم است چه کردند از جمله نوشتند من تاسیس سلطنت جدیدی در عکا کردم از جمله من در جبل کرمل یک قلعه ساختم از جمله علمی بلند کردم در عکا گرداندم بعد بواسطه میرزا ذکراالله در قری بعد بواسطه شیخ محمود در میان قبایل و عشایر عرب فرستادم حضرات گفتند که این امر عظیمی است اعدای ما رفتند یک کاغذی بحضرات نوشتند که فلانی علم یا بهاءالابهی بلند کرد باری اینها رفتند پیش هیئت تفتیشیه گفتند این صحیح است هیچ شبهه ندارد میخواهند شهود دیگری بیآوریم بعد رفتند دیگرانرا آوردند بعد میرزا محمد علی پارچه سفیدی را بیکی داد یا بهاءالابهی روی آن نوشت و آنرا هم تسلیم هیئت تفتیشیه کرد رئیس این هیئت تفتیشیه گفت که من از طرف سلطان عبدالحمید موعودم که والی بیروت شوم اول چیزیکه اجراء خواهم کرد او را (عبدالبهاء) را جلو دروازه عکا صلابه میزنم بعد تلگرافی آمد که اگر فلانی را بخوایم از عکا به فیزان بفرستیم همه و غوغائی بر پا میشود یا خیر جواب دادند خیر

3 مقصدم اینست که در میان این انقلاب من هفتاد نفر از احباب را فرستادم از جمله کسانی

wife and provided them all with sufficient funds that I had borrowed from an American in Paris. My point is that I accepted a great burden [to secure the well-bring of the friends]. Then a cargo boat came to take Me. The owner of that ship is present at the gathering. I asked a number [of the friends] to assemble. [They included:] Siyyid 'Ali-Akbar, Siyyid Yahya, Mirza Asadu'llah, Aqa [Muhammad-]Rida [Qannad Shirazi] and Aqa [Mirza] Mahmud [Kashi]. I then asked them to consult on the situation, since the boat was ready to take Me. These honored personages sat and consulted. Unanimously, they concluded that this departure was the best way out and that I should accept it. Included in their number was also this Aqa Mirza Haydar-'Ali. After they informed Me of their unanimous decision, I replied, "No, this would not be good for the Cause. I must do what exalts the Faith." The Commission of Inquiry had not yet reached Istanbul when God's cannon fired and all these people were dispersed. Two hundred people were killed near the mosque [in Istanbul]. When the illustrious personages [i.e. the Commission members] reached Istanbul, they were told that other matters had taken priority.

را که فرستادم این میرزا اسدالله و عیال او بود در چنین وقتی از برای کل خرجی کافی وافی دادم از یک امریکائی در پاریس قرض کردم باری مقصود اینجاست که خودم را تسلیم هر آفتی کردم بعد واپوری آمد که مرا ببرد آن شخصی که واپور بواسطه او بود الان حاضر است جمعی را خواستم سید علی اکبر سید یحیی میرزا اسدالله آقا رضا آقا محمود را گفتم مشورت کنید کشتی آمده است مرا ببرد حضرات نشسته مشورت کردند متفق الرای شدند که باید تو بروی این بسیار خوب اسبابی است که فراهم آمده تعیین کردند بعد از آنکه حضرات مشورت کردند حتما دیگر من میروم از جمله اهل مشورت این آقا میرزا حیدر علی بود حضرات را متفق دادند که من بروم گفتم خیر این برای امر الله خوب نیست هر نوعیکه مصلحت امر الله است آن خوبست هنوز آن هیئت تفتیشیه باسلامبول نرسیده که توپ خدا صدا کرد اینها بکلی متفرق شدند نزدیک جامع دویست نفر کشته شدند باری حضرات باسلامبول رسیدند گفتند حال امور دیگری در بین است "وقتند اجرا اولور"

- 4 The essence of My words is that, at all times, a person must be thinking of protecting others and not concerned merely with himself.

4 اصل جوهر بیان اینست که انسان باید در فکر این باشد که دیگران را محافظه کند نه در فکر خود باشد

KHHE.164-169, DAS.1914-10-12, PN_1914 p068

KHH1.108-110 (1.151-154)

ABU0802

Words to some students, spoken on 1914-Oct-12 in Haifa

- 1 Praise be to God, that the Baha'i students in Beirut are well known for the beauty of their character, the purity of their deeds, and the loftiness of their morality. From whomsoever one inquires about the Baha'i students, one will hear unstinted praise. This is through the favors and bounties of the Blessed Beauty, Who has assisted you to attain such a high station. For you have lived in a manner conducive to the glorification of the Cause of God. Baha'u'llah is pleased with you; all the people are pleased with you; I am pleased with you, and the

1 مقصود اینست که الحمد لله تلامذه بهائی در بیروت بحسن اخلاق بحسن اطوار و بحسن اعمال مشهورند از هر کسی پرسشی از تلامذه بهائی توصیف میکنند این از عنایات و الطاف جمال مبارک است که شما را اینطور در انظار جلوه داده و فی الحقیقه خوب حرکت کردند بنوعی سلوک نمودند که سبب عزت امر الله شدند جمال مبارک از شما راضی جمیع خلق از شما راضی منهم از شما راضی احبای الهی هم از شما راضی این یک موهبت الهی است که

friends of God are pleased with you. This is the special divine bounty, which is being realized at rare intervals.

- 2 If one asks any person concerning the Baha'i students, he will answer: "In reality they are intelligent, sober, industrious, diligent, displaying good manners and behavior and concentrating all their attention on their acquirement of knowledge. They do not spend their time in frivolous amusements and distracting recreations." Even the enemies testify to your spotless character.
- 3 I hope that through the favor and bounty of the Blessed Beauty, His Holiness the Bab, and the ineffable blessings which hallow this Holy Shrine, the confirmations of the Kingdom of Abha may encircle you, and that you may be characterized with the shining qualities and brilliant attributes of the Baha'i life. May your faith and assurance be increased day by day! May your attraction to the kingdom of Abha be intensified day by day! May your attainment in sciences and arts become more universal day by day! Perchance, God willing, you may become perfect and accomplished from every standpoint and be the means of the enlightenment of Iran.
- 4 And how many a man is accounted as a thousand! God willing, each one of you shall become as one hundred thousand souls. Marvel not at the grace and bounty of God. When His confirmations descend, He maketh the feeble ant a Solomon; the blade of grass becometh a fruitful tree; the mote becometh a sun. Regard not your own capacity; fix your gaze upon the aid and bounty of the Blessed Beauty.
- 5 A shepherd became Abu Dharr-i-Ghifari; a seller of dates became 'Ammar-i-Yasir; a captive became Salman the Persian; a fisherman became Peter the Great; and the like of these. Such things are among the wonders attendant upon the appearance of the Manifestation. At other times such transformations do not occur: it is only in the first age of the Manifestation that this Day possesseth such a power. "Your highest is your lowest, and your lowest is your highest." "The mystery of inversion for the symbol of the Chief." And again: "We desire to show favour unto those who were abased in the earth, and to make them leaders, and to make them the inheritors." He saith: I desire to bestow My bounty upon the weak ones of the earth, and to make them the heirs of the Prophets. These souls are weak; I shall cause them to enter into the station of true humanity. This is among the wonders and miracles of every Manifestation.

بندرت برای نفوس میسر میگردد که حق و خلق از آنها راضی باشد

2 از هر کس پرسشی از تلامذه بهائی میگویند فی الحقیقه عاقلند کاملند خوش رفتارند همه شان مشغول تحصیل علمند ابدًا اوقات خویش را در امور نالایق صرف نمیکنند همه شهادت میدهند

3 امید چنانست که بعون و عنایت جمال مبارک و الطاف حضرت اعلی و مجاورت مقام اعلی تأییدات ملکوت ابری احاطه کند شما را و همین طور که سزاوارست و شایسته بهائیان است روز بروز اخلاقتان بهتر شود بلکه انشاء الله شما از هر جهت کامل و مکمل شوید و سبب روشنائی ایران گردید اخلاق عمومی بسیار تاریک است شاید شما سبب شوید شاید هر یک مثل شمس در زجاجه ایران روشن گردید

4 و کم رجل يعد بالف انشاء الله شما ها هر یک نفس بمنزله صد هزار نفس شوید از فضل و عنایت الهی استغراب نکنید و قتیکه تأییدات او میرسد مور ضعیف را سلیمان میکند گیاه شجر پر ثمر میشود ذره آفتاب میشود نظر باستعداد خودتان نکنید نظر بعون و عنایت جمال مبارک نمائید

5 شخص چوپان اباذر غفاری شد شخص خرما فروش عمار یاسر شد یک اسیری سلمان پارس شد شخص ماهیگیری پطرس اکبر شد و امثال ذلک اینها از خوارق عادات ظهور است در سایر اوقات چنین نمیشود فقط در عصر اول ظهور است که دارای این روز است اعلیکم اسفلکم اسفلکم اعلیکم سر التکیس لرمز الرئيس و نريد ان نمن على الذين استضعفوا في الارض و نجعلهم ائمه و نجعلهم الوارثين ميفرماید میخواهم منت بر ضعیفای ارض بگذارند و آنها را وارث انبیاء نمایم این نفوس ضعیفند اینها را داخل آدم کنم این از کرامات و معجزات هر ظهور است

- 6 Praise be to God, from your earliest years ye have been beneath the shade of the Divine Tree, and have become intoxicated with the wine of God. Well done! In the sheltering care of God.

6 الحمد لله شما ها از صغر سن در ظل شجره الهی
بوده اید و سرمست صهبای الهی شدید مرحبا فی
امان الله.

COC#0798x, LOG#0719x, KHHE.168fn, DAS.1914-10-12, SW_v09#09 p.099-100x, PN_1914 p072, SEIO.011x

NSS.161x, KHH1.110-111 (1.155)

ABU1218

Words spoken on 1914-Oct-12 in Haifa

The present condition of the Baha'i Cause in Germany is most satisfactory. The believers of God have progressed greatly along spiritual lines. All these letters testify to their sincerity and faithfulness. How wonderful it is! If the Blessed Beauty was living and I took these petitions to him from Germany, what would he have said! These souls are most sincere.

This Cause is in need of loyal servants, souls who would sacrifice every thing for the sake of the Beloved; souls who would throw to the winds all their personal ambitions. Then they will shine like glorious suns and become the cause of the illumination of others. They will shine themselves and in turn enlighten others. This is conducive to the progress of the Cause!

When his holiness Christ left this world he had only 60 or 70 disciples or according to the book of Acts 120 followers; but when I pass away from this world I will leave behind hundreds of thousands of believers. Praise be to God that the friends are to be found in every part of the world ...

The more I think of this war, the more I realize that the world's order is being disturbed, mankind is in the throes of a deadly contention. Some of the German friends have asked that victory be given to Germany. We are not interfering with either party. Here at the Threshold of Baha'u'llah we pray that they may seek Peace and settle all their outstanding disputes before a judicial, impartial, international court.

May they upraise the banner of Universal Peace! May they strive in the establishment of good-fellowship and amity amongst the children of men! May they enkindle the hearts with the fire of the Love of God! May they advance the cause of progress and real civilization! May their hearts be touched with real pity and sympathy! May they attain to such height of altruism as to be ready to sacrifice their lives for each other!

This is the life of the world of humanity! This is in accord with the good-pleasure of the Blessed Perfection! Otherwise war under whatever pretext is cruel, inhuman and to shed the blood of mankind is a crime in the sight of God.

DAS.1914-10-12, SW_v07#18 p.188x

ABU3458

Words spoken at Haifa pilgrim house, 1914-Oct-12

A man must ever think of the protection of others and not of himself.

DAS.1914-10-12, SW_v07#18 p.188

ABU1795

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

But now after the lapse of many centuries, His Highness the Almighty has again looked upon them with the glance of mercifulness and the cup-bearer of Celestial Bestowal became manifest in the land of Persia. The Sun of Reality shone forth, casting the effulgences of His Graces upon that country. He proclaimed the Heavenly Teachings and instituted the Religion of the Clement Lord. It is hoped that the Splendor of this Sun might make the expanse of Persia like unto the luminous immensity of heaven. In other words, I hope such souls will be educated who may sparkle in the horizon of that country like unto the beaming stars.

Although in the present time many blessed souls have been found, who by accepting the New Renovating Faith have revived the ancient Glory of Persia, accepted every form of persecutions and afflictions and in this Path, while dancing, they hastened toward the arena of martyrdom. And now by day and by night they are working self-sacrificingly. But Alas! Alas! still the majority of the inhabitants of Persia are in sound sleep

and have not heard, neither are they informed with the Most Eminent Bestowal.

The owner of the house has come at the door but the dwellers in the house have shut the door and do not desire to let him in. They have treated the friend as though he was a stranger and the known as though he was unknown. They seem to say: "We are satisfied with this degradation. We are comfortable amidst all these distractions, dissipations, groveling dirt and uncleanness. We do not want the owner of the house. We are not seeking his Faith. We loathe him and are holding aloof of his Favor and Grace. This is not a kind father but a foreigner. Although He may be the Beloved One of all the nations of the world, His renown world-conquering, the fame of His Grandeur reaching the ears of the rich and the poor alike, other nations from different parts of the world entering under the shade of His Sacred Tree by cohort and cohort, accepting His Teachings and receiving a share from His Table of Sustenance, still like unto the owls we are joyful and happy in our dilapidated nests. We do not wish to hear the song of the bird of the dawn neither are we seeking the shade of the Phoenix of the height of glory. We are longing for no ideal developments, nor are we asking for the perfections of the world of humanity. We declare we are rich and are not in need of this table of Divine Gifts. We possess the inexhaustible Treasure. We are not hunting trouble for our hearts and minds...

DAS.1914-10-13, SW_v09#01 p.007+010

ABU1543

Words spoken on 1914-Oct-13 ? in Haifa

¹ (Last night, 'Abdu'l-Baha remarked to Aqa Siyyid Husayn Afnan:)

¹ دیشب باقا سید حسین افنان فرمودند

² Praise be unto God that not once did I rest in the bed of comfort. At the time of His ascension to the Abha Kingdom, His Holiness Christ had nearly sixty believers. However after our passing, there will be in excess of one hundred thousand believers. If the Blessed Beauty were in this world and I presented Him these letters from the believers in Germany, how jubilant He would be! Wherever We go, We kindle a light. Our enemies, the violators of the Covenant, however, exert to extinguish that light. Wherever We plant a tree, our rebellious

² حمد خدا را یکشب به بستر راحت استراحت ننمودم حضرت مسیح بعد از صعودش بملکوت ابدی قریب شصت نفر مومن داشت ولی بعد از رفتن ما صد هزار مومن هم بیشتر است اگر جمال مبارک در این عالم بودند و این عرایض احبای آلمان را حضور میبردیم چه میفرمودند . حال ما هر کجا برویم چراغی روشن میکنیم حضرات اعداء ناقضین پیمان در پی اطفایش میکوشند و

acquaintances try to uproot it. It would be good if they would go to a place where I have not been, not one that has already been illuminated.

- 3 Mirza Aqa Khan Nuri, known as the I'timadu'd-Dawlih, was the Prime Minister of Iran. There was a disagreement between his son, Mirza Kazim Khan, the Nizamu'l-Mulk, and the Blessed Beauty. In an attempt to resolve this problem, he gave his daughter in marriage to our uncle, Mirza Musa [Kalim]. Even though the discord was not completely alleviated, outwardly there was peace. Mirza Aqa Khan was related to all the viziers of Iran and, therefore, he virtually ruled over the whole nation. One night, the Nizamu'l-Mulk said, "The future influence of our family is destroyed because of our kinship to Mirza Husayn-'Ali [Baha'u'llah]." The I'timadu'd-Dawlih overheard this comment and noted, "No, the families that are established on the foundation of religion endure forever. It is ours that is lost!"

KHHE.163

هر جا درختی غرس میکنیم آشنایان پیگانه از پی قلع و قمعش میکوشند خوبست حضرات بروند بجائی که من نرفته ام نه در جائیکه چراغ روشن شده است .

- 3 میرزا آقا خان نوری معروف باعتمادالدوله صدر اعظم ایران بود پسرش میرزا کاظم خان نظام الملک ما بین او و جمال مبارک کدورتی بود خواستند صلح بشود دخترش را بمیرزا موسی عمو دادند اگر چه کدورت رفع نشد ولی ظاهراً الفتی در بین بود میرزا آقا خان با جمیع وزرای ایران قوم و خویش بود بدرجه ای که فی الحقیقه حکمرانی بر جمیع ایران مینمود یکشب نظام الملک گفته بود میرزا حسینعلی خاندان ما را برباد داد اعتمادالدوله ملتفت شده گفت خیر هر خانواده که بر دین گذارده شد الی الابد بقرار خواهد بود ولی خاندان ما است که مضمحل میشود .

KHH1.107-108 (1.150-151)

ABU0916

Words spoken on 1914-Oct-13 ? in Haifa

- 1 ('Abdu'l-Baha inquired if news had been received of the students' arrival at Beirut. "No," I replied, "but their principal has sent a letter stating that they will be accepted despite the fact that their tuition will arrive late." The Master remarked:)
- 1 از ورود تلامذه بیروت سؤال فرمودند که آیا رسیدنشان آمد؟ عرض شد خیر ولی از رئیس مکتوبی رسیده که قبولشان میکنند تا بعداً پول برسد فرمودند
- 2 They have trust in us. When we first came to 'Akka, we behaved in such wise that everyone trusted us.
- 2 حضرات اطمینان دارند اوایل که ما آمدم بعکا وارد شدیم کاری کرده بودیم که همه اطمینان داشتند
- 3 There was a certain man, Qasim by name, of Nayriz, very feeble and weak. He was exiled from Baghdad to Mosul, and from thence came on foot to 'Akka. This man went to Beirut, though he had no money at all. He entered the shop of a tobacco-merchant and saw that the Shirazi tobacco was of very excellent quality. He purchased one hundred and sixty sacks of tobacco; and, having no money, went to Matti Farah and said:
- 3 شخصی بود قاسم نام نیریزی خیلی ضعیف بود از بغداد سرگون شد بموصل آمد و از آنجا پیاده بعکا آمد . این شخص رفت بیروت و هیچ هم پول نداشت بدکان تنباکو فروشی رفت دید که تنباکوی شیرازی خیلی مرغوبتر بود صدو شصت کیسه تنباکو خرید و چون پول نداشت رفت پیش متی فرح گفت من از بهائیان عکا هستم

- "I am one of the Baha'is of 'Akka, and I have made a purchase. I desire that you should stand surety for me."
- 4 He, in turn, telegraphed to 'Akka and inquired of 'Abbud: "Doth he speak the truth?" 'Abbud came to Me and asked whether Qasim of Nayriz was a Baha'i. I said, "Yes." Forthwith that man said, "I will not merely stand surety; rather will I pay the money in cash." Thus he paid, in ready money, the full price of the one hundred and sixty sacks of tobacco. Qasim brought the tobacco to 'Akka, Haifa, and Jaffa, sold it, made a handsome profit, and repaid the money as well.
- 5 After him, however, a certain 'Abdu'l-Ahad engaged in trade, borrowed a large sum of money, never paid it back, and completely ruined our good name. Had he not done so, the entire trading business of the province of Damascus would now be in the hands of Baha'is.
- 6 Then He addressed the American friends and said:
- 7 Know ye this: whosoever in America desireth to collect money in My name hath no connection whatsoever with Us. Whoever is attached to money is far from the Kingdom, and whoever holdeth aloof from money draweth nigh unto the Kingdom. Man must be severed from all else save God. He must render aid unto others, not seek aid from others.
- 8 When I was in New York, I said to the friends that Christ hath declared: when ye depart from a city wherein ye have been, shake off the very dust of that city. No one hath yet acted upon this injunction; I desire to act upon it. In America they presented to Me, through Mirza Ahmad, three thousand two hundred pounds, but I accepted it not.
- 9 The friends must become detached and have no attachment to the world. I never say, "Give money to such a one," or "Contribute assistance for such an undertaking." That is the duty of the friends themselves: to aid one another and to succour the poor.
- و خرید کرده ام میخواهم که شما کفالت مرا بنمائید
- 4 او هم تلگرافی بعکا کرد و سؤال نمود (از عبود) که آیا او راست میگوید؟ عبود نزد من آمد پرسید که قاسم نیریزی بهائی است من گفتم بله فلفور آن شخص گفته بود من کفالت نمیکنم بلکه پول نقد داد تمام پول یکصد و شصت کیسه تنباکو را نقدا داده بود او هم این تنباکو ها را آورد عکا و حیفا و یافا فروخت و خیلی هم منفعت کرد و پول او هم رد کرد
- 5 ولی بعد از او شخصی عبدالاحد نام تجارت داشت پول زیادی قرض کرد و همه را خورد بکلی آن اسم خوب را خراب کرد اگر آنطور نشده بود تمام تجارت بریته الشام در دست بهائیان بود
- 6 بعد بحضرات امریکائیا خطاب فرمودند که این را بدانید که هرکس در امریکا با اسم من بخواهد پول جمع کند ابداً تعلقی بما ندارد هر کس تعلق بنقود دارد از ملکوت دور است و هر کس از پول دوری جوید به ملکوت تقرب یابد انسان باید منقطع باشد باید بدیگران اعانت کند نه از دیگران اعانت بطلبد
- 8 من وقتیکه در نیویورک بودم باحباء گفتم که حضرت مسیح میفرماید در شهریکه هستید چون خارج شوید گرد آن شهر را بتکانید هیچ کس هنوز عامل نشده من میخواهم عامل شوم از امریکا سه هزار و دوپست لیره بوسیله میرزا احمد بمن تقدیم نمودند و من قبول نکردم
- 9 احباء باید منقطع شوند و دنیا تعلقى نداشته باشند من هیچوقت نمیگویم پول بفلان کس بدهید یا از برای فلان عمل اعانه بدهید آن وظیفه خود احباء است که معاونت یکدیگر نمایند بفقرا دادرسی کنند .

AB09937

To: Sara Louisa Blomfield, in London

Date: 1914-Oct-14

- 1 O thou noble Lady! It was our hope that this winter thou wouldst travel to Haifa, stay for a while in this blessed and luminous Spot in the Holy Land, receive an abundant portion of the outpourings of divine grace, and that we couldst meet together every day. But the present war and upheaval have rendered this impossible. I hope that in the coming year this great aim may yet be realized and that thou and thy noble daughters may be able to visit the Holy Land and acquire a share of God's infinite grace.
- 2 Thou art ever in my thoughts, and I beg for thee from the source of divine providence unfailing aid and protection, that thou mayest spend thy days in acquiring that which is conducive to eternal glory—for material honour and prominence endureth not and are as fleeting as an image traced upon the water. Whereas I have desired for thee and for thy noble daughters the illumination of the world of the Kingdom and the splendour of the dominion of the Most High, that ye may draw nigh unto God and forget aught else save Him, that your faces may become radiant and that your hearts may shine as brightly as the expanse of heaven. It is my ardent hope that ye may attain unto this exalted station and sow seeds that will flourish forevermore and continually produce a bountiful harvest.
- 3 The emancipation of women is one of the pillars of the Cause of God; it is for this reason I sent the blessed leaf Ruha to Paris and London and the maidservants of God Zinat and Qudsiyyih to America, that they might become role models for the women of the East. In Persia, owing to the extreme fanaticism of the inhabitants, women have not yet attained full emancipation—indeed, were a woman to be fully emancipated, they would immediately tear her to pieces—yet in spite of this the believers of God are day by day advancing on this path. I hope that ere long the full emancipation of women will be achieved.
- 4 A number of followers of self and passion, even as Judas Iscariot, have strayed from the Cause of God and arisen to instill doubt in the hearts, that they may tear down the foundations of the Covenant and strike at the root of the Tree of the Cause. They have no aim but sedition and mischief. Wolves are they, though outwardly they may claim to be shepherds. They are

1 ای خانم محترمه در این زمستان ما را امید چنان بود که به حیفا سفر نمائی و مدتی در اینجا در بقعه مبارکه نورا ارض مقدس ایام بسربری و مظهر فیوضات کلیه گردی و هر روز ملاقات حاصل شود ولی انقلاب و حرب حاضره مانع و حائل شد امیدم چنانست که در سنه آتی این مقصد جلیل حصول یابد شما و دختران محترمهات به ارض مقدس بیائید تا اقتباس فیوضات نامتناهی نمائید

2 همیشه در فکر شما هستم و از الطاف الهی عون و عنایت نامتناهی طلبم که ایام خویش را در تحصیل عزت ابدیه بگذرانید زیرا علویت و عزت صوری دوام ندارد و مانند نقش بر آبست من از برای تو و دختران محترمت نورانیت عالم ملکوت خواستم و علویت جهان لاهوت تا بخدا نزدیک شوید و مادون پروردگار را فراموش نمائید رخی روشن یابید و دلی مانند فضاء آسمان درخشنده و تابان و امیدم چنانست که باین مقام اعلی برسید تنخی بیفشانید که الی الأبد برکت مستمر یابد و توده توده خرمن تشکیل دهد

3 حریت نساء یک رکن از ارکان امر الله است لهذا من ورقه مبارکه روحا را به پاریس و لندره فرستادم و امه الله زینت و قدسیه را به امریکا تا دستورالعملی از برای نساء شرق گردد هرچند در ایران نظر بشدت تعصیب اهالی نساء حریت تام نیافته اند و اگر زنی حریت تام یابد فوراً او را پاره پاره کنند با وجود این احبای الهی روز بروز بر حریت نساء بیفزایند امیدوارم که عنقریب نهایت حریت حاصل گردد

4 بعضی نفوس تابع نفس و هوی نظیر یهودای استریوطی منحرف از امر الله شدند و بر القاء شبهات قیام کردند تا هادم میثاق شوند و تیشه بر ریشه امر الله زنند مقصدی جز فساد و فتنه ندارند گرگانه ولی یظاهر ادعای شبانی نمایند مثل نفوسی که در ایام مظاهر مقدسه از پیش

even as those souls who, in the days of the former Manifestations, sought through all manner of machinations to foster doubt within the Cause of God. But the sanctified souls who were firm and steadfast avoided them and protected the flock of God from the clutches of such wolves. It is my hope that thou wilt be one of those holy souls, who even as a glass unto the flame of the Cause of God, guard it from contrary winds.

- 5 Convey my Baha'i greetings to thy revered daughters. I hope the day will come when they can travel to Persia and render a great service to the Cause of God and aid the emancipation of women, for that is an element of the religion of God. For the present, however, thy daughters must speak with moderation concerning the emancipation of women in Europe. They must not appear strident, for stridency bringeth about other harms. One's speech must be mild. In the Bible God instructed Moses and Aaron to speak mildly to Pharaoh. Thy revered daughters must engage in teaching the Cause of God: That Cause compriseth all that is good, among which is the emancipation of women and their equality with men.

DAS.1914-10-13x, LBLT.167x, LBLT.174x, LBLT.176x

بوده‌اند و بانواع حیل القاء شبهات در امر الله نموده‌اند ولی نفوس مقدّسه‌ئی که ثابت و راسخ بودند اجتناب از آنها کردند و اغنام الهی را از چنگ گرگان محافظه نمودند امیدوارم که توییکی از آن نفوس مقدّسه باشی که سراج امر الله را مانند زجاج گردی و از بادهای مخالف محافظه نمائی

5 بدختران محترمه‌ات تحیت ابدع ابهی برسان امیدم چنانست که روزی آید که به ایران روند و خدمتی عظیم به امر الله نمایند و سبب حریت نساء شوند چه که حریت نساء از اجزاء شریعت الله است ولی حال دختران باید در خصوص حریت نساء در اروپا باعتدال صحبت دارند شدت اظهار ندارند زیرا از شدت مضرات دیگر حاصل گردد باید بقول لّین صحبت داشت خدا در تورات به موسی و هارون میفرماید که به فرعون بقول لّین صحبت بدارید دختران محترمه‌ات باید بتبلیغ امر الله پردازند و امر الله جامع جمیع خیر از جمله حریت و مساوات رجال و نساء

BRL_DAK#0127, AKHT1.213x

AB02067

To: Roy C Wilhelm, in New York

Date: 1914-Oct-14

O thou who art firm in the Covenant!

Thy letter was received; from the significance thereof firmness and rectitude in the Covenant was evident and apparent. To-day the straightforward souls in the Cause are confirmed souls as well as spirits incarnate. Rest assured that Divine assistance and grace shall reach thee.

With regard to the violator (Nakez) thou hast treated him most appropriately. It is necessary for the believing souls to associate with the righteous that thus they might inhale Holy

Breaths. When He (Baha'u'llah) says, associate with all religions with joy and fragrance, by this is meant the human kind and not the wicked.

Is it becoming that lambs would associate with wolves or to give the thief access to the house with joy and fragrance? If you refer to the Hidden Words you will find that this is clearly prohibited in many different places. Is it possible to seek association and to familiarize oneself with a scorpion? Read over the Bible for this question is clearly explained in many different places.

To recapitulate: awaken the believers of God to really keep aloof from wavering Nakeez souls. Your cable concerning Ali Kuli Khan was answered. Associate and affiliate with him.

Convey my utmost kindness to Mrs. Florence Cobb.

In the Persian Hidden Words it is stated: O Friend! In the garden of the heart plant only flowers of Love, and withdraw not from clinging to the Nightingale of Love and yearning. Esteem the friendship of the just but withdraw both mind and hand from the company of the wicked." It is also stated "O my Son, the company of the wicked increaseth sorrow and the fellowship of the righteous removeth the rust of the mind." It is stated again: "Beware O son of Dust, walk not with the wicked and confederate not with him, for the companionship of the wicked changeth the light of life into the fire of remorse." Such kinds of utterances are many in the writings of Baha'u'llah.

Upon thee be Baha.

BSTW#052ex

AB03095

To: Spiritual Assembly of Portland, OR

Date: 1914-Oct-14

O ye people of the Kingdom! Your letter was received and caused joy and gladness, being evidence of firmness and steadfastness. Praise be to God, you are an assembly in the utmost spirit and fragrance. The light of that assembly is the outpourings of Baha'u'llah, its spirit is the confirmations of the Supreme Kingdom, its sustenance is heavenly blessing.

My hope is that the life of that assembly may be the breaths of the Holy Spirit, and that in accordance with the heavenly teachings you may become an army of universal peace and shatter the forces of strife, contention and warfare through the power of the teachings of Baha'u'llah, and raise up the standard of unity, harmony and love in the human world.

The people of America are distinguished above the nations of Europe in this glorious aim, namely universal peace, and it is fitting that they take pride over all nations. Especially Mr. William Bryan, Secretary of State of the United States, who has truly arisen with the utmost effort to promote universal peace and who strives in this regard according to the teachings of Baha'u'llah and who is sacrificing his life in this cause. I hope that he may become the candle of the gathering of universal peace and shine forth like the morning star from the horizon of the unity of the human world.

Perhaps some corrupt souls may come to America and strive to shake your hearts. You must be firm in the Covenant and Testament like an immovable mountain that is not shaken by the most violent tempest.

And upon you be the Most Glorious Glory.

DAS.1914-10-13, SW_v06#11 p.083+087, PN_1914 p077, PN_1914 p110

ABU2024

Words to Remey and Latimer, spoken on 1914-Oct-14 in Haifa
Question/topic: Explanation of Arabic Hidden Word no.14.

There are two kinds of "standing within." The first is like the "standing" or containing of water "within" an earthly bowl. So far as this first theory is applied to human relation with God, it is not true, because the Reality of Divinity is not a body. This is a false assumption. The essence of God is not a body like water to be contained within the body of the earthen bowl - man - a body within a body.

But there is a second theory which is correct and this is, the appearance - "standing within" - of the Sun in a clear mirror. Therefore from this standpoint the meaning of this verse is as follows: Purify your heart that it may become like unto a transparent mirror. Then thou shalt find Me "standing within thee, Powerful, Mighty and Supreme."

If you interpret this verse according to the above explanation, it will be correct; because [it] has not left its transcendent station in order to find an entrance into the mirror, but it is ever stationed in its own center of grandeur and perpetuity. While, on the other hand, the mirror having been polished, reflects the rays of the Sun.

DAS.1914-10-14, PN_1914 p010, PN_1914 p015, PN_1914 p081, BSTW#368

ABU2001

Words to Latimer and Remey, spoken on 1914-Oct-14 in Haifa

Question/topic: Mr Remey asked whether the system of preserving the dead bodies by embalming was good..

The best method is to bury the body. This body has grown into its present form by the slow process of evolution and it must be disintegrated by the same process. This is the law of nature and it is the Universal law of God. If the body is cremated in the crematory, the elements making up the composition of the body are instantaneously disintegrated and are deprived of the slow process of dissolution. Therefore, according to the law of nature and God the physical body must disintegrate slowly and after death crumble into dust, because its origin is of dust.

Some nations, like the ancient Egyptians, thought that the bodies of their Pharaohs and nobles should be preserved for posterity. The bodies of some of these Egyptian Kings have been preserved for about 5000 years, but what has been the use of this custom? ... I have seen some Mummies and they look very bad.

The important thing in life, however, is the spirit of man. The spirit is immortal; the spirit goes to the Kingdom of God; it receives eternal illumination. But this physical body must return to dust even if it is preserved for a 100,000 years.

DAS.1914-10-14, PN_1914 p079

ABU3359*Words to Mr Remey, spoken on 1914-Oct-14 in Haifa/Akka*

What is necessary is Divine Joy. Divine happiness is the speaker of the heart.

You have arrived here at a very good time. The weather is temperate, there are not many people; the world is self-occupied. The Fragrances of the Holy-Spirit waft from this Sacred Spot. If the nostrils were open they could inhale these breaths. This Blessed Land is fragrant.

Praise be God that ye have reached this Place. Its results will become evident in the future.

DAS.1914-10-14, SW_v13#04 p.102, PN_1914 p009, PN_1914 p082

ABU1209*Words to Mr Remey and Mr Latimer, spoken on 1914-Oct-15 in Haifa/Akka*

- 1 When you return to America say to all the believers in my behalf that whenever a person comes to that country, no matter to what nationality he may belong, and tries to collect money in my name, know that it has no connection with me. I am free from it. Whosoever asks for money for me, does so of his own volition. There are some people who desire to collect money under all kinds of pretexts. I desire to impress upon your minds that I have nothing to do with such affairs. I never ask anyone to send me money. 1 این را بدانید که هرکس در امریکا با اسم من بخواهد پول جمع کند ابداً تعلقى بما ندارد
- 2 Whosoever loves money does not love God and whosoever loves God does not love money. 2 هر کس تعلق بنقود دارد از ملکوت دور است و هر کس از پول دورى جوید به ملکوت تقرب یابد
- 3 On the other hand, if some of the believers voluntarily desire to help and assist one another or some philanthropic institutions, whose objects are for the public welfare and progress, it is very good and praiseworthy. I do not desire that anyone shall ask money in my name for any affair. The souls must be detached from the world. Those souls who are attached to this world and its wealth are deprived of spiritual advancement. The believers must live such an independent life that if one comes and begs them to accept money, they should refuse him. As long as the 3 انسان باید منقطع باشد باید دیگران اعانت کند نه از دیگران اعانت بطلبد من

souls are not severed, how do they expect to journey along the ideal path?

- 4 On the eve of my departure from New York, I told a number of believers that his holiness Christ has stated that "when you leave a city, shake its dust from off your feet." So far, very few people have lived according to this behest, but it is my will to live accordingly. Before coming to America, the believers of God, through Mirza Ahmad Sohrab, offered for my traveling expenses 16,000 dollars, but I did not accept one cent. Man must live in the utmost sanctity and purity and he must ever think to assist others and not beg assistance from them.

4 وقتی که در نیویورک بودم باحباء گفتم که حضرت مسیح میفرماید در شهریکه هستید چون خارج شوید گرد آن شهر را بتکانید هیچ کس هنوز عامل نشده من میخواهم عامل شوم از امریکا سه هزار و دویست لیره بوسیله میرزا احمد بمن تقدیم نمودند و من قبول نکردم

- 5 In short, may you ever be confirmed and assisted. May you ever be illumined; may you ever be the means of the guidance of the people; may you ever breathe the breath of life in the hearts; may you be the signs of mercy to all mankind may you be the shining lamps of severance and detachment in this dark world

5 احباء باید منقطع شوند و بدنیا تعلقى نداشته باشند من هیچوقت نمیگویم پول بفلان کس بدهید یا از برای فلان عمل اعانه بدهید آن وظیفه خود احباء است که معاونت یکدیگر نمایند بفقرا دادرسی کنند

KHHE.171-172fn, DAS.1914-10-15, SW_v07#13 p.122, PN_1914 p085

KHH1.112 (1.157)

ABU1404

Words to Latimer, Remey and students, spoken on 1914-Oct-15 in Haifa

He trusts them, confidence is the corner-stone of all life's activities. In the early days after our arrival in Acca, we acted in such a manner and all the Persians lived such a life of righteousness that after two years and a half all the inhabitants began to trust them in all their business transactions.

There was a Persian by the name Gassem who came from the town of Neyreez. In the beginning he came to Bagdad and when we left that city he was exiled with the rest of Persian Baha'is to Moussel. He was a hard working man. after awhile he came to Acca. He stayed only a few days and then went to Beirut. He was an expert tobacco-trader and anxious to settle in business.

Therefore he went to a Persian merchant, dwelling in that city who dealt in this article. Inquiring about the current prices he found out that this merchant wanted to charge him excessively and with high interests. He wished to buy 160 bales of tobacco and he did not have one cent with himself nor did he have anyone to recommend him.

Consequently he went to Matti Farah, a well-known Syrian merchant and told him that he was a Baha'i and that he desired to buy so much tobacco on credit. This man sent a telegram to Abboud, one of the most prominent merchants of Acca, saying that a Persian has come to him, claiming to be a Baha'i and desiring him to stand sponsor for him. Is such a person known to the Baha'is in Acca? We answered 'Yes.'

When this merchant in Beirut was assured of this fact, he helped Gasem in buying tobacco and did not even ask him of his notes. Then Gasem carried the tobacco to Jerusalem where he sold it for a good profit and sent the capital to the merchant in Beirut. Such was the great confidence the people had in the Baha'is in those days ...

DAS.1914-10-15, PN_1914 p084

AB09493

To: Grunzweig, Julius et al., in Stuttgart

Date: 1914-Oct-15

- | | |
|--|--|
| <p>1 O seekers of the Divine Kingdom! Happy art thou that have turned to God and have raised thy sight from this material world to the realm above. This indeed is by the reason of thy high mindedness and lofty aspirations. I cherish the hope that thou wilt remain firm and steadfast in this path.</p> | <p>1 ای مشتاقان ملکوت الله خوشا بحال شما که توجه بخدا نموده‌اید و نظر را از عالم ناسوت منعطف بعالم لاهوت کرده‌اید این دلیل بر علو همت و سمو منقبت شما مینماید امیدوارم که در این مقام ثابت و مستقیم بمانید</p> |
| <p>2 The Greatest Name stones that thou had requested are enclosed.</p> | <p>2 نگین‌های اسم اعظم که خواسته بودید در جوف ارسال میگردد</p> |
| <p>3 Upon thou rest the Glory of God, the Most Glorious.</p> | <p>3 و علیکم البهاء الأبهی</p> |

KHHE.155-156

KHH1.102 (1.143)

ABU1459

Words to Remey, Latimer, et al, spoken on 1914-Oct-16 in Haifa

Did you hear the cooing of the doves? Just now some one fired a gun and they all became silent. How sweetly they coo! How lovely it is to see them enjoying their unrestricted freedom! Is it not cruel to kill these sweet little birds? How much better to see them tamed through the gentleness of man! In many countries of the West, laws are enacted to restrict the cruelty of man toward animals and in some states they are hunted only at certain seasons. When I was in America I went through several large zoological gardens, some of which covered many acres. In these gardens hunting is strictly prohibited. There are other large national Parks in Western America which I have not seen, where I have been told, gazelle and deer roam at will and man is not allowed to interfere with their freedom. In these places the animals become so tame that they associate with man. how ideal this is, how perfect, how good!

When we were in Bagdad, one day a company of small birds took refuge in a tree, because they were chased by a hawk. Some one took a gun and fired at the hawk. It fell dead to the ground. The birds became very happy and flew away, circling in the air and singing songs of joy.

Another day we went from Bagdad to Salmani Pak (a village several miles from Bagdad.) On the way I saw a large bush of thistle under which numerous sparrows had gathered and over which perched a hawk. The poor sparrows having seen the hawk, had sought shelter under the clomp of thistle and the hawk had followed them. However, fate was against it, for one of the thorns had pierced its breast, causing its death. The sparrows unaware of this fact continued to remain there until they died of starvation.

DAS.1914-10-16, SW_v09#18 p.205, PN_1914 p090

ABU1765

Words to Remey, Latimer, et al, spoken on 1914-Oct-16 in Haifa

When we were in Salmani Pak, an Indian Prince, Eg baled-Doulet, accompanied by one servant, came there. There were between 30 and 40 souls with Baha'u'llah. This Indian prince was very rich. Once the English government desired to borrow money from him. He asked if they want English or Persian pounds. Because the Persian pounds brought a better rate of exchange, they preferred them. In his palace there was a store-room where he hoarded his money. Without exaggeration, cold coins of many nationalities were piled high in different corners. When the time came to transfer the desired sum, a large scale was brought and the money weighed out like wheat.

Now this man who was so rich, had ordered his servant to bring one small pan and cook only for himself. When the dish was put before the Prince nothing [remained] for the servant to eat. The believers at that time had prepared a roast lamb. I called the servant of the Prince and asked: 'Have you had your dinner?' He replied: 'No.' Then I asked: 'What art thou going to do?' He answered: 'I do not know.' I invited him then to come and eat with us. After partaking our food he told me that the Prince had made a written agreement with all his servants that they should receive only their salary, that they were not to eat in his house and whenever they broke anything they had to replace it.

DAS.1914-10-16, PN_1914 p093

ABU1960

Words to Remey, Latimer, et al, spoken on 1914-Oct-16 in Haifa

There was a man by the name of Haji Mohamad Taki Shirazi who had joined our company. He was a great hunter. He was such a crackshot that while his horse was galloping, he could shoot birds on the wing. Riding on his horse, with his gun, he followed us. The Blessed Beauty knowing his love for hunting told him: 'Don't kill these innocent birds.' But the man paid no attention. Without exaggeration he fired on that day five or six hundred shots but without killing one bird.

On our return trip we saw a crane. It was very large. This bird rises very slowly from the ground but once in the air it flies very rapidly. When Haji Mohamad Taki saw this crane, he became elated because he thought he could show off his skill here. The bird had just risen from the ground when he fired the first shot and missed. He fired [4] times more with no better success. By this time the bird was high in the air and he thought he would surely bring it to the ground and again fired two shots but missed. Because Baha'u'llah told him not to shoot and he wanted to break His Word, he did not succeed and not a single bullet found its mark.

DAS.1914-10-16, SW_v09#18 p.205-206, PN_1914 p092

ABU2527

Words spoken on 1914-Oct-17 in Haifa

Praise be to God that his holiness Baha'u'llah, has spread before us the heavenly table upon which one finds every kind of food. There is the food of faith and assurance; the sustenance of divine virtues; the bread of the love of God; the meat of the glad-tidings of the kingdom of Abha; the victuals of severance and detachment; the viands of enkindlement and attraction; the nutriment of sanctity and holiness; the dish of attraction with the fragrances of God; the sustenance of the breaths of the Holy Spirit; the food of eternal life; the nourishment of teaching the cause of God and promulgating the religion of God.

In short, one finds on this divine table all kinds of spiritual food which constitutes the real Supper of the Lord.

DAS.1914-10-17, SW_v07#16 p.154

ABU3329*Words spoken on 1914-Oct-17 in Haifa*

The best capital and the most profitable business is honesty in all things. Do thou continue to be honest in thy dealings for one month. Thou wilt see in the end that thou art honored and respected by all thy customers, and not considering thy spiritual welfare, thy material prosperity will be secured.

DAS.1914-10-17, SW_v08#02 p.025

ABU1323*Words to Latimer, Remey et al, spoken on 1914-Oct-18 in Haifa*

There are many heralds in this world. Here is a herald who summons the people to the love and defence of his county, calling out at the top of his voice: 'O my country, O my beloved country!' There is a herald who blows the bugle of New Nationalism. Here is another herald who calls the people to politics, in order that he may wield great powers of state. There is another person who is a herald of literature and science. Here you find a soul who is the herald of the commercial interests and its expansion. And there is still another herald who sounds the trumpet of war and militarism.

But praise be to God, that you are the heralds of the Kingdom of God. All these contending voices which are raised in the world today will ere long be silenced and hushed, but the call of the Kingdom of God will gain volume and impetus day by day. The popularity of these worldly heralds may last for a year or two, but the fame of the souls, who are the heralds of the Kingdom, is eternal for they are sounding the trumpet of celestial, Universal Peace. Their voices will ring throughout the future centuries and will be immortal and age-abiding. Thank ye God that ye are the heralds of the Kingdom of Abha, the heralds of the Covenant of the Almighty. All other voices will be repressed but this harmonic song of the Kingdom of Peace and Truth is eternal and everlasting.

Now I desire to send you back to the United States. I supplicate and beseech at the Threshold of the Kingdom of ABHA that you may go forth into the world with a heavenly power, with

radiant hearts and with breaths imbued with Fragrances of the Holy Spirit! May you be confirmed and assisted and may you raise such a melody and sing such a song as to stir and move the hearts of the American people. I anticipate to receive glad-news from you.

DAS.1914-10-18, SW_v05#14 p.216-217, SW_v08#16 p.217-218, PN_1914 p100

ABU2572

Words to Latimer, Remey et al, spoken on 1914-Oct-18 in Haifa

- 1 They are perturbed and restless. This is a sign of faithlessness. It is revealed in the Qur'an, "They think that every shout is against them." Every noise is raised, they think it is the enemy. Like a thief who thinks every sound forebodes his arrest, they are disturbed and distraught.
- 2 The hearts of believers are serene. They have a thousand enemies, yet they stand firm. The greatest of divine bounties is certitude of heart that one is protected from harm. Then whatever occurs, one is at ease, even if outwardly he be in a prison.

1 چقدر اینها مضطربند ابدًا سکون ندارند این علامات عدم ایمان است در قرآن میفرماید بحسب کل صیحه هم العدو ... هر صدائی بلند میشود گمان میکنند دشمن است مثل آدمی که دزد باشد هر صدائی که بلند میشود گمان میکنند آمده اند بگیرند بجزع و فزع میافتند

2 قلوب اهل ایمان مطمئن است هزار دشمن دارند با وجود این در نهایت استقامتند اعظم نعمت الهی اطمینان قلب است که مطمئن شد دیگر هیچ بلائی نیست هر چه باشد انسان راحت است ولو در زندان باشد .

KHHE.172-173fn, DAS.1914-10-18, SW_v08#19 p.241, PN_1914 p098

KHH1.113 (1.157-158)

ABU2818

Words to Latimer, Remey et al, spoken on 1914-Oct-18 in Haifa

There is no benefit in these [secular] schools. In Baha'i schools children learn not only sciences, but also moral rectitude and are well protected. In such schools, however, the teachers must be Baha'is so that children are nourished with divine teachings.

از این مکاتب ثمری نیست اطفال در مکاتب الهی هم تحصیل علوم میکنند و هم آداب یاد میگیرند و هم محفوظ میمانند بشرط آنکه معلمینش از احباء باشند از مومنین باشند تا این اطفال را بنفحات الهی بیورانند معلم خیلی حکم دارد معلم

Teachers are exceedingly important [in the upbringing of children]. They are like gardeners raising a young plant.

مثل باغبان میماند چطور باغبان این نهال را
میپروراند همینطور معلم اطفال را میپروراند .

KHHE.173fn, DAS.1914-10-18, SW_v09#08 p.089, SW_v07#15 p.137,
SW_v07#15 p.144, PN_1914 p099

KHH1.113 (1.158)

ABU1044

Words to Latimer, Remey et al, spoken on 1914-Oct-19 in Haifa

One of the things the ill-wishers circulated in London is that 'I have grown old and weak and that my physical forces are on the wane, consequently some people have gained ascendancy over my mind and caused me to issue these commands.'

"My power consists of the Bestowals of the Blessed Beauty. They are all spiritual Favors given to me by Baha'u'llah. From Early morning until now I have been reading and writing and I am feeling exceedingly well. Young people like you can work three of four hours without ceasing. When in America, although I had a nervous fever, yet I attend churches, meetings, conventions, speaking and crying at the top of my voice. Never was I attacked with a spiritual weakness or inability. In Budapest I had a high fever and a severe cold. Notwithstanding this, from six in the morning until twelve at night, I was either speaking, calling on people, addressing meetings or writing. At nine in the evening there was a meeting on the top floor of a high building in a remote part of the city. A heavy snow was falling. It was very cold weather. I had this cold and fever, but notwithstanding this, I went and ascended 120 steps and addressed the people for about two hours.

In short I am sending you away. I supplicate and entreat confirmation for you; I beg strength and power for you. I hope that the confirmations of the Kingdom of ABHA may encircle you and that you may become the means of the guidance of the people. With reinforced hearts, strong resolution and heavenly assistance may you loose your tongues, deliver eloquent speeches and promote the Word of God. You have undertaken much trouble in coming here. You must be very happy; you must be very rejoiced because you have come to this Sacred Spot and worshipped at the Holy Tomb of the Bab. For many days you have associated with me and I have enjoyed your visit, and I hope that good results will issue therefrom.

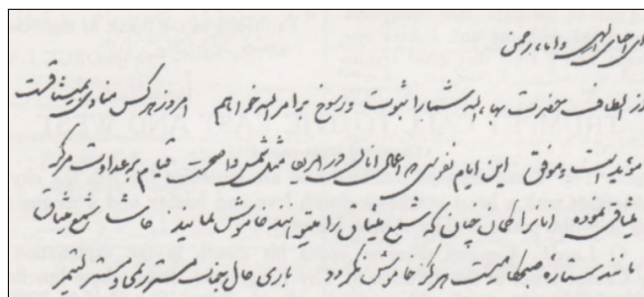
Today whosoever is a herald of the Covenant is the light of the Religions. In the Supreme Concourse the Heavenly Cohorts are arrayed, watching to see who will enter the arena of service to the Covenant, that they may rush forward to reinforce, to strengthen and confer upon him triumph. In brief, be ye overflowing with joy; be ye overflowing with happiness for ye are the objects of the Favor of the Blessed Beauty. Be ye full of clamour and acclamation like unto a cup which is overflowing to the brim.

DAS.1914-10-19, SW_v05#14 p.217-218, PN_1914 p104

AB07185

To: Baha'is of the United States

Date: 1914-Oct-19



SW

- 1 O loved ones of God and maidservants of the All-Merciful! I beseech from the favors of Baha'u'llah steadfastness and firmness in the Cause of God for you. 1 ای احبابی الهی و اماء رحمن از الطاف حضرت بهاء الله شما را ثبوت و رسوخ بر امر الله خواهم
- 2 Today, whoever is a herald of the Covenant is confirmed and assisted. In these days, certain souls whose deeds in America were as clear as the sun have arisen in enmity to the Center of the Covenant. They imagine they can extinguish the lamp of the Covenant. God forbid! The lamp of the Covenant is like the morning star - it shall never be extinguished. 2 امروز هرکس منادی بميثاقت مؤيد است و موفق اين ايام نفوسى که اعمال آنان در امريکا مثل شمس واضحست قيام بر عداوت مرکز ميثاق نموده آنانرا گمان چنان که شمع ميثاق را ميتوانند خاموش نمايند حاشا شمع ميثاق مانند ستاره صبحگاهيست هرگز خاموش نگردد
- 3 In any case, Mr. Remey and Mr. Latimer are now returning to America after their journey to Europe and pilgrimage to the Holy Land. I am sending them. From the favors of Baha'u'llah, I hope they will be assisted and confirmed in diffusing the divine fragrances. 3 باری حال جناب مستر ریمی و مستر لیتمر بعد از سفر اوروپ و تشرّف به ارض مقدّس مراجعت به امريک مينمايند من آنانرا ميفرستم از الطاف حضرت بهاء الله اميدوارم که موفق گردند و بنشر نفعات الله مؤيد شوند
- 4 And upon you be the Most Glorious Glory. 4 و عليكم البهاء الأبهى

DAS.1914-10-19, SW_v05#13 p.201, SW_v05#14 p.217, SW_v08#16 p.215, PN_1914 p107

BRL_DAK#0341, ZSM.1914-10

ABU3560*Words to Ahmad Sohrab, spoken on 1914-Oct-19 in Haifa*

[This morning the Beloved called me into his room. He had in his hands my Persian diary, and with his own hands writing a word here, a phrase there or crossing a sentence. Now and then he laughed at some of my expressions. For more than one hour he continued reading and correcting and then he gave them to me to be mailed with a sigh of relief... When I came out of His room I loathed to part from them and had I had time I would have copied them and kept the originals.]

“You are writing a book. I have been reading all morning these letters. They are interesting.”

DAS.1914-10-19

ABU2805*Words spoken on 1914-Oct-20 in Haifa/Akka*

It is said that once a Mohammedan, a Christian and a Jew were rowing in a boat. Suddenly a tempest arose and the boat was tossed on the crest of the waves and their lives were in danger.

The Mohammedan began to pray: “O God! Drown this infidel of a Christian!” The Christian supplicated the Almighty: “O Father! Send to the bottom of the deep this Moslem!”

They observed the Jew was not offering any prayer, and therefore asked him: “Why do you not pray for relief?” He answered, “I am praying. I am asking the Lord to answer the prayers of both of you!”

KHHE.174, DAS.1913-02-10, DAS.1914-10-20, SW_v09#18 p.210, VLAB.133, STAB#104

يكنفر مسلمان و يكنفر مسيحي و يكنفر يهودي
در كشتي بودند مسلمان دعا كرد و گفت خدايا
جان اين مسيحي را بگير مسيحي گفت خدايا
تو اين مسلم را هلاك كن بيهودي گفتند تو
چرا چيزي نميگوئي گفت خدايا دعاي هر دو را
مستجاب كن

KHH1.133

ABU0442

Talk to pilgrims at Haifa pilgrim house, 1914-Oct-22

- 1 (Today the Master came to the pilgrim house. Greeting Haji Mirza Haydar-'Ali, He inquired of his health. Haji responded, "If Your blessed Person is well, then everyone is well." 'Abdu'l-Baha said:)
- 2 "I am well, too. I have been in many places, but never inhaled an air as vivifying as in this place. If the people of this region were not so deeply immersed in the acquisition of worldly riches, this entire mountain would have been developed. However, their sole objective is to acquire earthly wealth, and of what use, since at the end they will leave these riches for others and depart with a world of regret."
- 3 He then said to the honored Haji [Mirza Haydar-'Ali], "I have asked for homemade bread to be baked."
- 4 Haji inquired, "With sesame seeds?"
- 5 "Yes, I have requested that they put sesame on it as well. Aqa Haydar-'Ali always served chilu-kabob, and once accompanied by Haji Amin, I was visiting him. He served sesame bread. Haji Amin remarked that such bread did not require another dish. Therefore, he did not serve the customary chilu-kabob. In Baghdad when we had sesame bread or poppy-seed bread, we were delighted, as it was the best of meals. Faith and certitude are solidified in times of trials and tribulations.
- 6 "In Tihran, all manner of comfort were available to us. However, during that storm, all was plundered, and nothing was left to us. The Blessed Beauty was in prison, under chains, and we were forced to disperse. Anyone, anywhere, suspected of being among the friends [i.e. a Babi], was seized and torn into pieces. There was a sixteen or seventeen year old lad by the name of 'Abbasi who was an attendant of the late Sulayman Khan. He knew all the believers and, together with seventy or eighty farrashes and an equal number of artillery-soldiers, searched for the friends of God. When one was spotted, he was immediately seized and martyred. Such misery can never be described. Our hardship had reached so severe a state that if we had only bread for meals, it was considered heavenly sustenance.

1 امروز هیکل مبارک بمسافرخانه تشریف آورده از جناب حاجی میرزا حیدر علی احوالپرسی فرمودند عرض کرد اگر حال مبارک خوب باشد حال همه خوب است فرمودند

2 حال من بسیار خوبست در جمیع جاها گردیدم هوا باین خوبی ندیدم اگر اهالی اینجا منہمک در مال دنیا نبودند میبایستی جمیع این کوه آباد باشد ولی احوالی فقط در فکر مال دنیا هستند جمع میکنند آخر از برای کسان دیگر میگذارند و با حسرت میروند

3 بعد اشاره بجناب حاجی فرمودند سفارش دادم نان خانگی درست کنند

4 حاجی عرض کرد کنجد

5 هم بود سفارش کردم رویش بریزند آقا حیدر علیه همیشه چلوکباب میداد یکوقت با حاجی امین نزد ایشان بودیم نان کنجد داشت حاجی امین گفتند اگر نان کنجد دارد نان خورش دیگر لازم ندارد این شد که دیگر چلوکباب نداد فرمودند: در بغداد اگر نان کنجد یا نان خشک باشد ما کیف داشتیم چه که نان خورشمان همین بود ایمان و ایقان وقتیکه صعوبت و عسرت حاصل میشود واضح میگردد

6 در طهران جمیع نعمتا حاضر بود بعد از آن لوفان (شاه) جمیع آنچه بود به یغما رفت هیچ نماند جمال مبارک در زندان و زیر زنجیرها هم آواره و سرگردان در هر دیاری که بوئی میبردند که یکنفر از احباء است میبردند و تکه تکه میکردند یک عباسی بود آدم مرحوم سلیمان خان شانزده هفده ساله بود احباء را میشناخت بقدر هفتاد هشتاد فراش و هفتاد هشتاد توپچی همراهش بود اگر چنانچه یکی از احباء را میدیدند فوراً میگرفتند و شهید میکردند آن عسرت دیگر بوصف نماید یعنی عسرت بدرجه بود که اگر شام نان خالی هم بود مثل مائده آسمانی بود

- 7 "In short, at the height of the bitter cold of winter, barely clad and alone, we were banished from Iran. The cold, snow and ice caused such misery and hardship that [the experience] remains beyond words. In such a state, we reached Baghdad. Such a winter has not been seen since. In Baghdad, we did not possess anything. The Blessed Beauty was gone, and we had no news of Him. In the streets, we were the targets of the curses and abuses of every passerby. Our spirits, however, were high. Hardship had no effect on us.
- 8 "When the Blessed Beauty returned from Kurdistan, we were still immersed in difficulties, though the situation was somewhat improved. My only garment was a cotton shirt that was washed so many times that it had become threadbare. In the winter, that shirt was my sole attire, with no other protection. Nonetheless, our spiritual joy was so complete that it can never be described. A small piece of meat was made into a broth for some fifty or sixty people. The late Mirza Javad could not eat the broth, so each day he was given five spoonfuls of yogurt. Among us, he received the most food. All the friends were happy. Thus, during hardship, one's faith becomes reinforced and manifest.
- 9 "There was a certain Haji Muhammad-Taqi of Nayriz, a man of immense wealth whose possessions were plundered [in 1850]. This old man walked the entire distance from Nayriz [to Baghdad]. This distinguished old man was most steadfast in his convictions and beliefs, and became an attendant to Mirza Hasan Shirazi, known as Gul-i Gulab. He barely earned bread money, but was profoundly happy and joyful. Each day he would come from Kazimayn to Baghdad to attain the presence [of Baha'u'llah].
- 10 "He had a son named Mirza 'Ali, who lost conviction in his beliefs. Haji Muhammad-Taqi protested and demanded that his son should change his ways. He warned, 'You are not my son and can come here no more!' [After his son was shot in the palm-groves of Baghdad,] I sent after Haji with the message, 'Mirza 'Ali is here and is wounded. Come and attend to him.' He responded, 'You want me to see Mirza 'Ali?! Because he recanted his faith, I despise him. I will not come.' No matter how I pleaded, he did not consent. Finally, he declared, 'The only way that I would again accept him is for him to repudiate his actions and such refutation be acceptable in the sight of the Blessed Beauty, earning His pardon. Then I will consent to meet him.'
- 7 خلاصه بعد ما را برهنه در فصل زمستان در شدت سرما از ایران بیرون کردند سرما برف یخبندان زحمت و عسرتی بود که بوصف نیاید بهر قیمتی بود ببغداد رسیدیم اینطور سرور دیگر نیامده چون ببغداد رسیدیم هیچ چیز نبود جمال مبارک هم تشریف بردند خبری ازشان نرسید توی کوچه هر کس ما را میدید لعن میکرد فحش میداد لکن روی مستبشر بود سختی هیچ تأثیری نداشت
- 8 و قتیکه جمال مبارک از کردستان مراجعت کردند آنوقت هم عسرت بود لیکن بیک درجه بهتر بود تم یک قبای طاقه بود که از بس شسته بودند پشمش بکلی رفته بود در زمستان همان یک قبای بود بی کلیجه لکن سرور روح نه بحدی بود که بوصف آید نیم حقه گوشت میگرفتند و یک دیگ آب پنجاه شصت نفر میخوردند میرزا جواد مرحوم نمیتوانست بخورد روزی پنج پاره ماست توی کوزه از برای او میاوردند از میانه ما ممتاز بود همه احباء سرور بودند مقصود اینست در یوم عسرت ایمان معلوم میشود
- 9 یک حاجی محمد تقی بود نیریزی جمیع اموالش را بردند صاحب ملک و دولت بود از نیریز پیاده آمده پیر مرد بود یک پسری داشت میرزا علی نام ببغداد رسید در نهایت ثبوت و استقامت بود این شخص جلیل رفت نوکر میرزا حسن شیرازی معروف به گل گلاب شد بس یک نانی می خورد ولی در نهایت بشاشت و سرور بود هر روز از کاظمین به بغداد میآمد و مشرف میشد
- 10 پسرش متزلزل شد اعراض کرد تبری از او جست گفت تو پسر من نیستی نزدیک من نیا فرستادم عقب پدرش گفتم میرزا علی اینجاست زخم خورده است بیا برو نزد او مواظبت کن گفتم من بروم پیش میرزا علی؟ من از او بیزارم چرا اعراض کرد؟ هر چه کردم قبول نکرد گفت بیک نوع ممکن است توبه بکند و جمال مبارک بفرماید توبه او را قبول و عفو کردم آنوقت راضی بملاقات او میشوم .

- 11 I appeared before the Blessed Perfection and presented the situation to Him. He forgave the lad, and Mirza 'Ali abandoned his past ways. Such was the lofty height of the Haji's faith! In truth, beholding the Haji washed away every trace of sadness and replaced it with joy. What sanctified personages have belonged to this Faith!"
- 12 'Abdu'l-Baha then pointed to me and asked about Germany. I made a few remarks about the believers in Vaibkan and Kinsitad, and shared the story of Mrs. Schwarz and the fact that she used to say, "I will make the German believers like a magnet, attracting 'Abdu'l-Baha to our land."
- 13 The Master said: "The power and the efficacy of the Word of God has produced such an influence that, when one considers it closely, one becomes astonished. From Iran to Germany! It is all miracles. Certain wronged souls were banished from Iran, but this exile resulted in the construction of the Shrine of the Bab and the pilgrim house on Mount Carmel! This exile resulted in the establishment of the Faith in America and in Germany! This exile resulted in the propagation of the Cause throughout both the East and the West. This exile resulted in the diffusion of the Word of God and the divine fragrance throughout all corners of the globe!"
- 14 "With all his pomp and ceremony, Nasiri'd-Din Shah died in the utmost misery, but this band, without any help or succor, became the recipient of infinite divine favors and confirmations. Indeed, the situation has reached such a state that when any of the friends travel to other parts of the world, they are received as beloved kinsman and feel that they have loving relations everywhere.
- 15 "I noticed that some Iranians and wayward friends went [to Germany] and pretended to be believers. In turn, the [western] Baha'is accepted them with the utmost sincerity and love. These imposters caused considerable difficulties, and therefore, I wrote that those not bearing My notice and signature should not be received [as Baha'is].
- 16 "Germany is now in war with all the nations and has conquered them all. But we have conquered Germany. Is this conquest not the source of her everlasting glory?"
- 11 من رفتم خدمت جمال مبارک و عرض کردم
عفو فرمودند آنهم توبه کرد ایمان باین درجه
رسید واقعا وقتی انسان حاجی را میدید اگر
قلبش محزون بود مسرور میشد نفوس مبارکی
در این امر آمدند.
- 12 (بعد اشاره بفانی فرموده فرمودند از آلمان بگو)
از احبای وایکن و کنستات عرض شد و
قصه مسس شوارز که عرض میکرد احبای
آلمان را جنسی میکنیم که مثل مغناطیس بشود
و حضرت مولی الوری را بآلمان جذب نماید
فرمودند
- 13 یک قوت و قدرتی از کلمه الله حاصل شده که
اگر انسان فکر کند حیران میماند ایران کجا آلمان
کجا همه اش معجزات است نفوس منکوبه را
از ایران بیرون کنند تین غربت سبب بشود که
در جبل کرمل مقام اعلی و مسافرخانه بنا کنند
این غربت سبب شود نفوذ در امریکا کنند در
آلمان نفوذ کنند این غربت سبب شود در شرق
و غرب عالم نفوذ نمایند این غربت سبب شود
در شرق و غرب عالم اعلاء کلمه الله و انتشار
نفحات الله بشود
- 14 ناصرالدینشاه با این دستگاه بهایت ذلت بدار فنا
راجع شود و این نفوس بی معین و نصیر مظهر
چنین الطاف نامتناهی شوند و چنین موید و موفق
گردند که کار بدرجه برسد که هر نفسی از
احبای الهی بهر جائی وارد شود مثل اینست که
خویشان و متعلقان مهربان دارد
- 15 من دیدم نفوسی از ایرانیها و ام احباء که غافلند
بآنجا میروند و اظهار ایمان میکنند و اینها هم در
نهایت صدق و صفا با آنها معامله مینمایند بعد
طوری سلوک میکنند که آنها مشوش میشوند
این بود که نوشتم بدون اینکه کس خط و
امضاء مرا بیاورد او را قبول نکنید
- 16 باری حال آلمان با جمیع دول میجنگد و همه را
شکست داده ولی ما او را شکست دادیم آیا این
شکست سبب عزت ابدی او نیست؟

KHHE.174, DAS.1914-10-22

KHH1.114-116 (1.159-162)

ABU0546

Talk to pilgrims at Haifa pilgrim house, 1914-Oct-23

- 1 Dinner must be ready soon after dusk so that it may be served whenever is desired. The best time for supper is right before sunset. It is good for the breakfast to be eaten two or three hours after sunrise, and for dinner to be served at dusk. One must go to bed early but rise in the last third of the night. This last third of the night is the best time for devotions as one's thoughts are concentrated and untroubled by worries; this meditation causes great ecstasy. However, since most are taught differently, changing habits is hard. Nighttime is for resting and comfort, and the day must be devoted to work, industry and earning a living. All animals sleep after sunset. Children, following their innate nature, go to sleep as soon as they drink their evening milk or eat their supper. What God has created has the utmost balance, but man corrupts His ways. "There does not exist in the contingent world better than what is created."
- 2 Consider this clock, how much trouble it requires to wind, repair, maintain, and so forth. However, despite their nomadic nature, the Bedouin Arabs accurately determine the time of the day using the stars at nighttime and shadows during the day. Traveling in whatever direction, be it Mecca, Baghdad, Damascus or Basra, they use the stars and find their way. It is a marvel how they determine their path.
- 3 'Abdu'l-Baha then asked me, "Any news of your father?" I replied, "In Germany, I received his letter. He wrote about the opposition of the Jews of Hamadan, who are in concert with Muslims and Christians against the Baha'is, not accepting them in businesses or allowing them in the public baths or schools."
- 4 Addressing the honored Haji Mirza Haydar-'Ali, the Master said, "And now the Jews are causing us trouble. Let us wait and see what happens. Indeed this feast of tribulation is bountiful and presents all manner of heavenly nourishment. This last one is needed too. Is it possible that all would mean us harm and the Jews would refrain?"
- 5 The Honored Haji responded, "I have written them (meaning, the Jews of Hamadan) that the friends of God must ponder

1 باید شام بعد از غروب حاضر باشد هر وقت میل دارند بخورند بهترین اوقات شام قبل از مغرب است خوب است صبح دو ساعت سه ساعت از آفتاب غذا خورده شود شام هم وقت غروب بعد شب زود بخوابند و ثلث اخیر بیدار شوند این ثلث اخیر بهترین وقت است از برای ملاقات حواس جمع فکر راحت است انسان از ملاقات حظ میبرد ولی ما چون طور دیگر عادت کرده ایم تغییر عادت سخت است شب از برای خوابیدن و راحتی است و روز از برای کار و صنعت و کسب معیشت جمیع حیوانات بعد از غروب میخوانند اطفال چون حال فطرت دارند شب که شیر یا شام میخورند تمام شب را میخوانند آنچه خدا خلق کرده نهایت اتقان دارد ولی چون دست آلوده بشر میشود فساد بهم میرسد لیس فی الامکان ابداع مما کان

2 مثلاً این ساعت چقدر زحمت کوک کردن تعمیر و حمل و نقل و غیره دارد ولی عربهای بادیه نشین با وجود تغییر مطالع در نهایت اتقان تغییر اوقات را میفهمند شب از ستاره و روز از سایه مثل شب اگر بخوانند بطرف مکه یا بغداد یا شام یا بصره بروند از روی ستاره ها میفهمند و میروند عجب است چطور راهها را هم میشناسند

3 بعد بقائی نگاه فرموده فرمودند از ابوی چه خبر میرسد ؟ عرض شد مکتوبشان وقتی که در آلمان بودم رسید از تعرض کلیمیان همدان نوشته بودند که با مسیحی ها و مسلمانها علیه بهائیان متحد شده اند که معامله نکنند و بمحامها و مدارس راه ندهند

4 رو بجناب حاجی میرزا حیدر علی نموده فرمودند : حال یهودیها هم ما را راحت نمیگذارند تا ببینیم - بله تا ببینیم این سفره آماده خوان نعمت الهی است همه جور اغذیه و اشربه دارد اینهم لازم است آیا میشود همه اذیت بکنند کلیمیا نکنند ؟

5 جناب حاجی عرض کرد من بحضرات (مقصود کلیمهای همدان) نوشتم احباء باید

what they have done that they are no longer confirmed. When there were only two or three of them, they were triumphant over all others. Now that they are the majority, they are no longer successful. They must understand the underlying reasons and find solutions.”

- 6 The Master declared, “Whatever we endured must now be endured by them. Now the Christians and the Jews have arisen in opposition to us. Initially the Babis were prepared to be torn into pieces for their convictions, but now they have no patience for the slightest guidance. We must deal with them [i.e. the opposition] with patience. The contention of the Muslim clergy is due to their fear of losing [the position of] leadership.”

- 7 Haji said, “During the days of Baha’u’llah, wherever the Muslim divines protested against the Faith, the Blessed Beauty would say, ‘Give them some food. They want food.’”

- 8 Smilingly, ‘Abdu’l-Baha shared: The late Mirza Rida-Quli had an argument with his maternal cousin. The cousin bribed Mirza Isma’il Savihchi with a meal, inducing him to present false testimony to the ‘ulama, and thereby winning his case. One day Mirza Rida-Quli was walking by Tihran’s moat when he saw Mirza Isma’il, who said to him, “Why do you look at me so angrily? Your cousin fed me and tricked me into testimony. Now, if you feed me, instead of him, I will support you!”

- 9 Shaykh Baqir, father of [Aqa] Najafi, had asked one of the believers, “What do the Babis say about me?” “Aqa, I am ashamed to say,” was the response. “No, do tell,” insisted the Shaykh. “They consider you the antichrist.” The Mulla had responded, “If they would not say such things and would be more considerate, then such disturbances would not occur.”

KHHE.178-179, DAS.1914-10-23

بدانند چه کرده اند که موفق نیستند و قتیکه دو سه نفر بودند بر جمیع مظفر بودند حال که اقلیت با آنها است چرا موفق نمیشوند آن علت را بفهمند و چاره کنند

- 6 فرمودند: هر چه ما کشیدیم باید قدری حضرات بچشند حال مسیحی ها و یهودیها هم بر ما تعرض میکنند تا ببینیم اول باینها راضی بودند تکه تکه شان بکنند حال تحمل شنیدن یک حرفهم ندارند باید با آنها مدارا کنند این تعرض آخوندها از ترس فقدان ریاست آنها است .

- 7 جمال مبارک میفرمودند یک پلوی بآنها بدهید پلو میخواهند

- 8 بعد متبسمانه فرمودند مرحوم میرزا رضا قلی با دائی زاده شان مرادفعه داشتند دائی زاده بمیرزا اسماعیل ساوهچی یک پلوئی داد انهم شهادت دروغی در نزد علما داد و کار دائی زاده پیشرفت کرد . یکروز میرزا رضا قلی در جلو خندق طهران میرفت میرزا اسماعیل گفت چرا کج کج نگاه میکنی دائی زاده شما یک پلوی بما داد ما را (غول زد) یعنی گول زد حال تو هم یک پلو بده ما را غول غول بزن

- 9 بعد فرمودند شیخ باقر نجفی پرسیده بود بابیها مرا چه میدانند یکنفر از احباب گفته بود آقا نجلت از گفتن دارم گفته بود خیر بگو گفته بود " خیر دجال میدانند فرمودند اگر از این حرفها نگویند و رعایت حالشان را هم نکنند این فسادها رخ نمیدهد .

KHH1.117 (1.163-164)

ABU1515

Words to Ahmad Sohrab, spoken on 1914-Oct-23 in Haifa

America is the home of the ideals of Peace; its people are peace-loving and its democratic leaders the spreaders of the seeds of Peace. Well done Mr. Hearst! His motives have been surely humane and generous and in this instance he has served the Cause of humanity. I hope that a chain of similar meetings will be organized throughout the states, wherein eloquent speakers expose the iniquities of war and the beauty of Peace,- so that the world may resound with their Call to Peace. This is indeed most important.

On the other hand the legislators, the far-visioned peace-advocates, the practical statesmen of America must from now on frame a code of laws and regulations to be used as the foundation for the future Universal Parliament of Man. this initiatory step is most difficult and arduous and only a free, disinterested, large-minded, humanity-loving nation like Americans can perform such signal services. The American people have had sound judicial training and the fundamental principles of their political institutions are based on the equality of opportunities for all mankind. Their national and state system of government has been always a good and beneficial example for the framers of the Constitution of the international Court of Arbitration. In short, America must be the principal Actor in establishing the lasting Peace amongst the nations of the world.

The propaganda of Peace ideals must be carried on unremittingly - thus the ground may become ready and the hearts prepared. The promotion of the principles of Peace and the exposition of the evils of war shall ultimately lead into a startling awaking on the part of the people! Let us hope that there shall be a speedy settlement for all these barbaric, brutal destruction and new vandalism and that love may take the place of enmity.

DAS.1914-10-23, SW_v13#11 p.293

AB08024

To: Rahmatullah Khan et al., in Himmatabad

Date: 1914-Oct-26

- 1 O ye who are steadfast in the Covenant! That family is, praise be to God, beneath the shelter of the All-Merciful Lord...
- 2 As to the question of "the mystery of the great inversion in the sign of the sovereign": Inversion has two meanings - one means return, and the other means turning upside down. It is said that on the Day of the Promised One's appearance, all things of the previous Dispensation will return - meaning that whatever occurred in the previous Dispensation, such as the arising of the Resurrection, the coming of a new Book, the revelation of a new Law, the rolling up of the heaven of religions, likewise will exactly return in the subsequent Dispensation. This is why the Prophet Muhammad, peace be upon Him, said "Step by step, exactly the same." And the second meaning, which is turning upside down, means that on the Promised Day "He will make your highest become lowest, and your lowest become highest." This is a brief explanation that has been mentioned. And upon you be the Most Glorious Glory!

1 ای ثابتان بر پیمان آن خاندان الحمد لله در ظل حضرت رحمانند...

2 مسئله سر التکسیر لرمز الرئيس تنکيس دو معنی دارد یکی بمعنی عود است و دیگری بمعنی سرنگونی میفرماید یوم ظهور موعود کور سابق بجمع شئون عود مینماید یعنی در کور سابق چه قیامتی برپا شد کتب جدید آمد و شریعت جدید نازل شد آسمان ادیان منظوی گشت بهمچنین در کور لاحق عیناً مثل سابق عود خواهد کرد این است که حضرت رسول علیه السلام میفرماید طابقوا النعل بالنعل و معنی ثانی که سرنگونی است مقصد آن است که در یوم موعود یجعل اعلامک اسفلکم و اسفلکم اعلامک این مختصر بیان است که ذکر شد

MMK4#168 p.192x, NSS.156x

ABU0920

Words to pilgrims, spoken on 1914-Oct-28 in Akka

- 1 Pilgrimage must take place in a state of utmost entreaty and fervent supplication, otherwise it is not pilgrimage and merely a tour. In reality, all these people that go to Mecca and Medina do so for sightseeing. Pilgrimage must be in a condition of supplication for it to have benefit and influence. Many came and attained the hallowed presence of Baha'u'llah, witnessed His heavenly ways, the warmth of His smile, His divine attraction and His infinite bounties, yet they would leave the same way that they came, unchanged. However, others, upon their very arrival, would gain a new life and be thoroughly transformed.
- 2 Jamal Burujirdi, and two others from his native town, attained the august presence of Baha'u'llah in Edirnih. One of these

1 زیارت باید در نهایت تضرع و ابتهال باشد والا زیارت نیست تماشا است اینهمه نفوس که بمکه و مدینه میروند فی الحقیقه سیاحتی است که میکنند در زیارت باید حالت تضرع باشد تا موثر شود بساری میآمدند و بحضور مبارک هم مشرف میشدند و آن اخلاق مبارک تبسم مبارک جذایت مبارک و عنایت مبارک را هم میدیدند ولی همانطوریکه میآمدند همانطور هم میرفتند بعضی دیگر بمجرد تشرف حیات تازه میافتند و تقلیب میشدند

2 در ادرنه جمال بوجردی با دو نفر بروجردی آمدند مشرف شدند یکی شان موسوم بمیرزا

travel-companions was Mirza 'Abdu'r-Rahim. He was among the Mirzas of Burujird. He observed the celestial attraction and beauty of Baha'u'llah and was profoundly moved and completely recreated. Later the Blessed Beauty commented, 'During his ten minute visit, he stepped from this ethereal world unto the realm of immortality.' Presently, receptive souls are needed. What pleasure is there if beautiful songs are sung but a hearing ear is not found? No matter how fragrant the flower, the person with a cold cannot partake of its fragrance. If the sun shines and the breeze blows and the rain falls, but the soil is salty, naught but weeds will grow. Receptivity of soul is needed.

- 3 Some of the chieftains of the Jaf tribe, who had achieved deep esteem for Baha'u'llah in Sulaymaniyyih, were moved to Baghdad on orders of the Vali of that city. While in Baghdad, they would attain Baha'u'llah's sacred presence after first beseeching His permission. Then, with utmost reverence and humility, they would sit before Him. There was a Kurd that was truly enamoured of Baha'u'llah. He said to me, "Previously I once met Shaykh Muhammad (that is, the Blessed Beauty). But I earnestly desire to once more behold that luminous Visage." When I saw how he longed to see the Blessed Beauty and how truly he adored His sacred Countenance, I did not want him to wait and guided him directly into Baha'u'llah's presence. He went in, and the Blessed Perfection warmly welcomed him, designating a place of honor for him to sit among the chiefs of the Jaf tribe, and He then showered the Kurd with His infinite bounties.

- 4 If all the divine confirmations descend, but a soul is not receptive, there is no use. There was a certain Muhammad-Rida who, each morning and evening, would attain the presence of Baha'u'llah either in Qahvih Salih or in His house. After we left Baghdad, he would boast, "I associated with these people for ten years, but it had no effect on me!"

KHHE.185-186, DAS.1914-10-28

عبدالرحیم بود از میرزاهای بروجردی بود آن
جذاییت مبارک را دید بکلی تقلیب شد بعد
جمال مبارک فرمودند که در این ده دقیقه این
شخص قدم از این عالم برداشت و قدم بعالم قدم
گذاشت حال استعداد لازم است اگر بهترین
آوازا را برسانید ولی گوش نباشد لذت نمیرد
عطر گل هر قدر در هبوب باشد ولی مزکوم
محروم است اگر آفتاب بتابد نسیم بوزد باران
بیارد ولی زمین شوره باشد غیر از گیاه هرزه
نرود استعداد لازم است

3 در بغداد بعضی از رؤسای ایل جاف آمدند
بمحضور مبارک مشرف شوند چونکه از ایام
سلیمانیه ارادت پیدا کرده بودند چون والی
بغداد حکم کرده بود ببغداد بیایند ببغداد آمدند
در ضمن هم مشرف شدند اول میآمدند اذن
میگرفتند و در نهایت خضوع و ادب مشرف
میشدند منجمله یک کردی آمد که فی الواقع
منجذب جمال مبارک بود گفت من یکدفعه
دیگر شیخ محمد را (یعنی جمال مبارک را)
زیارت کردم یکدفعه دیگر میخواهم آن جمال
نورانی را زیارت کنم من دیدم مفتون جمال
مبارک است دیگر نخواستم معطل شود یکسره
باطاق مبارک دلالت کردم رفت و مشرف
شد جمال مبارک او را در صف روسای ایل
جاف اذن جلوس فرمودند و محبت فرمودند

4 اگر جمیع فیوضات الهی نازل شود ولی استعداد
نباشد نتیجه نبخشند محمد رضائی بود هر صبح و
مغرب در قهوه صالح و بیت مبارک مشرف
میشد بعد که بغداد بهم خورد افتخار میکرد که
من ده سال با حضرات بودم ولی در من تاثیر
نمود .

KHH1.122-123 (1.171-172)

ABU1970*Words to some friends, spoken on 1914-Oct-28 in Akka*

- 1 This day, while pacing in the hallway [of the house of 'Abbud], the Master remarked: 1 روی راهرو مثنی و بیاناتی میفرمودند که
- 2 This room was the kitchen. The smoke bothered the Blessed Beauty, so I changed its location. For twenty years, the Blessed Beauty resided in this house, and for nine years, He did not descend these stairs. It is well evident how He suffered! 2 این محل مطبخ بود دود جمال مبارک را صدمه میزد من تغییر دادم بیست سال جمال مبارک در این بیت بودند و مدت نه سال از این پله ها پائین نیامدند معلوم است بوجود مبارک چه میگذشت
- 3 Good or bad, compared to other locations, this house was a royal palace for us. Whoever became ill, I would send them to this house because its air was relatively pleasing. Nevertheless, the enemies of the Cause, these inequitable people, who in order to undermine the truth of the Faith will stoop to spread any and all lies, have written that despite all the complaints by the Blessed Beauty of the conditions of the Most Great prison, He lived in gardens and orchards. Consider how unfair! The Blessed Beauty always said - even during the height of our tribulations in the prison - that this captivity would not last very long and gave hope and promise for victory that soon both our sufferings and the glory of the foes would end. When Professor Browne came, it was the days of comfort for the friends. They were days of happiness. 3 این خانه خوب یا بد نسبت بجایای دیگر شاهانه بود هر کس ناخوش میشد اینجا میفرستادیم بحساب خوش آب و هوا بود معذک اعدای امر مردمان بی انصاف برای اینکه حقیقت امر را مدتی مکتوم دارند بهر نسبت کذبی متمسک میشوند حضرات نوشته اند که جمال مبارک اینهمه از سجن اعظم شکایت نموده اند همه اش باغ و باغات است ملاحظه نمائید چقدر نفوس بی انصافند جمال مبارک میفرمودند حتی در ایام شدائد و در بحبوجه سختی در قشله میفرمودند که این تنگی ما دوام نخواهد داشت نوید نصرت میدادند که بزودی هم ذلت ما و هم عزت اعدای ما زائل خواهد شد .

KHHE.184-185, DAS.1914-10-28

KHH1.122 (1.170)

ABU1640*Words to some friends, spoken on 1914-Oct-29 in Bahji*

In these days the people of the world are in the bondage of a thousand trials and sufferings but they bear all these things without a murmur of enduring protest. On the other hand when the Cause of God appears, at first they reject it and when they will accept it they expect to walk on a bed of thornless roses and be not tested. But the path of the Kingdom is a narrow path and beset with many trials.

Just think of the lives of these soldiers whose mothers have reared them with love and solicitude. They are worse than penal prisons and have to work very hard all day.

The other day the Secretary of the Consul called on me and spoke in a plaintive tone:- "I have paid the government one hundred pounds to free my son from all military burdens, still they have taken him and enrolled him amongst the recruits. My son has been brought up in the school and has never had any drillings. Now he is afflicted with all the rigid and exacting disciplines of the soldiers life and it seems to me there is no way to his freedom. My son with his companions were made to run from Nazareth to Acca with only one stop of one hour; They had to run many hours in the heat of the sun. As a result of this extraordinary exertion he is fallen sick and I have now come to you to intercede for him before the commander, perhaps they will give him a lighter work which may be more in accord with his previous training...

DAS.1914-10-29

ABU1838

Words to Tirandaz, spoken on 1914-Oct-29 in Bahji

Is this wee bit of an animal your donkey? Your name has just brought to my mind a story of my childhood. At the time of our arrival in Bagdad I was a small lad, taking an active part in all the diversions and plays [illeg.] to that period of life.

I remember one day, accompanied by a number of grown-up people we called on the Persian Consul who was considered an amateur sport and hunter. He cherished in his heart a great hate for Baha'u'llah and whenever His Name was mentioned his eyes became red with rage and wanted to pop out of their sockets. Nevertheless he showed us outward courtesy and hospitality [and] did not let his hate become manifest.

He had given his rifle to be [polished] and while we were there they brought it in. Proudly he took it in his hand[s] and began to examine it. Looking at me with a malicious smile in his face he asked me: "Are you Tir Andaz? (sharp shooter) 'Yes' I answered. 'Can you shoot a bird while flying in the air?' 'Assuredly.' I said. 'This is very easy; but I can also shoot a man while walking on the earth.' And I looked at him significantly.

در بغداد کارپرداز ایران بقدری عداوت داشت که وقتی که ذکر جمال مبارک می شد چشمهایش تغییر می کرد.

من طفل بودم از من پرسید تیر می اندازی، گفتم بلی. گفت مرغ را در هوا میزنی، گفتم آدم را هم در زمین می زنم.

این سؤال را باین مناسبت کرد که یک تفنگ دو تیری پیش وی بود.

ZSM.1914-10-29

He thought this was a warning and therefore was sorely afraid and stopped his outward persecution of the Blessed Perfection.

DAS.1914-10-29

ABU3392

Words to some friends, spoken on 1914-Oct-29 in Bahji

Before entering the Sacred Shrine every one should perform ablution and be clean and pure in body, soul, mind and even his outward apparels. His heart must be purified from all worldly feelings and his consciousness be cleansed from all unholy suggestions.

DAS.1914-10-29

AB11591

Cablegram dated 1914-Oct-29

To: Mrs Goodall and Mr Wilhelm, in New York

Date: 1914-Oct-29

Invite speakers men and women having power delivering speeches. Divine confirmations assured.

DAS.1914-10-29

ABU2538*Words spoken at table on 1914-Oct-30 in Haifa*

Consider how the people bear testimony to the fact that this Religion is universal and its principles are conducive to the welfare of humanity. This is the testimony of an outsider, of one who is not a Baha'i. The Christians have never praised so highly the Mohamadan religion nor a Jew has had a good word to say about Christ. But today other nations confess the greatness and catholicity of the Baha'i Movement and are struck by its all-inclusive Teachings.

Practically all the European and American newspapers have been unanimous in declaring that these humane principles will in the long run have a most profound influence in shaping the ideals of brotherhood and establishing the Cause of Universal Peace.

Therefore we must be very happy that we are living in this Glorious Age.

DAS.1914-10-30

AB00586*To: Mabel Rice-Wray Ives, in Detroit**Date: 1914-Oct-31*

O heavenly maidservant! Your letter arrived and its contents brought joy to this sorrowful one. Thank God that through the confirmations of the Abha Kingdom you have been assisted to spread the divine fragrances in that renowned city, and your esteemed husband is your partner and associate in this service. This is a heavenly gift and this endeavor is the cause of eternal life. Soon you will witness great results.

As for Dr. Eugene Shippen, he revealed his benevolent intention and made his church the Baha'i meeting place. Although the results of this good deed are not apparent now, soon it will gain tremendous importance and cause the Reverend's nearness to the Divine Threshold. It will become renowned throughout the horizons and in future ages and centuries be celebrated by the people of illumination, that he transformed

that [earthly] church into a heavenly temple and made it the gathering place of spiritual ones. Convey my greetings and gratitude to him and say that after Christ (may my spirit be sacrificed for Him), if anyone gave shelter to a single Christian they became praised by the Supreme Concurrence. Now you have made your church the Baha'i meeting place - consider what results this will yield.

As for Mr. Ives, in these days he is truly luminous and spiritual, speaking with an eloquent tongue and a detached heart to exalt the Word of God. My hope is that this precious soul will be so confirmed that he will shine like the morning star from the horizon of eternal glory.

Convey my longing greetings to Mr. C. S. Beadle and say that the realization and achievement of any matter depends on three things: first finding it, second will and determination, and third execution. Now universal peace is at the stage of conception - minds have grasped it slightly, but strong will is needed and likewise the power of execution is essential for it to be realized in the contingent world. In the Baha'i world its conception exists, and likewise the Baha'is have strong will and the penetrating power of the Word of God. Such a momentous matter as universal peace will not be achieved through speeches and exchange of thoughts - it must be promoted through the greatest powers in the world, and the greatest power in existence is the power of religion. Through the power of religion must this be brought into reality, otherwise it will end in the formation of assemblies and speeches. As you observe, how many peace assemblies were formed in America, thousands attended and important people gave speeches, but it has yielded absolutely no results so far. Such a bloody universal war had never occurred in previous centuries. After the establishment of the Hague tribunal and the formation of universal peace assemblies in Europe and America and those eloquent speeches, the Russo-Japanese war destroyed the foundation of the world of creation, and now this universal war in which millions are shedding each other's blood on the battlefield, children becoming orphans and women widowed, youth stained with blood and dust, cities ruined and properties plundered. Therefore the power of will and penetrating power must be sought, and these two powers are dependent on the promotion of the divine religion.

O maidservant of God! I seek heavenly confirmation for you and divine assistance, that you and your esteemed husband may become two pure springs from which the water of life

flows forth. And upon you both be the Most Glorious Glory.

DAS.1914-11-06, DAS.1914-10-31

AB01335

To: Louise D Boyle, in Washington, DC

Date: 1914-Oct-31

O cherished maidservant of God! Your letter was received. You had written that Dr. Montessori is bound for America to promote the laws and system she has arranged for the education of children. Every conception requires a power to support it. Today the penetrating power in the world of existence is the confirmations of the Abha Kingdom. Any arrangement and system that is confirmed by that will certainly become effective in the realm of existence and be realized.

Furthermore, the human world will not become a heavenly paradise through the promotion of a single matter. This education of children is one of many matters. Each beneficial matter that causes the progress of the human world is like an element - a single element does not bestow life, but when elements combine, a being comes into existence. Therefore the Cause of Baha'u'llah and the heavenly teachings encompass all perfections, including the education of children, including the unity of the human world, including the harmony of religion with science and reason, including equality between people, including the breaths of the Holy Spirit, including the unity of women and men, including the elimination of religious prejudices, including heavenly virtues, including divine fragrances, including universal peace. Thus the Cause of Baha'u'llah encompasses all these perfections.

Therefore if someone desires the progress of the human world in all degrees, they must turn to the Abha Kingdom so that divine power may confirm in all degrees and the penetration of the Word of God may make the world of nature a mirror of the divine realm. So strive as much as you can to breathe the divine spirit into Dr. Montessori and establish the teachings of Baha'u'llah firmly in her heart, so that she may become a polished mirror and the rays of the Sun of Truth may shine within it, and she may implement this system for educating children. If this happens, know with certainty that the holy

power of the higher realm will be a helper and supporter, and as she desires, that system will be realized in the realm of existence.

Convey my greetings to her and tell her on my behalf: O doctor, make your ambition lofty and your aim magnificent so that you may become the cause of spiritual and material progress of the human world. This is my counsel. If you arise to fulfill it, you will immediately feel within yourself a new spirit and a wondrous power. And upon you and upon her be the Most Glorious Glory.

DAS.1914-10-31x, SW_v13#06 p.132x

ABU2321

Words to some friends, spoken on 1914-Oct-31 in Bahji

- ¹ I gave a Tablet to Jamal Effendi and instructed that traveling through certain cities and following an unfrequented route he should reach Qum and to deliver the Tablet to the Sadr A'zam [Prime Minister]. He was to win an audience with the vizier, and exhibiting utmost courtesy, respect and submission present him, in private, the Tablet. I had told him to refuse any gratuity if his host offered it, nor to attempt a second visit, but if he were to insist on such a meeting, then to visit him once more at the time of his departure from the city.

¹ بحال افندی لوحی داده فرموده بودند بچندین شهر میروی و از بیراهه بقم میروی و این مکتوب را بهر واسطه شده بصدر اعظم میرسانی نهایت ادب و احترام و مهربانی مجری دار بعد خلوت نموده این مکتوب را باو بده پولهم اگر داد قبول منما بیش از یکدفعه ملاقات نکن هر گاه بیشتر خواست بعنوان وداع یکدفعه دیگر هم برو

- ² He carried out the mission as instructed, but afterwards, upon arrival at Tihiran, revealed the detail of his successful mission to Jamal Burujirdi. Jamal and his son subsequently began to visit the vizier, frequently demanding money, until at last, resenting the situation, he refused them further audience.

² چنین هم رفتار کرد ولی بورود در طهران نزد جمال بروجردی رفت گفت در سفارتم موفق شدم بعد جمال و پسرش پی در پی نزد او رفته و طلبها میکردند تا آنکه مخمود شد دیگر آنها را هم راه نداد .

KHHE.194-195

ZSM.1914-10-31, KHH1.130 (1.179-180)

ABU0391*Words spoken ca. 1914-11 in Abu Siman*

There was an important man in Acca who had many cases pending in the Court; but the Judge postponed the settlement of his affairs from day to day. Oh yes! he was courteous and polite, always received this gentleman with smiles and lots of "East wind" compliments and ordered rich coffee to be brought for him but none of his cases were brought up to be settled. This man was not a native of Acca and thus the days grew wearisome on him. He wanted to return to his home but the judge kept him there apparently for no good reason whatever.

One day, by chance a friend of his told him that the Judge has heard that he possesses a wonderful Arabian charger and has expressed a desire to see it. This off hand remark put a clever idea into his head and after thinking over it for a time he came to the conclusion that he would put it into practice. Early next morning he called on the Judge and in the course of conversation told him that he has a very mettlesome Arabian steed and desires to offer it as a present to his honor, not exactly as an inducement to further his affairs speedily; God forbid but as a token of warm friendship and gratitude. The Judge taking up the cue was all obliging sweetness and could not show enough of his expansive smile and ready willingness to put aside all the important matters of state and attend to the immediate consideration of the cases of his "best friend." "I have already written to my son" the man readily declared "to send the steed so that I may [present] it to you myself while I am here."

On that very day one of his cases were decided by the Judge in his favor. A few days passed and the Judge asked his friend whether he has heard anything about the steed. "O yes! today I had a telegram from my son. Considering the priceless value of the steed, he has made up his mind to bring it himself and he has already arrived in Damascus." This intelligence gave the Judge the ground and one more case passed the labyrinthine mazes of the Court.

A few days more rolled by and the man showed his face in the Court. The Judge hailed him:- "Have you had any news from your son and the horse?" "Your honor! I know you are more anxious about the horse than my son but I can assure you that a telegram reached me last night giving the news of their safe arrival in Tiberias and for this reason I called this morning to give you the good news." The Judge beca[me] so excited over

this happy news that the third case passed the court without any hitch or difficulty.

About a week more passed and the man brought the further news that the horse has arrived at Nazareth. This news gave him naturally a good pretext to press the Judge to consider his fourth case which was done to his entire satisfaction. Another recourse to this ruse left one more unimportant case to be decided upon in his favor and the man made up his mind to call on the Judge and see whether he can, before leaving the town, settle his last case.

No sooner was he ushered into the room than the Judge arose from his seat and said in an affable voice: "Now my friend! take it, this paper contains the decision of your very last case. I hope you have good news from your son?" The man put on his face an expression of great sorrow and pain and looked as though he was on the verge of breakdown. "Your honor" he at last tried to find suitable words to give vent to his apparently genuine grief. "I do not know how to thank you for all your manifest kindness but yesterday I received a sad letter from my son who has arrived in Abou Senan to the effect that he has brought the horse safely to that town but the noble steed (and he began to shed tears and sob) was attacked suddenly with the dangerous malady "Maloun" -Accursed - in the middle of the night and was dead after half an hour. O your honor! Oh your honor! You cannot realize what a wonderful horse it was! By day and by night it was my faithful companion. O my noble dumb friend! thou who saved me from many dangers and bore me out a victor in many a hard-fought contest, where art thou? Why didst thou leave me? and what can I say to thy new master?"

Working on his own emotions he really imagined that the horse is dead and he cried and wept as one stricken with real sorrow. The judge looking at this passionate outburst was stupefied and instead of piercing through this show lamentation and rebuking him for his perfidy, found himself consoling him. When to all appearances the man was calmed he left the house of the Judge and then and there departed from Acca, while thanking the Almighty for thus coming to his rescue and settling all his affairs in such a satisfactory manner. When the Judge found out the fact of the matter he could not divulge it to anyone.

DAS.1914-11-05

ABU1098

Words to some Druze friends, spoken around Nov. 1914 in Abu Sinan

The life of a Judge in the Turkish Empire is the subject of a constant satire and the ineffectiveness of the Turkish laws and their inadequacy the source of much amusement and diversion. In the Turkish law Courts there comes often foreign lawyers who are very exact in enforcing the letter of the law. On the other hand the ignorance and the indifference of the Judges, as regard the execution of the law is more than evident and often bribery blinds the eyes of their impartiality and favoritism deafens the ears of their justice and thus they hand down their decision against truth and fairness.

Once in the court of Acca there appeared a French lawyer who stood high in his profession. He pleaded the case of his client very ably and the judge listened to his arguments with great attention but he was bribed by the defendant and thus all the unanswerable proofs and splendid eloquence of the lawyer did not avail. Nothing could shake the prejudice of the Judge and at last he handed down his decision against the plaintiff.

The lawyer was irritated against this patent injustice and he threw all discretion to the wind by grossly abusing the honor of the Court, questioned the rectitude of the Judge, appealed to the common rights of humanity, brought forth an array of proofs and evidences and quoted the exact wording of the law in the statute book (for instance) No. 25. Chapter 75, clause 8 and proved beyond a shadow of doubt that the judge was wrong and at least in this case must reconsider his judgment.

This severe, trenchant attack awakened the judge out of his torpor and indifference and arose from his seat with an uncommon, momentary glow of anger in his tone:- 'Sir! You are going beyond the bound of prudence! Damn all your laws and your troubled conscience! What do I care with all these formal red-tape platitudes, these bothersome quotations, these hard and fast evidences, these foolish charges. Hell with them. Look at that odious book of statutes! Statutes indeed! I haven't open it for ages! See how its cover holds the dust of years. May the plague take it away from us! I have decided the case and there will be no repeal and no reverse of judgment. If thou thinkest that I have been unjust or swayed in my consideration of the case by other outside agencies, go and do thy damn worst.'

DAS.1914-11-04

ABU1211

Words spoken at home of Shaykh Salih in Abu Sinan, 1914-Nov-01

- 1 In these days, wise and sound policies are needed in political affairs, but leaders are not prudent. In the Russian-Iranian War, Iran was defeated; and, afterwards, seventy-six of the victors were assigned to settle various affairs and to dispatch the [Iranian] captives to Russia. There was a woman who had two children, whose husband had resisted arrest and avoided being sent [to Russia]. As a result, the Russians kept the wife under surveillance, and, once having discovered her in the public bath, seized her as she emerged. A tremendous commotion broke out in which the entire group of Russians perished.
- 2 This incident had grave repercussions on Iran's position. [The Prime Minister] Qa'im-Maqam promised to find an amicable solution and prevent further fighting. He wrote a long letter to [St.] Petersburg, and explained the critical importance that the Iranian people place in womanly virtues of chastity and honor. In fact, he went so far as to say that such conviction had become a blinding prejudice to the Iranian population. He expressed his deep regret, nay, profound shame, over the incident and suggested that if they wished to exact revenge, instead of offering a few rebels to be killed by the Russians, he would send a greatly admired prince to be slain, in hopes that this act might lessen the burden of remorse suffered by the Iranians.
- 3 When the prince was sent to St. Petersburg, the Russian Czar grew fond of him. He said to the prince, "You are like my own son" and did not harm him. Indeed, he showered the prince with his favors.
- 4 At the present, the world needs such wise and prudent men.
- 1 در این ایام حسن سیاست و تدابیر لازم است مردمان با تدبیر نیستند در جنگ روس و ایران ایرانیا شکست خوردند بعد هفتاد و شش نفر از روسها مامور شدند که رتق و فتق امور دهند و اسرار را روانه روص کنند منجمله یک زنی بود که شوهر کرده بود و دو طفل آورده بود هر چه خواستند شوهر این زن را بفرستند قبول نمیکرد تا آنکه روسها پی زن را گرفتند فهمیدند حمام رفته است چون از حمام بیرون آمد او را سوار کرده بردند
- 2 بعد همه و غوغای عجیبی شد جمیع روسها را گشتند این مسئله خیلی کار ایرانرا خراب کرد قائمقام گفت من بدون زد و خورد این مسئله را اصلاح میکنم رفت یک کاغذ مقصلی نسبت بطرز برک؟؟؟ نوشت که چقدر مسئله عفت و عصمت در بین ایرانیان اهمیت دارد اینقدر در این خصوص متعصب هستند که تعصب آنها را کور کرده ما از این واقعه متاسفیم بلکه نخل و شرمندہ اگر بایستی قصاص کنیم چند نفر از اراذل و اوباش کشتن فدیہ شایان و نمایانی نبودند لهذا ما یکی از شه زادگان را که خیلی عزیز و وقور است بآن دیار میفرستیم که شما او را بکشید شاید این سبب شود که ما قدری از بار سنگین نجات رهایی یابیم
- 3 چون شه زاده بآن دیار رفت پادشاه روس خیلی خوشش آمد گفت که تو پسر من هستی و هیچ کاری نکرد و خیلی خوشش آمد گفت که تو پسر من هستی و هیچ کاری نکرد و خیلی هم محبت کرد
- 4 حال اینطور نفوس عاقل و با تدبیر لازم است .

KHHE.198-199, STAB#145

KHH1.132 (1.182-183)

ABU2225

Words spoken en route in Abu Sinan, 1914-Nov-01

1 The Blessed Beauty journeyed to the village of Yirkih three times. On the first visit, I walked at the side of Baha'u'llah's steed until the proximity of Abu-Sinan. Those days were marvelously pleasant! Turks have a saying, "The memory and reminiscence of those days are worth the world!"

2 At one time, after eight or nine years of confinement in 'Akka, [my uncle] the late Mirza Muhammad-Quli and I came out to explore the countryside. The trees had only recently blossomed, the countryside was most enchanting, and we immensely enjoyed the scenery. There, the late [Mirza Muhammad-Quli] encountered a friend and inquired about his destination. The friend responded, "I am going to Abu-Sinan and Yirkih." My late [uncle] sighed in sadness, and I said to him, "Do not be sad, for one day we shall do the same." Now, every time I visit this village, I think of him.

KHHE.197, DAS.1914-11-01, BSR_v13 p.082

1 جمال مبارک سه مرتبه به یرکه تشریف آوردند
دفعه اول من تا نزدیکهای ابوسنان پیاده در
رکاب مبارک آمدم چه ایام خوشی بود ترکها
میگویند "گونلرایی که خاطره سی بر جهان
دیر" یعنی روزهایی بود که فقط ذکر و خاطره
اش بیک دنیا میارزد .

2 یکوقت با مرحوم میرزا محمد قلی بعد از هشت نه
سال قلعه بندی تا بیرون دروازه گردش آمدیم
درختها تازه شکوفه کرده بودند خیلی تماشا
داشت مرحوم یک دوستی داشت از او پرسید
کجا میروی گفت بابوسنان و یرکه میروم بعد
مرحوم آه سردی کشید من گفتم غصه نخور
ما هم میرویم حالا یاد او را میکنم هر وقت اینجا
میامدیم یاد او میکردم .

KHH1.131-132 (1.181-182)

AB07897

To: Ardishir Jamshid Farsi Hizari, in Yazd

Date: 1914-Nov-01

1 O thou who art intimately acquainted! True friendship pertains to the soul, not to place. True vision belongs to the heart, not to the physical eye. Joy comes through the radiant light, not through the opening up of a world full of afflictions and sorrows. If the soul is joyous, man is nurtured; if the heart is illumined, every condition becomes as a rose garden, and every plot of ground a flower bed and meadow. But if the heart and soul are confined in the prison of grief and sorrow, then even the celestial paradise becomes the depths of a dungeon. Therefore, as much as thou art able, seek the joy of the heavenly realm, that every constraint may be transformed into relief, and every darkness into light.

1 ای آشنا آشنائی بجان است نه بمکان بینائی
بدلست نه بعضو آب و گل خوشی پرتو روشن
است نه بگشایش جهان پر آلام و محن اگر جان
خوش است انسان در پرورش است اگر دل
روشن است هر حال گلشن است و هر زمین
گلزار و چمن و اگر دل و جان تنگای آزرده
و احزانست مینوی پادشاهی قعر زندانست پس
تا توانی شادمانی جهان آسمانی جو تا هر تنگی
گشایش گردد و هر تاریکی روشنائی

- 2 The Lord of Creation, and the Glory be upon thee.

2 خداوند آفرینش و البهاء علیک

ALPA.045b, YARP2.053 p.098

ABU1985

Words spoken on 1914-Nov-02 in Abu Sinan

- 1 You have not experienced genuine difficult times, for if you had, such occurrences would not perturb you. One night we owned a vast estate and possessed all manners of comfort, but in the morning we were evicted and deprived of all belongings. Not even a coat was left to us. In the midst of the most agonizing cold, we were banished from one country to another. I went to my mother, asking for some food, but she had none to give. I asked for some flour and ate it in place of food. En route, in the hope of a good meal, I purchased syrup, flour and oil [to make halvah]. Instead, they mistakenly added a large quantity of pepper in it, which severely burned our mouths and insides.
- 1 شما طوفان بلایا ندیده اید اگر دیده بودید این وقایع بشما چندان تأثیری نمیکرد ما شب دارای عمارت نه دایره و دارای همه چیز بودیم صبح از خانه بیرون کردند و اموال بتالان و تاراج بردند حتی بالایوش هم از برای ما نگذاشتند و ما را با آن سرما از یک مملکت به مملکت دیگری نفی کردند من نزد والده ام رفتم خوراک خواستم چیزی نداشت قدری آرد خواستم و خوردم در راه خواستم خوراک خوب بخورم شیره و آرد و روغن گرفتم ولی در عوض اشتباهها مقدار زیادی فلفل ریختند که تمام لثه و معده و روده ها را میسوزاند
- 2 One of our friends was branded seventy times. Others had their noses cut off. Yet others were hanged upside down, until all their intestines fell out.
- 2 یکی از دوستان ما را هفتاد داغ گذاشتند بعضی ها را دماغ بریدند بعضی ها را سرازیر بردار زدند که جمیع روده هایش بیرون آمد
- 3 We have weathered such storms. I pray that everything goes well and that God will protect all.
- 3 ما این طوفانها را دیده ایم امیدوارم خوب بشود خدا اصلاح کند.

KHHE.206-207, DAS.1914-11-02, BSR_v13 p.082

KHH1.137 (1.189-190)

ABU2494

Words to some Druze friends, spoken on 1914-Nov-02 in Abu Sinan

In America the houses are decorated with costly portraits and pictures of men and women. They pay fabulous prices for these works of art and ancient paintings which are not at all appreciated by the Eastern people. Raphael is one of their most

celebrated masters in painting and his portraits are almost priceless...

During the Arab invasion of Persia, the treasury of that empire boasted of two most valuable treasures. The first was a parchment over which was drawn by Mani in miniature-forms 400 pictures of animals and the second was a royal rug the texture of which was woven with the gold and silver threads and the precious stones. In the confusion incident to the general rapine, the first was lost for ever and the second was brought to Arabia. In order that every general may receive something they cut the rug and every one received a small piece. The small piece which went to Ali, the son-in-law of the Prophet was valued at 20,000 Dinars.

DAS.1914-11-02

ABU2601

Words spoken at home of Shaykh Salih in Abu Sinan, 1914-Nov-02

- 1 There was a fanatical Protestant minister that always wanted to argue. One time he came to Me and said, 'Given His large body and girth, with what kind of ladder did Muhammad ascend to heaven?' I responded, 'With the same ladder that Christ used [to reach the heaven].' He became angry and said to Me, 'I will eventually make a Christian out of You!' 1 ویک کشیش پروتستان خیلی متعصبی بود همیشه میخواستند مجادله کند یکدفعه آمد پیش من و گفت محمد با این تنه سنگین و قطور با آسمان رفت و از چه پله بالا رفت گفتم با همان پله که مسیح رفت خیلی اوقاتش تلخ شد و گفت من ترا آخرش مسیحی میکنم
- 2 A short while later, he became ill and the doctors instructed him to be circumcised. Afterwards, I went to visit him, and he was worried that I may say something; but I did not embarrass him. 2 طولی نکشید ناخوش شد و اطباء تجویز نمودند که ختنه شود من بعبادتش رفتم خیلی مضطرب و نجل بود که مبادا با او اظهار نمایم ولی من اظهار نکردم

KHHE.207

KHH1.137 (1.190-191)

ABU3129*Words spoken at home of Shaykh Salih in Abu Sinan, 1914-Nov-02**Question/topic: Regarding Manes (Mani), the Painter.*

- 1 Without [the aid of] a compass, he could draw circles. He did this using two equal, perpendicular lines and like a ruler or a compass would draw [a circle].
 1 پی پرگار با دستش دایره میکشید دو خط متساوی و متلاصق مانند پرگار و خطکش ترسیم مینمود
- 2 He had drawn four hundred sketches on a single skin of a gazelle, which was kept in the Kasra palace. His designs were inscribed on the jeweled carpet and taken from Kasra palace to Medina [by conquering Arabs]. One piece of this carpet was sold for twenty thousand dinars.
 2 چهار صد نقش روی یک تکه پوست آهو کشیده بود در طاق کسری بمدینه بردند یک قسمت این قاب را به بیست هزار دینار فروختند .

KHH1.138 (1.191)

KHHE.207-208

ABU0782*Words to some Druze friends, spoken on 1914-Nov-03 in Abu Sinan*

Azrael, the Angel of death, is well-known in the Mohamadan world for his heartlessness in the face of misery and sorrow. Without any remorse or compunction he takes away the lives of men, women and children once they have filled the short span of life allotted to them by God.

At one time God asked all His angels of blessings and threats to gather in His audience chamber. He inquired about the work of each till He reached Azrael. Looking into his stern, pitiless face He asked him:- 'During all thy experience in taking away the lives of mankind, was there ever a time that thy heart was touched with pity for the woes of my creatures?' 'Yes, my Sire.' Azrael answered. 'When and how?' the Lord asked him.

'Once,' he said 'a large steamer was sailing over the smooth sea. The gale filled the sails and it was making great progress towards its destination when all of a sudden Thou didst command the tempest to arise from the deep and lashed the waves with Thy trident. The sea heaved and swelled and the steamer was tossed up and down like unto a cork. Then Thou didst order the waves to arise with blind fury, beating against its sides and soon shattering it into a thousand pieces. Thou didst not lend Thine ears to the prayers and entreaties of the hopeless

men and women who were calling to Thee in their hour of supreme agony and with Thy permission I took the spirit of every one and assigned them to their places in the other world.

When I returned and looked over the scene of havoc I saw a woman holding her babe to her breast, clinging to a plank and battling against the waves which were surging all around her head. While I was watching this heart-breaking scene Thou didst bid me to loose the hold of the woman from her babe and the plank. As I did so she raised her sorrowful and agonizing face towards heaven while one big wave rolled over her and covered her for ever from my sight. Immediately, the sea was calmed and the plank bearing the child on it was carried away by the waves. This was the only time that I felt in my heart the sting of pity and now what I would like to know: what did become of that child? I do not remember of having ever taken his life.”

After a few moments of hesitation God answered His angel:- “When the plank disappeared from thy view I stilled the storm and ordered the waves to bear the child on their white playful foams to the shore. Then I command[ed] the sun to shine upon it softly, the breezes to waft over it gently, the [illeg.] to take care of it tenderly and all the elements to join their benefic for[ces] to rear and train it till it grew and developed into manhood. No[w] do you know the famous hunter Nimrod who has arisen in rebellion against me?” ‘Yes, my Sire!’ Azrael answered. ‘Well,’ the Lord replied ‘This Nimrod is the same child that I saved from the storm.’

And the heavenly Conclave came to an end.

DAS.1914-11-03

ABU1051

Words to some Druze friends, spoken on 1914-Nov-03 in Abu Sinan

Another subject which was discussed was ‘smoking’ and ‘drinking’ because the Druises as a rule are addicted to neither of these two evil habits. Mohamadan history contains many references to these subjects and the Master pointed out that there were in the past ages many temperance Societies and as a result of their activities teetotalers became very numerous. There

were many men and women who abstaine[d] totally from all intoxicating drinks and especially from smoking tobacco.

The object of these temperance Societies became well-established during the reign of Sultan Salim. The king espousing this cause encouraged all his court[iers] and the members of his royal family to follow him in this matter. One of his ministers who was the instructor of his son became a missionary teetotaler. And no one would have dared to smoke in his presence.

As it generally happen[s] in such vases the dislike of the father for smoking was compensated by an equal attachment of the son to this custom. Not daring to smoke before the public and fearing the displeasure of his Sire, he would go every night into his private room, lock the door and smoke to his heart's content. One night he was late, and as he entered the room, banged the door behind himself and sat smoking, forgetting to turn in the key. While he was in the height of 'smoking', suddenly the door was opened and to his surprise the teacher walked in and a column of smoke escaped into the open air.

When he was face to face with his pupil he began to upbraid and censure him for thus wantonly disobeying the Command of his noble father, intimating that if he came to know about this, he would surely punish him severely. To the amazement of the teacher the pupil did not show any sign of agitation but in calm and dignified manner asked him to be seated and he would present his case to his impartial judgement.

'When our holy prophet' the pupil said 'declared his divine mission to the world all the animate creatures and inanimate objects prostrated before him, obeyed his command and offered to them their allegiance, save this accurse[d] and execrable tobacco. It arose in rebellion against its rightful Lord. It is only for this all-sufficient reason that I am subjecting it to smoke as a just punishment for its diabolic disobedience.'

The teacher listening to this religious explanation exclaimed with evident eagerness[:] If it is so, then let me smoke it too;- so that I may also gain the reward of paradise!

DAS.1914-11-03

ABU1860

Words to some Druze friends, spoken on 1914-Nov-03 in Abu Sinan

I read in a newspaper the other day a story concerning the present conflict raging between the European Powers which I may repeat here for the benefit of those who are present. The German people were praying to God that He may give them victory over their enemies, asking Him to expose their stratagems, foil their tactics and unveil their purposes to them. The French nation was entreating the Almighty to defeat the forces of their foes, to grant them triumph, to destroy their farms and bring to naught their plots and machinations. The inhabitants of Great Britain were raising their voices to the throne of the Omnipotent, pleading with Him to crush the schemes of the barbarian and pagan adversary, to break down his strength and demolish the fabric of his rude and heartless Militarism. The Russians gathering in their cathedrals and churches besought the Lord to give them the sceptre of conquest and check the progress of the relentless antagonist. The Belgians implored the King of Kings to overthrow the fortune of the destroyers of their homes and hearths.

When the Divine Tribunal was inaugurated, they all came to plead their Cause and enlist the favor of the Supreme Judge on their own side. After listening to their arguments they were astonished and silenced when the heavenly Judge arose from His imperial seat and proclaimed His "Neutrality."

DAS.1914-11-03

ABU0487

Words to Ahmad Sohrab, spoken on 1914-Nov-08 in Akka

The tempest in the Atlantic Ocean is very spectacular. It is a world of water. Huge waves rise like unto the mountains. During the winter season it is very tempestuous. On account of rapid means of transportation, distance is annihilated and space has become a negligible quantity. In former times, before the invention of steam and electricity, it took months and months to [get] to London or America but now once can travel

around the world in less time than it took many a person to go America two or three hundred years ago.

The annals of Turkey contain many curious incidents about the movement of troops by vessels from one country to another. The author writes, for instance, the army left from one place in 1550 and arrived safely at another point in 1556. Haji Sayad Javad used to tell me that once he embarked on a sailing vessel from Balsorah for Bombay. It took the vessel three months to reach Bombay, but before we arrived at the port, a strong wind arose and carried us back to Karachi and from there another contrary gale took us to Balsorah. Thus he was on the sea for five months without landing anywhere and at last he was brought back to where he started on his voyage ...”

While he was silent a number of dogs began barking in the street. This brought to his mind a story of his childhood. He said:- “There are times that the barking of the dog is more welcomed than the song of a singer or the melody of a nightingale. When I was a very young child in Teheran, there was a man by the name Abbas Goli Khan who was distantly related to us and was devoted to hunting. He liked hunting better than anything else. Several times he invited Aga Ammou (my uncle) to go with him chasing but he could not accept his invitation till one day in winter. Abbas Goli Khan insisted that I should be taken along, that I would enjoy the experience. Finally the party was ready to start and our old colored Baha’i servant, Isfandeyar took me before him on the saddle of his horse.

A few miles away from Teheran there are hundreds of ravines and narrow passes that are full of partridges and gazelles. If a person enters into one of these valleys he will lose his way and it will be most difficult to find himself out. The leader of the party Abbas Goli Khan, viewing from afar a deer. Pushed his perspiring horse into one of these deep and narrow ravines and we followed in hot pursuit. For an hour we pushed along giddy precipices and dangerous gorges. By this time the sun was set and complete darkness covered us. We did not know what to do. They were perplexed and agitated. The party did not have any provisions and they knew that many persons had entered those ravines in the past and were lost in a complete maze of interminable, dark passages of forbidding rocks.

To cap our misfortune, it began to snow heavily. The weather grew bitterly cold and the road was covered with snow. They could not see their way but in utter consternation they were going now this way, now that way. They almost lost hope and were worried what to do with me. it was about twilight when they entered a valley and they heard in the far off distance the barking of a dog. This was the sign of human habitation

and our hunters became wild with joy. They started to sing and dance and were beside themselves with the thought of deliverance. Immediately they followed the direction of the barking and when they approached they heard the crowing of the cock.

When we reached the little village, the farmers gathered around us and were surprised to find us in their midst at such an [un]expected hour. In brief, they conducted us into the warm and cozy room of the house of the elder of the village. They made a big log fire in the chimney and we warmed our frozen hands and limbs. Then they made tea and while praising the Lord for this wonderful deliverance they were grateful for all the comforts provided for them. Oh! they were so happy that no word can adequately express their feeling. A day after, we got from them a number of efficient guides and we returned to Teheran safely. In short, what I wanted to say is that at times the barking of a dog is more welcomed than the warbling of a songster of the utterance of a mystic oracle.

DAS.1914-11-08

ABU0868

Words to the friends, spoken on 1914-Nov-09 in Akka

If these governments were endowed with deep insight they could see clearly that already all their ships are sunk and disappeared from the surface of water. Where will these hot-tempered, stiff-necked, headstrong and vain-glorious nations be at the first dawn of 21st century? They have all vanished from the face of the earth. Great heaven! What privileges and rights have they arrogated unto themselves, as though they are going to be the lords of the earth for eternity! In one of the verses of the Holy Book they are likened unto defeated and vanquished armies - although to all appearances in the height of prosperity.

Imagine the pitiable condition of a defeated army: Field[s] strewn with dead bodies, broken cannons, soiled garments, emaciated and horrified faces, torn, bloody limbs and thousand and one useless, impedimenta - all thrown hither and thither in utter confusion! These nations think they are hardening their moral and physical fibres by going to war[;] how inadvertent

they are! They are inflicting on themselves such deep wounds which will take centuries to heal!

Former nations thought that they with their antique and imperial civilization were secure in the cradle of prosperity but one of those great periodic revolutions swept over them and buried them and all their proud monuments under the ground! When a traveler passes through one of those old Saharas he sees here a monolith. "What is this?" he inquires "This is the last remain of the once flourishing Greek culture." the guide answers him. Then he observes dilapidated temples, tall granite pillars, miles of aqueducts, half-buried palaces, ivy-covered amphitheatres, excavated mausoleums. "What are these?" he asks with incredible amazement. "Oh! these are the silent tales of mighty civilizations."

Where is the great Shaddad and the powerful Nimrod? Where are the nations of Add and Thamoud? They were indeed very great but they are all gone into the dim past. Likewise these present nations who are butchering each other will join the earlier ones and the world will get rid of their self-assumed authority and infernal jealousies. Oh! that they could reflect awhile over the fate of the bygone monarchies! The Roman Empire with all its Emperors, legions and colonies collapsed for ever!

In brief, if these Kings and rulers and emperors and Ministers thought for a moment over their own fates and how they are destroying the foundations of the happiness of their own subjects and those of other governments they would not have precipitated this titanic struggle! To their national loss they will come to know these truths! They cannot fool the people for ever, nor will they be able to string millions of men under the wheels of [the] juggernaut of death.

God has come to the rescue of mankind. The wolves cannot go on for ever tearing the lambs. The Divine Assayer will try every soul according to his secret intentions. The Parliament of man will be established; humanity will be spiritual[ized] and the Standard of Peace will be hoisted above every home.

DAS.1914-11-09

AB11465*Cablegram dated 1914-Nov-09**To: Baha'is of the world**Date: 1914-Nov-09*

A tree without root shall not last. Be ye confident. I supplicate for you the Bestowals of the Almighty.

DAS.1914-11-09

AB11566*Cablegram dated 1914-Nov-09**To: Baha'is of the world**Date: 1914-Nov-09*

Rest ye confident in the Divine Grace. I love you and I am with you.

DAS.1914-11-09

ABU0568*Words to some friends, spoken on 1914-Nov-10 in Akka*

“It will be a capital accomplishment if a school conducted on Baha’i lines could be built. In the Baha’i Movement a system of education is outlined, whose value is not for the present appreciated.” He became silent but I was anxious to hear him speak on this system; so I ventured to ask what the plan is? He answered:- “It will take along time for me to explain it to you, besides the means for the establishment of such a school is not available.” I said:- “Never mind! if there is no means for its realization. If he would tell us just the cardinal idea of this plan, it would be put into practice in some future time. If he give[s] expression to his thought, it is already half accomplished.”

He said: "The object of such a Baha'i school will be the cultivation of the spiritual and intellectual instincts in the child by arranging a thorough program for his moral and scientific training. The teachers and professors will be spiritual and their idealism sublime and transcendent. Their sympathetic and artistic natures will be acute and most refined. Aside from the purely technical side of the program, which I do not need to dwell upon it for obvious reasons, there will be prepared a program spiritual in character, consisting of ethics, prayers, supplications and those divine, religiously - undenominational subjects which will tend to uplift the thought of the student toward his Maker and instill in his mind a glowing love for his fellow men. This spiritual program will be graded from the very simple lessons to the more complex subjects.

In order to obtain satisfactory results the pupils must be taken in this school from the very beginning. Here the very foundation of their education must be laid on the solid rock of purity, cleanliness, sanitary observances and physical examinations. The teaching-rooms must be large and airy and perfect sympathy and comradeship be established between the teachers and the pupils.

Every little child will have a Slate before him on his small desk. The teacher will stand up beside the black board facing the pupils. With chalk he will write the first letter of the Alphabet 'A'. All the children will follow the motion of his hand and write [on] their slates 'A'. Then he will tell them aloud this 'A' and they should repeat it after him. In this manner they will study the writing and reading of the alphabet at the same time. The next step will be the simple combination of two or three letters until the children are well-grounded in them.

Having learned the forms and shapes of the letters the teacher will begin to teach them 'words'. For example he will write on the black board the Word 'God'. Immediately all the pupils should write it on their black boards. Then he [will] ask them one by one to see whether they can pronounce it. If there is any one who does actually pronounce it correctly, he will praise and encourage him with 'Bravo' and 'Well done' etc; if not, he will pronounce it and ask them to do it after him. Then he will ask them what is 'God' in French? If they do not know he will write 'Dieu' on the black board and pronounce it for them. In the same manner he will ask them in one or two more languages. Then he will write for them the Word 'Prophet' and repeat the same questions, then the words, for example, Christ, Come, from, Heaven, forming it afterwards into a sentence and translating the same into French, Persian or Esperanto etc.

Books are not necessary at this stage of teaching. Oral instruction is the best. In this manner the child will learn in one year what he would have learned ordinarily in 3 or 4 years. The same program, with necessary modifications to suit the developing brain of the child and the changing environment of the country - can be applied to the teaching of preliminary mathematics, history, Geography, physics etc. What I have said here is only the first incomplete chapter of the educational system in the Baha'i Movement."

DAS.1914-11-10

ABU1338

Words to some friends, spoken on 1914-Nov-10 in Akka

One hears nowadays so much about the high-handed ways of the Censors. With every opportunity they distort the truth; even the inhabitants of their own countries know very little of what is actually happening on the field of the battle. Ninety nine percent of the cables we receive here are fabricated in the lies factories. Not only today truth is suffering at the hand of the Censors [but] it had been also whipped in the olden times.

Once Persia was engage[d] in war with a foreign Power. After a severe battle her army was defeated but the Military Censor sent word to Persia that the roy[al] Army has achieved a great victory and the inhabitants of every city must celebrate the occasion by a National festival, illumination and pyrot[ech]nics. In those days there were no cables to reveal the truth and the inhabitants prepared a grand Jubilee. After a month or two, however, it became evident that the Persian Army has received a crushing defeat and naturally the people got to grumble.

Right at the top of this came another "Official dispatch" that the invincible Persians have left nothing of the enemy and another nation-wide Fête of thanksgiving must be celebrated. At fi[rst] the people were skeptical and did not wanted to believe this last report but they were forced into conviction by other messages from the Headquarter. After the celebration they found out that the reverses of their army, this time have been worse than the beginning. Thus they lost all faith in the declarations of their government and whenever afterwards an order was issued from the field that the nation must celebrate a

thanksgiving Fête for victories achieved over the enemy, they whispered to each other: 'This is another defeat.'

This morning all the trunks were sent to Abou -Senan. The Master was out in the street till the camels started on their way. In the evening he had many guests from the officers set of Acca. Part of the day he was out callin[g]... [sentence broken off at bottom of page]

DAS.1914-11-10

ABU0582

Words to some friends, spoken around 1914-Nov-10 in Akka

In the battle of Khandag the enemies hordes rushed forward and besieged the city Medina. Mohamad and his companions were in the town and had no other recou[rse] but to defend it. The prophet's uncle being amongst the enemies cut all the [ways] of communication and the innocent inhabitants were on the verge of starv[ation.] All the foodstuffs were consumed and the animals killed to appease the appetite of the people. At last there was nothing to eat and the siege lasted [on]. Mohamad himself became so hungry that he had to tie a piece of stone on his stomach to alleviate the intestinal pain from lack of fo[od.] Circumstances assumed menacing proportions and the inhabitants were in a state of mutiny.

A number of intriguers muttered amongst themse[lves:] 'Where are the fulfillments of all the promises of Mohamed? Verily Go[d] and his messenger lied to us. Where is the victory about which we were assured? How can we interpret the verse of: 'Verily our hosts are victorious over the enemies.' All these predictions were for no other purpose but to mislead us.'

At the time they were digging a trench. One of these intriguers was amongst the diggers. In the course of the[ir] digging they struck a big piece of rock. One of them went to Mohama[d] and asked him to come and with his presence inspire the worker[s] to raise the stone. When the Messenger of God arrived at the scene and looked into their discouraged faces, he raised his cane and broug[ht] down forcefully on the rock while uttering these memorable words:- 'Verily the Empire of the Persian Monarchy is conquered and their countries subdued.' Again he raised his cane and striking the second time against the stone he said:

‘Verily the Empire of Rome and its Emperors are vanquished and their forces defeated. I see with my own eyes these events coming to pass.’

The intriguer hearing this outwardly impossible prophe[cy] laughed and whispered to his friend who stood beside him:- ‘Pooh! The prophet is gone certainly mad. With what wild prophecies he is trying to deceive us and put hearts into our bodies. We do not dare to go a few steps beyond this place; but our holy prophet (satiringly) is conquering the Empires of Persia and Rome with the top of his cane! What ambitious dreams[!]

Many years passed over this notable prophecy; Mohamad passed away fro[m] this life and the Khalif-generals conquered many countries and established the religion of Islam. The Arabian Army defeated the forces of Persia and the palaces and treasures of the Monarch of Iran fell into their hands. A number of their leaders were walking in one of the Persian palaces admiring the beauty and perfection of Pers[ian] civilization. The same old intriguer who had taken exception many years ago to the prediction of Mohamad while in the trench of Medina was in their midst. Remembering now that significant prophecy he cried out:- ‘Verily this is the fulfillment of what God prophesied through Mohamad, His prophet.’

In short they carried away all the treasures of Persia and many rare and precious things. Amongst these latter there was the white Camphor of tt one Mesgal of which (a few grains) did cost at that time one dinar (more than five dollars). These semi-barbarous Arabs thought it is salt. Theref[ore] they put part of it into their food. When they brought it to eat there was no taste of salt in it. The funny part of this little episode lies in the fact that they sent for the Persian officers and accused them that their salt had no flavor. The Persians not knowing the situation protested against such ridiculous accusation and claim[ed] that their salt had the same flavor as the salt of other countries. They asked the Arabs to produce it in order that they might test the truthfulness of their statement. When the so-called “salt[“] was brought forth they saw it is the white camphor of tt When the mistake was explained, the ignorance of the Conquerors was established but they remained the undisputed masters of Persia for a long time.

DAS.1914-11-11

ABU1972

Words to some friends, spoken on 1914-Nov-11 in Akka

- 1 When it is revealed, "Consort with all the religions," the intention is association with such people. Although there is no connection between us, I have served him for twenty years. The intention of Baha'u'llah's exhortation is not to associate with a Covenant-breaker or those who curse the Blessed Beauty, or the likes of Haji Muhammad-Karim Khan who wrote in refutation of His Holiness the Exalted One. The intention is to consort with such people that are not antagonistic, or two-faced, or conniving, or hypocritical. Such people, as this poor Arab, are not believers, and there is no harm in that; let him believe in his own convictions.
- 2 It is exhorted that if we disfavor someone, it should not be over his religion. For instance, we should not avoid a Christian because of his beliefs. However, we should eschew people with abhorrent behavior, such as, a thief, or philanderer, or a murderer. "Consort with all the religions" does not apply to such people. That is, if you know that someone sows the seeds of rebellion and enmity against the Blessed Beauty, then you should not associate with them. We have no relation with these people and leave them to their own devices.

KHHE.389, BSR_v13 p.083

1 اینکه میفرمایند "عاشروامع الادیان" مقصد مثل این نفوس است بدون اینکه هیچ ارتباطی در بین باشد بیست سال باو خدمت میکنم نه مثل ناقض عهد یا کسیکه جمال مبارک را سب میکند یا آنکه حاجی محمد کریم خان که رد بر حضرت اعلی نوشته برو با او معاشرت کن مقصود اینگونه نفوس است که بیغرضند مذبذب و مودبی و منافق نیستند اینها مؤمن نیستند مانعی ندارد بعقیده خودش باشد

2 میفرماید اگر که از کسی داری از دینش نباشد مثلاً از فلان نصاری نباید از برای دینش از او که کثی ولی بواسطه اخلاق کثیف مثل دزد و حیز و قاتل را نباید معاشر شد "عاشروامع الادیان" این نیست اگر میدانی القأ بغض و عداوت جمال مبارک میکند پس با او نمیشود نشست و برخاست ما کاری باین نفوس نداریم ما او را به خودش وامیگذاریم.

KHH1.265-266 (1.371)

ABU2140

Words to some friends, spoken on 1914-Nov-11 in Akka

Question/topic: Regarding 'Ad and Thamud.

- 1 (He was asked about 'Ad and Themoud. The Master responded:)
- 2 There were [certain tribes] prior to the time of Moses who numbered among the Arab clans that are no more, that is, no sign of them has remained. Their mention is made in the history of Islam, but they are not referenced in the Torah. They came from the city of Ahqaf and certain evidences, such as, wells, caves, and other things, were present at the time of the Prophet Muhammad. In the ancient times, on the ancient route to the hajj, they had excavated many caves, which were used as their

1 سؤال شد مقصود از عاد و ثمود چیست فرمودند

2 اینها قبل از موسی بودند از عرب بآنده هستند یعنی که خبر شان منقطع شده است در تاریخ اسلام نوشته شده است ولی در توراۃ نیست شهر شان احقاف است در زمان حضرت رسول آثار شان مانند چاه و مغاره و غیره مانده بود مغره های توی کوه در راه حج خیلی قدیم است کوه را میکاویدند خالی میکردند و مثل اطاق

dwelling. Europeans have written about them; some of their marks and writings have survived. They disappeared as a result of floods, storms and earthquakes.

- 3 By the Naqih [She-camel] is intended the Prophet Salih. They injured Him and decided to slay Him. However those who planned to destroy the Faith of God, were themselves destroyed by God. "So their Lord destroyed them for their crime, and visited all alike: Nor feared he the issue."

KHHE.388

منزل میکردند خود فرنگها نوشته اند آثارشان و
خطوطشان موجود است در اثر سیل و طوفان
و زلزله محو شدند

3 مقصد از ناقه خود حضرت صالح است اذیت
کردند و بر قتلش قیام نمودند آن اقوامی که
میخواستند دین الله را خراب کنند خدا خود
آنها را هلاک کرد مدم عليهم ربهم بذنبهم ولا
یخاف عقباها

KHH1.265 (1.370)

ABU0536

Words to some friends, spoken on 1914-Nov-12 in Akka

Nadir Shah was one of the great rulers of Persia and during his military career he conquered India and many other countries. He was a resourceful leader as well as a noble warrior. Once he collected a huge army and marched against Bagdad. The governor of Bagdad hearing about the approach of the invading hosts and realising the lack of the means of defense, sent his ministers to Nadir Shah with the message that he is ready to surrender the city and save much inevitable misery and bloodshed. Joyfully, the King of Persia accepted this unexpected offer of capitulation and issued a proclamation to his troops announcing the day of his triumphal entry into Bagdad.

But here fate changed the established course of events and at the very time that the Army of Persia were unconcernedly proceeding towards the ancient capital of the Khalifs, Osman Pasha, the Turkish general, heading a large army appeared on the scene. With the unexpected appearance of such an efficient general and well-equipped army the governor of Bagdad thought it better to break his agreement with Nadir Shah and resist the foreign invasion. The result was the waging of a great battle on the plain of the old Babylon and the partial destruction of the Persian forces was a stern fact. Nadir Shah, in order to protect himself and the rest of his tired army from complete ruin, drew a plan of retreat and took refuge in the Mountain passes of Feily.

Winter was at hand; Persia was very far off, the roads were blocked with snow and bands of robbers and above all he could ill-afford to return to his capital without accomplishing a series

of military victories. Hence he ordered his General to write a full report to his Minister of war of what exactly has happened and how the remains of the shattered Army is passing in winter quarters waiting for reinforcements and ammunitions - so that after the arrival of these they may commence their offensive attacks early in spring.

The general, having the spirit and the pen of a moder[n] censor went to his camp and prepared a most bombastic, eulogistic repo[rt] about how Bagdad was surrounded [sic], how the invincible army carried everything before it, how the Imperial forces defeated the forces of the enemy vastly superior to them in number, in strength and in preparat[ion] and how they are now serenely expecting more reinforcements and ammunitions to extend the limit of their military operations and subdue the rest of the country by the next spring. The report conclud[ed:] "In the heat of battle each soldier displayed the fearlessness of a lion and the ferocity of a leopard. His Imperial Majesty our beloved King manifested supreme courage and undaunted heroism in leading the royal guards from victory to victory."

When this report was presented to Nadir Shah for perusal he sent for his general and rebuked him severely:- "What kind of foolish stuff is this piece of writing. It does not contain a word of truth. Why hast thou not written the naked facts as we have faced them these dark days? With such a glowing, false report, would they not be right in the assumption of the idea that we are well-nigh impregnable and not hurry towards us one single soldier? General, go and report in plain, ungarnished words that we are attacked; dost thou understand, defeated and have retreated to these mountain fastnesses waiting for their immediate succor and aid."

Therefore another report was prepared, including the instructions of the King and detailing the critical situation of the army and forwarded with a fleet-footed messenger to Persia. By the next Spring ample reinforcements and ammunitions and provisions arrived, cheering and strengthening the down-hearted army. Then like the tidal waves they rolled over Bagdad, defeated the Turkish forces and took possession of the country. The Persian army swept over a wide stretch of land and conquered many cities.

When his work of conquest was complete then he called in his Censor-Warrior-General, addressing him exult[ingly] ["Now wield thy pen in describing the triumphs of the Persian Arms; give rein to thy eloquent tongue and immortalize the feats of the Persia[n] army with noble sentiments, poetic fervor and

high-soaring wo[rds]. Now is the time for the celebration of our immortal deeds. Strik[e] while the iron is hot.

DAS.1914-11-12

ABU0265

Words to some friends, spoken on 1914-Nov-13 in Akka

When I was in Alexandria, Ahmad Ariss, the Minister of [one word cut off] of the Khedivial Court called upon me and proposed to me that he would like to arrange a meeting between his Highness the Khedive and myself. I told him tha[t] I am not interested in such royal visits, that I am the friend of the poor and would consider it always a great honor to be received by them. He went away and returned after a week. Having duly attended to the formal exchange of courtesies he told me that the royal [carriage] is awaiting to take me to the palace of Nozha[h] where His royal highness the Khedive will be pleased to receive me. Seeing that he had undertaken this matter with so much trouble I did not wan[t] to disappoint him and acquiesced to his arrangement.

We rode in the carriage and were driven away. At first we entered the royal garden, then ascended the three storied mansion. The Minister left me at the door of a large and spacious hall on the third floor, requested me to enter alone and retired into a corridor. As I entered I saw a man standing near the threshold and four or five persons at the end of the hall. I made a perfunctory salute to the man at the door, whom I took for the usher and proceeded towards the group of men one of whom I thought was the Khedive of Egypt. But from their attitude and bearing it immediately dawned upon my mind that the man by whom I passed and hardly noticed him was the Khedive himself. Turning back and looking well into his face I recognized him at once

Conversing with him on different Eastern questions I at last broached to him the most vital problem of this age - the problem of Universal Peace. I proposed to him a workable plan which if he had taken it up would have redounded to his lasting fate. At first I reviewed for his benefit, the progress which has come to the cause of Universal Peace during the last decades. Then I said: 'The Cause of international arbitration is gaining adherents day by day all over Europe and America. Today

the United States is leading the forces of good will and fraternity and during the last years her far-sighted Presidents and statesmen have proposed many fundamental Peace plans, the highest ideals of which are embodied in epoch-making treaties entered in good faith with several nations. This in itself is a most hopeful sign and insures ultimate success to the Cause of Peace.

Universal War with its stupendous complications will ere long become an actuality and afflict the blind and heedless world with its awful consequences. This I say because Europe has become an arsenal filled with explosive materials and one of these days will set it aflame. The warring Powers having exhausted their resources will then enter into closer bond of intimacy and having destroyed the tree of militarism root and branch will be willing to listen to the voice of the pacifists of all countries; the cause of eternal peace will be strengthened; its advocates increased and the enlightened public opinion of mankind will demand the establishment of the International Court of Arbitration.

The Emperors and Kings of Europe are so situated today that either by inclination or rivalry; political considerations or patriotic motives, geographical locations or fear of foreign invasion - cannot take an initiative in the Cause of Universal Peace and the reduction of armaments. So long as this mad competition exists amongst them they think they must go on increasing their Military and Naval budgets and pile destructive armaments upon armaments unt[il] millions of souls are crushed under its sheer weight. In order that they may safeguard their vital interests, independence and honor, they must[,] they argue, keep up these colossal armies and navies to the highest degree of efficiency. They believe they must keep peace amongst themselves at the point of bayonets, forts, machine guns and infernal engines. They must construct Dreadnoughts and Superdreadnoughts and take away from remunerative positions countless men to teach them the harmful and injurious art of war. While their minds are largely influenced by these spurious theories of state they cannot propose any all-inclusive universal plan for the realization of the Confederation of mankind and the establishment of the Parliament of man. Their callings and ambitions preclude them from taking such impartial step.

But you from amongst all the rulers of the earth are the most fortunate because your country, Egypt as an English protectorate is not burdened with the heavy expenses of a standing army and navy; the inhabitants under the English rules have become the most prosperous and peace-loving and are not cursed with a war taxation. On account of Suez Canal,

Egypt has become a golden link connecting the East and the West and its geographic position is the most unique. It has been from the time of antiquity and especially in these last years one of the most cosmopolitan countries of the world and the ideals of civilization and democracy have transformed the face of the land.

Considering carefully these important facts, it behooveth you, from amongst the rulers of the earth, to unfurl the Flag of Universal Peace in the land of the ancient Pharaohs. You can render this priceless service to your country and the world at large by calling together an International Congress of Universal Peace to be held annually in Egypt and invite to it hundreds of the world's foremost thinkers, scholars, philosophers and statesmen - in brief a Parliamen[t] of the world of humanity, a symposia of the East and the West, the North and the South. Your highness, you, as the inaugurator of such an Assemblage of humanity's representatives will be heralded throughout the confines of the earth as a true benefactor of the world and your words and utterances on these occasions will be published abroad through the Press and the platform of the civilized nations. This will be conducive to your everlasting glory and will immortalize your name in the history of mankind. The establishment of such a universal congress on such a favorable ground - the junction between the Orient and the Occident - will yield untold results and usher in the dawn of Peace and good-fellowship amongst all the nations of the earth. This, your highness, I believe will be a great mission for you to fulfill in this world. I hope that you will take hold of this peerless opportunity.'

This was, in brief, the substance of my talk with the Khedive of Egypt when I met him for the first time. I considered it my duty to give him this message.

DAS.1914-11-13

ABU2008*Words to some friends, spoken on 1914-Nov-13 in Akka*

Napoleon the Great conquered Germany and brought under his control its domain but to what result! It was only a temporary victory. It ruined the homes of thousands to satisfy the beastly ambition of a single man. In a short while Germany recuperated and avenged the wrongs meted him by striking the terror of his arms into the very heart of France. The great conqueror himself spent his last days in misery [on] the Island of St. Helena.

How glorious it would have been if the children of men lived amongst themselves like a flock of doves in one cote, like the innocent sheep grazing in one green meadow, and like sweet-singing nightingales singing the most beautiful songs! But the donkeys kick, the dogs bark, the wolves tear other animals to pieces and the beasts of prey play havoc in the animal Kingdom. We must not be like the latter but exercise towards each other perfect love and amity ...

The earth has periodic waves like unto the waves of the Sea. The rising of one earth-wave covers under it all these wars, revolutions, contentions and strives. How little man knows[!] How ignorant is he! How devoid of intelligence is he!

DAS.1914-11-13

ABU0133*Words to some friends, spoken around 1914-Nov-15 in Akka*

There are many militarists of the ancient, conservative school who hold the opinion that Alexander of Macedon was the greatest born leader, an empire-builder, a wonderful general and a great warrior. His conquests of the East are celebrated in songs and his matchless prowess [is] the theme of many a dramatic recital. Caesar, Napoleon, Frederick the Great and other generals have ever tried to imitate his examples and grasp the same indomitable ambitions but none of them has ever been as successful as Alexander the Great in the establishment of a world empire. In the East there are many stories extant about the deeds of this singular man, some of them probably without any

historical foundation, yet inculcating a deep moral lesson, the spiritual value of which is brought home to every individual.

After his conquests of Persia, Babylon, Baluchistan, Afghanistan, Sajestan and other countries he led his victorious legions towards India. The King of one of the rich independent states of India was notified many days beforehand that Alexander is leading his army of invasion to his country and once they did put their feet on his soil there will be much rapines, ravages, massacres and destruction. The King having heard this startling news called his prime Minister into his room and after some private consultation, appointed him as regent during his approaching absence and left the capital without any public notification. Being informed of the direction of Alexander's troops he pushed his fleet-footed horse towards them. Crossing the frontier of his own dominion he travelled three or four days before he came in sight of Alexander's camps. The sentry challen[ged] him and inquired of him his whereabouts. He told him that he is the special ambassador sent to Alexander by the King of the state which he is going to invade. At last the soldiers gave him permission to pass through the camps. Having reached the royal headquarter, Alexander was notified of an Ambassador. When he was allowed to enter the imperial tent he walked straight to where Alexander was sitting and without waiting for his permission he sat beside him. The general was wroth at the lack of civility and showed it in his haughty words and manners. "Do not be angry" the Ambassador calmly said. "I am the King of the country towards which you are travelling and for the sacking of the treasures of which you have long dreamed." Alexander was astonished. "What! You are the ruler of that country? This is impossible. Have you not heard the fame of my army? Did you not think that I will keep you as a ransom? Were you not afraid to come all alone to my camp?" "No" the King replied "I never thought of these things. I have never injured you to fear your vengeance. We have had no quarrel. We did not know each other nor have we ever met one another. I knew, however, that fellowship and kindly association will be the guiding principle of our first meeting. Because I have never harmed you in any way I have come to you with a confident heart. I have come to find out what you want of me and my people? Why have you caused the shedding of the blood of all these people? For what reason have you ransacked all these cities? Why have you brought these armies from the end of the world to kill and be killed? What is back of this insatiable greed and rapacity?"

Alexander listened to these words with inward attention but outward amusement. "These are the argument [sic] of the

weaklings.” he said “And no one would listen to them. The backward nations of the world have ever complained because they could not meet on the battlefield their strong antagonists. However as you have shown in your manner the qualities of courage I will not wage war with you, provided you offer me tribute for seven years.” “This is impossible.” “Then the tributes of six years.” “This is also beyond the resources of my country.” “Well, then give me the tributes of five years.” “My people will be impoverished.” “All right then pay me the taxes for four years.” “My subjects will not give their consents to this arrangement.” “Surely you are rich enough to give the national income for three years.” “I may do this but I will be stigmatized with the brand of cowardice.” “Granted that also. Can you not pay two years’ tributes?” “It will be below my imperial dignity.” “Then for one single year.” “Certainly, the Conqueror of the world will not condescend to receive one year’s tribute from a far off nation.”

By this time, Alexander was greatly pleased with the King and burst out laughing. “Then what am I going to do?” he asked. “I will tell you what you should do, your army is very tired and fatigued on account of long marches. Let us be friends and comrades and not as warring enemies. I invite you and all your army to be my guests for a few months. We will spread the feasts of joy and merry making and consort with each other with perfect intimacy. Our men instead of killing each other will live side by side. Is not this better than the grim battlefield strewn with dead and wounded?” Alexander readily agreed to this plan and the King bade him farewell to go ahead and make due preparations for the reception of his late enemy but newly-acquired friend. After a few days of march Alexander and his army arrived in the vicinity of the capital of the King. He was still miles away when he saw the King at the head of a vast army coming out to welcome him. As long as his eyes could see, there were countless regiments in serried ranks covering the whole field. At first he got some misgivings that this King under the guise of friendship has induced him to come to his country to wipe away himself and his legions with a wholesale slaughter. Looking around he saw that already he and all his soldiers were surrounded by the army of the King. This thought oppressed him very much and not being able to contain himself any longer, addressing the King he cried out:- “Is this not a breach of your promise? Is this not plain treason? Under the garb of peace you have brought us here to be destroyed by this great force? Did you bring us to your country to spread before us the festival of joy and pleasure or the fête of sword and death? How can you explain the necessity of bringing together this countless

army?" "I assure you, my comrade" the King answered "that our protestations of friendship have been and are still true. We have not deceived you at all. I must also tell you that what you have witnessed is not my entire army. But the truth of the matter is I have brought together these regiments to impress upon your mind that I did not come to you with the offers of peace out of fear or inability. As you can see my army is strong and courageous enough to fight with any army in the world. They are all veterans and full of vigor and outnumber your legions by thousands; but my object was to save this unnecessary carnage, the shedding of the blood of so many youths. Look at those fine fellows. Is it not a pity to put to the edge of the swords these happy young men of the nations?"

For the second time Alexander recognized the superior wisdom of his royal friend and acknowledged the truth of what he said. In short, all the legions pitched their tents outside the capital and Alexander and his generals were conducted by the King into his palace. Here they were astounded at the extent of the wealth and luxury of this wise ruler and sat around the tables, talking, consorting and carousing till the evening. When the supper time arrived the King asked his noble guests to arise and enter the next palace for eating. They walked through a most enchanting garden, set aglow with thousands of lights and were ushered unto a large hall. Here a long table was spread over which were laid hundreds of plates but they were all covered. When they all sat around, the King ordered his servants to take off the covers. To the utter amazement of Alexander all the plates contained the most precious stones, such as diamond, ruby, sapphire, turquoise, jasper, emerald, topaz, amethyst, pearls, corals etc. The King rising from his seat requested Alexander and other guests to help themselves. "What! Are you playing with a joke? Who has ever heard that man does eat these valuable stones? We want bread." "No indeed, my friend" the King replied "You do not want bread. I know that you have gathered your great army and crossed mountains and deserts and underwent innumerable hardships for these things which scintillate before your eyes. If it was simply for bread, am I to believe that you could not find a loaf in Macedonia to satisfy hunger?" Alexander and his general were ashamed and none amongst them could answer the wise King.

DAS.1914-11-15

ABU3393*Words to Ahmad Sohrab, spoken on 1914-Nov-16 in Haifa*

He started to speak about an interesting subject. I took out my notebook to write down his words. Looking towards me he said laughingly:

“What art thou writing now[?] Art thou not satisfied with all that thou hast written[?] What dost thou do with them? No matter what I say thou art ready to make a note of it. Who has ordered thee to do this?”

Saying this he approach[ed] and took the notebook out of my hand. He read several pages, laughing aloud at my detailed description of a number of events. “Oh oh! he writes everything, everything” he said, looking at the believers. Then he smote hard on my both cheeks. “This is thy reward!

DAS.1914-11-16

ABU0599*Words to some friends, spoken on 1914-Nov-18 in Haifa*

In the seventy fourth chapter of the Koran called “The Greeks” the following verse occurs significant of the present situation: ‘Destruction hath appeared by land and by sea on account of what men’s hands have wrought, that it might make them taste somewhat of the fruit of their doings, that haply they might turn to God.’

The holy, divine Manifestations have been sent and have under[gone] manifold sufferings, persecutions and trials in order that the world of humanity might be freed from the captivity of nature. The world of nature is endued with the qualities of the animal Kingdom; it is fraught with defects, bloodthirstiness, injustice, struggle for existence, wickedness, treason, hostility, rancour and beastly propensities, in short the world of nature is the arena of depraved immoralities, the field of corrupt vices. The blessed Messengers of God arise with the utmost self-sacrifice so that a number of souls may be freed from the captivity of the world of nature and be ushered into the world of humanity; that they may be released from the world of

darkness and enter into the world of light. The religion of God unchains the souls from the gloom of ignorance; suffers them to drink from the Fountain of Guidance, moulds their characters according to divine education, clothes them with the virtues of the human world, invites them to eternal life and summons them to enter the Kingdom of God,- thus darkness is changed into light, error into guidance, infidelity into faith, the defects of the animal Kingdom transformed into the excellences of the world of humanity. In this manner the dark world is illumined and this injustice and tyranny into justice and equity.

For a long time these spiritual ethics influence widely the lives of men, these heavenly laws regulate their conduct and these lordly principles adjust the[ir] sources of action. Then many ages roll by and the spirit of these words are forgotten; the objects of divine religions are set at naught; ceremonies and traditions [creep] in and the ideals of truth are neglected. Thu[s] religion will become purely sacerdotal, the reality back of the religio[n] is disregarded, superstitions abound, the proclivities of materialism displace all spiritual emotions, the Graces of the Almighty are overlooked and the inclinations of the world of nature are strengthened and reinforced. Do we not see in these days that the banner of oppression and destruction is held aloft and the government[s] and the nations of the world have girded up the loins of endeavor to kill and shed the blood of their own brothers and lay waste cities and villages. The world of humanity has become the world of the beasts of prey, nay rather a greater ferocity exists. Human susceptibilities are trampled under foot, justice and fairness have lost their pristine significances. Such cruel acts are perpetrated by man that cannot be attributed even to the ferocious beasts.

The world of humanity is like unto the mineral Kingdom an[d] the prophets of God are similar unto the gardeners and farmers. The farmer harrows the ground, clears it from parasites and uproot[s] the thorns and thistles. With much labor and infinite trouble [he] transforms the barren soil into a rose garden and through care and grafting the fruitless trees of the jungle become the fruitful trees of the orchards. But if the garden is left unto itself, without the constant care of the gardener, it will turn again into the wild jung[le.] Because one of the natural properties of the earth is the growth of weeds, injurious plants and underbrushes [sic]. So long as the farmer is at his work, ploughing and harrowing the soil, it is kept clear of thorns and useless plants but when it is deprived of the cultivation of the gardener it will return again to its natural wild, nature-like condition. Therefore do ye not be astonished at the

g[ross] and inhuman acts which are committed by those nations who ha[ve] forgotten God and the laws of His prophets.

DAS.1914-11-18

ABU1178

Words to some friends, spoken on 1914-Nov-18 in Haifa

When the prophetic light of Mohamed dawned from the horizon of Hijaz the Persians and the Greeks were engaged in a severe battle. The Persian government defeated the Greek[s] probably in Palestine in the 6th year before the Hijira under Khosro[w] Parviz. The Khoreish tribe to which Mohamad belonged and who[se] leaders were inimical to the Cause of Islam rejoiced over this defe[at] of the Christians. They argued: 'The Greeks were the "people of the Book," the Persians fire-worshippers and not classed amongst the "people of the Book"; nevertheless the Christians were defeated by the idolatrous fire-worshipping Persians. In the same manner, Mohama[d] consider[ed] himself and his followers the people of the Book and the members of the Khoreish tribe idolaters and infid[els.] we who are idolaters shall in the long [run] overcome Mohamed and crush his religion of One God.'

For this reason the following prophecy was uttered by Mohamad in the chapter of the Koran called the Greeks:- "The Greeks have been defeated in a land hard by. But after their defeat they shall defeat their foes in a few years. First and last is the affair with God. And on that day shall the faithful rejoice." Then in the year 625 the Persians were defeated by Heraclius.

The truth of the matter is, both of these Power[s] were defeated and the Cause of God was the Conqueror; the Cause of Truth triumphed over all the people. Similarly, all these nation[s] who are fighting each other and forming red rivers of the blood of their fellowmen - are defeated - one and all. For all of them are captives in the claws of lust and passion, are prompted by greed and cupidity and are imbued with the spirit of jealousy and hatred. The Army of the oneness of the world of humanity conquers over all, the Flag of Universal Peace shall wave over all; the power of the Divine Graces shall defeat all and the truths of human solidarity will vanquish all. Who can dam the irresistible torrent of the Destiny of God? who is able to stand

before the march of the Army of the Kingdom of brotherhood?
Who is omnipotent to withhold the descent of the Outpourings
of the Merciful?

God has predestined that humanity may become ultimately
as one family! He has decreed that these scattered parts may
be cemented into one whole, these walls of divisions may be
brought down, these turbulent rivers join the Most Great Sea,
these different sections of mankind may be joined into one
commonwealth, these multi-colored flowers be gathered into
one bouquet, these seeds be sown in one field[,] these crops
be garnered up by one harvester and these various pages be
collected into one great book. This is God's decree and it will
come to pass notwithstanding all the present conflicts.

DAS.1914-11-18

ABU2630

Words to some friends, spoken on 1914-Nov-18 in Haifa

This world is like unto a theatre on the stage of which all kinds
of dramas, plays, tragedies, comics and operas are presented
and the actors are no other than humanity at large.

Out of the innumerable plays presented for the serious study
or amusements of the people of every age, a master-drama is
acted, all the characters of which fill most important roles, and
every scene being a climax of absorbing interest to all mankind.
Such a master-drama of this 20th century is the Universal War
now being waged both in the East and in the West.

We have been spectators of every other kind of dramas,
tragedies and comic-operas and now we are witnessing the
progress of the master-drama of this century played with
machine guns and rifles.

DAS.1914-11-18

AB08736*To: Baha'is of Samarqand**Date: 1914-Nov-18+*

...O mighty Lord! Free these powerless servants from the bonds of existence and deliver them from the snare of self-worship. Grant us all shelter in the protection of Thy grace, and save us all in the cave of Thy preservation and guardianship and in freedom and detachment from the conditions of self and passion, that we may all become united and harmonious, entering beneath the pavilion of Thy oneness, crossing the bridge and entering the Most Glorious Paradise of essential unity. Verily Thou art the Generous, verily Thou art the Merciful. There is no God but Thee, the Mighty, the Powerful....

...ای پروردگار توانا این بندگان ناتوانت را از قیود هستی آزادی بخش و از دام خودپرستی رهائی ده جمیع ما را در پناه عنایت منزل و مأوی ده و کلّ ما را در کھف حفظ و حراست و انقطاع و حرّیت از شئون نفس و هوی نجات بخش تا جمیع متفق و متحد شده در ظلّ خیمهء یک رنگ تو آئیم و از صراط گذشته در جنّت ابدی وحدت اصلیه داخل گردیم انک انت الکریم انک انت الرّحیم لا اله الا انت القویّ القدیر...

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ABU0772*Words to Ahmad Sohrab, spoken on 1914-Nov-19 in Haifa*

“Art thou happy with me? In thee I place my utmost trust. Because all my correspondence passes through thy hand an[d] all my letters are read and transcribed and translated by them thou art the custodian of my secrets. The news of the Cause is given out to the Baha’i world by thee. This is a great sign of the signs of God. Protect it diligently from the attack of the envious and ill-wishers. Because thou art so near to me and art watching my life so closely thy responsibilities and tests a[re] so much the greater and the darts of ill-will and jealousy so much [the] sharper. Like unto the mountain thou must stand firm and resolute and ever remember the mercies of Thy Lord. let not the ill-will or hatred of others discourage thee and strive in the quickening of the souls and the turning of their faces toward God. the hour that I have promised thee has come, the moment that I have been expecting so long has arrived. Now is the time that thou mayst go to America and exert in the promotion of the Cause of God and the exaltation of the Word of God and [self-sacrifice] in the Path of God.”

(I was simply stunned. I could not say a word. I could not even weep. I did not expect this sudden permission of departure. I was n[ot] prepared for it. I tried to exclaim 'My Lord' but something arose in my thro[at] and I had to gulp my word. He turned and looked into my face. With a twinkle in his merry eyes and a hearty laughter he said:)

"My! How thy face has turned white! Indeed I did not say that I am going to send thee away today. What a child art thou! I need thee here. Thou must be with me. There is no other person here who can carry on thy work in thy absence nor any soul whom I can trust. If I should send thee now all the works of the Cause in this spot with which thou art connected wi[ll] come to a standstill. I wanted only to tell thee that thou art ready to go to America....

"Thou must do always something and speak in such a manner that the people's attachment to this world may become less. A teach[er] of the Cause is in need of 3 attributes. 1st severance, sanctity and purity, 2d The mention of the Lord of the worlds must be his constant companion. 3d Knowledge, wisdom, vision and inspiration. Then he can create a new soul and fashion a new heart in the body of man. Then he will be enabled to show others the path of attraction and severance ...

"Man must strive first to educate and train his own self - thus he may obtain unlimited capacity; then starts in the education of others. Our central thought must ever be, how to educate ourselves, how to prepare our hearts for the reception of the Holy-Spirit, how to advance a few steps from this material into the spiritual world and how to be illumined with the light of Truth. During the lifetime of Baha'u'llah my whole object revolved around the idea of how to become more spiritual, more attracted, more enkindled, how to live in accord with the good-pleasure of th[e] Blessed Perfection, how to become assisted in a worthy service, how to attain to an abstracted state of supplication and prayerfulness. [I] often was in a meeting but I was so self-occupied that I did not hear their conversations ... I desire for all the souls those means [which] would be conducive to their own illumination and enlightenment....

"Consider how much thou hast progressed since thou didst leave America with me. To this I bear testimony. When man attains to the statio[n] of Divine Spirituality, if he pass by a mountain of gold he will not look at it; if he come by a treasure of jewels, it will be like a heap of stones; he will become a luminous candle, he will seek neither fame nor honor, he will

becom[e] an embodied light. When a person becomes so detached and spiritual he will surely obtain the infinite Graces of the Almighty.”

DAS.1914-11-19

AB03539

To: Baha'is of Muskegon, MI et al., in Muskegon, MI

Date: 1914-Nov-19

O ye who are attracted to the Kingdom of Abha! I have read your letter which indicated illumined consciences and hearts overflowing with the love of God. Blessed are ye for having attained to a bounty that was longed for by the greatest holy men in former centuries. This befits you, and I beseech God to make you signs of guidance among mankind, to grant you steadfastness and firmness in the Kingdom of God and constancy in the Covenant of God.

Perhaps papers containing doubts will reach you from souls who have gone out from the Kingdom of God. Pay no attention to this, but stand firm-footed in the Covenant so that the people of hypocrisy may despair, even should they come with the greatest of intrigues, insinuations and discord. This is what we inform you of in these days of test.

As for the piece of land which you have purchased for building the Mashriqu'l-Adhkar, leave it as it is, for perhaps God will bring about something after this.

Upon you be the Most Glorious Glory.

SW_v08#16 p.216

AB04501*To: Spiritual Assembly of Bombay, India**Date: 1914-Nov-19*

- 1 O ye spiritual friends of Abdul Baha! Praise be to God that through the limitless bounty of God ye have associated together in a new assembly and have adorned your congregation afresh and have no wish but to serve at the sacred threshold.
- 2 Your success is conditional upon your desire to achieve unity and fellowship among the friends, of your efforts to realise the utmost harmony and love amongst you. It is dependent upon your attempts to teach the word of God in perfect concord like milk and honey together, so that no trace of estrangement may be detected amongst you. Mingle with all people and unfurl the banner of the oneness in the world of humanity.
- 3 When a human being forgoes his own self and ego and becomes utterly annihilated in the love of God, when he forgets himself utterly and prefers every other friend to himself he will be accorded honours in both worlds. He will become the leader of all seekers, the sympathetic friend of the believers, the intoxicated one who is entirely possessed by the love of the Beloved.
- 4 What sublime state this is! What a luminous station if it is attained. Let us all with yearning hearts and impatient souls implore and beseech God us night and day, to drink from this chalice.
- 1 ای یاران رحمانی عبدالهآء الحمد لله بفضل بی منتی محفل تازه برپا نمودید انجن آراستید و خدمتی باستان مقدس خواستید
- 2 ولی مشروط بآن است که در نهایت الفت و محبت با جمیع احباء وحدت و مؤانست جوئید و مانند شهد و شیر آمیخته گردید که من بعد رائحه کلفت استشمام نگرده و متحداً باعلاء کلمه الله پردازید و با جمیع خلق بیامیزید و علم وحدت عالم انسانی برافرازید
- 3 انسان چون از خودی خود بگذرد و در محبت الله محو و فانی شود و نفس خویش فراموش نماید و هریک از یاران را بر خود برتری دهد سرور دو جهان گردد و رهبر طالبان غمخوار یاران گردد و سرگشته و سودائی آن دلبر مهربان
- 4 این چه مقامی است عالی و چه رتبه ایست نورانی باید جمیع ما شب و روز عجز و زاری نمائیم و جزع و بی قراری کنیم تا از این جام الهی سرمست شویم و علیکم الهاء الأبی

MMK2#188 p.136

AB00877*To: Dreyfus-Barney, Hippolyte et al., in Paris**Date: 1914-Nov-20*

- 1 The telegram of your arrival in New York was received. We were very happy that, praise be to God, you arrived safely. I hope that by now you have reached Paris safely and securely, and that you will remain protected and preserved there.
- 2 Especially since your presence in Paris is necessary during these days, for the Covenant-breakers in London have caused some
- 1 تلغراف وصول به نیویورک رسید بسیار مسرور شدیم که الحمد لله سالماً رسیدید و امیدوارم تا بحال محفوظاً و مصوناً به پاریس رسیده اید و در آنجا نیز محفوظ و مصون مانید
- 2 علی الخصوص که این ایام در پاریس وجود شما لازم زیرا ناقضین در لندن سبب تزلزل بعضی

of the friends to waver. They have risen up with utmost hatred and enmity, and Dr. Farid has made Mrs. Chevalier his emissary and sent her throughout America to try to make whoever possible waver in the divine Covenant.

- 3 When I was in Paris, I briefly mentioned Dr. Farid's situation to you since you were privy to confidential matters. Now the details are enclosed and you will observe how patient I am and how much I endured from this unjust one. With utmost kindness and affection I trained him for twenty years, and showed consideration and care to him and his parents, so that he would grow up and serve the Cause of God. Now he has become the first destroyer.

- 4 But there have been many such incidents. All those who arose to break the Covenant were obliterated. No power can resist the power of the Covenant - ultimately it must be debased and overthrown, as experience has shown. Jamal Effendi was the foremost among the Baha'is, like Judas Iscariot who was chief of the apostles - due to breaking the Covenant he was obliterated, and likewise others. Many souls all fell into manifest loss. These ones too will end up like them. Each of Dr. Farid and his associates were far more renowned, famous and respected, but all fell into the pit of calamity and the abyss of despair and hopelessness.

- 5 The power of the Covenant is like the sun and the Covenant-breaking souls are like dark clouds. Eventually the sun's rays will disperse these black clouds and shine with utmost brilliance.

- 6 Regarding Paris, I am confident they cannot cause corruption there since you are present. Certainly your firmness and steadfastness will prevent the corruption of the Covenant-breakers. Today the moving force in the heart of the horizons is the power of the Covenant. Whoever is more steadfast is more illumined, more confirmed and more successful. This has been proven by experience. Observe how someone like Miss Knobloch, since she had utmost firmness in the Covenant, was so successful in Germany, while Ibrahim Kheiralla with all his fame fell into the pit of abasement. Farid and his associates are likewise - this is the complete standard.

از احباب گشتند بنهایت بغض و عداوت برخاسته‌اند و سپس شوالیه را دکتر فرید سفیر نموده و بجمع امریکا فرستاده تا هرکس را بتواند در میثاق الهی متزلزل نماید

3 و قتیکه در پاریس بودم بجملی از احوال دکتر فرید بشما ذکر کردم چونکه محرم راز بودید حال تفصیلش در جوفاست ملاحظه خواهید نمود که من چه قدر صبورم و چه قدر از این بی‌انصاف تجمل کردم بنهایت الطاف و مهربانی او را بیست سال تربیت نمودم و در حق او و پدر و مادر او رعایت و عنایت مجری داشتم تا بزرگ شود و خدمتی بامر الله نماید حال اوّل مخرب شده است

4 ولی از این قبیل وقوعات بسیار جمیع نفسیه بر نقض عهد قیام نمودند محو و نابود شدند قوه میثاق را هیچ قوه‌ئی مقاومت نتواند نهایت باید مخدول و منکوب گردد چنانکه تجربه شد آقا جمال اول شخص بهائیان بود نظیر یهودای استریوطی رئیس حواریین بود بجهت نقض میثاق محو و نابود شد و همچنین دیگران نفوس بسیاری کل بخسران مبین افتادند اینها نیز مثل آنان عاقبت خواهند شد هر یک از دکتر فرید و متعلقانش خیلی معروفتر مشهورتر محترمتر بودند ولکن کل بچاه وبال و حفره یأس و ناامیدی افتادند

5 قوه میثاق مثل آفتابست و نفوس ناقضه مثل ابر تاریک عاقبت شعاع آفتاب این ابرهای سیاه را متلاشی نماید و در نهایت درخشندگی جلوه نماید

6 از جهت پاریس من مطمئنم که در آنجا فساد نمیتواند بکنند زیرا شما در آنجا هستید البتّه ثبوت و استقامت شما مانع از فساد ناقضین است امروز قوه محرکه در قلب آفاق قوه میثاق است هر نفسی ثابت تر روشن تر است و مؤیدتر و موفقتر این تجربه رسیده است ملاحظه نمائید که مثل مس نوبلاک چون در عهد و میثاق نهایت ثبوت داشت در آلمانیا چگونه موفق شد و ابراهیم خیرالله با کمال شهرت چگونه بچاه ذلت افتاد فرید و متعلقشان نیز نظیر آنان این میزانیست تمام

- 7 You must certainly strive in Paris that these satanic whisperings have no effect. May all the loved ones of God arise to teach the Cause of God, for Paris will develop great capacity after this war. Consider this opportunity a bounty.

7 البتّه شما در پاریس بکوشید که این همّسات
شیطان تأثیر ننماید جمیع احبّاء الله بتبلیغ امر
الله پردازند زیرا پاریس بعد از این حرب خیلی
استعداد پیدا خواهد نمود این فرصت را غنیمت
بدانید

- 8 And upon you both be the Most Glorious Glory.

8 و علیکم البهاء الأبهی

KHHE.374-376

YHA1.194, KHH1.256 (1.357)

ABU0512

Words to some friends, spoken on 1914-Nov-21 in Akka

“Syria” he said “has an important position strategically. Ancient nations conquering this country extended the boundary of their empire to all the then known parts of the world. The Greeks, the Romans, the Arabs and the Turks subsequently conquered this country and each in turn became a world-power. Because it is the connect[ing] link between Asia and Europe and Africa its importance cannot be overestimated.

Geographically it is placed in the equatorial line; not in the tropic of cancer nor in the tropic of Capricorn but in the most tempera[te] zone. Consequently during winter these shores are not frozen at all. The highest degree of cold is 4 or 5 degrees above zero and the thermometer never rises in summer above 32 or 33 degrees but in Constantinople in the winter season it goes below zero [desg by [illeg.]] and in heat above 40. But here the temperature is very moderate.

On the other hand it is a world’s museum; it has everything in miniature. All that you find in this earth, you will also find its prototype on a small scale in Syria. For example the world is encircled by great oceans. Syria is situated between two seas, the Mediterranea[n] and the red seas. There are lofty summits of mountains in other countries, Syria boasts proudly of Lebanon, the chief summits being Jehel Makmel nearly 10,200 feet and Jabel Sannin abov[e] 8,400 feet high. The snows, the streams, the verdant forests, the richness and grandeur of these mountains have been made always by the Hebrews the emblem of wealth, of majesty and of glory.

In Europe and India there are mountains whose peaks are perennially covered with snow; here we have Mount Hermon, called Sion (Deut IV 48) Sirion and Shenir (Deut III 9) in the

old Testament and now “Jebel-esh-Sheikh,” mountain of the Sheikh or “old man.” This Mountain is called the Mont Blanc or the Himalaya of Palestine. It rises 9.200 feet above the sea. Its snowy tops are endowed with an unearthly grandeur and perpetual whiteness – an image of purity. When you leave this mountain for about 36 miles you reach the valley of Tiberias several hundred feet below sea level and in summer unbearably hot[.]

In other countries there are lovely large salt and fresh water lakes; here one finds the Lake of Galilee with its fresh water, 680 feet below the Mediterranean and the Dead Sea with an area of 400 square miles, lying as it does, about 1.300 feet below the level of Mediterranean, with such a salty water that no creatures can ever live in it. The water is so buoyant that it is possible to lie upon the surface almost as on a coach[,] and it is difficult to swim in it, as the feet tend to fly up.

Similarly one finds in Syria all kinds of mines which have been left virgin for many ages. All the trees of the hot climate such [as] date palms and the trees of the cold climate such as walnut[s] are reared in Syria[.] Likewise the plants and the herbs and the flora of all the world are picked up from its fertile and rich plains. Thus if a person travels well throughout all Syria, it is as though he has seen all the world.

But as regard its religious importance it is enough to say that it is the Holy land, the Blessed Spot, the land of Promise and the birthplace of Christ and all the Israelitish prophets. Here are the Mountains of Sinai, Seir, Sion, Horeb, Carmel, Zion and all the other sacred places.

Consider how beloved is this land in the estimation of God that addressing Moses He said:- “Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.” The holiness of this ground was thus prefigured by the Lord thousands of years ago, Knowing well that someday, towards the consummation of ages, He will make Himself manifest in this land to all the people of the world. Ponder how blessed and holy was this ground that even Moses was ordered to put off his shoes and walk thereon reverently. Thus it is evident from every standpoint that this land of Palestine is beloved by the Lord and all his elect. We must consider it a great privilege that we are allowed to live here in these latter days and see with our own eyes the gradual fulfillment of all the prophecies.

DAS.1914-11-21

ABU0409

Words to some friends, spoken on 1914-Nov-22 in Akka

Much that is written or said about Moham[ad] is pure fabrication. The reality is not stated, because it is misunderstood. The origin of the current opinion held about his mission and character in the West is based upon false assumptions and prejudiced statements propagated by Christian authors and missionaries. When Mohamad travelled with his uncle Abou Talib, as far as Bostra and met the Christian Monk Sergius, or as the Mohamadan name him Boheira, he was only eleven years old and stayed one night in the monastery. It is evident that he could not learn in one night "the general outlines of Oriental Christian doctrines and perhaps of witnessing the ceremonial of their worship." Even a great deal of what the Arabian historians have written about this meeting is an altogether exaggerated description. All that is quite certain is that Sergius on looking in the face of Mohamad said to his uncle: The future of this youth is very bright. From his face it is evident that he will become an important personage. Protect him.'

Amongst the Christians of Adrianople there is widely current a most peculiar story about the conversation of Mohamad and Sergius. Many honest Christians relate it and believe in it as an historical occurrence. However, it is nothing but a wild and fanciful fabrication of a diseased heart and prejudiced mind, contrary to all historical events and with not one iota of truth to sustain or uphold it. I will tell it to you only because during my years of stay in Adrianople I found it generally quoted and believed by intelligent Christians with no attempt on their part to investigate whether it is really a fact or a "tale of the Ancients." It is as follows:-

"When Sergius met Mohamad he was so impressed by his general bearing and coupled with an intuitive knowledge he was convinced that later in life this youth will become a King. Hence he took him aside and said:- 'What wilt thou give me if I made thee a King, a ruler over many nations and tribes?' Mohamad: 'I cannot believe it; still because thou art insisting on the matter I hope it will be.' Sergius: 'I know it will. But if I made thee a King thou must promise me one thing.'

M. 'I will do anything within the bound of possibility.

S. Promise me that having been made a King, thou wilt propagate the religion of Christ.

M. Is that all? Of course I promise thee in good faith that I will carry out thy desire.

S. Very well then. Together we will travel to Mecca. There, thou wilt claim to be a prophet. Naturally the people shall ask thee to perform a miracle to substantiate thy claim. Then thou wilt tell them 'let us go to such and such a well and inquire about it.' When all the inhabitants are gathered around the well, one may write on a piece of parchment. 'Is Mohamad a true prophet?' and putting the writing in a bucket, send it down with a rope. The answer will be given up and thy authority will be established.

M. This is very good. I agree to it.

S. Then when the people are assured of thy divine mission, they will obey thee and thou wilt become a King. Then wilt thou establish the Christian faith.

M. I will pledge myself to carry out thy fondest dream and shall convert all Arabia into Christianity.

After this conversation they travelled together and on their way discussed further on the subject and developed other plans for the speedy realization of their hopes and ambitions. Having reached Mecca and going carefully [over] the ground and preparing plans against all contingencies. Mohamad launched forth his claim of prophethood - thus hurling the Mecans into great consternation and confusion. However, when their fury was calmed down they asked him miracles and he boldly asserted that they can go to such and such a well and ask about it. On the other hand Sergius left the house at midnight and descended to the bottom of the well, waiting patiently for the accomplishment of his work. Next day Mohamad led all the people to the well and writing the question on a piece of parchment and sent it down in a bucket. After a few minutes the[y] carried up the bucket and lo! behold, it contained a book which turned out to be the Koran, all written by Sergius. When Mohamad realized what it is he faced the people and cried out:- 'Are ye now convinced of my divine mission[?]' 'Yes, yes.' They all answered him back. 'Then let each person throw five pieces of stones in this well as a sign of his conversion.' he asked them. Immediately they started to carry out the command of their new prophet and poor Sergius never survived to tell the tale nor Mohamad ever fulfilled his promise. To the travelers, even today is pointed out this historical well and it is the religious duty of each Pilgrim going to Mecca annually to throw on that exact spot five stones which by this time it has become almost a hill.

DAS.1914-11-22

ABU1823

Words to some friends, spoken on 1914-Nov-22 in Bahji

In these days the most important affair is to render a worthy service at the Holy Divine Threshold and this is no other but the guidance of the people of the earth. All else save this is fruitless; even lordship over all the inhabitants of the world will yield no result.

The attributes of Divinity are assigned to the idols of India and today the likeness of Buddha is worshipped by several hundred millions of human souls. What benefit does he draw from this adoration? Nothing. That will be conducive to the progress of human soul is servitude at the Divine Threshold. However much man may magnify himself he will not become even as big as an idol which is continually worshipped throughout ages and cycles as a channel for the intercession of heavenly Graces.

When a person is engaged in the service of the Kingdom of God he will obtain an indescribable spirituality and illumination. Here in Syria I consider myself a useless organism, not having a chance to teach the Cause of God but it was far different in Europe and America. When I entered a convention or a meeting I saw with my own eyes the confirmations of the Holy Spirit hovering like white-plumaged birds over my head and the Kingdom of existence with all its mighty forces coming to my assistance. All the days and nights were spent for the Cause and all the conversations and talks revolved around the Cause.

While you travel from town to town till you reach Persia I will pray for you at the Threshold of the Blessed Perfection and the Holy Tomb of the Bab to aid you and will supplicate God that you may become confirmed under all circumstances to teach the religion of Baha, to awaken the souls with the trumpet of utterances and spiritualize them with the power of Truth.

DAS.1914-11-22

ABU0324

Words to some friends, spoken on 1914-Nov-23 in Akka

The law of Jihad has ever been a veritable firebrand with which the Ulemas of Islam have threatened the world from time to time. In former ages its moral influence upon the army and the public at large was tremendous, because it placed in the soul of the soldiers an unconquer[able] spiritual motive. They were no more fighting for their country, they were fighting for the religion of God. If any one of them came out of the struggle alive he was satisfied because he had served his God and if he fell with the sword of the bullet of the enemy he believed he would go to Paradise and enjoy the fruits of a martyred life. Once this law was promulgated by the Sheik-ol-Islam, the power of restraining the religious fury of the Moslems was entirely out of his hand. Even if he desired he could not bring down the floodgate of fanaticism, till it had spent its fury and force.

In these days, the law of Jihad is shorn of much of its spiritual power, because the Mohamadans have become more intelligent and are not easily swept away by a seeming torrent of prejudices. Some, however, think that the Mohamadan world is divested of much of its former Faith and Zeal on account of clerical innovations. Be it as it may, there is no need of much feverish anxiety on account of Jihad.

According to the theological theories of the Ulemas the inhabitants of the world are divided into two classes. The first class are the "people of the Book" such as Jews, Christians and Mohamadans. The second class are the infidels, idolaters and polytheists. The "people of the Book" are divided in turn into two groups. The first group are those nations in alliance with the Islamic Powers. These are accounted the friends of Islam and practically receive the same privileges and considerations as the Moslems and the utmost attention is devoted to the protection of their persons and rights. The second group are those nations who are confederated against the Islamic religion and its followers. The Ulemas consider this second group as the enemy of their faith, the object of their hatred and worthy foes to fight with by the aid of Allah, exterminate them if possible, clear the earth from their excesses and thus gain the reward of paradise.

The second class of mankind, being the infidels are also divided into two divisions. The first division are those governments who are united with the Islamic thrones through political treaties. So long as they keep strong the bond of affiliation, with them there must exist no enmity, strife or war. The second division are those people who are leagued against the Mohamadan Powers. To war with these, they think, and crush their forces, is a religious obligation.

Moreover there are two kinds of Jihad: minor and major. Minor Jihad means fighting with the enemies of the religion of Islam; major Jihad signifies fighting with the enemy of the Self. For this reason the following tradition is recorded from the lips of a god-fearing adept: 'From minor Jihad we have turned our attention to the major Jihad;- that is, we have quitted fighting with the outside enemy and are concentrating our forces on the defeat of the inside foe - the foe of the spirit. This is interpreted as the real Jihad. Consider the condition of a King who has overcome and conquered the East and the West, whose fame has encircled the globe, whose very name strikes terror at the hearts of other rulers but his reason ruled by passion and his heart defeated by greed and list, He is like unto a horse on whose back these malevolent qualities are riding, causing him to gallop through marshy fields of heedlessness and craggy heights of egotism. Sultan Soleyman has expressed this idea in a fine verse:- 'The lions of the jungle are cowered before me and are captives in my hand. But in the hand of self I am like a helpless, panting sparrow in the talons of an eagle ...

If I was sure that the people would have listened to my advice, I could have arranged a large meeting and bring together the representatives of the three dominant religions in Syria and propose to them a plan of reconciliation which would have accrued to them untold benefits. However, I know they would have listened with one ear and let it go out by another. On the other hand they are now so preoccupied with their own ideas that they would not have the time to hearken to my message. They are full of conceits and prejudices. Under these extraordinary circumstances, the speaker before uttering his matured thoughts must gauge the intelligence and the adaptability of his audience. If he sees they are in a condition of receptivity he will divulge them; but if he feels they will not accept it, it will be considered an act of folly to even open his mouth.

During the lifetime of Baha'u'llah, because of the combinations of a number of favorable spiritual and material conditions the influence of the Cause and its potency was felt by all the inhabitants but during the last few years owing to my absence

and devoting my attention to other important affairs and the presence of unforeseen elements the former conditions do not exist. At one time the Mohamadans were holding a festive procession. The Blessed Perfection was in this very room watching it passing by and I was down in the square sitting with Motosarref and other officers. The procession entered from that street and each group stopped before us a few minutes to play their agility, all of them turning their faces towards me cried in unison:- 'Master! Why dost thou not grasp in thy hand the government of Syria?' All the officers heard it and did not utter a word. Although our sovereignty has been and is and will ever be spiritual yet the Power of the Blessed Perfection was so prevalent.

DAS.1914-11-23

AB01316

To: Lotfullah S Hakim, in London

Date: 1914-Nov-23

- 1 O thou who art firm in the Covenant! Thy letter was received and was evidence of a new spirit. When unknown persons arise to violate (the Covenant), the fire of the love of God blazes with a new flame in the hearts of the firm ones. Be not grieved, strive to make others firm. These painful events are like the foam of the sea, or like summer clouds - they quickly pass away, and the horizon of truth will soon become brilliant and radiant. Mirza Asadu'llah went to London to counsel his son and wife and bring them to repentance, but it is clear that he joined them. His purpose too is to cast doubts. And regarding Sprague, it is as thou hast written - through subtle means she casts doubts, but in the end she will regret it.

1 ای ثابت بر پیمان نامهء شما رسید و دلیل بر روح جدید بود چون نفوسی مجهوله قیام بر نقض نمایند نار محبت الله در نفوس ثابته شعلهء جدید زند محزون مباش در ثبوت دیگران بکوش این وقایع مؤلمه مانند کف دریاست و یا ابر تابستان سریع الزوال است و افق حقیقت در اندک زمان درخشنده و تابان گردد میرزا اسدالله رفت به لندن که پسر و زن خویش را نصیحت نماید و توبه دهد ولی معلومست که بانان ملحق شد او را نیز مقصد القاء شبهانست و در خصوص اسپراگ همانست که مرقوم نمودهئی بلطائف الحیل القاء شبهات نماید ولی عاقبت پشیمان گردد

- 2 Glory be to God! They have said that I became upset with them because of women's freedom. I brought the Holy Leaf to Paris and London with complete freedom - how then could women's freedom be a cause of my displeasure? I am the founder and promoter of women's freedom. But they, despite my explicit prohibition of this journey, willfully came to Europe just to undermine the Cause of God and make souls waver in the Covenant, as they have cast doubts in a few souls. When

2 سبحان الله گفته اند که من بجهت حریت نساء از آنان مکدر شدم من ورقهء مبارکه روحا را به پاریس و لندن آوردم در نهایت حریت دیگر چگونه حریت نساء سبب تکدر من میشود من مؤسس و مروج حریت نساء هستم ولی آنان باوجود منع صریح من از این سفر خودسرانه محض تضییع امر الله به اروپا آمدند تا نفوس را

I became aware of their intentions I was displeased. And Dr. Farid's actions and deeds in America are like the sun at high noon - they need no explanation. Until now, out of supreme kindness I have concealed them, but he himself has exposed himself.

در میثاق متزلزل نمایند چنانچه نفوس معدود را
القاء شبهات کردند چون مطلع بر مقاصد ایشان
بودم مکدر گردیدم و اعمال و افعال دکتر فرید
در امریکا مثل شمس در رابعة النهار است
احتیاج به بیان ندارد و تا بحال محض رأفت
کبری ستر نمودم ولی خود او خویش را رسوا
کرد

- 3 The Cause of God is like a flood - a flood cannot be without foam, but the foam vanishes while the water remains. These souls have no importance. In all ages such souls have appeared in the time of the Holy Manifestations, but in a short time they were obliterated and destroyed. In the time of Moses and after Moses, how many souls appeared who wanted to shake the Cause of God, but they were disappointed and lost. What could Mirza Muhammad-'Ali and Aqa Jamal and others and others do except cast themselves into eternal loss?

3 امر الله مانند سیل است سیل بی کف نمیشود
ولی کف زائل و آب باقی این نفوس احمیتی
ندارند در جمیع ایام مظاهر مقدسه چنین نفوس
پیدا شده اند ولی در اندک زمانی محو و نابود
گشته اند در زمان حضرت موسی و بعد از موسی
چقدر نفوسی پیدا شدند که خواستند امر الله را
متزلزل نمایند ولی خائب و خاسر گشتند میرزا
محمد علی و آقا جمال و دیگران و دیگران چه
توانستند بکنند جز آنکه خود را بخسran ابدی
انداختند

- 4 And upon thee be the Most Glorious Glory.
5 Show this letter to Mr. Mirza Hanna Dawud. Some time ago a letter was written to him - let it be sent again.

4 و علیک البهاء الابهی عبدالهاء عباس
5 این مکتوب را بجانب میرزا حنا داود بنا چندی
پیش بایشان نامه ای مرقوم گردید باز ارسال شود

AKHA_122BE #11-12 p.d

ABU0908

Words to some friends, spoken on 1914-Nov-23 in Akka

He [Shayku'r-Ra'is] is one of the noblest men of Persia. Learned and eloquent and as a former representative of the people in the Persian parliament he is made famous throughout Persia. He is a scion of nobility. He is the grandson of Fatali Shah and the son of Mohamad Taki Mirza. His father as the son of the then reigning Monarch, was for thirty years the absolute Governor general of the Province of Boroujerd.

One of the characteristic signs of Fatali Shah's reign was the division of the various provinces of Persia amongst his sons. Each royal son was as a despote ruler in his own Province as his Sire. For example Tabriz was parceled out to one, Esphahan to another, Kermanshahan to a third and so on. All that they

did was to pay an annual tribute to their father and the one that paid more was more favored in his estimation. They ruled their subjects according to their whims nor did they listen to the injunctions of their sovereign father.

When the governor of Kermanshahan died he left behind his son to rule in his stead. Fatali Shah at first gave his assent to this arrangement, because after all he was his grandson, but Mohamad Taki Mirza, the father of Sheik-or Rais wrote to his Sire that now since his brother is dead he would like to have the governorship of Kermanshahan. Fatali Shah did not give his consent but the son knew better the nature of his father. He wrote him I will buy the province. The Shah loved the money so much that [he] could not resist this temptation and sold it for one hundred thousand dollars which was considered a vast sum in that time. Then he wrote to Mohamad Taki Mirza that he is authorized to proceed to possess that province in whichever manner he deems it best.

Realizing that he cannot oust the son of his own brother he fitted a large army and walked towards Kermanshahan. Fate had it so arranged that he was completely defeated at the hand of the young prince and his army annihilated. Then he wrote to his father in desperation to release him from the arm of his grandson. The King wrote back to the victorious Prince to leave his uncle and have mercy upon him. In short, he lost his money and his province at the same time and the Shah laughed at both of them.

DAS.1914-11-24

ABU0176

Words to the friends, spoken on 1914-Nov-24 in Akka

- ¹ There was one named Mustafa Effendi, the director of correspondence, who constantly engaged in writing polemics and inciting people against us. He had so influenced the governor and aroused his enmity that he had girded up his loins with all his might to uproot and destroy us. The more kindness we showed to the governor, the more his rebellion increased. One day, he gathered all the notables of Akka - the judge, the mufti, and everyone else who opposed us and harbored enmity - in the government house, and had devised a scheme to create an

¹ مصطفی افندی نامی بود مدیر تحریرات لایق قطع ادیت میکرد و مردم را بر علیه ما میثوراند بطوری متصرف کرده را بعداوت وادار کرد که تمام قوا برای قلع و قمع ما کمر بسته بود و هر چه ما با متصرف بیشتر محبت میکردیم بیشتر بر طغیاناش میافزود یکروز جمیع اعیان عکا و قاضی و مفتی و هر کس دیگر که باما مخنهالف بود و عداوت میکرد در سرایه جمع کرده و نقشه ئی کشیده بود

uproar and tumult that day, leading to pillage and bloodshed.

- 2 In the midst of that gathering, one of the governor's companions named Sa'd al-Din Ramadan, who was chief among the merchants, came to me. At first he pounded forcefully on the door. I instructed that it not be opened. He began knocking again, insisting on entering, claiming he bore good tidings and needed but a moment to speak two or three words before departing. Finally, he entered the house and began vilifying and cursing the governor. I remained silent and said nothing. After delivering his words, he said, "O Effendi, it would be best if you too would yield and approach the governor in a spirit of reconciliation." I replied, "Reconciliation? How excellent! What could be better? But how?" He said, "The governor's aim is money - he wants money. It would be best if you did not hesitate and approached him through monetary means."

- 3 I said, "Very well, that is nothing. Be seated while I go and bring the money." Sa'd al-Din Ramadan was delighted, thinking I would now go and bring a purse of liras. I went and performed ablutions, then engaged in prayer with perfect devotion, offering two cycles of prayer followed by a lengthy supplication. Meanwhile, Sa'd al-Din Ramadan showed signs of restlessness and haste, saying "Hurry, O Effendi! Hurry, O Effendi!" He was very impatient, having promised the gathering he would return quickly and having left them waiting, eager for me to bring the money quickly. But I was engaged in supplication with perfect composure while he insisted on haste, anxiously saying "Hurry, O Effendi! It is not good to delay in this matter."

- 4 I said, "What matter?" He replied, "Money." I said, "It is some time since I sent the money; art thou still here?" He said, "How didst Thou send it, and by whom?" I said, "By now it hath even reached the Mutasarrif. Run, and be gone!"

- 5 He arose to put on his shoes. As he turned back, I struck him a firm slap. I wished to strike him another, but he fled. He had gone from Our presence and had seen the Mutasarrif. The Mutasarrif had asked him, "What happened? Why didst thou delay? Where is the money?" He had answered, "By God, I

که در آتوز غوغا و وضوئی راه انداخته بریزند و قتل و غارت کنند

- 2 از وسط جلسه حضرات یکی از رفقای متصرف بنام سعدالدین رمضان که رئیس تجار بود نزد من آمد اول در را بشدت میزد دستور دادم باز نکنند مجدداً ابناى کوبیدن گذارد ولی اصرار داشت که داخل شود که حامل یک پیام خیری است و زیاد وقت لازم ندارد فقط دوسه کلمه میگوید و میروود بالاخره وارد بیت شد و شروع کرد بدگویی و غشائی نسبت بمتصرف منم حرفی نزدم و سکوت اختیار کردم بعد از آنکه حرفهایش را زد گفت یا افندی خوبست دیگر شما هم کوتاه بیائید واز در صلح با متصرف وارد شوید گفتم صلح ؟ به به بسیار خوب چه بهتر از ایو ولی چطور ؟ گفت متصرف قصدش پول است پول میخواهد خوبست شما هم مضایقه نکنید و از در پول وارد شوید

- 3 گفتم بسیار خوب اینکه چیزی نیست بنشین تا بروم و پول بیاورم سعدالدین رمضان خوشحال شد و گمان کرد الان من میروم و یک کیسه لیره میآورم رفتم وضو گرفتم مشغول صلوٰه شدم بکمال توجه و بتبل دورکعت نماز خواندم و بعد هم یک مناجات مفصلی درین بین سعدالدین رمضان اظهار بیقراری و عجله مینمود و میگفت (عجل یا افندی عجل یا افندی) بسیار عجله داشت کم طاقت شده بود چون بحضرات وعده داده بود زود برگردد و آنها را منتظر گذارده بود و میل داشت من زودتر پول را بیاورم ولی من بکمال تأنی مشغول مناجات بودم و او در عجله اصرار مینمود و اضطراب داشت که زود باش "عجل یا افندی" خوب نیست در این مسئله تاخیر شود

- 4 گفتم چه مسئله ئی؟ گفت پول گفتم مدتی است من پول فرستاده ام تو هنوز اینجا هستی ؟ گفت چطور فرستادید و توسط که فرستادید ؟ گفتم الان بمتصرف هم رسیده است بدو

- 5 و برو بلند شد که کفشش را بپا کند تا عقب کرد یک سیلی محکمی باو زدم خواستم یکی دیگر بزنم که فرار کرد از نزد ما رفته بود و متصرف را دیده بود متصرف پرسیده بود چه شد چرا

went, and received a thorough beating as well. Behold how red the mark of the slap hath become, and how swollen it is!"

- 6 Such were they, and such were their doings. In brief, this matter became a further cause of the Mutasarrif's rage, wrath, hatred, and enmity. He had risen in utmost haste to take severe measures, when the telegraph clerk handed him a telegram stating that the Mutasarrif and all the members, religious and civil, had been dismissed. Until then it had never been seen or heard that all the officials, without exception, should be removed from office.

- 7 The Mutasarrif understood whence this matter had arisen. He gave one thousand liras to the Mufti, that he might go to Beirut, present it to the Governor, and obtain a new appointment. The Mufti went to Beirut; but the Governor had heard that this person had brought with him one thousand liras. He became stern and sullen, and gave him no permission to be seated until he had taken the thousand liras. Afterwards, he had him arrested.

- 8 From Beirut the Mufti wrote Me a letter, making the Blessed Beauty his intercessor. He wrote, "I take refuge at the Holy Threshold." When I saw that he had become exceedingly wretched and had sought protection, I therefore delivered him. He returned to 'Akka in utmost despair and hopelessness, and no one any longer paid him heed. At last he came to Me, fell at My feet, and expressed shame and contrition. I raised him up, forgave him, and wrote a letter to the Governor of the time, Nasr Hay Bey, commending him to his care, and saying that he had caused Us no hurt or injury.

- 9 In short, this Mufti, whose name was Shaykh 'Ali al-Miri, became one of the believers. Before long, the Mutasarrif came to Me, fell to the ground, begged forgiveness, and said: "This vile one, the director of correspondence, Mustafa Effendi, was the cause of casting the firebrand of sedition between us." Thereafter the director of correspondence came, made his apologies, and expressed his shame, attributing all the mischief to the Mutasarrif, and saying: "He was the cause, for he is a greedy man, and I was but employed there under him." Before long an order was issued exiling the Mutasarrif to Damascus. I paid all his expenses in Damascus, and met the expenses of his family in 'Akka. After three months I sent his family on to Damascus and gave them provision for their journey.

طول دادید پول کو؟ گفته بود والله من رفتم و یک دست کتک سیر هم خوردم ملاحظه کنید جای سیلی چقدر قرمز شده شمش بسته

- 6 اینها چنین و چنانند . باری این مسئله هم بیشتر سبب غیض و غضب و بغض و عداوت متصرف شده بکمال عجله بلند شده بود که اقدامات شدیدی بکند تلگرافی باو داده بود که متصرف و جمیع اعضای شرعی و عرفی معزولند تا کنون دیده و شنیده نشده بود که جمیع اعضا بودن استثنائاً معزول شوند

- 7 متصرف فهمیده بود که این مسئله از کجا ناشی شده یک هزار لیره داده بود بمفتی که برود بیروت و تقدیم والی کند و ماموریت جدیدی تحصیل نماید مفتی هم رفت بیروت ولی شنیده بود که این شخص هزار لیره پول همراه آورده انحراف و عبوس شده بود و اذن جلوس نداده بود تا آنکه هزار لیره را گرفت بعد هم توفیقش نمود

- 8 از بیروت بمن کاغذی نوشت جمال مبارک را واسطه قرار داده بود نوشته بود (دخیل الحضرة) من چون دیدم که بسیار مفلوک و ملتجی شده لهذا او را خلاص کردم در کمال یاس و ناامیدی بعکا مراجعت نمود و کسی دیگر باو اعتنا نمیکرد بالاخره نزد من آمد و روی اقدام من افتاد و اظهار نجات و ندامت میکرد من او را بلند کردم و او را عفو کردم و بوالی وقت نصر حی بیک مکتوبی نگاشتم و توصیه او را کردم گفتم او بما اذیت و آزاری نرسانده

- 9 خلاصه این مفتی که اسمش (الشیخ علی المیری) بود از جمله مؤمنین شد طولی نکشید متصرف نزد من آمد و بزمین افتاده طلب عفو نمود و میگفت " هذا الخیث مدیر التحریرات مصطفی افندی کان السبب فی رمی الفتنة بیننا " پس از آن مدیر التحریرات آمد و عذر خواهی و اظهار شرمساری نمود و تمام فسادها را از ناحیه متصرف میخواند و میگفت " هو کان السبب لانه رجل طماع و انا مستخدم هناك عنده " طولی نکشید امریه صادر شد که متصرف را بشام تبعید نمودند تمام مخارجش را در شام پرداختم و مخارج عائله اش را در عکا تأدیه نمودم

و پس از سه ماه عائله او را بشام روانه نمودم و
خرجی دادم

- 10 In sum, this director of correspondence used to incite the Mutasarrif to enmity. He opposed Us to such a degree that he sought forcibly to seize the house wherein the Blessed Beauty dwelt, under the pretext that its air was wholesome and its prospect fair. He began to afflict Us, and had presented a memorandum to the Sublime Porte, saying that the Blessed Beauty and His followers belonged to the liberals, interfered in political affairs, and had gained an extraordinary influence. "I wish," he said, "to seize the centre of their corruption"—meaning the Blessed House.

10 خلاصه این مدیر تحریرات متصرف را وادار
بعداوت میکرد بطوری مخالفت میکرد که بیت
مسکونی جمال مبارک را میخواست بعنوان
اینکه هوایش خوبست و منظره نیکوئی دارد
بزور تصاحب کند شروع کرد باذیت ما و
بیاب عالی لایحه داده بود که جمال مبارک و
اتباعش جزو احرار هستند و در امور سیاسی
مداخله میکنند و نفوذ غربی پیدا کرده اند من
میخواهم مرکز فساد حضرات را (یعنی بیت
مبارک را) تصاحب کنم

- 11 Inspectors were appointed to 'Akka, among them the chief secretary of the province of Beirut. It so happened that, before the investigation began, a meeting took place at a banquet. In the course of conversation he asked: "What is the difference between 'In the name of God, the Compassionate, the Merciful' and 'In the name of the Father, and of the Son, and of the Holy Ghost'?" I expounded at length the station of Divinity and of Prophethood. The chief secretary, through these utterances and their meanings, became loving and attracted. Afterwards I wrote briefly to the Governor of Beirut, Nasuhi Bey, in Turkish, saying that the condition of 'Akka merited the close attention of His Excellency the Governor. The Governor at once gave orders that investigations should begin, and several instances of betrayal of trust in the government department of 'Akka were uncovered.

11 مفتشینی مامور عکا شدند منجمله مکتوبچی
ولایت بیروت تصادفاً قبل از شروع بتفتیش در
یک مهمانی ملاقاتی حاصل شد در ضمن صحبت
سؤالی کرد که فرق ما بین " بسم الله الرحمن
الرحیم " و " بسم الاب و الابن و الروح القدس
" چیست ؟ من شرح مقام الوهیت و نبوت
را مفصلاً بیان نمودم مکتوبچی ازین بیانات و
معانی آن محب و منجذب شد بعد مختصری
بوالی بیروت نصوحی بیک نوشتم بترکی نوشتم که
احوال عکا سزاوار دقت حضرت ولی است و
والی هم دستور فوری داد که تحقیقات شروع
شود و چندین فقره خیانت در دایره حکومت
عکا کشف شد

- 12 Such, then, was the story of the Mutasarrif of 'Akka, of Mustafa Effendi the director of correspondence, and of their accomplices.

12 این بود داستان متصرف کرده و مصطفی افندی
مدیر تحریرات و همدستهایشان .

KHH1.298-301 (1.415-419)

KHHE.429-433

ABU3276*Words spoken on 1914-Nov-24 in Abu Sinan*

Today ‘Abdu’l-Baha told amazing stories regarding the World War and the proclamation of jihad by the Muslims, and He remarked, ‘If the Covenant-breakers had not frustrated My efforts, I would have assembled some of the Muslim and the Christian chiefs and exhorted them to disallow internal conflict [in the nation]. However, the violators of the Covenant resisted and blocked Me.’

ناقضین گذاشته بودند من بعضی از روسای
اسلام و مسیحی را جمع میکردم و نصیحت
مینمودم که شما در داخله نگذارید اعتشاش
بشود ولی ناقضین نگذاشتند و بهمزدند.

KHH1.297 (1.409)

KHHE.429, BSR_v13 p.085

ABU0828*Words to some friends, spoken on 1914-Nov-25 in Akka*

Notwithstanding these clear texts the Shiites do not believe in the “meeting with God”; but they say in the end of the time so many extraordinary events will transpire that there will remain not a single soul without believing in God. The Sunnites have this tradition: ‘Ye shall behold your Lord as you see the moon or the fourteenth night of month.’ They believe that the ‘meeting of God’ is possible, but only in the day of resurrection.

However the Blessed Perfection is independent of all scriptural Proofs. The proof of the sun is its own existence. It is not necessary to prove the existence of the sun through the light of the moon, the stars, the growth of plants, animals and men. The evidence of the sun is its own rays and nothing else. Hence the proof of the Manifestation of Baha’u’llah is His own character, deeds, works and words. His evidence is clear, his light is shining and his Argument is irrefutable. All other proofs although valid in their own spheres are secondary.

DAS.1914-11-25

ABU2165

Words to some friends, spoken on 1914-Nov-27 in Akka

- 1 The honored Aqa Mirza Habib is indeed confirmed [Mu'ayyad]. He will become very renowned. He is verily a devoted servant of the Blessed Beauty. He is sacrificial, devout, has deep convictions for the Faith and renders all he can for the friends of God. He diligently served the believers that passed through Beirut, out of his love for God and in His path and not gain favor or friendship. He showed them kindness because he is devoted to the Blessed Beauty.

1 جناب آقا میرزا حبیب مؤید است خیلی شهرت خواهد کرد واقعا بنده صادق جمال مبارک است جان فشانست مؤمن است فی الحقیقه مؤمن است بهر یک از احباب برسد آنچه از دستش برآید خدمت میکند . بجمع این احباب که از بیروت میگذشتند محبت مینمود ولی من الله و فی سبیل الله نه از برای رفاقت اینها را دوست میداشت چونکه محبت بجمال مبارک دارد
- 2 Kindness is of two types: a kindness that is offered because of the recipient and one that is independent of the recipient. For instance, there is much love and affection among the people, but this is of the first type. It is because of some worldly consideration or is associated with some expectation that comes with rendering this kindness. Such affections will eventually come to an end. But there is a love that is offered for the sake of God. For example, you may love someone because he is a believer and has faith in God, and not because you want to use him for some purpose or receive some gain. This affection is lasting and is of God and unto Him it returns. If one manifests the first type of kindness, this is attachment and not affection.

2 محبت دو نوع است یکی محبتی است عن علیه است و یک محبتی بلا علیه مثلا این مردم بسیار بهم الفت و محبت دارند این از جهت عن علیه است یا بجهت دنیا است یا مقصدی دارند اینگونه محبتها عاقبت منقلب میشود ولی یک محبتی است الله مثلا این شخص را دوست میداری بجهت اینکه مؤمن است مؤمن بالله است نمیخواهی از او استفاده بکنی یا آنکه مقصد خود را مجری داری این باقی است این الله وفی الله است آنهائیکه محبت اولیه را دارند تعلق است نه محبت.
- 3 When the Seven Martyrs were being executed, each would implore to be martyred first. He would say, 'Slay me first so that I would not witness the martyrdom of others.' This is true affection. This affection is light. This affection is life.

3 شهدای سبعة را وقتی بردند گردن بزنند هر یک التماس میکرد مرا اول شهید کنید تا دیگری را نبینم و من اول شهید شوم این محبت است این محبت نور است این محبت.

KHHE.380, DAS.1914-11-27

KHH1.260 (1.363)

ABU0741

Words to Ahmad Sohrab and others, spoken on 1914-Nov-28 in Akka

In this Dispensation all the ties of physical relationship are broken and should play no part in passing judgment over one's character. Not the one who is related to me but the one who doeth the Will of Baha'u'llah is of me and is related to me. That soul who adorns his inner being with the spiritual qualities of the Blessed Perfection is a member of His Holy Family. If the shining sun arises suddenly one morn from the West it is still the sun. The rose is still the rose no matter in what ground [it] is cultivated, it will give the same fragrance. If a person is found in the utmost part of the earth who is imbued with the character, conduct, spirituality and heavenliness of Baha'u'llah, can one say he does not belong to Him? The believers of God wherever they are must characterize themselves with the real attributes of the Blessed Perfection and do not attach any importance to outward relationship ...

That great Educator of the world has so educated us that after His departure we may all arise in the service of His Cause; wish for ourselves no rest or composure, dedicate our lives to the promotion of His religion, be filled with Him and all our thoughts and ideals be centralized around this one object: What can I do, how can I help in the promotion of this Most Great Glad-tidings. If we are not going to be conducive to the glory of the Cause, we must not at least be the means of its debasement. If we are not willing to serve at His Holy Threshold we may not at least through our actions contribute towards its disgrace. If we cannot become the means of union we may not create causes of difference and disruption. He has not demanded of us any reward for all His vicissitudes, trials and sufferings; why should we uproot the newly-planted tree of His Holy Cause with the axe of selfishness and bigotry and dogmatism? We must think of the progress of His Cause. All else besides this is futile and unproductive.

If we follow our own inclination and pursue our own desires in worldly riches we may become like Abboud! All that he amassed availed him nothing. In his lifetime he was feared and respected and whenever he walked in the streets of Acca the people lined up and saluted him; or we may through our own strivings become the prime Minister of Persia - Mirza Aga-See, who sentenced the Bab to death and for many years ruled that country through his wit and experience; or we may become a great religious leader like Sheikh Morteza who was

the absolute head of fifty millions Shiites. He is now dead and his name is forgotten. It was better for him to serve this Cause for one moment than to have authority over so many millions of souls.

We must always think of our own humility and poverty. We must realize that we are simply nothing, less than nothing. All that we have in this world is through the Bounty and Favor of the King of Kings. We must think and ponder over our origin: What are we? Who are we? It is only through His Grace and Bestowal that we have attained to these spiritual stations. The waves of the sea of His Mercifulness have indeed encircled us ...

DAS.1914-11-28

ABU1006

Words to some friends, spoken on 1914-Nov-28 in Akka

“In this Cause I had many wishes” he said “none of which are realized. My first and greatest wish was that I may become confirmed in the service of the Holy Threshold. All that has been done so far is a drop compared to a limitless ocean.

My second wish was to depart from this life before the departure of Baha'u'llah. Whenever I read in His Blessed supplications certain suggestions to His departure I felt sad. In one of His communes He says: ‘O God! Through Thy Grace prepare for Me a lofty palace in Thy heaven, for My habitation built Thou a divine Abode! O Lord! This earth is very broad and wide indeed, but it has become too narrow for Me! I long the expanse of Thy Kingdom, I years after the limitless space of Thy Paradise.’ When I read these appealing expressions I prayed to God for an early departure; I thought I could not stand one moment separation from that Light of the world. Life without His Presence and Companionship seemed devoid of all interest.

My third wish was to travel from country to country, city to city and town to town, spreading the Glad-tidings of the Kingdom, summoning the people to the Cause of God, calling mankind to the dawn of the Sun of Reality[,] singing the songs of Guidance, diffusing the Fragrances of the Holy Spirit, chanting the verses of joy and happiness, awakening the souls from

the deep slumber of inadvertence and guiding them into the royal pathway of Righteousness.

My fourth wish was to build a broad avenue from the gate to Acce to Bahajee on both sides of which be planted shade trees,- so that in the future the Pilgrims may walk under these overshadowing trees to the Holy Tomb. I wished also the environs of the Tomb to be surrounded with vast gardens and parks, filling the air with the sweet scent of flowers.

My fifth wish was to bring about the means of comfort and happiness for the believers - so that they may live with the utmost peace and joyful resignation, that no pain or sorrow may come to them, that they obtain the prosperity of this world and the world to come. I hope in the future these means will be realized, the hearts be rejoiced with the Glad-tidings of God[,] the spirits be soaring towards the Kingdom of Holiness, the rivers of exhilaration and beatitude be flowing, the waves of the sea of real union be rising, the bouquet of good-fellowship be spread and the friends sit around it, partaking of the material and spiritual foods and drinking the elixir of Immortality."

DAS.1914-11-28

ABU1286

Words to some friends, spoken on 1914-Nov-28 in Akka

Once a servant went to a rich man and asked for a position. He had many certificates from his former masters regarding his conduct and manners. 'Sir!' he said 'These letters show you that my masters have been pleased with my services and with these recommendations I have little doubt that you can secure for me a place in your household. But before you engage me I must make you aware of one fault which is imbedded in my character and that is I tell always the truth.'

The rich man who had lost one of his eyes said: 'My friend! This is not a fault but rather a virtue. I am doubly delighted to have in my house at least one servant who never tells a lie but utters the truth.'

The servant replied:- 'I assure you that in my course of truth-telling I have had to overcome much opposition and I have realized to my heavy cost that this is indeed a great fault.'

‘No’ he answered ‘Truth is the thing we need and we must admire the character of those who are the exponents of truth.’

‘Have you not heard the saying that ‘Truth is bitter’?’

‘Goodness[!] This is an obsolete proverb. Truth is sweeter than honey and more precious than the treasures of the Kings.’

‘All right. If you look on the subject from this standpoint I am ready to serve you and I hope you will not get angry if I tell you the truth.’

Finally he entered in the service of the rich man and his work was assigned to him. When he entered [the] room next morning to receive his orders for the day he saluted his master. ‘Good morning my [one]-eyed master.’

The rich man grew red and rebuked his new servant severely for being so impolite and was going to kick him out of the room. ‘O my master!’ he cried ‘Did I say anything but the truth? Art thou not one-eyed? Did I not tell thee that truth is better?’ The rich man was dumbfounded and could not say anything.

DAS.1914-11-28

ABU1855

Words to some friends, spoken on 1914-Nov-28 in Akka

A crow was perched on the lofty branch of a tall tree. In its beak it carried a piece of cheese. It so chanced that two jackals passed by under the tree. The first jackal said to the other one: “Would it not be clever if we could get this piece of cheese out of the beak of the crow?” ‘Watch me! I am the one to get it.’

Then raising its head up towards the tree it said: ‘O Monsieur crow! O crow Effendi! Oh Mirza crow! Thou art a melodious singer! In comparison to thy voice that of nightingale is very ugly. Thou art a better singing bird than the thrush! Oh! that thou couldst sing for us a song of joy to cheer and uplift our despondent spirits.’

The crow was greatly pleased with this flattery and opening its beak started its cow-cow and the cheese dropped on the ground to the delight of the waiting jackals.

DAS.1914-11-28

AB11466*Cablegram dated 1914-Nov-28**To: Unknown, in France**Date: 1914-Nov-28*

Bernard enjoys Eternal Life. He will not die... My health is perfect. I supplicate Confirmation for all

DAS.1914-11-27

AB11618*Cablegram dated 1914-Nov-28**To: Unknown, in Tihiran**Date: 1914-Nov-28*

Health perfect. Greeting to all.

DAS.1914-11-27

ABU0805*Words to Ahmad Sohrab and others, spoken on 1914-Nov-29 in Akka**Question/topic: An interpretation of Surah 101 of the Qur'an - al-Qari'ah - was requested.*

Those who are endued with spiritual insight see in th[is] small chapter a small portrayal of the present upheaval in all parts of the world for it demonstrates the depth of wisdom and divine perception of the founder of Islam. Many Koranic commentators have written pages after page[s] on the interpretation of this chapter referring their exegesis to the day of resurrection. We are now in the Cycle of resurrection and one of its manifold phases is the Universal War.

The first and second verses mean that an unheard of gen[eral] revolution and struggle shall occur in the world which will be a manifest calamity to all mankind. This catastrophe will bring in its train mu[ch] sufferings and trials.

The third verse signifies the utter confusion amongst the people, the snapping off of all social ties, the pulling down of the civilized st[atu]e and the "scattering" of individuals "like moths" - a most graphic picture indeed of the scenes of the present warfare and how the combatants are cut to thousand pieces with deadly bullets.

The fourth verse means the great politicians, statesmen, and leaders who were considered very important - as firm as mountains - fall from their high pedestals in the estimation of mankind. They will become like flocks of carded wool, loose and shallow. Instead of being the cause of the honor of the world of humanity they will be the means of its debasement. Their policies shall collapse like a 'pack of cards.' Their intellectual weakness and moral imbecility will be exposed. This is also manifest in today's affairs and how men at the helm of the state are trying through their ignorance and prejudice to wreck the ship of human happiness and prosperity.

As to the fifth verse: When all these brutalities are committed, when governments and nations have had enough carnage, bloodshed, destruction, then the Balances of Divine Justice will be set up. Those souls who have been kind and merciful, who have promoted peace and good-fellowship, who have joined the rank of the army of the Kingdom or in other words those "whose balances are heavy" that is; his good deeds outweigh his evil deeds - he shall attain to the good-pleasure of the Lord and receive not only the approbation of all mankind but of his Creator who watches over all things and who loveth a faithful steward. He shall be given the boon of immortality - 'a life that shall please him well.

The sixth verse means: Those souls who have not acted according to the Commands of the Lord, who have been instrumental in sowing the seeds of discord and mistrust amongst their fellowmen, who have encouraged animalism by perfecting engines of hell, who have brought about the destruction of the fair fabric of human progress, who have forgotten God and religion - these souls (verse 7 and 8) will dwell in 'a raging fire' - that is;- they will remain in a state of ignorance, heedlessness, inadvertence and deprivation from the Bestowals of the True One. These people will be bereft of the Graces of the Merciful, will be lost in the bottomless pit of remorse and wander in the darkness of regret.

DAS.1914-11-29

ABU0183

Words to the friends, spoken on 1914-Dec-01 in Akka

- 1 Today a group came and asked why I don't leave for the city of Beirut. They object to me that despite all this turmoil and unrest you are still staying in Akka. In response I said that we have seen days that make these seem as nothing - indeed, like sweet halva in comparison. I saw a storm like the shooting of the Shah - truly it was a storm that cannot be described. Whatever is said falls short of it. I have seen days like those.
- 2 There was a certain man named 'Abbas, a servant of Mirza Sulayman Khan, who knew all the friends. He used to go about with the artillerymen and the constables, enter the houses of the believers, and point them out. They would drag the friends forth from every lurking-place. Seven hundred horsemen were searching for the believers. In all the thoroughfares the divines would stand and cry aloud: "O people! If ye desire God, slay the Babis! If ye love the Prophet, slay the Babis! If ye desire the Shah, slay the Babis! If ye desire faith and religion, slay the Babis! If ye would preserve your lives, your possessions, and your households, slay the Babis! If ye would safeguard your honour and your good name, slay the Babis!" Thus, with shouts and clamour, they cried out. The Shah, moreover, had been wounded by the shot. As soon as he even scented that someone was a Babi, he would immediately seize him. All at once one would hear the trumpet sound. What was the matter?
- 3 They say that Sulayman Khan and Mirza Fath'u'llah were made into living candles. Their bodies were pierced with bayonets, and candles were inserted into the holes. A lane of soldiers was formed before them, bears were made to dance, monkeys were made to dance, drums were beaten, and trumpets were sounded. In this manner they were paraded through the streets and bazaars until nightfall, while nails and spikes were driven into their flesh. (At one point they uttered a cry, raising their voices so loud that all present trembled). But Sulayman Khan, may my spirit be a sacrifice for him, was in the utmost joy and delight. At night he said to the executioner, "Bring me a cup of tea, for tonight I am your guest, and tomorrow night I shall be God's guest." When they brought him out of prison in the morning, he looked and saw all this commotion - the lane of

1 امروز جمعی آمده بودند و میگفتند چرا از شهر بیرون نمیروید بمن اعتراض میکنند که با اینهمه اضطراب و اغتشاش هنوز در عکا مانده اید من در جواب گفتم که ماها روزهای دیده ایم که اینها هیچ است بلکه مثل تر حلوا است من طوفانی مثل تیر زدن بشاه را دیدم فی الحقیقه طوفانی بود که شرح نمیتوان داد هر چه گفته شود فوق آنست من مثل آن ایام را دیده ام

2 یک عباس نامی بود آدم (نوکر) میرزا سلیمانخان همه احباً را میشناخت او با توپچی ها و فراشها میگردد بخانه احباب وارد میشد و احباب را نشان میداد از هفت سوراخ احباب را بیرون میکشیدند هفتصد سوار در جستجوی احباً بودند در جمیع راهگذرها اخوندها میایستادند فریاد میزدند ای مردم اگر خدا را میخواهید بانی ها را بکشید اگر پیغمبر را دوست میدارید بانی ها را بکشید اگر شاه را میخواهید بانی ها را بکشید اگر دین و آئین را میخواهید بانی ها را بکشید اگر حفظ جان و مال و اهل و عیال را میخواهید بانی ها را بکشید اگر حفظ عرض و ناموس میخواهید بانی ها را بکشید همینطور نعره کتان فریاد میزدند شاه هم زخمی تیر خورده بجرد اینکه بو میرد کسی بانی است فوراً میگرفت یکدفعه میدیدی صدای شیپور بلند میشد چه حکایتی است ؟

3 یکی از احباً را گفته اند سلیمانخان و میرزا فتح الله را شمع آجین کردند باسنگی (سر نیزه) تن آنها را سوراخ کردند و شمع گذاردند در جلو اینها کوچه از سرباز درست کردند خرس میرقصاندند میمون میرقصاندند دایره و نقاره میزدند شیپور مینواختند باین تفصیل در کوچه و بازار میگرددانند تا شام شد (شب شد) و بآنها میخ و جوالد وز میزدند که بر قصید الا (یک امائی فرمودند و بطوری صدای مبارک را بلند کردند که لرزه باندانم حضار انداخت) اما سلیمانخان روح العالمین له الفا در نهایت سرور و فرح بود شب بمیر غضب گفت " میر غضب

soldiers, the music and noise, the bears and monkeys, and all the city's inhabitants gathered. He said, "Our execution did not require such elaborate preparations." Then he said, "How wonderful! This is a wedding! A wedding!" and he set forth. They paraded them through all the streets and bazaars of the city. Afterward, they quartered both men and hung the four pieces at the four gates of the city.

یکفنجان چای برای من پیاور همین امشب
همان شما هستم و فردا شب همان خدا " وقتی
که صبح از زندان بیرون آوردند نگاه کرد دید
این دم و دستگاه این کوچه سرباز این ساز و
کواز این خرس و میمون و جمیع اهالی شهر
جمع شده اند گفت " کشتن ما چنین تفصیلی
را نمیخواست " بعد گفت " خویست عروسی
است عروسی است " و براه افتاد باری او را
در جمیع کوچه ها و بازار شهر گردانند بعد هم
هر دو نفر راشقه کردند و چهار شقه را بچهار
دروازه آویزان کردند

- 4 To each class and guild of people they gave one believer to execute. To the artillery men they gave one to kill, to the goldsmiths they gave one to kill, to the religious scholars they gave one to kill, to the accountants they gave one to kill, to the carpenters they gave one to kill, to the grocers they gave one to kill, to the butchers they gave one to kill, to the thousand cavalry soldiers they gave one to kill. These thousand horsemen with drawn swords fell upon him. Then the executioner said, "Gentlemen, his body has been minced to pieces. I must take this for burial. How can I carry it?" Yet they would not desist. At this point, a potter came forward and said, "I will take it." He gathered the minced pieces and carried them to his kiln and burned them. What transpired beyond this defies description. Yet the friends of God remained in the utmost joy and steadfastness, attracted and enkindled. All were in a state of prayer. As for those who were not firm and steadfast, they fled in such haste that they are still fleeing to this day. But those who were firm in the Cause of God remained like immovable mountains.

4 و بهر طبقه و صنفی یکنفر از احباب را میدادند
که شهید کنند مثلاً به توپچی ها یکی را دادند که
بکشند بزنبور یکپا یکی را دادند که بکشند بعلمای
یکی را دادند که بکشند به مستوفیای یکی را دادند
که بکشند به نجاری یکی را دادند که بکشند به
بقال ها یکی را دادند که بکشند بقصابها یکی را
دادند که بکشند به هزار سوار نظام یکی را دادند
که بکشند این هزار سوار با شمشیر برهنه بر سر او
ریختند بعد میر غضب گفت " حضرات جسد
او قیمه شده است من باید اینرا ببرم دفن کنم
چطور ببرم ؟ " باوجود این دست بر نمیداشتند در
این بین یک دیزی پزی آمد گفت " می میرم "
آن تکه های قیمه شده را جمع کرده برد در تون
دیزی پزی و آنها را سوزاند دیگر وصف ندارد که
چه خبرها شد اما احبای الهی در نهایت سرور
و ثبوت بودند منجذب و مشتعل بودند جمیع در
حالت مناجات بودند و اما آنهایی که ثابت و
مستقیم نبودند فریفر فراراً چنان فرار کردند که
هنوز هم فرار میکنند اما آنهایی که در امرالله
ثابت بودند مانند جبل راسخ ماندند

- 5 There was a Mirza Sulaymani, brother of the Shatir-Bashi. This Shatir-Bashi, having thrown himself before the pistol of the assailants so that the bullet would not strike the Shah, became greatly respected by the Shah and his ministers. Indeed, had it not been for the Shatir-Bashi, the Shah would have been killed. Because of this service, the Shah said, "In recognition of Shatir-Bashi's service, I will spare Mirza Sulayman, since he is his brother." The Shatir-Bashi went and said, "O Center of the Universe, permit me to kill Mirza Sulayman with my own hands." He insisted until they would kill him, saying, "I will not allow an enemy of the Shah to remain alive." When they came for him, they mounted him on a mule with sixty or seventy horsemen on his right and left, while he cried out,

5 یک میرزا سلیمانی بود برادر شاطر باشی این
شاطر باشی چون زیر طپانچه حضرات زد که تیر
بشاه نخورد بسیار مورد احترام شاه و وزرا شد و
فی الحقیقه اگر شاطرباشی نبود شاه کشته شده
بود چون چنین خدمتی کرده بود شاه گفت
پاس خدمت شاطرباشی من از میرزا سلیمان
گذشتم چونکه برادر اوست شاطر باشی رفت و
گفت ای قیله عالم اذن بدهید من بدست خودم
میرزا سلیمان را بکشم ایستاد تا او را بکشند
گفت من میگذازم دشمن شاه زنده بماند وقتی
که او را گفتند بر یک قاطری سوار کردند و

reciting this verse: "Though swords rain down from that moon, We submit our necks - God's will be done!" They took him away and martyred him.

شصت هفتاد سوار در یمن و یسار او بود و فریاد
میزد و این شعر را میخواند: گرتیغ بارد در کون
آن ماه گردن نهادیم الحکم لله باری بردند و او
را شهید کردند

- 6 The Blessed Beauty was in prison under chains, and there was absolutely no hope for deliverance. It was indeed a miracle that He was freed. In the dungeon, the friends of God were arranged to form two groups for chanting. They stood in two rows facing each other - one group would cry out "He is my sufficiency and the sufficiency of all things," while the other would respond "And God is sufficient as witness." What blessed days those were! What radiant times! What days of joy and delight! These friends of God walked upon the earth, yet soared in the Supreme Concourse.

6 جمال مبارک در زندان در زیر زنجیر بودند و ابد
امید نجات نبود دیگر این یک معجزه ئی بود که
خلاص شدند در توانبار (۱) قرار داده بودند
که احبای الهی دو دسته بشوند و ذکر بکنند دو
صف بسته در مقابل همدیگر بودند یکدسته فریاد
میزد "هوحسی و حسب کل الشی" دسته دیگر
میگفت "و کفا بالله شهیدا" چه روزهای مبارکی
بود چه ایام روشنی بود چه روزهای وجد و طربی
بود این احبای اهلی روی زمین راه میرفتند ولی
در ملأ اعلی سیر میکردند

- 7 All were martyred except for a few who were refugees and did not enter the circle of the friends, though secretly and from afar they showed their acceptance - like Siyyid Muhammad-i-Isfahani, who did not associate or gather with the friends, never entering any of their circles. He stayed in the house of the Imam-Jum'ih under his protection. Similarly, there was a Mirza Husayn-i-Kirmani, a philosopher who remained in the Sadr School and was also preserved. A couple of others also survived, but the rest were all martyred.

7 جمیع شهید شدند بغیر از چند نفری که اینها
ملتجی بودند و در حوزه احبا وارد نمیشدند ولی
سراً و دورا دور اظهار اقبال میکردند مثل سید
محمد اصفهانی که او معاشر و مجالس احباً نبود در
هیچ حوزه ئی داخل نمیشد در خانه امام جمعه
بود و در تحت حفظ و حمایت او بود همچنین یک
میرزا حسین کرمانی بود حکمی او هم در مدرسه
صدر بود او هم محفوظ ماند باری یکدو نفر دیگر
هم جان در بردند و ما بقی همه شهید شدند

- 8 The point is that I told the friends that we have seen such days. These dangers of the ships are like sweet halva compared to those times - they cannot even be called dangers in comparison.

8 مقصود اینکه من بحضرات گفتم ما ها چنین
روزها دیده ایم این خطر کشتیا مثل حلوی
مزعفر است تر حلوا است بالنسبه بانها اینها خطر
گفته نمیشود.

KHHE.400-403

KHH1.277-280 (1.386-389)

ABU0620

Words spoken at House of Abbud in Akka, 1914-Dec-01

When we were in Bagdad several believers including myself started with a large Caravan for Kazemeyn. Each one of us was riding on a fine horse. In those days there was a rumor abroad that the road was infested with brigands and highway-men and the men composing the Caravan were ready to believe any hearsay. Suddenly a voice was heard from some unknown

quarter ;the robbers, the robbers have appeared. Look, look: they are to be seen in the far off horizon riding at a gallop and they are coming nearer and nearer.' This started a panic and the members of the splendid Caravan began to run about like wild rabbits hither and thither but being in the center of a plain there was no way to escape.

When I observed they are so terrified I asked the believers to follow me so that we may reconnoiter what they called the 'riding robbers.' We galloped our horses at full speed and when we reached the end of the road we were prevented to go further by a ticket of tall brushes and bushes - and lo these were the 'riding robbers.' Then we galloped back and collected the members of the Caravan and assured them that what they have imagined as robbers were no other than a tract of thick underbrushes. We had, however a hard time to convince them that what we reported was the truth but little by little they gained courage and commenced their onward journey with much trepidation. When we reached the spot they wer[e] then ready to laugh at their own incredulity.

At another time we started for the same destination with another Caravan. The members of this Caravan were composed of very wealthy families and they travelled in state. Hence they had applied to the government to send with them 20 horsemen as escort, thus they may travel through the country in comparative safety. When we reached halfway we heard from afar the galloping of horses and the voices of men. The Caravans were very much afraid that they are going to be robbed by the lawless brigands and probably some of them be killed in the attack.

I told our friends to detach in a body from the Caravan and go forward to see who these men are? They tried to persuade me that this is not like our former experience, tha[t] we actually here the movements of the brigands. I did not listen to their advice and with the force of stirrups stirred my horse to a full speed. The other seeing what I did joined me and in a few minutes surrounded the men like a ring. To our astonishment we found them to be no other than ten of the twenty horsemen who were acting as escort to the Caravan. They were all Arabs and wore on their heads "Japi-Yargal."

I asked the friends to alight immediately from their horses and bind fast their arms with their own 'Japi-Yargal.' They were completely taken by surprise before they could recover themselves. They had entered into this plan to rob the wealthy travelers entrusted to their protection by dividing their numbers into 2 parties; the first party remaining in the Caravan, the second party acting as robbers. Their plan was, however,

frustrated by us. Addressing them I said: 'You are indeed a splendid escort! We should have had another escort to protect us from your villainy. The government must [be] ashamed of your act and punish you severely.'

They were all afraid and pleaded and cried that we may give them back their freedom. They said they did not mean what they did, that it was all a joke, and would not have touched the Caravan for anything in the world. In short they pleaded and supplicated so much that I ordered the believers to unfasten their arms on condition that they must never play such joke on the unsuspecting travelers.

DAS.1914-12-01

ABU1534

Words to some friends, spoken on 1914-Dec-01 in Akka

- 1 This world is the plane of creation and disintegration. The process never stops: On one side it creates new people, and on the other it destroys what she has created. The world will not grow tired. How numerous are the days witnessed by the world!
 - 2 They had buildings along this section [of the walls] and in front of them they had built a bathhouse. From these stones they had fashioned a natural basin, and there they would wash the clothes.
 - 3 When we reached a fork in the road, He asked: "Which way shall we go?" Ustad Muhammad-'Ali, the mason, who at times would chant prayers in the blessed Presence, replied: "The right-hand side is better." He said:
 - 4 "Yes, the right is praiseworthy, and the left is not praiseworthy; for the right hand is stronger than the left, and all works are performed by the right hand. The right hand writeth, giveth, taketh, and laboureth—unless the right hand be weary, or occupied, or disabled and palsied; then doth the left hand perform the work.
- 1 این دنیا عالم کون و فساد است عالم خسته نمیشود
از یکطرف مردم میسازند از یکطرف کون
خراب میکند و خسته نمیشود این علم چه ایامی
دیده است

2 اینجا ها عمارت درست کرده و جلوش حمام
بوده است و از این سنگها حوض طبیعی ساخته
اند و لباسها را میشستند

3 بطرف دوراهه ئی رسیدیم سؤال فرمودند " از
چه راهی برویم ؟ " استاد محمد علی بنا که گاهی
در حضور میارک مناجات میخواند عرض کرد
طرف یمن بهتر است فرمودند

4 بله یمن ممدوح است و یسار غیر ممدوح بجهت
اینکه دست راست قویتر است از دست چپ
و جمیع کارها را دست راست میکند دست
راست مینویسد میدهد میگیرد کار میکند مگر
اینکه دست راست خسته شود یا مشغول باشد یا
آنکه معطل و فالج باشد آنوقت دست چپ کار
میکند

- 5 “In Arabic, yamin is praiseworthy. Yamin hath two meanings: 5
 one is ‘the right hand,’ and the other is ‘an oath.’”
 یمن در عربی ممدوح است یمن دو معنی دارد
 یکی راست و یکی قسم

KHHE.389-392, DAS.1914-12-01, BSR_v13 p.084

KHH1.266 (1.372-375)

ABU1876

Words spoken at House of Abbud in Akka, 1914-Dec-01

Those persons who are firm in the Faith during these days shine like unto the brilliant sun and are the cause of the tranquility of the hearts; but those whose hearts are not set aglow with the fire of the Love of God are like fruitless trees and honeyless bees.

When the enemies of the Cause pillaged our home and confiscated all our properties in Teheran I was a child. My mother had rented a small house in a remote quarter of the city so that they may not find out our whereabouts. My sister was also with us.

One midnight I heard some one knocking at the door. I went and opened it. It was one of the believers. He entered our room and looked into our faces. Fire emitted from his eyes. He said “Why are ye standing quiet?” I asked him: “What must we do?” He answered: “My friends! Dance, be happy, these are the feast days of the Lord.” Till morning he danced, chanted, sang and when the [sun] appeared from the Eastern horizon he left the house. On that very day he was arrested and martyred.

Whenever I remember the lives of these heavenly souls and their complete severance my heart is made very happy. Through their sanctity the Banner of this Holy Cause was unfurled on the apex of the world.

DAS.1914-12-01

ABU1991

Words to some friends, spoken on 1914-Dec-01 in Akka

- 1 I asked, "Would it be possible for the Master to once more bless the western world with His footsteps?"
عرض شد آیا ممکنست سرکار آقا یکدفعه دیگر مغرب زمین را بقدم مبارک مشرف فرمایند؟
- 2 He replied, "Europe is far. I wish to go to Jerusalem and Medina since these cities are near."
فرمودند اروپا دور است میخوایم بقدس و مدینه بروم چونکه این شهر ها نزدیکند
- 3 I said, "Herr Galtsiner would cry and say, 'Tell 'Abdu'l-Baha that I want to sacrifice myself for Him!' as he was being taken to the battlefield."
عرض شد هر کلتسینر گریه میکرد و میگفت بحضور حضرت عبدالهبا عرض کن جان خود را وقف تو میکنم بعد هم بسر حد آلمان رفت
- 4 'Abdu'l-Baha remarked, "Yes, Mousier Bernard was also taken to the battlefield, but if there was a single person in the world who was against war, it was him. He detested it most intensely and was so utterly against it that I am unable to describe for you. However, he was forced into joining the combat. For those who have sacrificed themselves in the path of God, it is difficult to sacrifice instead for mere soil, which is the least worthy of all creation."
فرمودند مسیو برنارد هم رفته است بمیدان جنگ و حال آنکه اگر در عالم شخص باشد که بر ضد جنگ باشد اوست اینقدر از جنگ تنفر دارد و بر ضد جنگ است که وصف ندارد ولی او را مجبور کردند و بردند نفوسی که جال و دل را فدای حق کرده اند برای آن نفوس گرانست در سبیل خاک - جان بدهند که حقیرترین چیز ها است
- 5 I said, "In Germany, the nationalistic slogans and patriotic military marches are heard from one direction, and from another, talks given in the Baha'i gatherings and the voices of prayer and supplication to God are heard. Indeed it seems that the believers have no cares about these ominous affairs, and are solely occupied with the mention of God and spiritual matters."
عرض شد در آلمان از یکطرف صدای نشید وطنی و سرودهای مہیج عسکری بود ودر مجالس احباً نطقهای بهائیان و تلاوت آیات و مناجات و ذکر حق مثل اینکه خبری نیست و احباً از این اضطرابات فکری جز فکر حق و عوالم و روحانی فکر دیگری ندارند
- 6 'Abdu'l-Baha remarked, "Verily, it is most astounding to raise the divine call in the midst of such commotion and chaos. In truth, during our seven or eight days of stay in Stuttgart, the light of God's love was so brilliantly aglow that the friends were exceedingly joyful and happy. Good seeds were planted."
فرمودند در چنین ضوضا و غوغائی ندای الهی بلند شود این عجیب است فی الحقیقه در هفت هشت روز اقامت در اشتوتگارت چنان نار محبت الله شعله ور شد که حضرات خیلی مسرور و پرشور شدند تخم خوبی کشته شد
- 7 I said, "These friends are indeed righteous and their Baha'i teachers must, of a certainty, have been devoted and firm in the Covenant and Testament, and had been pious and righteous, which is why the Cause of God is progressing so remarkably."
عرض شد حضرات طبعاً متدین هستند و مبلغهایشانهم فی الحقیقه مؤمن و ثابت برعهد و پیمان بوده اند و منمسک هستند اینست که امرالله رو بترقی است
- 8 'Abdu'l-Baha said, "Yes, from the very beginning, good seeds were planted."
فرمودند بلی از اساس تخم خوب افشاندہ شده
- 9 I related, "Miss Shawarz brought two books to her mother, one by [Leo] Tolstoy and the other by Victor Hugo. She asked, 'My teacher gave these to me to read. Are they appropriate'
عرض شد فردلاین شوارز (میس شوارز) دو جلد کتاب آورده بود نزد والدہ اشت یکی کتاب تولستوی یکی کتاب ویکتور هوگو که اینها را

readings for me?" Her mother replied, 'My darling, they have no benefit to you insofar as the Faith is concerned and may even dampen your devotion. Whatever reduces your love for the Cause is harmful to you. Therefore take these back.' She immediately returned them to the original owner."

یکی از معلمین بمن داده آیا صلاح هست بخوانم؟ مادرش گفت عزیزم مادام که فایده امری بتو ندهد شاید سبب سستی ایمان تو شود و هر چیزی که حب شما را نسبت مامر کم کند مضر بحال شما است برو پس بده فوراً برد و بصاحبش رد کرد

- 10 'Abdu'l-Baha remarked, "Marhaba! Well said. Yes, it is indeed so. While in Europe, I always proclaimed, 'The Cause of Baha'u'llah embraces all the past Dispensations and manifests all their benefits to human society. It is like a tree that has many strong branches. The Faith of Baha'u'llah contains all the teachings beneficial to the world of humanity and will profit every segment of society. For instance, the New Testament speaks of compassion, kindness, forgiveness and clemency. These same teachings exist in the Faith of Baha'u'llah. The Qur'an speaks of justice and punishment, and these same concepts are preserved in the Cause of Baha'u'llah.

10 فرمودند مرحبا راست گفته بله همینست من در اروپا همیشه میگفتم که امر حضرت بهالله جامع جمیع ادیان قبل است و دارای جمیع فواید راجعه بهبیت اجتماعیه مثل شجره میماند که شامل شاخه های متعددی است امر بهالله هم جامع جمیع تعالیمی که منافع بشری را دربردارد و برای هر طبقه و طایفه ئی مفید است مثلاً در انجیل رحم و مروت است و عفو و غفران است و در امر بهالله هم هست در قرآن عدل و قصاص است در امرالله هم موجود است

- 11 In short, whatever good and productive precepts exist among the diverse groups of humanity are all present in the Cause of God. In addition, the Faith offers certain principles, which others lack. For instance, [the principle of] the oneness of humanity; religion must be cause of love and fellowship; religion must be in accord with reason and science; proclamation of universal peace; equality of men and women; promotion of learning and spirituality; and many others."

11 در هر طایفه ئی از طوایف عالم هر مسئله خیری که دارند در امرالله هست ما عدای آنهم مبادی هست که در سایرین نیست آن وحدت عالم انسانی است دین باید سبب الفت و محبت باشد دین باید مطابق عقل و علم باشد اعلان صلح عمومی است مساوات بین رجال و نساء است ترویج علم و عرفان است و غیره

KHHE.392, DAS.1914-12-01

KHH1.268 (1.374-375)

ABU3311

Words to some friends, spoken on 1914-Dec-01 in Akka

- 1 When we left the cemetery, we continued strolling to the train station where 'Abdu'l-Baha sat in the terminal and said to this ephemeral servant, "Now that you have become a physician, come and take my pulse."
- 2 As soon as I checked His blessed pulse, I was shocked and reported, "Your pulse is very slow, but regular. The arteries seem to have the proper flow."

1 از گورستان خارج شده قدم زنان باطاق ایستگاه راه آهن تشریف برده جلوس فرمودند و خطاب باین فانی نموده فرمودند "حالا که حکیم باشی شده ای نبض مرا بگیر"

2 این فانی مجردی که دستم را روی نبض مبارک گذاشتم یکه ای خروده عرض کردم نبض بطئی است خیلی آهسته میزند ولی منظم و پر است و شریانها نرم

- 3 'Abdu'l-Baha remarked, "From the age of thirty, I have had a slow pulse. All others have a pulse rate of about 75 to 80 [per minute] and therefore greatly wonder about my pulse rate. What rate did you measure?"
- 3 فرمودند "من از سن سی سسالگی نبضم مطئی است هر کس دیگر باشد ۷۵ - ۸۰ خواهد بود بسیاری از نبض من تعجب میکنند چند میزند؟"
- 4 I said, "I did not count the rate, but suspect that it is about forty [per minute]."
- 4 عرض شد شمردم ولی گمان میکنم چهل قرعه بزند
- 5 He responded, "No, it is 45 to 46. Count for yourself."
- 5 فرمودند "خیر ۴۵-۴۶ میزند بیا بشمار"
- 6 I closely counted with my watch and it was 45. So I reported the result.
- 6 بنده از روی ساعت شمردم ۴۵ زد عرض شد ۴۵
- 7 He stated, "If I have a fever, it goes up to 50."
- 7 فرمودند "اگر من تب کنم پنجاه میزند"

KHHE.393, DAS.1914-12-01, BSR_v13 p.084

KHH1.269 (1.376)

ABU3079

Words to some friends, spoken on 1914-Dec-03 in Abu Sinan

Man must possess the religion of God which is the source of all valour, moral and intellectual. If he has not this, he may have at least, the simple "natural religion" of humanity.

But there are an increasing number of men and women who are devoid of either of these two necessary qualities and they always fail in the real test of life. Outwardly they boast of courage but inwardly they lack the backbone to stand the ordeal.

DAS.1914-12-03

ABU0999

Words to some friends, spoken on 1914-Dec-04 in Abu Sinan

The body of man is built with various material constituents and therefore it is a prisoner of nature, it is dominated and ruled by nature. It is a philosophical theory that the part is attracted to the whole. Now as far as the physical man is a part and parcel of nature and nature is the whole, the part is ever

drawn to the whole unconsciously. However man is endowed by the Creator with a second nature which is supernatural, spiritual, ideal and celestial. With this power he is enabled to overcome his lower, physical nature.

The source of the excitation of the physical emotions is the material nature of man but the mainspring of the appearance of spiritual susceptibilities is the spiritual nature which is the foundation for all human progress. When man is under the control of his material nature and his life is not influenced by the heavenly Power nor directed by the moral voice he is worse than a brute. For example he knows that drinking is a bad habit, gambling is a vice, robbery is a crime, still you find him committing one or all of these things - simply because these things belong to the natural, unregenerated state, they are 'part' of nature and as he is another 'part' of nature - (but unenlightened by the heavenly Light) he is attracted to them and takes pleasure in the companionship of the wicked. Under such circumstances the animal's actions are excusable because he is not endowed with the intelligent Faculty but man is responsible on account of his superior creation and reasonable powers.

The duty of man is to overcome the lower nature by the omnipotence and positiveness of the higher. He must not let his nobler sentiments be stifled and asphyxiated. He must transmute the iron of self into the gold of altruism. For example iron is cold, hard and black; but once thrown into the furnace of fire it becomes warm, soft and red - it assumes the qualities of fire. Thus through the Fire of the Love of God the lower, debasing thoughts of man must be changed and become the shining, scintillating ideals of the Kingdom. This transformation is made possible through the spiritual Power which is deposited in the heart [of] man by the hand of the Almighty. It is a Celestial Gift on the part of God to His own handiwork. The Greatest Bestowal of the Lord of mankind to man is this power of reason or intellect. Through it man overcomes all the difficulties; reveals the mysteries of existence, solves the problems of life and attains to the highest station of comprehension....

DAS.1914-12-04

ABU1141

Words to some friends, spoken on 1914-Dec-05 in Abu Sinan

For three years I was away from the fanatical prejudices of the East and breathed in the Western clime the air of the freedom of conscience and the broad, catholicity of human and divine principles was much to my liking.

After my return to Alexandria, the Minister of the reception to the then Khedive invited me to his home where I found a number of Pashas and Beys with whom I spoke about religion and the need of reformation and urged the necessity of an entire rehabilitation of the moral codes referring to the Jews as an example of morbid tenacity to the ancient, putrid, antiquated laws of Mishna and a blind following of the Rabbis.

Amongst those present was a Jew and he was offended at my remark and tried to defend his people by quoting the oft repeated idea that they are the children of the prophets, they are the lions of the tribe of Judea, they are the origin and most ancient race etc.

I answered him: 'Gracious heaven! Ancient indeed! Nobody in these days of Progress plumes himself over his ancient pedigree, Ancient, superannuated, moth-eaten, obsolete, old-fashioned, antiquated, out of date! Who cares to be known by these bygone attributes! An old tree, whose very roots are dried up shall never again push forth leaves, blossoms and fruits. Will it ever become verdant by simply asserting that once I was a supple, young tree? Or a foolish dotard, will he ever become rejuvenated by claiming that once I was a strong, powerful athlete?

My friend! I advise you to throw away the swaddling-clothes of the childish humanity. The world is completely revolutionized and you are sitting in your ancient lot, an anomaly and a freak. The world has attained to the highest pitch of honor and glory while you are fooling yourselves by shallow pretenses and empty words. Throw away the mask of self-deception.

These days are the days of youth. These times are the times of Progress. This age is the age of reformation. This epoch is the epoch of rejuvenation! This cycle is the cycle of renovation. This century is the century [of] regeneration. This period is the period of reanimation. The trumpet of resurrection is blown and you are yet sleep? I say, out of your tombs, get out of your

sepulchers! This is the hour of revivification. Avail yourselves of the opportunities presented to you.

DAS.1914-12-05

ABU2025

Words to some friends, spoken on 1914-Dec-05 in Abu Sinan

When I reached Los Angeles, I realized how far I was from Acca and my people, the people whom I loved with passionate earnestness. On the second night of my arrival there, while I was lying awake in my bed I said to myself:- 'O thou my Acca? O thou my spiritual Acca, O thou my beloved city? O thou peaceful Abode of my Prison? How far art thou away from me! I stretch my hands towards thee but thou dost elude me! Am I not reared in thy midst? Art not thy people my people, thy sorrows and pains my sorrows and pains? How fair art thou in my sight! Will I ever see thee again with my physical eyes? Will I ever walk through thy narrow streets? Art thou not the city wherein Baha'u'llah spent His earthly life and then ascended to the supreme Concourse? Truly thou art the mother of all the cities of the world and thou art blessed beyond the grasp of human imagination! Thy spiritual station is very great and thy fame shall reach to the uttermost parts of the earth!'

Thus I prayed and God through His Favor answered my prayer.

DAS.1914-12-05

ABU2631*Words to some friends, spoken on 1914-Dec-05 in Abu Sinan*

The American women as a whole are better educated, more well-informed on classical as well as current subjects and the spreaders of the right ideals of education. The[y] are endowed with a most wonderful power of assimilation and comprehend quickly the subtleties of philosophy and religion. A woman Principal in any of the high schools of the United States is more intelligent than the President of the University of El-Azhar in Cairo!

I talked with some of their wise women and their minds quickly grasped my meaning[,] although we were discussing the profound subjects of divine philosophy. I have spoken on similar topics with the Professors of El Azkar and they were as far from understanding my talk as the tadpole is from visualizing the condition of man!

DAS.1914-12-05

ABU2788*Words to Esmael, spoken on 1914-Dec-07 in Akka*

“Now tell me, Ismael” the Master said, while beating several successive kindly blows on his back and cheeks, “Art thou sure that the Messiah shall appear after two years? If he do[es] not appear in that time wilt thou continue to believe in the Talmud and Rabbinical lore? Several times thou hast covenanted with me and every time thou hast broken it. This must be the very last time, otherwise I will punish thee.”

He pledged his word of honor that this will be the last time and that he is sure, very sure that the promised One will become manifest in 1916. Then the Master spoke about Mohamadan and Christian Calendars, the prophetic dates mentioned in Daniel, the scattering of the Jews at the time of Titus and the destruction of Jerusalem.

Then he asked me to read aloud the articles published in Servati-Fououn, especially the translation of his address in the Jewish Synagogue of San-Francisco for the benefit of Esmael.

When we reached near Acca he related for us some funny stories about his experiences in Tiberias in former years.

“O Esmael!” he said at last “Through the power of God I have been able to prove the divine station of Christ to thousands Jews in America but I have been unable to do the same to one Jew in the Holy land. What can I do with thee? They are the real Israel; they are free from prejudices but thou art so different. Nothing can shake thy faith in the Mishna and the Rabbis, although they have fooled thee several times. If Moses descend from heaven today these Jews will be the first people to persecute and crucify him as they did centuries ago.”

DAS.1914-12-07, SW_v13#06 p.150-151x

ABU0932

Words spoken at House of Abbud in Akka, 1914-Dec-08

Once upon a time there was a merchant in the city of Balsora. His name was Reza. Although he was very wealthy yet he was the most close-fisted, narrow-hearted man that ever lived in his town. For avarice and penuriousness he was made a proverb by his countrymen. Because of his stinginess he made his family suffer hunger and starvation.

In his office he had a clerk to whom he paid a very small salary. This clerk had a large family and through the practice of the most economical means he could not make both ends meet. Often he dreamed of a rise in his salary but in vain. At last an idea was flushed through his mind that made him hopeful that there surely will be a rise soon.

They had only one more week to the Newyear['s] day and the poor clerk thought if he gave a present to his master he would no doubt reciprocate the feeling and augment his salary. Hence on that very day he went to the market, bought the head of a sheep, cooked it in his oven and carried it in a tray to the house of the merchant.

The week passed without any signs and on the Newyear's day he called at the house of his master to wish him happiness. He was most hopeful and anticipated a bright future. When he entered the room the merchant greeted him very effusively. This made him more hopeful. “I thank you very heartily” the master said to his expecting clerk “for the gift you sent to our

house. It saved us a great deal of expense I assure you. We have been feasting on it during the last week. The first day we ate its ears; the second day its eyes; the third day the skin over the head, the fourth day, its tongue, the fifth day its meat, the sixth day we cleaned its bones and on the seventh day its brain."

The clerk was disgusted with this manifestation of stinginess that he left him and the town, starting to hunt his fortune in other climes. After travelling for several years and acquiring experiences as well as riches he returned to his native city and started in a business of his own.

One day he was walking through the main street and his attention was attracted by a most palatial residence. He peeped in and saw a most beautiful garden. He inquired from one of the many servants lounging around:- 'Whose house is this?' "Art thou a stranger?' 'Not exactly.' 'Well, how is it that thou dost not know? This is the house of Kareem the son of Reza, the miser-merchant.' 'Oh!' gasped the former clerk of the miser 'the father hoarded, the son is spending it.' And he disappeared through the crowd.

DAS.1914-12-08, SW_v13#06 p.152x, STAB#007

ABU1772

Words to Esmael, spoken on 1914-Dec-09 in Akka

Let me tell you a story about a Mohammadan Judge in Tiberias. This judge had two rooms which communicated to each other by means of a ladder and through a hole in the roof. As he was not married he had a Jewish mistress in the second room and almost no one knew anything about his liaison.

On[ce] it so happened that the woman had come to the front room and the Judge was speaking to her when to his astonishment he saw Gaemmagam (the governor) coming towards his abode. He was so perplexed that he did not know what to do, because if the governor came to know about this he would be disgraced and his position taken away from him. He had not even time to say to the woman: Ascend quickly the ladder and go to thy room[.]

By this time Gaemmagam had stepped in, looking in the faces of terrified woman and Judge. "Whom were you calling after?"

asked the governor. 'Oh' replied the Judge. 'That man who passed through the street was my old friend and I joked with him.' 'You joked with him. Ha!' and he walked towards the woman and taking her by the wrist made her stand in the middle of the room.

'O thou son of a dog, according to thy estimation this dirty Jewish woman is 'Kosher' and I, a Mohamadan, thy co-religionist, and the governor of this town am 'Taref'.

DAS.1914-12-09

ABU2789

Words to Esmael, spoken on 1914-Dec-09 in Akka

Question/topic: Where is the seat of thought?

It is generally understood that the seat of thought, consciousness and volition is the brain; it is the organ of intellection and understanding. The heart also displays a part through the central nervous system - thus the activities of the brain and the heart by the means of afferent and efferent nerve fibers are connected together.

Figuratively speaking the brain is like a mirror. When it is turned toward any direction whether in the East or in the West immediately that picture will be reflected on its surface and consciousness is realized.

In the world of dream consciousness is awake and works uninterruptedly.

DAS.1914-12-09, SW_v13#06 p.152x

ABU3368*Words to Esmael, spoken on 1914-Dec-09 in Akka*

The ages of those ancient prophets as recorded in the old Testament is symbolic. It has a spiritual interpretation. Wert thou informed with the science of anatomy thou wouldst have realized that this human mechanism and these material organs cannot last more than 120 years.

DAS.1914-12-09, SW_v13#06 p.152x

ABU0488*Words to some friends, spoken on 1914-Dec-10 in Akka*

What dost thou want with a room of stone and clay! I have prepared for thee such glorious rooms the walls, the roof, the floors and the furniture of which are of purest deeds and immortal virtues. Therein thou abidest forever...

Badi Effendi is a capable, efficient teacher and loves the children. He is stirring in service and wishes to perfect the work which he undertakes. The perfection of work is man's greatest reward. When he sees his work perfected and this perfection has been the result of incessant labor and application he is the happiest man in the world! Work is the source of human happiness.

For example when we were in America how happy we were, because we were working for the Cause! Here we are not working. The inhabitants are dead; they have no motion. What wonderful vigor, energy, force and intelligence do the American woman display! They show such sound judgment, such marvelous range of information. In undertakings and actions their men are giants. I love to think of the days we spent in their midst.

What series of meetings we attended! To me they seem like dreams. Think of the meetings in Lake Mohonk Conference, Church of the ascension, Philadelphia Baptist, New York Peace Society, meeting in the building of the Daughters of American Revolution, the public Library, in the Universalist Church in Washington, meetings in the churches and hotels of Chicago,

meetings in the Jewish Synagogues, large, public meetings everywhere, and above all think of the farewell heavenly Banquets in Cincinnati, Washington and New York! Nothing in the world can equal them in spirituality and grandeur. There, we were working, here we are now shut on all sides. We cannot even breathe.

Those meetings were the embodiment of the spirit. Did not the men and women and the children raise the songs of the Kingdom of Abha at the Banquet of Washington! The lights of the Sun of Truth beamed forth from the faces! And the Banquet in New York, was it not a manifest miracle to those who understand! When I think of those meetings my soul is uplifted. Praise be to God that Mirza Ahmad has been with me everywhere and has seen all these things with his own eyes. He is a living witness to all those events ...

When a person goes to America with pure intention, devoid of all the aims and arises in the promotion of the Cause of God he will observe that all the powers of the Earth and heaven co-operate together to assist him ...

Before leaving for Canada a number of believers expressed the feat that because Montreal is a Catholic stronghold we will meet strong opposition but we trusted the Power of Baha'u'llah and went there and found not only a hearty welcome but the meetings in many respect were more wonderful than many other places and all the newspapers wrote every day long articles; the people were attracted to the Cause and the Confirmations of the Kingdom were most manifest ...

The Americans on a whole [are] very magnanimous and hospitable and their prosperity and success in material affairs proverbial. In the domain of spirituality and ethics there is also great awakening. One can speak more intelligently and reason more easily a plain American citizen than hundred supposed learned men of Acca. The ground of Palestine is holy but its inhabitants are mercenary. Avaunt with the people here! They have no life, no vivacity nor animation; but in America it is all so different; the people are brisk, frolicsome, sprightly, full of liveliness and jocund.

When one walks through the streets the strains of music and songs reach to his ears from many houses. They play and sing and are gay and mirthful; the avenues are full of merry fellows; they come and go, talk and laugh. They are all animated with a festival spirit and look to me like holiday-making children. They have the dash and élan of a happy and great nation and their vim and zest bursts forth at every direction. They love

the Beautiful and strive to embody in their lives the precepts of artistic purity and noble holiness.

But just strain your ears for a few moments! Do you hear any voice, any music, any sign of life, any traces of happiness and exhilaration, any nocturnal conviviality? No. They are all dead; it looks to me like a graveyard. They lead indeed a most miserable life, they have neither the benefits of this world nor the world to come. They are the captives of their stomachs. Their first thought in the morning is food and their last thought is food. They are worse than slaves.

DAS.1914-12-10, SW_v13#06 p.152x

AB02753

To: George Jacob Augur, in Tokyo

Date: 1914-Dec-10

O herald of the Kingdom of God! The letter dated September 7, 1914 was received. Its contents were proof of faith and certitude and firmness in the Covenant. Therefore, its reading brought the utmost joy and delight, for praise be to God, that blessed soul raised the call to the Kingdom in that land and gave glad tidings of the dawning of the Sun of Reality.

Teaching in that region is like when a skilled farmer sows pure seed in pure soil. Surely the clouds of the Most Glorious Kingdom will rain down, the heat of the Sun of Reality will cause growth, the breeze of grace will nurture, and magnificent results will be achieved. Give thanks to God that you have become the manifestation of such favors, that you have raised this call of the Kingdom in that land. And be certain that you will be successful and confirmed.

Therefore arise with perfect power and assurance and with heavenly resolve to raise this divine call, so that you may bring dead souls to life, make blind eyes seeing, make deaf ears hearing, and educate souls in the divine teachings. This is my counsel, and I supplicate the Divine Glory that He may confirm you in all circumstances, make you the source of great achievements, make you a brilliant lamp and a shining star.

Reside in Japan so that you may become a divine farmer and undertake a blessed cultivation. And upon you be the Most Glorious Glory.

DAS.1914-12-10

AB06774

To: Doctor Base (Principal of American School in Beirut), in Lebanon

Date: 1914-Dec-10

1 O esteemed dear friend,

2 Your letter arrived. As its contents were evidence of love, faithfulness and steadfastness in heartfelt relations, it bestowed a spiritual joy like heavenly wine. My hope is that this love will endure forever. Shoghi Effendi and the other Iranian students are all satisfied with you and are extremely pleased. They even praised you to all the Iranians who came from Iran to Haifa, and this news reached all of Iran that the esteemed President is infinitely kind and strives with heart and soul for the progress of the students. I pray to God that you may excel others in service to humanity and become unique in the world in the education and training of students.

3 And upon you be greetings and praise.

KHHE.446, DAS.1914-12-10

1 ای دوست عزیز محترم

2 نامه شما رسید مضمون چون دلیل محبت و وفا و ثبوت در روابط قلبیه بود مانند صهبای معنوی نشئه خوشی بخشید امیدم چنان است که این محبت الی الأبد مستدام گردد شوق افندی و سائر تلامذه ایرانی جمیع از شما راضی و کمال خوشنودی دارند حتی ستایش شما را در نزد جمیع ایرانیان که از ایران به حیفا آمده‌اند نمودند و این خبر بجمیع ایران رسید که حضرت رئیس بی‌نهایت مهربان است و در ترقی شاگردان بجان و دل میکوشد از خدا خواهم که در خدمت بعالم انسانی سرفراز بر دیگران شوی و در تربیت و تعلیم شاگردان فرید جهان گردی

3 و علیک التّحیّة و التّناء

KHH1.311 (1.433)

ABU0781

Words to some friends, spoken on 1914-Dec-11 in Akka

Happiness is the ambrosia of the spirit and the nectar of the souls. It confers on man the boon of immortality and the gift of spiritual vision. Happiness is the morning star guiding the wandering steps to the perennial abode of the blessed. Happiness is crystalline river flowing from the deific mountains through

the paradise of the mind and causing on its banks to grow the imperishable ideals of humanity. Happiness is the cherubim of the Almighty which inspires mankind to perform feats of self-sacrifice and deeds of disinterested philanthropy. Happiness is the melodious-singing nightingale which transforms the darkened world of sorrow into the beaming-realm of celestial beatitude. Happiness is the waving ocean in the depth of which the diver finds the pearls of resignation and the corals of renunciation. Happiness is the elysium wherein grows the asphodels of good-will and the amaranths of forgiveness. Happiness is the heaven of God in the blue fields of which are studded bright rolling orbs of satisfaction and fixed stars of contentment and Happiness is the scintillating Crown of humanity the shining gems of which are the Teachings of the past prophets and the principles of His Holiness Baha'u'llah.

The happiness of man is not dependent on outward things, such as riches, honors, ornaments and clothes. It is however dependent upon the susceptibilities of the heart and the attitude of the mind.

Praise be to God that through the Favors and Bounties of the Blessed Perfection the means of Happiness are prepared for you. Render ye thanksgiving unto Him for at a time that the whole world is submerged in the sea of war, lamentation and tribulation you are being protecte[d] and preserved and are joyous and happy through the emanations of the Kingdom. Millions of souls are longing to attain to what you have attained and thousands of Baha'is would happily give up their lives just to be in your place for one day and Alas! it is impossible for them.

Were it not for the Graces of the Blessed Perfection who would have noticed us, how would we have been confirmed to travel throughout the East and the West and herald His Holy Cause? Who would have respected and honored us? How could we utter even one word in His praise and glorification? Through Him we were exalted. Now is it in accord with the spirit of loyalty, and the dictate of faithfulness to forget all those Bounties, to neglect those Favors, to cease to care for those Bestowals, to consign to oblivion His heavenly behests! No, for a thousand times No.

We must be the devoted servants at His Threshold; the slaves of His Court, the spreaders of His Cause, the proclaimers of His Name throughout the world, the standard-bearers of His regiments, the teachers of the Mysteries of His Kingdom, the deliverers of His Words and the bearers of the Glad tidings of His Revelation. If we have Him with us we are invulnerable; but if we have Him not and though the whole world is on our

side we have nothing. In Him and through Him we will be confirmed to do His Will and to bring mankind nigh unto His Eternal Canopy.

DAS.1914-12-11, SW_v13#06 p.153x

ABU1099

Words to Ahmad Sohrab, spoken on 1914-Dec-11 in Akka

Only in America such brilliant ideas are born. This will be a most effective token of America's attitude in the matter of brotherhood and the rising generations of the several countries will not forget this unique lesson of charity and solidarity. America is big and their ideas are also big and all-inclusive. I wish there was more than one ship carrying such joy-bringing gifts to the children of Europe. This is indeed a marvelous manifestation of goodwill and I wish the writer of the article heavenly blessings. Its appeal is natural and spontaneous and moves the hearts of the readers. Good luck to the ship and the Flag of Hope. Probably by this time it has reached its destination and the gifts are on their thousand ways.

I love also to think of the little girls and little boys receiving these surprises and of the little boys and the little girls in America who have made sacrifices to make possible this never-to-be-forgotten event in the history of mankind. Hail to them from the Holy land, the birthplace of Christ! They have made the heart of Christ very happy. He is pleased with them. A rare opportunity was offered to them and I hope they have availed themselves to fill the ship to its very deck ...

The axis around which the consolation of the hearts revolve is the Faith in God. If the father of a youth who believes in God is killed in the war - he will say to himself I have God for my father, whose Fatherhood is eternal. He is the Comforter of the broken-hearted ones. The miraculous power of Faith will cheer them up and heal their wounds.

How difficult indeed is for those souls who are left behind to comfort themselves. Are the Kings and the emperors their comforters? Can they console themselves because they have shed their blood for their taskmasters, or for a piece of earth they have been led to believe as their 'country', the defence of which is 'patriotic'? Those who are left behind are sadly disillusioned

but there will be neither hope nor courage to go on with their work while they are surrounded with so much misery. If they had shed their blood for a 'very great Cause', it would at least console their remnants; but now it is all for greed, selfishness, national pride, commercial motives etc. What greater happiness for man than to sacrifice his life in the Path of his Maker!

DAS.1914-12-11

ABU1452

Words spoken at House of Abbud in Akka, 1914-Dec-12

"When the people invite me alone to their houses" he said "I ask them to prepare only one dish. Simplicity in food is better. But when they invite others besides me I do not interfere with their arrangements." Then he asked whether any one has come from Senan?

"During the days of the Blessed Perfection when I got up in the morning the first thing I did was to inquire about the health of all the believers, one by one, and then I called on those who were sick to know how they are. If their indisposition was slight, I treated them myself, otherwise I sent for the Doctor. Then this duty performed I went to the school and examined the pupils. Those who were doing well I gave them money or gifts, others I encouraged to push forward. Thus all the students graduated from that school received much praise and scholarships in Damascus and Constantinople.

In every affair constant vigilance and attention are necessary; otherwise, no matter how perfect the organization, once negligence is crept in, it will loose its efficiency little by little. If a piece of productive farm is left to take care of itself and supervision over the farmers is slackened, it will be either abandoned or turn into a thorny-patch.

I have carried in my memory an educational system but so far there has been no means for its realization.

Once that system is beaten into a workable shape in two years the children will study four languages; at the age of ten they have studied science and at the age of twelve they are graduated. I wanted to establish a trial school of 81 pupils (9 x 9) all at the age of 6 years, the children to be brought from Persia

یک ترتیبی از برای تربیت اطفال در ذهن من هست که هنوز اسبابش فراهم نشده که آن را مجری دارم.

با آن ترتیب در دو سال آن اطفال در چهار لسان انگلیسی، فرانسوی، عربی و فارسی مهارت تامه در گفتن، خواندن و نوشتن پیدا خواهند کرد. در ده سال علوم را خوانده تا در دوازده سال مکمل باشند. می خواستم این ترتیب را بجهت هشتاد و یک طفل (۹x۹) ترتیب داده و آنان را از ایران و عشق آباد بیاورم. ولی همه باید از ابتدا یعنی شش سالگی شروع کنند....

ZSM.1914-12-12

and Ashkabad, the teachers to be engaged from America but a number of unforeseen difficulties prevented me.”

LOG#0483x, DAS.1914-12-12, SW_v13#07 p.171-173, SW_v14#01 p.006

ABU1336

Words to some friends, spoken on 1914-Dec-13 in Akka

Last night it rained very hard and I could not sleep more than two hours. I saw many dreams but most of them were short little ones. As soon as I went to sleep I would see a dream and then awake.

In one of the dreams I saw myself in Bagdad living in the same house that we used to live. With a number of believers we were standing in His holy Presence and He was in the course of delivering a talk on the spiritual station of the Manifestations of God. Meanwhile people came in, listened to His Words, were thrilled with joyousness and went out with the Light of God in their faces. Then I awoke and for a long time I was thinking of those unparalleled days, those happy, never to be forgotten days.

I slept again and this time I dreamed I was on the steep slope of a lofty and craggy mountain. (Turning his sweet face to [me] he said: ‘thou wert with me.’) There were also a few believers but they were quite distant. Suddenly and unexpectedly a furious and raging torrent rus[hed] down from the height of the mountain sweeping everything before it. The waters fought their way down the rocks with great impetuosity.

I remember well that I was teaching thee at that time how to stand firm in the torrent. I told thee to place thy back to the torrent and pu[t] [thy] hands firmly on the ground, plant thy feet strongly on the ro[cks] and bend thy neck a little. Soon the torrent reached and circled us and w[e] found ourselves in the path of the most terrific storms [sic]. The noise and the voices of the waters were awful and almost everything was washe[d] before it. We sat steadfastly in our places, sometimes the turbulent water reaching to our necks. We continued to watch this [boiling], howling [water] very calmly and then little by little the storm subsided and we are from our seats and walked away together safely.

DAS.1914-12-13

ABU2495*Words spoken on 1914-Dec-16 in Haifa/Akka*

I know thou art exerting thyself in the instruction of the children. The life of men must be productive in some results, otherwise his non-existence is better than existence. As I said before this teaching of the children is a service to the Blessed Perfection. Whosoever serves the world of humanity in this or any other way he is serving His Holiness Baha'u'llah. Your heavenly reward is with him.

The education of the children is one of the most great services. All these children are mine. If they are educated and illuminated, it is as though my own children are so characterized. They will become the servants and the maid-servants of the Cause of God, the gardeners in the Vineyard of [His] Kingdom and the lights of the assemblage of mankind.

DAS.1914-12-16, SW_v13#07 p.172

ABU2844*Words spoken on 1914-Dec-16 in Abu Sinan*

- 1 In every dispensation there have been three persons: In the dispensation of Moses, there were Moses and the Fire and the Speaker of Sinai; in the dispensation of Christ, there were the Father and the Son and the Holy Spirit; in the dispensation of Islam, there were the Lord and Gabriel and the Beloved.

1 در هر دوری سه شخص بوده است: در دور موسی، موسی و نار و مکلم طور، در دور مسیح، اب و ابن و روح القدس، در دور اسلام، رب و جبرائیل و حبیب بود.
- 2 Yet in reality these three are one.

2 ولی در اصل هر سه اینها یکی است.
- 3 In philosophical terms: motion, mover and moved; cause, effect and affected; creation, creator and created; knowledge, teacher and taught; grace, bestower and recipient.

3 باصطلاح فلاسفه حرکت محرک متحرک، علت معلول متعلل، کون مکنون کائن، علم معلم متعلم، فیض فیاض مستفیض.

ZSM.1914-12-16

ABU3303*Words spoken on 1914-Dec-16 in Julis*

Dreams are of three kinds: true dreams, dreams requiring interpretation, and confused dreams and fancies. The first is reality itself, the second because it is mixed with impressions of the heart requires interpretation, but confused dreams and fancies are imaginations...

رؤيا بر سه قسم است رؤياي صادق، رؤياي
تعبيري و اضغاث و احلام. اول عين واقع، دوم
چون مخلوط با خطورات قلبي مي شود محتاج
تعبير است، اما اضغاث و احلام اوهام است...

ZSM.1914-12-16

ABU0995*Words to Ahmad Sohrab, spoken on 1914-Dec-19 in Akka*

His Holiness Christ on account of the avocation of His disciples called them the fisher of men but the Blessed Perfection designated the Baha'is as the vivifiers of the world.

Today this world is like unto a waving, moving, tumultuous sea. The Baha'is are practiced sailors and trained fishermen who with the net of the Love of God and the strength of the Word of God deliver the poor fishes from the whirlpool of destruction and bring them to the haven of salvation. Although the fishes of this sea once thrown out of the water die but the fishes of humanity when rising out of the sea of darkness, passion and lust are immediately transformed into sweet-singing nightingales, soaring in the pure atmosphere of Holiness, breaking out into charming melodies and giving joy to many hearts. The fishes of the sea of nature are blind, deaf and mute; when they enter the ocean of God they become seeing, hearing and eloquent.

The Baha'is are displaying great effort and manifesting far-reaching magnanimity. The Confirmation of the Blessed Beauty is their net, Unity and Concord is their bait; attraction and enkindlement is their trap, service and self-sacrifice is their reliance. They cast their net into this great, turbulent sea and day by day are delivering new fishes. What delightful service is this to the world of humanity! What fruitful exertion is this in the Universe of God! What nob[le] striving is this in the path of the Kingdom! What heavenly privilege is this

in the promulgation of Truth! What divine splendor in the illumination of the souls of mankind.

The apostles of His Holiness Christ were very religious, very faithful, very spiritual and severed from aught else save God. They were inspired by the breaths of the Holy-Spirit and endeavored with heart and soul in the diffusion of the lights of the Kingdom of the Father. They strove in the process of the souls and their characterization with the qualities of loyalty and faithfulness and whole-hearted sincerity. They were fishing by day and by night. They had no rest nor did they sought after any comfort.

The Baha'is must walk in their footsteps, imbue themselves with their endurance and learn their patience and their long-suffering. Let them not lose their courage in the face of any difficulties. Let them be the fishermen of the sea of spirituality. Let them sail on the ocean of the world of humanity the swift-moving vessels of assurance and certainty. Let them save the half-famished fishes from the sea of doubt and hesitation and instruct them in the teachings and principles of God.

DAS.1914-12-19, SW_v13#07 p.172-173

ABU2939

Words to some friends, spoken on 1914-Dec-19 in Abu Sinan

A person must be rapid in motion and not slow and tortoise-like. You see, I take always Khosro and Mirza Ahmad with me, because they move rapidly and have not attachment to anything. When a soul is severed and quick in attending to all his duties, his station is great in the Kingdom of Abha.

There are so many people who let the opportunity slip and of their hands on account of the slowness of their minds and bodies. Train yourselves to be always [on] time no matter where you are. Be punctual.

DAS.1914-12-19

ABU2104*Words to the friends, spoken on 1914-Dec-20 in Haifa*

All the people are sacrificing their lives for the sake of valueless earth. They are not the adorers of God but the worshippers of ground. Were they giving up their lives in the Path of God, its results would have been perpetual but now what benefits them?

If one soul is martyred for the sake of Truth, eternally shall he shine from the horizon of Glory; but for the last six months probably more than one million living, breathing youths have been left on the battlefields as dead corpses and soon their very names will be forgot[en.] In a few years who will care to know about them as individuals.

Historians of each country, no doubt, will marshal the salient events of this tremendous struggle for the benefit of the reading public, but the public as a mass of men are indifferent, heedless, whimsical and forgetful. Theirs is not the royal minds of the few to grasp the general bearings of these world-shaking earthquakes.

Our hope is that their differences will be settled soon and amicable relations based on a sound permanent basis be established.

DAS.1914-12-20, SW_v13#10 p.269

ABU1528*Words to some friends, spoken on 1914-Dec-21 in Haifa*

May thy body be at peace, thy mind be at peace, thy thought be at peace, thy soul be at peace and thy spirit be at peace[!]" When he left us he said: "The name of this old man was Rustam Effendi. he has served me in many different ways. He has now become very poor. I was looking for an opportunity to help him and this was the proper time[.]

While he was talking a carriage stopped in the middle of the street and the stout occupant jumped down and came towards us. He greeted the Master and after a minute exchange of

greeting he returned to his carriage. "This man's name was Asaad Bay[.]

When we were in Acca years ago one day he came to me and said: 'Master! I am the most miserable man! I am seeking fortune but it eludes me at every turn[.] I want to be prosperous but ill-luck pursues me. If I touch gold it will turn into copper. If I hold a green leaf in my hand it will become sere and yellow. I have lost all my possession and with it my faith. Please pray for me th[at] God may help me.'

I gave him some money and on that night I supplica[ted] at the Threshold of God to assist him. The next day he was offered a government position with a good salary. Negligence overtook him and he became so proud that he would not even speak with me. Whe[n] a Kurdish Motosarref came to Acca he intrigued against us, carried false reports and was so offensive as to wish me offer him bribe as the price of silence. I did not say anything to him but he repented his doing afterwards.

DAS.1914-12-21, SW_v13#10 p.269-270

ABU2474

Words to some friends, spoken on 1914-Dec-21 in Haifa

When we entered the hotel and while we were drinking our coffee the Master spoke about severance from and attachment to the things of this world.

"The realization of these two extreme aims in a single individual is very rare. In the Baha'i Cause it is taught that we must devote the utmost attention to the pursuit of our worldly affairs but at the same time be severed from all else save God. How can the mind and the heart be entirely free, and detached from any pursuit, yet occupied with the solution of material problems? This is a most subtle, psychological question. To be in the water and not to get wet; to go through the fire and not to be burned—these are opposite, irreconcilable conditions. Still, in the spiritual world these two antipodes must meet and the two qualities of severance and attachment must be harmoniously combined."

DAS.1914-12-21, SW_v13#10 p.270

ABU0968

Words to some friends, spoken on 1914-Dec-22 in Haifa

When I was a very little child in Teheran it became necessary and urgent that I should carry a message [of] great importance to the General of the army garrisoned about 30 miles away from the Capital. I was so small that it precluded of course my riding alon[e.] Therefore Abdul Vahhab Bay, our servant placed me before himself on the sad[le] of the horse and started out. It was the beginning of winter and the long stretches of hilly country was covered with great speed and without waiting refreshment anywhere.

No sooner we arrived at the garrison than I was taken to Mostoufi-ol-Momalek. He showed me much kindness and consider[ation] and then I was introduced to Ameer-Nezam, the generalissimo of the army. H[e] inquired about the nature of my mission and in a satisfactory manner I explained to him my message. He listened to my words carefully and after weighing them he ordered them to be carried out according to my presentation and invited me to stay in the Camp for the night and leave for the city refreshed next morning.

Abdul Vahhab Bay hearing the successful [result] of my conference with the general and wishing the good news to be carried back to my family immediately resorted to a stratagem to leave the garrison on the instant. Knowing my love of nature and pastoral scenes he came to m[e] and said: 'Little master! I know of a lovely village not very far from here[.] Why should you stay in this smoky camp. Let us go to that hamlet. It ha[s] many lovely gardens, fruit trees and flowers and its weather is so exhilarating and pure.' He praised so much the beauty of the place that I yielded to his persistence and we again rode on the tired horse.

He kept me safe in front of himself on the saddle and lashed the horse mercilessly to add to its speed. On and on we sped along and every now and then I asked about the little hamlet but there was no answer. After hours and hours of racing I saw from afar the familiar walls of the Capital and the outlines of the buildings but I was so tired and exhausted that I could not raise a voice of protest.

When we reached home and I was taken into the parlor on the arms of the servants I was already sleep but benumb[ed] with cold. A fire was made in the chimney and while I was kept in a remote corner my limbs were little by little warmed up. That

night and the following day I could not eat anything and for more than two weeks I was like a child whose brittle organs and bones were crushed to pieces.

DAS.1914-12-22

ABU2286

Words to some friends, spoken on 1914-Dec-22 in Haifa

There are certain work[s] above human endurance and other works beneath it and these differ greatly according to the early environment and education of each individual. For example this Mirza Mohsen cannot walk barefooted on such a rainy day like those Ara[bs.] He will catch cold and be in bed for a month but they go through it day after [day] and grow healthier and stronger over it.

The struggling, surviving, [success]ful man is the one who accustoms himself to those works the accomplishment of which are considered above human endurance. Only such a supreme soul can stand the test of [fire] and come out of the crucible pure and unspotted.

If he cannot rise to th[is] height he may at least school himself in those tasks which are beneath his endurance. If he cannot come under the range of these two classes he has disqualified himself for any useful service and will be classed as a social[l] cumberer and freak.

DAS.1914-12-22, SW_v13#10 p.270-271

ABU2685

Words to Osman Bey and others, spoken on 1914-Dec-23 in Akka

The citizens of a country are like the various members and organs of the body. So long as the brain and the nervous system co-ordinate togeth[er] in their functions there will be no jar in the constitution, but when [a] fall out of harmony evident disturbances become manifest.

Similarly when the government represents the ideals of progress and justice, the people will advance and co-operate in their dealings. The ideal co[m]munication will bind together the hearts and the root of poverty will be struck. For the source of all miseries and evils is the avoidable poverty. The rulers must be prompted with mercy and sollicitate for the conditions of the unfortunates.

DAS.1914-12-23, SW_v13#10 p.271

ABU0542

Words to some friends, spoken on 1914-Dec-24 in Akka

When I was in Mazanderan I was a wee-bit of a child and enjoyed all the funs and plays incident to that age. In our town we had a man by the name of Aga Rahee[m] who was the overseer of our shepherds. One day he came to our house and asked my mother to let him take me to a pastoral Barbeque given by the shepherds. After some persuasion on his part the permission was granted and I was glad for the opportu[nity] of participating in an outdoor entertainment where animals are roasted in whole.

Aga Raheem took me with him and soon we were out in the country. He led m[e] through green valleys and beautiful pastures till we reached at the foot of a lofty mountain. Here we had to walk through a narrow delife and then by a zigzag roa[d] and with much difficulty slowly ascend to the summit. When we arrived at the top I w[as] surprised to find myself on a vast, verdant table-land which was no other tha[n] the pasturage-ground of our cattle[s]. I still feel the exhilarating breeze whi[ch] greeted my cheeks on that clear day. Exclusive of cows and horses there [were] about 4000 sheep and goats belonging to us and a few thousand more were the property of other landlords but all of them grazing peacefully on this large plateau. It was a most charming, ideal pastoral scene and from afar I could see many shepherdesses.

We rode a few minutes mor[e] and then under a spacious bower I was welcomed by more than 80 shepherds, all of whom were clamoring to salute me. they wore their best clothes, for this was a gala day and to me a no[vel] and attractive sight! On that morning they had killed about 15 sheep and having cleaned and prepared them in the cold, flowing spring nearby, they

[had] forked through them long iron rods. Then they made as many huge camp-fires and in a spectacular way while they sung wild, primitive songs and played circular rustic, peasant dances they roasted them. At noon they sat on the green grass and helped themselves of the seasoned, toothsome meat with an extraordinary appetite.

In the afternoon they performed another function and that was the branding of the sheep with red hot irons to indicate in the future their quality, ownership etc. There were some of the sheep which bleated and baa-baaed wh[en] branded only a few times and then grew quiet; they were quite sheep-like. But other[s] rent the air with their baa-baas for more than one hour. I stood there laughing to my heart's content (Here the Beloved laughed also very heartily) at their strange noises, because I had never seen before such a f[u]nny confusi[ng] scene. When the sheep were released from the hands of the shepherds branding them they r[a]n hither and thither like distracted animals and their droll cries were very amusing and comical to the ears of the little child. I laughed so much on that day that tears flowed from my eyes.

When the evening drew nigh and the hour of our leave-taking approached all the shepherd[s] gathered around me and in their farewell, spontaneous talks hinted that they expect me to give them some gifts as is customary amongst the landlords in those parts. I asked Aga Raheem what was all this about, tha[t] I am only a child and they ought not expect me to give them presents, moreover I have brought nothing with me. He answered: 'This is impossible. You are the master of all these shepherds and I do not like to say what they would think if you leave this place without giving them some gifts.' I was indeed in a dilemma but I thought for a moment and then the idea came to me to give to each shepherd a few sheep out of our own flock. I communicated this idea to the Overseer and he was rather pleased with it and in a solemn tone announced to them which was immediately acte[d] upon.

When at last we reached home and my act of generosity was relat[ed] to the Blessed Perfection he laughed very much over it and said: 'We must appoint a guard to protect Aga-Master from his liberal[ity] otherwise some day he may give up himself.'

DAS.1914-12-24, SW_v13#10 p.271-272, STAB#004

ABU0426

Words to some Christians, spoken on 1914-Dec-26 in Akka

The deeds which are perpetrated by the present civilized, Christian nations of Europe are opposite to the commandments of Christ. He shuns their association and shudders at the very thought of their foul actions. Nominally speaking the English and the German people belong to the Protestant wing of Christianity while the French and Austrians are Catholics. Notwithstanding this religious kinship they have already crimsoned many battlefields with the blood of each other. Why the display of this wolf-like quality? Why the appearance of these savage and brute forces? It is because they are seeking their own interests and not the good-pleasure of the Lord of mankind. They are steeped in the quagmire of their own egoism and are not striving to save themselves out of the bog of selfishness and shake their bespattered bodies with soiled mud and dirt.

Indeed they are the worshippers of the Devil and not the servants of the Lord. They are glorifying the Satan and not the Creator of mankind. Are they calling themselves Christians and are not ashamed? Do they unabashedly designate themselves as human beings and are not confounded? It would have been more proper if they did not relate themselves to the holy, spiritual Name of Christ. Let them announce that they are a satan-worshipping, mammon-adoring people and are quit of any moral or religious obligations. Why are they debasing the fair name of religion? Why do they deflower the virgin purity of divine civilization? Why do they trample under the heels of horses the lofty principles of justice and equity? Why are they corrupting the spiritual laws of God?

Christ said: Put thy sword in the scabbard, they have drawn it. Christ commanded: Pray for those who spitefully treat you; they kill their own enemies. Christ is in the seventh heaven of holiness and love, they are crawling under the seventh strata of the earth of perfidy and animosity. What relation exists between Him and these hordes of cut-throats? None! These are the children of darkness but He is the Lord of the world of Light, the Master of Love and the Lover of Peace.

O thou King! O thou emperor! Who obliged thee to become the cause of the bloodshed of the millions of the flowers of the youths of thy country? Who incited thee to this act of murder - not the murder of one soul but the murder of thousands innocent souls? Was thy treasury empty or wert thou hungry for a loaf of bread? Were there not hundreds of men and women

ready to carry out thy slightest wishes? Was thy majesty on the wane or thy sovereign prestige diminishing[?] Didst thou not have as many palaces as the months in the year and probably more? Were not millions of people living peacefully and happily under the protective arms of thy government? Were not the markets of the world filled with the products of thy factories? Didst thou not have many energetic sons and fair daughters - the fruits of thy life and conducive to the happiness of thy heart? Notwithstanding all these blessings, who compelled thee to proclaim war and raise the flag of battle? - thus laying waste the foundation of thy civilization, making the mothers and fathers son-less, the women widows and the sisters brotherless.

Woe unto thee! A thousand woe unto thee! How wilt thou answer the moaning and the lamentations of women before the throne of the Almighty on the Judgment Day? Yea, yea, what wilt thou say? Dost thou dare to plea[d] not guilty before the Supreme Judge who seest the secrets of the heart[?] Wilt thou say that: 'I wanted to become a great Conqueror, a famous general. I desired to leave my deathless name to prosperity. I aimed to push further the frontier of my empire and expand the sphere of my influence[.] I wished to protect and enlarge the commerce of my people or be the sole Mistress of the seas? Vain are thy thoughts and inglorious thy ideas.

Art thou going to become greater than Caesar, or Alexander the great, or Napoleon Bonaparte? Was not the first stabbed by one of his own generals, the other died amidst scenes of orgies and debauchery, and the third gave up his life as a dethroned King and hopeless man on the Island of St Helena? Where are they now? They are under the earth, their very bones are turned into ashes. All their wild ambitions and schemes brought to nought[.] O thou thoughtless King! O thou negligent emperor! Who art thou an[d] what art thou that art priding thyself above thy fellowmen! A few more days will pass and thou shalt also go under the ground[.] thou with all thy hopes and fears. There, in that dark passage there will be nothing but concealment and deprivation. It would have been so much better for thee if thou didst become the cause of construction and not destruction, the bringer of joy and not pain, the conferrer of life and not death, the bearer of the message of Peace and not war, the standard-carrier of good-will towards all men and not hate ...

DAS.1914-12-26

AB00944

To: Nasrullah Baqiruf, in Tihiran

Date: 1914-Dec-26

1 O you who are firm in the Covenant!

2 The letter written to Jinab-i-Haydar-Qabli-'Ali was perused. It was fragrant and sweet for it carried a perfumed breeze from the rose garden of heart and soul, and that is steadfastness in the Cause of God. From the beginning of the dawning of the Sun of Truth, the honored Sadat of Khams were attracted to the Blessed Beauty and, praise be to God, they remained firm and steadfast like an immovable mountain, especially Nasru'llah who, praise be to God, with his descendant circles like a halo around the divine zenith - this is an infinite bounty.

3 As for the spread of 'Abdu'l-Baha's letter among high and low, it will surely yield endless results. Although five years ago, due to severe hardships, my physical frame could not endure and various illnesses befell me, yet for four years 'Abdu'l-Baha wandered through mountains and deserts, lost in wilderness and seas, and throughout all the western countries gave the glad-tidings of the appearance of the Kingdom of God. He completed the proof for all creation and in great gatherings and grand churches openly spread the blessed teachings and clearly explained to all that if these teachings are not promoted and followed, a devastating calamity lies ahead and all European countries are like an ammunition depot full of inflammable materials that will ignite with a single spark.

4 Likewise, a year and a half ago a letter was written and sent to Iran, which Aqa Mirza 'Ali-Akbar-i-Milani printed and distributed in all countries. It was explicitly written that the world is in great danger, and surely you have observed that what is happening today was clearly stated in that letter. Despite this, people have not awakened. This is why He says "Deaf, dumb, blind, even if they see every sign they will not believe in it. Such is their state in this worldly life."

5 In any case, although others are caught in the sleep of negligence, praise be to God the friends are vigilant. In Paris, it was explicitly stated to respected Iranians that although Iran

1 ای ثابت بر پیمان

2 نامه مرقوم بجناب حیدر قبل علی ملاحظه گردید طیب مشموم بود زیرا از گلشن دل و جان رائحه معطری داشت و آن استقامت در امر الله حضرات سادات خمس از بدایت طلوع شمس حقیقت مجذوب جمال مبارک بودند و الحمد لله چون جبل باذخ ثابت و راسخ علی الخصوص نصر الهی که الحمد لله با سلاله چون هاله طائف بدر اوج الهی و این موهبتی نامتناهی

3 و اما انتشار نامه عبدالهء بین اعلی و ادنی بلکه انشاء الله نتائج بی متنی بخشد باری باوجود آنکه پنج سال پیش از صدمات شدید جسم عنصری تحمل نموده علل متنوعه عارض شده بود ولی عبدالهء چهار سال سرگشته کوه و صحرا و گنگشته دشت و دریا بود و در جمیع ممالک غرب بشارت بظهور ملکوت الله داد حجت را بر جمیع خلق بالغ نمود و در محافل عظمی و کائنات کبری تعالیم مبارک را صراحتاً انتشار داد و بجمیع توضیح نمود که اگر این تعالیم ترویج نگردد و امثال نشود بلای عقیم در عقب است و جمیع ممالک اروپا نظیر جبهه خانه است مملو از مواد ملتهبه بشراهه شعله زند

4 و همچنین یک سال و نیم پیش تحریری تصدیق یافت و به ایران ارسال شد و آقا میرزا علی اکبر میلانی طبع نموده در جمیع ممالک انتشار داد صریحاً نگاشته شد که عالم در خطر عظیم است و آنچه الیوم واقع صریح آن نامه البته ملاحظه نموده اید باوجود این ناس متنبه نشده اند این است که میفرماید صم بکم عی و ان یروا کل آیه لایؤمنوا بها هذا شأنهم فی الحیوة الدنیا

5 باری هر چند دیگران در خواب غفلت گرفتار ولی الحمد لله یاران هوشیار و در پاریس باشخاص محترمه ایران تصریح شد که هر چند ایران در

is in turmoil, others will also have their share of the events of the time. It was said that now effective means must be employed, and that is the promotion of the Cause of God and the exaltation of the Word of God, so that powerful divine confirmation may be obtained. The means and conditions for confirmation were also mentioned - that if these are carried out, infinite confirmations will be achieved.

- 6 We are still waiting for these conditions to be followed. If they are implemented, rest assured that ruined Iran will find new life and those souls will be surrounded by divine confirmations. The hosts of the Supreme Concourse in the Abha Kingdom are lined up waiting for blessed souls to step into the field of service and spread the divine fragrances, and with the power of faith and certitude light the lamp of guidance so that the holy fragrances may perfume the nostrils of the Iranians.

- 7 And upon you be the Most Glorious Glory.

DAS.1915-02-14x, VUJUDE.021-022x

اضطراب است ولی دیگران را نیز نصیب از حوادث زمان و گفته شد باید حال بوسائط فعاله تثبث کرد و آن ترویج امر الله و اعلاء کلمه الله است تا تأیید شدید حاصل گردد و اسباب و شروط تأیید نیز ذکر گشت که اگر چنین مجری گردد تأیید بی منتهی حصول پذیرد

6 هنوز منتظر امثال آن شروط هستیم اگر مجری شود یقین بدان که ایران ویران حیات تازه یابد و بان نفوس تأییدات غیبی احاطه کند جنود ملأ اعلی در ملکوت ابهی صف زده و منتظر که نفوس مبارکی به میدان همت قدم نهند و نشر نفحات الله کنند و بقوة ایمان و ايقان شمع هدایت برافروزند تا نفحات قدس مشام ایرانیان را معطر نماید

7 و علیک البهاء الأبهی

BRL_DAK#0877, MMK5#103 p.082x,
AMK.197-198, AVK4.463bx, VUJUD.014-015x

ABU0682

Words to some friends, spoken on 1914-Dec-28 in Akka

Tonight's weather is very cool. It conduces one to sleep. Sleep is one of the greatest Gift[s of] God, so long as man sleeps regularly at a stated hour he will not appreciate it very much but if he is kept awake all night or if he is attacked by that [demon] insomnia he will know its full recuperative value. The Gift is not notice[d] as long as it exists but when it is disappeared its worth will be appreciated.

For example, so long as this lamp is burning in this room, irradiating ligh[t] to all directions, no one is especially moved to make a comment upon it, but if we are suddenly plunged into a great darkness, we will all exclai[m] what a good and valuable thing a lamp is! The luminous days, the spiri[tual] days, the merciful days that were spent with the Blessed Beauty w[ere] not duly appreciated, why? Because, we thought we could have them always, but now that they have gone, never to return, we long for one hour of those divine days, and we cannot

have them for the whole worl[d.] The fish disports itself quite heedlessly in the water, never suspecting tha[t] it alone is the preserver of its life, but when it is thrown out of the water, it realizes the truth.

While we are sitting in this room, speaki[ng] and enjoying our time we do not even think that outside the wind [is] blowing and those who are thinly dressed will feel the pinch of cold. Now this very room is one of the greatest Gifts of the Almighty. If we go out and happen to think over this matter we might comprehend its oppositeness in a clearer and more direct manner.

When the little village Samreh on the lake of Galilee was bought years ago, I went there to supervise the building of a room for our temporary headquarter. We had no[t] carried with us any tent or for that matter anything and thought to spend the night right in the open under the blue sky. We were still sitting around a camp fire, talking when a threatening black cloud ascended to the heaven and started a torrential rain. By the time we tried to think where to go, we were soaked with water and as it settled into a rather steady, continuous downpour we thought we must find some place of safety.

After much inquiries from each other and our Arab laborers, finally one of them told us that far away from where we were there is a low, narrow arch by placing the rough blocks of stones beside each other, which may partially protect us from the rain and the wind. Now it was pitch darkness, the wind was blowing and the rain was pouring. We agreed to hold each other's hand and let the Arab who knew the pla[ce] guide us. As I knew there were many deep hollows in the country I cautioned ou[r] man against them, when suddenly we heard the cries of one of the believers who had fallen in the hole and was calling on us to go to his rescue. With much difficulty we brought out of the mud and water and by the time we reached the Arch we were drenched and wet through and through.

When I lowered my back and entered the narrow arch I felt as though I am in the most spacious gall[ery.] None of us could lie down and sleep on that night. we squatted there till morning, our backs supported by the cold stones. Then we were most glad to welcome the warm rays of the sun under which we dried our clothes.

DAS.1914-12-28

ABU2019*Words to some friends, spoken on 1914-Dec-28 in Akka*

Association of ideas is a deep psychological phenomenon. Nowhere do[es] my heart truly rest save in this room where the Blessed Beauty spent His days and nights for many years. When I sit there alone how vividly the living picture is brought before my mind! In the evenings, after I go t[o] bed I lay awake for hours, thinking rapidly over the miraculous events of this Cause, how we were at first brought to Acca and imprisoned in the Barrack, how the breast of Baha'u'llah became the target for the arrows of oppression, how He suffered all these ignominies for our sake, how His Celestial Faith shone bright and luminous through untol[d] miseries and trials and how He conquered the hearts of men!

I think of the contents of the majestic Tablets revealed in this room. Sometim[es] methinks I hear His very voice, singing, singing, His burning Message throu[gh] every fiber of my heart. I review in my mind the many meetings I had wi[th] Him in this room, the many historical scenes enacted and held here and the innumer[able] spiritual events [that] transpired! Those were the days of my real joy. Their re[alisa]tions are the source of great consolation to me.

DAS.1914-12-28

ABU3238*Words to some friends, spoken on 1914-Dec-28 in Akka*

I never dreamed to buy land around the Lake of Galilee and by the river Jordan; but the Blessed Perfection commanded me to do so, in consideration of their biblical sacredness and the historical associations running back into the oldest antiquity, thus connecting in a prophetic manner this new Dispensation with Judaism and Christianity.

DAS.1914-12-28

ABU0779

Words to Ahmad Sohrab, spoken on 1914-Dec-29 in Akka

The friends must be the wise physicians of the world of humanity but they must be graduated from the University of the Manifestations of God. They must first master the science of the spiritual materia-medica, then go out to heal the sick and the ailing ones. The door of this University is today open to all mankind and is free to all those who are willing to enter therein with a sincere and conscientious heart. No tuition fee is charged.

In this divine institution we study divine principles. Herein we learn that man is a representative of the physical, intellectual and spiritual world. Just as in his physical environment he is in need of material things; in his spiritual environment he requires celestial things. Just as the amelioration and perfection of the world of humanity is dependent upon the progress of sciences and art, so also the refinement of the spirit and the cultivation of the highest ideals of morality is made possib[le] through celestial sciences and art. Just as the physical world predicates education, the spiritual world necessitates greater emphasis of education.

Just as there exists a vast difference between a civilized nation and a savage nation, similarly there is a pronounced distinction between a "spiritual nation" and a civilized nation. If a person is not given the advantages of material education he will remain ignorant, illiterate, deaf, blind and dumb; equally this is true in the case of a civilized soul not receiving divine education. He is deprived of the Bestowals of the Almighty and unadorned with the graces of the Spirit. He is an uneducated savage with his ungovernable passions right at his command to be evoked at will.

The physical world in comparison to the spiritual world is dark, for the physical world is ruled by the brute, blind forces of nature. Th[ese] destructive forces are the struggle for existence, hatred, oppression, pride, cruelty, rancour, despotism and arbitrary power. Now if a soul has not taken a share of the Bestowals of the Merciful nor nurtured on the divine sustenance he is similar unto a brute, a captive of the cruel laws of nature; he is a ferocious beast and a bloodthirsty wolf. But if he be imbued with spiritual qualities, be educated in accord with celestial standard and receive a goodly portion of the ideal Graces - he will be freed from the captivity of the rules of nature, step out of the environment of darkness into the world of

light, be released from the defects of matter and endowed with the perfections and virtues of the Kingdom of God.

Hence the proph[ets] have been set forth and the holy Scriptures revealed - so that they may provide an ample provision for the "spirit wants" of men, nurture them in the school of lofty idealism and enable them to extricate themselves from the capricious, binding laws of nature and give them the power to soar towards the realm of sanctity and spirituality. Without this ideal bread the human spirit will be famished. The Blessed Perfection has spread before the world a bounteous table and they are invited to sit around it and help themselves from the various dishes, each according to his taste and appetite.

DAS.1914-12-29

ABU2343

Words spoken on 1914-Dec-31 in Abu Sinan

- 1 "To what should I devote my time in Abu-Sinan?" I asked. 1 عرض شد اوقات در ابوسنان چطور صرف کنم؟
- 2 "I wish for you to go to Iran," the Master replied. "Presently, however, remain in Abu-Sinan and for the good-pleasure of God cure the ailing. Also read from the proof treatise as well as Ishraqat, Kalimat [Firdawsiyyih] and Tarazat, and memorize them." 2 میخوام شما را بایران بفرستم حال شما در ابوسنان لله مرضی را معالجہ نمائید و از کتب اسدلالیه هم بخوانید از اشراقات کلمات و طرازات بخوانید و ملکه کنید
- 3 "Should I also tend to the non-Baha'is?" I asked. 3 عرض کردم از اغیار هم پذیرائی و تداوی بکنم؟
- 4 "Yes, indeed," 'Abdu'l-Baha remarked, "We too are devoted to the poor. By all means, attend to all, particularly the needy." 4 فرمودند بلی ما خود مان هم وقف فقرائیم البته بجمع رسیدگی کنید علی الخصوص فقرا
- 5 I remarked, "Aqa Shaykh Badriu'd-Din has said, 'Shaykhu'l-Islam wants to proclaim jihad!'" 5 عرض شد آقا شیخ بدرالدین عرض کردند شیخ الاسلام میخواهد اعلان جهاد کند
- 6 The Master replied, "Shaykhu'l-Islam is a simple, common man with no religious convictions. He is utterly ignorant of the religion of God. Jihad had an effect at a time when people were devoted to God's Faith, but now that spirit is completely gone. They themselves do not believe what they say. They claim this issue is a global war and jihad must be a matter of national concern. If in truth these people believed in religion, 6 فرمودند شیخ الاسلام مرد بسیط عامی است و بی دین ابدأ اعتنائی بدین الله ندارد آنوقت که جهاد تاثیر میکرد مردم متمسک بدین الله بودند حال ابدأ آن روح نمانده خودشان هم باین حرفهائی که میگویند اعتقاد ندارند

KHH1.307-308 (1.429)

by now the world would have become the Abha paradise. If you offer them a bribe, they would say the exact opposite of what they ruled earlier. No trace of spirit, sincerity, faith, certitude or firmness has remained in Islam. Only mere words have survived.”

KHHE.441-442, BSR_v13 p.086

AB11081

To: Mrs. F. G.

Date: 1914

Praise be to God that with your soul and with your heart you are striving to guide the children.

Appreciate the importance of this favor, that you have been assisted to do such a work, for the result of the spreading of the Cause of God is eternal exaltation.

It is as when a man sows a pure seed in pure soil and it grows through the showers from the clouds of mercy of the Educator. Consider what a blessing will be brought forth.

SW_v09#08 p.090

ABU3437

Words to Emogene Hoagg spoken in 1914 in Haifa/Akka

This is the day of happiness. In no time of any manifestation was there the cause for happiness as now. A happy state brings special blessings. When the mind is depressed the blessings are not received.

SW_v13#05 p.102, PN_1914 p009

ABU0244

Words spoken ca. 1914 in Haifa/Akka

- 1 The Qaim-Maqam of Haifa, with utmost enmity, prevented the construction of the Shrine of the Bab. He had instructed the Tapu official that this edifice being built on Mount Carmel south of Haifa was "of unknown origin" and "contrary to order," and since it overlooked the city, it required the Sultan's permission to be built. The Mutasarrif of Akka appointed Salih Effendi, an engineer who had connections with us, and one of the council members of the Haifa government to investigate and then render their opinion. They conducted their investigation, gathered the necessary information, and wrote that there were no concerns - this was a six-arch building, and Mount Carmel was neither restricted nor limited to this building. There was already a very large church on Mount Carmel, and the Germans had properties above, so there were no political concerns. This report was given to the Mutasarrif who sent it to the Qaim-Maqam.
- 1 قائم مقام حيفا در نهايت عداوت مانع ساختمان مقام اعلى شد بمأمور طاہو دستور داده بودند کہ این بنيانى کہ در کوه کرمل و جنوب حيفا است "مجهول است" "مخالف نظام است" و چون دواز شهر است بايد بامر سلطان ساخته شود او هم تفريرى نوشت کہ محذور سياسى در بين است متصرف عکا و صالح افندى مهندس کہ با ما ارتباط داشت و يکى از اعضاى مجلس در حکومت حيفا را تعيين کرد کہ بروند تفتيش بکنند بعد هم اظهار نظر نمايند رفتند تحقيقات کردند و اطلاعات لازمہ دست آوردند و نوشتند محذوراتى ندارد اين شش عقد عمارت است و جبل کرمل محصور و منحصر باین عمارت نيست و بالای کوه کرمل کليساى بسيار عظيمى است و آلمانها هم نبالاتى دارند و هيچ محذور سياسى در بين نيست اين را پرت را بمتصرف دادند و متصرف براى قائم مقام فرستاد
- 2 The Qaim-Maqam rejected it and said to inquire directly from the Mabeyn, then he would give a satisfactory answer. The Mabeyn officials (Mabeyn was an Arabic term referring to the building between the Harem and the Selamluk, or royal court) wrote that 'Abdu'l-Baha wanted to build a shrine for the Bab. Questions came from the Mabeyn and the matter gained importance. It is well known what an enemy Abdul-Hamid was and how he awaited any pretext. I said I must quiet and satisfy the Qaim-Maqam by whatever means possible. I tried very hard. He said "I have no enmity, I fear being held responsible later." I said "What is there to worry about?" He said "I know." I said "What harm could it do?" He said "I know."
- 2 قائم مقام رد کرد و گفت راسا از ما بين سؤال کنند آنوقت جواب شافى خواهم داد حضرات ما بين (ما بين يک کلمه عربى است کہ معنى آنرا ميدانيم آزمان عبارت از عمارتى بود کہ ميان حر مسرا و سلام ليک يعنى در بار سلطنت قرار داشت واسطه ميان حر مسرا و ما بين آغاوات يعنى خواجه هاى سپاه و سفيد و واسطه ميان ما بين و سلام ليک دسته جات جان نثارى بودند) نوشتند کہ عبدالهآ ميخواهد از براى باب مقامى درست کند از ما بين سؤالاتى شد و مسئله اهميت پيدا کرد ديگر معلوم است کہ عبدالحميد چه دشمنى بود و منتظر مستمسک بود من گفتم بهر وسيله کہ شده بايد قائم مقام را ساکت و قانع کنم خيلى کوشيدم گفت من عداوتى ندارم ميترسم بعد ها مسئول و مواخذ شوم گفتم . " چه محذورى دارد ؟ " گفت " من ميدانم " گفتم " چه ضررى دارد ؟ " گفت " من ميدانم "
- 3 We left the Seraye together and I said I would accompany him to his house, hoping he might reconsider and I might achieve
- 3 از سرايه با هم بيرون آمديم گفتم همراه او بخانه اش بروم شايد ملاحظه بکند و نتيجه بگيرم در خانه اش رسيدم ديدم هنوز درست نشد داخل

some result. We reached his house but still nothing was resolved. We entered the building and as he took the first, second and third steps, he fell on the third step and died. I called out "O Qaim-Maqam! O Qaim-Maqam! O Qaim-Maqam!" But no, he was dead and gone. There is no gloating in death - praise be to God who caused his death.

- 4 Then we began construction of the Shrine of the Bab. We had no proper access - the road was very poor. We wanted to open another road but the landowner would not agree and absolutely refused, and the enemies of the Cause constantly incited him. After two months of effort he agreed, but then the interpreter who worked for the Germans went and changed his mind, telling him to break the agreement, saying they should pay a lot of money for this building. He became greedy and the work was delayed two-three months. It was very difficult but finally he agreed. This time again they stole his mind and he changed his view, raised new objections and broke his word.

- 5 "Very well", he said, "the trees are also yours, but you must put up a wire fence so there will be no encroachment from other lands". I said: be satisfied, I will build a wall instead of wire. Again he hesitated, saying I won't accept unless there is a reliable intermediary, then I'll be satisfied. He said if Sadiq Pasha guarantees it, I'll have no more objections and won't go back on my word. We arranged to meet at Sadiq Pasha's house. We went there at the appointed time and waited, but he didn't come even after the scheduled time had passed. The weather was cloudy and rainy. Sadiq Pasha himself went after him - his clothes were completely soaked from the rain and muddy. At his house they said "he's not home, he's gone out." Sadiq Pasha returned in a foul mood.

- 6 I became extremely sad - I didn't sleep, didn't drink tea, didn't eat food, didn't meet with anyone. I sat in darkness softly reciting the prayer of the Bab until near dawn when sleep finally overtook me. Before noon when I awoke, Ustad Muhammad-Ali came saying the German Consul's interpreter and the Consul's nephew had been waiting since early morning. The Consul's nephew said there was a piece of land belonging to a German woman that was available for sale - take as much of this land as you need and require. I became as happy as I had previously been sad.

عمارت شدیم پای اول و پای دوم و سوم را که برداشت درپله سوم افتاد و مرد گفتم "ای قائم مقام ای قائم مقام ای قائم مقام" خیر مرد و تمام شد لیس فی الموت شهادته الحمد لله الذی امانته

4 بعد شروع بساختن کردیم از برای مقام اعلی راه نداشتیم راه بسیار بدی بود خواستیم راه دیگری باز کنیم صاحب زمین راضی نمیشد و بهیچوجه قبول نمیکرد و دشمنان امر لایتنقطع تحریکش میکردند بعد از دو ماه دوندگی قبول کرد آنهام قرداچی که نزد آلمانها بود رفت و فکرش را عوض کرد گفت قول و قرار را بهم بزن اینها باید برای این بنا خیلی پول بدهند نهم بطمع افتاد دوسه ماه کر عقب افتاد خیلی مشکل بود بالاخره قبول کرد این دفعه هم باز عقلش را دزدیدند و تغییر رءای داد و ایراد تازهنی گرفت و قولش را شکست

5 درختها را خواست گفتم بسیار خوب درختها هم مال تو گفت باید سیم بکشید که اززمینهای دیگرم تخطی نشود گفتم توراضی شو من بجای سیم دیوار میکشم باز هم دبه زد گفت قبول نمیکنم مگر اینکه واسطه معتبری داشته باشم راضی میشوم گفت اگر صادق پاشا ضمانت کند دیگر هیچ حرفی ندارم و اقوال نمیزنم قرار گذاشتیم منزل صادق پاشا ملاقات شود آنجا رفتم سر ساعت هر چه منتظر شدیم از وقت مقرر مدتی گذشت او نیامد هوا ابر و بارانی بود صادق پاشا خودش عقب او رفت تمام لباسش از باران خیس شده بود و گلی شده بود در منزلش گفته بودند "در منزل نیست بیرون رفته" صادق پاشا با اوقات تلخ برگشت

6 من بینهایت محزون شدم نخواستیم چای نخوردم غذا نخوردم باکسی ملاقات نکردم در تاریکی نشسته دعای حضرت اعلی را آهسته میخواندم تا نزدیک صبح خوابم نبرد دمدم صبح خواب رفتم قبل از ظهر که بیدار شدم استاد محمد علی آمد که ترجمان قنصل آلمان برادرزاده قنصل آلمان از صبح زود تا بحال منتظر شما هستند برادرزاده قنصل گفت یک زمینی است متعلق بیک زن آلمانی حاضر بفروش است هر قدر از این زمین

استاد محمد علی بنا از احبای یزد بود که سالها مجور بود و اغلب در حضور بمبارک با لحن ملیح مناجات و مثنوی جمال مبارک را میخواند مترجم می خواهید و مورد احتیاج شما است بر دارید همانقدر که قبلا محزون بودم مسرور شدم

- 7 We went together to the office and I saw the document with the Consul's signature and papers ready without conditions. I said to Bisaglio I must also buy from you and make a transaction with you. He said we have come to serve you, not for profit or greed - we have come to solve your difficulties, not to gain benefit or receive payment for work. Since we heard you were facing difficulties, we came to be of service. In short, we made the deal. Then I said go build a wall and make a path - I will pay whatever the expenses are. The path was opened and despite 'Abdu'l-Hamid's opposition we built the Shrine.

7 با هم رفتیم بخزن دیدم ورقه بخط و امضای قنصل و اوراق بیغ بدون شرط حاضر است بسبقی گفتم از شما هم باید بخرم و یکک معامله با شما بکنم گفت ما برای خدمتگذاری شما آمده ایم نه از برای استفاده یا طمع ما آمده ایم که رفع مشکلات شما را بکنیم نیامده ایم نفعی ببریم یا اجرت کاری بگیریم چون شنیدیم برای شما اشکالاتی پیش آمده آمدیم خدمتی بکنیم خلاصه معامله کردیم بعد گفتم بروید یک دیوار بکشید و راهی باز کنید هر قدر مخارجش بشود میدهم راه هم باز شد و رغما عن انف عبدالحمید مقام هم ساختیم

- 8 The marble sarcophagus with the Greatest Name inscribed in gold water arrived from Bombay. When it arrived I didn't want it opened at customs, but that wasn't possible. Then the inspectors came saying a new Ka'bih and Mecca has been built... Where is Nasiri'd-Din Shah to come and see? For fifty years His blessed body had no peace from his evil - there wasn't even a grave or plot of land for His blessed remains.

8 از بمبئی صندوق مرمری که اسم اعظم را با آب طلا نوشته بودند آنها رسید چون وارد شد نخواستم در گمرک باز شود بازهم نشد بعد مفتشین آمدند گفتند کعبه و مکه تازه ساخته اند ... کجا است ناصرالدینشاه بیاید و ببیند از شرش جسد مبارک آسایشی نداشت پنجاه سال قبری یا زمینی برای عرش مبارک نبود .

KHHE.450-454

QT108.067-069, KHH1.314-317 (1.437-441)

AB00777

To: Zia M Bagdadi, in Chicago

Date: 1914 ca.

- 1 O thou heavenly youth! I have perused the contents of thy letter...
- 2 As to the intended meaning in the Book of Revelation and in the various chapters, these refer to women who appeared in the second century after Christ and after Muhammad; then their line was cut off.

1 أيتها الفتى السماوي أني أطلعت بمضمون الخطاب ...

2 أما المقصد في السفر الرؤيا و الاصحاح المتعددة هم اناث ظهوروا في القرن الثاني من المسيح و من بعد محمد ثم انقطع دابرهم

- 3 As for the meaning of the Beast, it is the renowned Roman emperor, bloodthirsty and shameless, and others besides. Refer, then, to history, that thou mayest see...

3 والمقصد من الوحش امپراطور الرومان الفتاك
و الهتاك الشهير و غيره فلترجع الى التاريخ حتى
ترى ...

YMM.414x

ABU0686

Words to Mrs Stannard

Consecrate all thy time to the service of the Kingdom of God and the propagation of its principles. Let thine own supreme concern be the promotion of the Word of God. Thou wilt ever be surrounded by the invisible angels of Confirmations and they will always come to thy assistance.

Whenever thou dost enter a meeting, raise thy voice and say: "O ye believers of God! This day is the day of your attraction! This day is the day in which you must diffuse the Fragrances of God! This day is the day that you must unfurl the Banner of the Kingdom of ABHA! This day is the day of Peace and Concord! This day is the day of the proclamation of the oneness of the world of humanity! This day is the day of forgiveness and leniency! This day is the day of Truth and righteousness! This day is the day of conciliation and beatitude! This day is the day of awakening and enkindlement! Waste not your precious time in fault-finding and back-biting. Polish the surface of the mirrors of your hearts from the dross of human frailties. If you live according to the standard of other communities, then what difference does there exist between you and them? Baha'u'llah has summoned you to such a lofty summit the very thought of which is too dazzling a prospect! He has not chosen you to be satisfied with water and clay!"

Thou must live in such a spiritual condition that thy very presence in the meetings may transform the audiences into the congregations of the elect and set aglow in their hearts the fire of the Love of God. Exalt thy ambition! Universalize thy ideals! Spread thy wings of compassion over all the regions of the globe.

If some people come to thee alone complaining against each other, don't listen to them, don't let them breathe the faults of others in thy presence. Tell them: "I have not come here to engage my time with these things. I am not a judge. I have

come to summon the people to the Kingdom of ABHA, to call you to unity and accord, to raise the dead, make mindful those who are unaware, awaken those who are asleep, breathe new life into the moldering bones and sound the trumpet of resurrection! Friends! It is high time for you to throw away these tales, these barren stories. God is not pleased with them, humanity is not pleased with them. Your time is too costly to be expended on these trifling events. You are made in the image and likeness of God. Your birthright is more valuable than all the treasures of the empires. Arise with heart and soul and let not these golden days slip by without results! This day is the day of the splendours of the Sun of Reality! This day is the day of the Lord of the Kingdom! This day is the day of the fulfillment of glorious promises! This day is the day of joy and fragrance! Petty bickering and jealousies make one lose all the traces of spirituality, ex-communicate a person from the divine company of the worthy ones, submerge one in the sea of phantasms, suffer one to become cold and pessimistic and throw him headlong into the depths of despair and hopelessness! You must not listen to anyone speaking about another; because no sooner do you listen to one than you must listen to someone else, and thus the circle will be enlarged endlessly. Therefore, say to them: "O friends! Let us come together, forget all our self-thoughts and be in one accord, and cry at the top of our voices, 'Ya-Baha-El-ABHA!'"

DAS.1913-10-29, SW_v05#01 p.005-006, SW_v07#11 p.104-106

ABU0658

Words spoken ca. 1914 in Haifa/Akka

- ¹ Today I was reflecting how it is with certain people. The Heavenly Farmer hath come, and cleared the ground of thorns and brambles. With the utmost effort and exertion, sustaining tribulations and afflictions, that Heavenly Farmer hath made this ground pure and holy. He hath ploughed the land, and sown it with pure seed; and little by little it hath become green and verdant. His object, however, is that it should yield an abundant harvest, sheaf upon sheaf, and that the grace and blessings of heaven should be made apparent. He hath planted the choicest seedlings. The vernal breeze hath played upon them; He hath watered them with the showers of the cloud of loving-kindness, and the heat of the sun hath warmed

¹ امروز در احوال بعضی از نفوس سیر میکردم که دهقان آسمانی آمد و اراضی را از خس و خاشاک پاک کرد آن دهقان آسمانی بکمال زحمت و مشقت تحمل بلایا و رزایا کرد و این زمین را پاک و مقدس نمود شخم زد بعد تخم پاکی در این زمین افشاند کم کم سبز و خرم شد لکن مقصد این بود که توده توده خرمها تشکیل دهد و فسض و برکت آسمانی نازل شود نهالهای بیهمال غرس نمود نسیم بهاری را بر آنها بوزاند و از فیض غمام عنایت آب داد و حرارت آفتاب بر آنها بتاباند و نفوسی را انتخاب نمود و گفت شما از

them. He hath chosen certain souls, saying, 'Do ye tend these seedlings with heart and soul, do ye tend this area of tillage and cultivation, that it may flourish and develop, and ripe ears and heavenly blessings may be reaped.' 'In this wise,' He hath told them, 'Do ye water and nurture the seedlings until they come to fruit.'

جان و دل خدمت باین نهالها کنید خدمت باین کشت و زرع نمائید تا نشو و نما نماید و خوشه ها دهد و برکت آسمانی حاصل شود و گفت اینطور این نهالها را آب دهید و باغبانی کنید تا به ثمر برسد

- 2 Now other souls have come along, and are mowing down the crop. Thou sayest, 'Wherefore art thou mowing down the crop? That Heavenly Farmer hath brought it to this stage in order that it may come into ear, and a goodly harvest be gathered.' 'Nay, I am in haste,' saith thine interlocutor, 'What care I for all these matters? I wish for fodder now.' He uprooteth the saplings, declaring, 'I wish for firewood at this very moment.' However much one protesteth, saying, 'Comrade, there are many wild trees in the forest: go and cut those down. What wouldst thou with these fresh and tender saplings?', he replieth, 'I understand not these things. I desire but my own good.'

2 حالا بعضی نفوس آمده اند این کشت را درو میکنند میگوئی چرا درو میکنی آن دهقان الهی این خرمن را باین درجه رسانیده که خوشه دهد و خرمنها جمع شود میگوید خیر من تعجیل دارم چکار دارم باین کارها حالا هیزم میخواهم بسوزانم هر چه گفته میشود ای رفیق درختهای جنگلی بسیار است برو آنها را ببر چه کرا داری باین نهالهای پر طراوت جواب میدهد من این چیزها را نمیفهمم ...

- 3 That Divine Educator hath kindled luminous lamps. Yet this selfish intruder cometh and extinguisheth them one by one. Thou sayest, 'Why dost thou so?' He replieth, 'I wish for darkness, that I may engage in theft. Darkness is necessary for theft.' How manifestly unfair, how eminently unjust, how unconscionably bold, how flagrantly oppressive, that one should cut down these verdant seedlings which the Divine Gardener hath planted, and commit them to the fire.

3 آن معلم الهی چراغهای نورانی روشن کرده است میآید یکی یکی را خاموش میکند میگوئی چرا چنین میکنی میگوید من تاریکی میخواهم تا سرقت نمایم برای دزدی تاریکی لازم است این چقدر بی انصافی است چقدر ظلم است چقدر بی باکی است چقدر رستم است که انسان این نهالهای پر طراوت را که باغبان الهی کشته از بیخ و بن برکند .

- 4 At all events the point is this, that His Holiness the Exalted One - may my life be a sacrifice to Him - and the Blessed Beauty - may my life be a sacrifice to His loved ones - bore hardships, blows, calamities, imprisonment, exile, execration and blame ere they made ready this land; ploughed it; and, at the cost of a thousand calamities and trials, kept it watered. We must strive to protect this area of cultivation from the depredations of passers-by, and to irrigate it; and arise to tend these saplings, so that they may yield fruit, and the sown field may produce grain abundantly, and bring forth a goodly harvest.

4 باری مقصود اینجا است که حضرت اعلی روحی له الفداء و جمال مبارک روحی لاجبائه الفداء چقدر صدمات و بلیات و حبس و نفی و شتم و لوم دیدند تا این زمین را مستعد نمودند شخم زدند و تخم افشاندند و با هزار بلایا و محن آب دادند ما ها باید بکوشیم تا این کشت را از سارقین محافظت نمائیم و آبیاری کنیم و بخدمت این نهالها پردازیم تا مثمر ثمر شوند و تا این زرع خوشه کند و خرمنها بیار آرد

- 5 Those souls who are detached from all else but God, who are persuaded of the truth of His Verses, and believe in Him, strive night and day that this Divine area of cultivation may flourish and develop, and these saplings increase in freshness and delicacy. With heart and soul they tend this area of cultivation, and when they behold the harvest, they experience boundless happiness and joy, and are cheered and gladdened.

5 نفوسی که مقطع از ماسوی الله هستند و مؤمنن بآیات الله و مؤمن بالله هستند آن نفوس شب و روز میکوشند تا اینکه این کشت الهی نشو و نما نماید و این نهالها بر طراوت و لطافت بیافزایند از روی جان و دل خدمت باین کشت مینمایند و وقتی که خود شان مشاهده میکنند ثمر و نتیجه

رسیده نهایت سرور و خرمی برای آنها حاصل
میشود مستبشر و مسرور میگردند .

YHA1.109-110 (1.224), NJB_v05#14
p.004, KHH1.293-294 (1.408-410)

ABU0732

Words to the friends spoken around 1914 in Haifa

- 1 Praised be God that under the shadow of the bounties of the Ancient Beauty such heavenly gatherings are now held. Presently the benefits of these assemblages are not evident. If a person is endowed with the least equity or discernment, he would understand how immense and prevailing is the might of the Blessed Beauty. Outwardly, His sovereignty is manifest. 1

الحمد لله در ظل عنایت جمال قدم چنین مجالس
روحانی فراهم میشود حالا قدر این انجمنها معلوم
نیست اگر کسی ذره انصاف یا ادراک داشته
باشد میبیند که آثار قدرت جمال مبارک چطور
ظاهر است بظاهر ظاهر میبیند
- 2 At the beginning of our arrival at 'Akka, we had gatherings, but very secretly. None of the pilgrims were permitted entrance into the city. They would be discovered by the gate and would be made the subject of contempt, and then banished away. The honored Nabil came by the city's gate and fell into trouble. They would place such pilgrims in prison and then exile them. With utmost difficulty, the honored Mulla 'Ali Qa'ini came, but was seized and banished to Nazareth. The honored Muhammad-'Ali Dahaji came and no matter how he tried to gain entrance into the city, he did not succeed. Therefore, from a distance he stood in the fields and fixed his gaze on the prison cell of Baha'u'llah, beat himself in the head, cried profusely and then left. Similar experiences transpired for many other friends of God. Through planning and giving gifts to the officers, I was able to win the entrance of some of the believers and bring them into Baha'u'llah's presence. With great kindness I dealt with a certain Bayk-bashi - may God's bounties surround his departed soul - and also won the affection of some other officers. At nights they would go and secretly bring in the friends. For instance, there was Ustad Isma'il Mi'mar [the builder-master] who was eighty years old and had walked from Mosul to 'Akka. With much effort, I was able to arrange for his entrance. He stayed here for several days; but then I saw that the munafiqin had commenced their activities and, through Muhammad Isfahani, had secretly reported the matter to Aqa Jan Kaj-kulah [skew-cap]. I was forced to send Ustad Isma'il to Haifa where he lived in a cave. 2

در بادیت در عکا اجتماعات میشد ولی بسیار
مخفیانه نفسی از مسافرن جرئت دخول در عکا
را نداشت در دروازه اگر میدیدند اذیت میکردند
و بعد هم سرگون میکردند جناب نیل آمد دم
دروازه گرفتار شد باری حبس میکردند و بعد
از حبس هم سرگون میکردند جناب ملا علی
قائینی بیچاره بچه زمختی آمد و او را گرفتند و
بناصره سرگون کردند جناب محمد علی دهجی آمد
هر چه خواست بیک وسیله کشف شود نشد
وقت توی صحرا از دور غرفه مبارک را زیارت
میکرد هی بسرش میزد و گریه میگرد تا وقتی که
رفت همچنین خیلی از احباب دیگر بعضی ها را
بتدبیر و اکرام بضابطها بحضور میاوردم و وسیله
تشریف فراهم میکردم یک بیک باشی (بین باشی
خوانده شود) بود خدا رحمتش کند بسیار محبت
باو کردم بعضی از ضابطهای دیگر را هم رام کردم
شبا میرفتند و خفیا اینها را میاوردند از جمله
استاد اسماعیل معمار این پیر مرد از موصل پیاده
تا عکا آمده هشتاد سال عمرش بود بهر نوعی
بود او را آوردیم چند روزی نگاه داشتیم بعد
دیدیم منافقین شروع بکار کرده به آقا جان کج
کلاه وسیه محمد اصفهانی خفیا خبر میدهند مجبور
شدیم او را بیرون فرستادیم رفت حیفا در کوه
کرمل در یک مغاره منزل کرد

- 3 During such times, divine Tablets were revealed that emphatically promised, "Do not be grieved. The doors of union will be flung open. Despite the efforts of monarchs, I will come forth from this Citadel."
- 4 In short, these are the sufferings that must be sustained in the path of the Beloved. The point is that God is not impotent. He is perfectly able and sovereign. He is able to remove all barriers; capable of answering any supplications; supreme over all creation. However, great wisdom is concealed in these sufferings that naught but the pure-hearted will discern...
- 5 Praise be unto God that presently the situation has come to a point where we gather with spirituality and love, under the shadow of the Blessed Beauty, on Mount Carmel and in the Shrine of the Bab, with utmost fellowship and affection, engaged in singing the praise of God, with no fear, no danger, no difficulty, no harassment, no opposition, no persecution. This is the power of God. All the monarchs and the nations of the world were our enemies, but now with utmost spirituality and radiance, we are assembled beneath the bounties of Baha'u'llah.
- 3 در چنین ایامی الواح الهی نازل شد که صراحت میفرمایند " کدر نباشید باب لقا مفتوح میشود من از این قلعه رغما عن انف الملوک بیرون میایم "
- 4 خلاصه این مصائبی است که باید در سبیل او وارد شود مقصود اینست که حق عاجز نیست و قوت و قدرت دارد و تمام موانع را قادر است مرتفع نماید قادر بر همه کاری است و میمن بر همه چیز ولی حکمتها در این مصائب مستتر است که جز افنده پاک ادراک نکند
- 5 حالا طوری شده است که الحمدلله در ظل جمال مبارک در کوه کرمیل در مقام اعلی در جای باین روحانیت و صفا در نهایت روح و ریحان جمع میشویم و بذکر الهی مشغولیم نه خوفی نه خطری و نه زحمتی نه مشقتی نه اعتراضی نه احترازی اینست قدرت الهیه جمیع ملوک و ملل عالم دشمن بودند حال ما در ظل رحمت و عنایت مبارک در اینجا بکمال روح و ریحان مجتعمیم .

KHH1.311-313 (1.434-436)

KHHE.447-449

ABU0983

Words spoken ca. 1914 in Haifa/Akka

- 1 The temperature in the Holy Land does not exceed 33 degrees [Celsius] and in the coldest season, it is approximately four degrees above zero. In Istanbul I remember temperatures as low as 20 degrees below zero and in the summer as high as 38.
- 2 When a person journeys through Syria and the Holy Land, it is like journeying throughout the entire world. For instance, there are vast plains in the world; and similarly from Huran to Baghdad is entirely flat as well. There are many mountains in world and the mountain above Tripoli, in Mizab, has an elevation of 2,800 meter. There are many seas in the world and for Palestine, Holy Land and Syria there are two seas, one on the north, the Mediterranean, and one on the south, the Red Sea. In this part of world there are saltwater and freshwater lakes, such as, the sweet-water lake of Tiberius and the Dead
- 1 الارض المقدسه الارض المقدسه حرارتها لاتزيد عن (سی و سه ۳۳) درجه و ابرد فصلها تقریبا ۴ فوق الصفر فی اسطنبول رایت (بیست ۲۰) درجه تحت الصفر و فی الصیف (سی و هشت ۳۸)
- 2 الذی یسوح السوریه و الارض المقدسه کمن ساح الدنیا کلها مثلاً فی الدنیا یوجد سهول و هنامین حوران الی بغداد کله سهل فی الدنیا یوجد جبال و فوق الطرابلس جبل قم المیزاب علوه ۲۸۰۰ م طرفی الدنیا یوجد البحور و لفلسطین الارض المقدسه و سوریه بحرین البحر لایض المتوسط شما لا و جنوبا البحر الاحمر فی الدنیا یوجد بحیرات حلوة و مالحة و هنا بحیره طبریة حلوة و بحیره لوط البحر المیت مالحة الاشجار التي تنمو فی الارض

Sea, which is salty. Such trees that grow in cooler climates, like walnuts, exist here as well. Also, the ones that are indigenous to tropical climate, like palm trees, pomegranate, banana, grow here in the mild atmosphere of the western part.

الباردة مثل الجوز موجودة هنا و كذلك التي تنمو في المناطق الحارة كالنخل والرمان والموز تنمو هنا هوائها معتدل جدا ومن الغرب

- 3 The distance between the hottest point, which is the edge of Tiberius and has an air like Hijaz and Sudan, to the coldest point, which is Mount Shaykh, is 18 hours. In a single day and night, a person could travel from the hottest to the coldest point.

3 ان المسافة بين نقطتها الحارة باطرف طبريه التي هوائها آهواً الحجاز و السودان تبعة عن نقطتها الباردة جبل الشيخ ١٨ ساعة فقط فالانسان يمكنه ليلة واحدة ام يوم واحد يسافر مناحر الدرجات الى ابردها خط الثلج

- 4 This land is preferred over the rest of the world since it is the geographic center of the globe: it is located at the end of Asia, beginning of Africa and is close to Europe. It is sovereign over the whole of earth. Since the ancient times, when the Persians conquered this land, as well as its conquest by the Romans, Greeks and Arabs, they discovered that there was no land like or equal to it.

4 وهذه الارض كانت تحكم على جميع العالم لمركزها الجغرافي لانها واقعة في آخر آسيا و اول افريقه و قرينة من اوروبا فكل من ملكها ملك على كل العالم وفي القديم لما ملكها الفرس فتحوا العالم و كذلك الرومان و اليونان و العرب هذه الارض ليس لها شبيهه ولا نظير

- 5 When Abraham was exiled from His home, God spoke to Him, "Do not be sad. I will give You the choicest land in the entire world." And if there were a land better than here, God would have given it to Abraham.

5 لما نفوا ابراهيم منوطنه خاطبه الحق قائله لا تحزن انى اعطيتك احسن اراضي الدنيا ولو كان يوجد ارض احسن منها لاعطاها الى ابراهيم

- 6 The Holy Land is the center of light and the dawning place of revelation and the birthplace of Christ, where Moses, Muhammad and Baha'u'llah came.

6 الارض المقدسة هي مركز الانوار و مهبط الوحي و موطن المسيح فيها ظهر ميسى و محمد و بهاء الله ولكن ما الفائدة مع كل البركات عليها

- 7 Her hills are covered with flowers, vast sections coated with roses, irises, sweet basil and Narcissuses. Christ spread His bed on this land. There are rivers in this part of the world, like the River Jordan and al-'Asi. Alexander was in the Holy Land for eight years.

7 وسهولها وتلالها المغطاة بانواع الازهار كانها قطع كبيرة من الازهار قسم منها ينبت الورد و قطعة فيها الزنبق وفي غير الريحان وفي الاخرى النرجس فالمسيح فرشه كان الارض وفي الدنيا يوجد نهار و هنا الاردن و الاعاصي اسكند حاضر الارض المقدسه ثمانية السنوات .

KHHE.451-462

ASAT4.454-455x, KHH1.323-324 (1.449-451)

ABU1023

- 1 The blessed Cause is the Cause of God; yet from every side perils have encompassed it. All the peoples of the world have assailed the Cause. The meaning is this: from every direction danger hath encircled the blessed Cause.

1 امر مبارک امر الهی است ولی از هر جهت آفات آن را احاطه کرده است جمیع ملل آفاق مهاجم بر امرند مقصد اینجاست که امر مبارک را خطر از هر جهت احاطه کرده است.
- 2 The Blessed Beauty trained us, and encompassed us with every manner of grace and loving-kindness, that in such a day we might guard the lamp of His Cause from contrary winds; and that each one of us, to the extent possible, should strive and exert himself, so that this Cause may be preserved from the evil of those who have broken away, and that no breach may befall this firm and mighty foundation. Otherwise, by God, beside Whom there is none other God, it will be effaced; no trace of it will remain. All these sufferings and banishments will have been in vain.

2 جمال مبارک ما را تربیت فرمود و بانواع عنایات و الطاف احاطه نمود تا در چنین روزی سراج امر او را از بادهای مخالف حفظ نمائیم و هر کدام بقدر امکان سعی و جهد نمائیم تا این امر از شر مارقین محفوظ ماند و خللی در این بنیان رصین نیفتد و الا والله الذی لا اله الا هو محو میشود اثری باقی نماند جمیع این زحمات و سرگونیها بهدر میرود.
- 3 Once they asked the Apostle of God whether Khalid, who appeared among the Arabs and summoned the people, had been a Prophet. He answered: "He was a great Prophet, but after him his followers did not arise to serve; therefore his Cause was extinguished."

3 وقتی از حضرت رسول پرسیدند که آیا خالد که در میان عرب ظاهر شد و مردم را دعوت میکرد پیغمبر بود؟ جواب دادند که "پیغمبر بزرگی بود ولی بعد از او پیروانش قیام بر خدمت ننمودند خواموش شد"
- 4 So likewise now: if we do not preserve it, if we do not sacrifice our lives, if we are not intent upon diffusing the divine fragrances, if we are not detached and enkindled, if we do not offer ourselves in sacrifice, it will be extinguished—especially after me. And if in such days as these we do not strive, when shall we strive?

4 حالا هم اگر ماها محافظه ننمائیم جانفشانی نکنیم در فکر نشر نفعات نباشیم منقطع و منجذب نباشیم فداکاری نکنیم خواموش میشود علی الخصوص بعد از من و اگر در چنین ایام نکوشیم کی کوشش نمائیم.
- 5 In brief, I pray first for mine own self, and then for you: that all of you may be under His shelter and protection; that ye may be servants of His Cause, helpers of His Cause, sacrifices in His path. Let us strive by night and by day, let us surge and burn with ardor, that each, according to his capacity and power, may safeguard the blessed Cause.

5 باری من اول در حق خودم دعا میکنم بعد در حق شما که جمیع شما در صون و حمایت او باشید خادم امر او باشید ناصر امر او باشید فدائی امر او باشید شب و روز بکوشیم و بجوشیم تا هریک بقدر امکان و قوه خود امر مبارک را صیانت کنیم.
- 6 Praise be to God, ye have all been beneath the shadow of His favor and bounties. Praise be to God, He chose you from among all the world, and ye were with Him in the Most Great Prison. Were we, at every moment, to render a hundred thousand thanks, we could never acquit ourselves of gratitude unto Him.

6 الحمد لله کل در ظل عنایت و الطاف او بودید الحمد لله شماها را از میان جمیع عالم انتخاب کرد و در سجن اعظم در معیت او بودید اگر در هر دقیقه صد هزار شکر نمائیم از عهده شکر او بر نیائیم.
- 7 This world is but five days; it passeth away. Consider: we were seventy-two souls who entered this imprisonment; now no more than three or four remain. We too shall pass away.

7 این دنیا پنج روز است میگردد ببینید ماها هفتاد و دو نفر بودیم که وارد این حبس شدیم حالا

سه چهار نفر بیشتر نمانده است ما ها هم میرویم.

NJB_v05#14 p.003

ABU1126

Words spoken ca. 1914 in Haifa/Akka

¹ These are God-sent calamities for man so that people will grow repentant and contrite. However, these people are like children in the cradle, the more you rock them, the sleepier they get. The affairs of men have been thrown in confusion in both the East and the West. We must wait and see what God has decreed. Pray for the means of comfort and the bestowal of happiness upon people. Many are presently in great difficulty. From all directions, trials and afflictions have surrounded them. Perchance, God willing, they will become repentant and remorseful, be rescued from negligence, abdicate tyranny and oppression, and embrace one another in justice and equity. Our hope is that they be delivered from the clutches of their carnal desires and emancipated from the bondage of self and passion. Our desire is for them to grow focused on God, for hearts to shine with radiance, for thoughts to be expanded, for them to become informed of heavenly realms, for greed and avidity to be erased, for reliance on God to be universal, and for people to be satisfied with their status and not invade other people's possessions.

² God willing, whatever has caused these maladies and afflictions will be completely eradicated. Presently, people are deserving of these trials that have appeared and these tribulations that have surrounded them. Comfort and happiness must be removed, and tumult and gloom must take its place. People must grow in perturbation. That is what people deserve. No benefit is seen when God bestows His infinite bounty and grace upon them, and indeed they become more heedless. That is the time when calamities surround them, that perchance they may become repentant. That is the last remedy. They say that the last cure is to burn the malady, as there is no other remedy. This is because the greater the profusion of divine compassion, the deeper are people's neglects; the more protective the grace of God, the more determined is people's rebellion and denial.

¹ جمیع اینها زواجر است از جانب خداست تا سبب تذکر و تنبه ناسس شود ولی این مردم مانند اطفال میمانند که در گهواره باشند هر چند تکان میدهی بیشتر خوابشان میرود در شرق و غرب امور جمیع ناس پریشان شده تا ببینیم خدا چه مقدر فرموده دعا کنید در حق خلق که یک اسباب آسایشی فراهم آید خیلی در سختی هستند از جمیع جهات در پریشانی و سختی هستند بلکه انشاءالله اینها متنبه شوند متذکر گردند از غفلت رهائی یابند از ظلم و پیداد گری بگذرند با همدیگر بعدل و انصاف رفتار کنند امید ما بر اینست از شرنفس و هوی نجات یابند نفس و هوی حاکم بر اینها نشود توجهی بخدا پیدا کنند قلوب یک قدری نورانی شود افکار بیک اندازه اتساع یابد از عالم الهی خبر گیرند حرص و طمع نماند توکل بخدا کنند و بحقوق خود شاه راضی باشند تعدی نکنند

² آنچه سبب این بلایا و رزایا شده انشاء الله بلکه زایل شود زیرا این بلایا که امروز وارد و این مشکلات که امروز حاصل مردم سزاوار آن هستند باید راحت و امان نماند باید پریشانی و بی سروسامانی حاصل شود مردم مضطرب گردند استحقاق ناس اینست خداوند وقتیکه از هر جهت الطاف و عنایات بی پایان مینماید و در اینها اثری پیدا نمیشود بلکه غفلتشان بیشتر میشود آنوقت بلایا را بر اینها مسلط میکند که شاید متنبه شوند این دیگر آخر دوا است میگویند علاج آخر داغ کردن است بعد از این دوائی نماند زیرا هر چه رحمت الهی بیشتر غفلت کنیا بیشتر هر چه در کف حمایت الهی محفوظ تر انکار و استکبارشان بیشتر

- 3 Pray for these people, perchance they become repentant, spiritual, turn to God and be rescued from the passion of self and desire.

KHHE.418-419

3 باری شما ها در حق این خلق دعا کنید بلکه متنبه شوند متذکر شوند و توجه بخدا نمایند و از شر نفس و طبیعت رهائی یابند .

KHH1.290-291 (1.404-405)

ABU1173

Words spoken ca. 1914 in Haifa/Akka

- 1 Mecca is situated in midst of a hot, sterile, mountainous desert, yet it is sought after with great joy and bliss. Praised be God that this realm is perfect in every respect: Mount Carmel with the view of the sea, the green fields and the verdant, luscious trees are assembled together. No other spot can hope to rival the beauty, the majesty and the splendor of this mountain.

- 2 We have built the Shrine of the Bab in such a way that it consists of sections; thereby visitors may come directly from the bay and proceed to the Shrine. Walkways and flower gardens, filled with luscious trees, will surround it. The German Colony will also be the flower garden of the Shrine of the Bab.

- 3 This Shrine was built despite the efforts of [Sultan] 'Abdu'l-Hamid, his viziers and ministers! Where is Nasiri'd-Din Shah to raise his head from the grave and see what we have done! He wanted to destroy the Cause with his sword. He had told [Haji Muhammad-]Karim Khan [Kirmani], "Your book is a waste. My sword will uproot the Babis and not your book."

- 4 There is a story told by Haji Amin that the farmers in Yazd each had access to the main waterline one or two or three hours [a day], depending on their spread, to feed their orchards and gardens. One night one of the Zoroastrians took all the water to himself and saturated his farm. In the morning people complained to the governor, who then ordered the farmer's beaten by bastinado. As he was receiving the beating, he cried out, "O Governor, I watered my farm and it's done! My gardens are watered and it's done! My orchard is watered and it's done!" Now we have built the Shrine of the Bab, interred His sacred dust, and it's done! Whatever happens, happens. Praise God that we remained alive and were able to raise this Shrine. And now with the utmost joy and spirit and under the shadow of

1 مکه در صحرای گرم غیر دیزرع کوهستانی واقع شده باوجود این طالبین بچه شوق و سروری آنجا میروند ولی الحمدلله اینجا از جمیع جهات مکمل است کوه کرمل بحر سهل صحرا و درختهای سبز و خرم همه جمعند دیگر از این بهتر و شکیلتر و زیبا تر نقطه پیدا نمیشود

2 مقام اعلی را این قسم ساختیم که مرتبه مرتبه باشد و یکسره از دریابایند و بمقام اعلی برسند اطراف آن خیابان بندی و کلکاری میشود درختهای سبز کاشته میشود و کفی آلمان مانند گلستان مقام اعلی میشود

3 این مقام اعلی رغما عن انف عبدالحمید و وزراً و کلای او ساخته شد کو ناصرالدینشاه سراز قبر درآرد و ببیند میخواست امر را با شمشیرش محو کند بکریم خان گفت کتاب شما بخود است شمشیر من ریشه بابیها را قطع میکند نه کتاب

4 حاجی امین قصه ای نقل میکرد که اهالی یزد نوبه آب دارند که هر کس بجهت مالکیت یک یا دو یا سه ساعت آب شهر را برده بمصرف آبیاری باغ و بوستان میرساند یک شب یکی از پارسیها تمام آب شهر را منحصرآرد و باغش را خوب سیراب کرد چون صبح شد مردم شکایت کردند حاکم شهر حکم کرد فلکش کنند و بزند و قتیکه میزدند زیر فلک این مرد فریاد میزد آقای حاکم زرعم سیراب شد و السلام کشتم سیراب شد و السلام باغم سیراب شد و السلام حالا ما هم مقام اعلی را ساختیم و تربت مبارکه استقرار یافت دیگر از حالا بعد هر چه میشود بشود الحمدلله زنده ماندیم و این مقام مبارک را ساختیم

the Blessed Beauty's bounties are able to visit this sanctified Site.

KHHE.449-450

حالا هم در کمال روح و ریحان در ظل عنایت
جمال مبارک موفق بزیارت میشویم و السلام .

KHH1.313-314 (1.436-437)

ABU1254

Words spoken ca. 1914 in Haifa/Akka

- 1 It was that venerable personage, Bahjet Jurjus Jamal, a man of crystalline intellect and pure heart, albeit one of fervent Protestant conviction, from whom I sought to purchase the land where the pine trees stood. He did, however, with steadfast resolution decline the transaction, quoting the formidable sum of ten thousand pounds. This hallowed spot he had planted with his own hands and had solemnly enjoined upon his brother that not even a cubit or span of that consecrated ground should be sold to any soul. He would often declare with profound reverence that since Baha'u'llah had walked beneath those stately pines, the place would, in the fullness of time, attain to transcendent significance.
 - 2 Despite his association with my person – which provoked vociferous criticism from his co-religionists – he would respond with the assurance that I would soon receive baptism. When this matter was related to me, I remarked, with a measure of prescient insight, that I would shortly see him circumcised instead. And thus it transpired that he fell ill, and the surgeon decreed circumcision imperative. Notwithstanding his impassioned entreaties, the procedure was performed, confining him to his bed for a period of two months.
 - 3 Upon his recovery, he manifested evident embarrassment in my presence, though I extended to him every courtesy and kindness. He remained apprehensive of the reproach and derision of his community. On one occasion, I observed him engrossed in a volume and, upon inquiry, he revealed it to be an account of the Prophet's Night Journey. When asked what benefit he derived from such study, he responded with unmistakable sarcasm that he wished to ascertain the manner of the Prophet's ascension to heaven.
 - 4 I replied with measured deliberation that the matter was of exceeding simplicity, requiring no scholarly investigation, for the Prophet had ascended by the selfsame ladder that Christ
- 1 صاحب قدیم بهجة جرجس جمال پروتستانی
متعصب با عقل صافی قلی بود از او زمین جای
صنوبرها را خواستم بخرم نداد و ده هزار لیره
قیمت گفت و آنجا را او به دست خود مرتب
کرده بود و به برادرش وصیت کرده بود که
ذرع و وجی از آنجا را به کسی نفروشد و
میگفت چون بهاء الله زیر آن صنوبرها مشی
میکردند بعداً اهمیت پیدا خواهد کرد
- 2 و او با من معاشرت میکرد و مردم بر او انتقاد
گرفتند و جواب گفت که بزودی مرا تعمید
خواهند داد و چون برایم حکایت کردند گفتم
من او را به همین نزدیکی به ختنه میرسانم و
همینطور شد که بیجا گردید و جراح حکم به ختنه
داد و او هرچه التماس کرد نپذیرفتند و ختنه
کردند و مدت دو ماه بستری شد
- 3 و همینکه بیرون آمد از من نجات میکشید
ولی من با او ملاطفت کردم و او از ملامت و
شتمات مردم میترسید یکبار دیدم کتابی میخواند
پرسیدم گفت معراج نبی است گفتم برای توجیه
نتیجه دارد به نوع استهزاء گفت میخواهم بدانم
چطور به آسمان رفت
- 4 گفتم آن مطلب ساده است احتیاج به مطالعه
کتاب ندارد چه به همان نزدبان که مسیح به
آسمان رفت او هم رفت و این در میان 15 نفر

had utilized. This exchange transpired in the presence of fifteen distinguished friends and notables, and so intense was his indignation that he nearly rent his garment in vexation.

- 5 Following his passing, in accordance with his testament, he was interred at that very location. His brother, however, subsequently disposed of the property with the stipulation that the mortal remains be exhumed and reinterred in Nazareth.

از رفقا و معاریف بود و از شدت غیظ نزدیک بود که یقه اش را پاره کند

5 و چون مرد حسب وصیتش همانجا مدفون گشت ولیکن برادرش آنجا را فروخت بدین شرط که جسدش را در آورده در ناصریه دفن کردند

ASAT2.091-093, KHH1.324 (1.451-452)

ABU1266

Words spoken ca. 1914 in Haifa/Akka

- 1 It was the custom of the Ottoman government to read the decree of the Farman in the presence of the offender so that he might know his obligation and follow the laws. Therefore, on the third day after our arrival in 'Akka, the governor summoned me, and when I went to him he read to me the text of the Sultan's Farman which had arrived by telegraph. Its contents stated that we were to be imprisoned perpetually. I said to him, "This Farman is false and has neither meaning nor foundation." The governor became very angry and said, "Do you not believe this is the Sultan's Farman?" I answered, "Yes, this is the Sultan's Farman, but it is based on delusion." His anger increased and he said, "Show us how it has no meaning or foundation." I said to him, "Know that the Farman states that the imprisonment is perpetual, meaning forever without end. The word 'perpetual' has no meaning since all of us in this world are temporary and must inevitably leave the prison gate, either alive or dead." The governor and his office burst into intense laughter.

1 من عادة الحكومة العثمانیه هوانها تقرء حکم الفرمان بحضور المذنب حتى يعلم تکلیفه و يتبع القوانين و لذلك فی اليوم الثالث بعد وصولنا الى عکا دعانى المتصرف و لما ذهب اليه قرأ علی نص الفرمان السلطانی الذى ورد بالتلغراف مضمونه بان حبسنا حبساً ابدياً قلت له هذا الفرمان کذب و ليس له المعنى و الاساس فغضب المتصرف جداً و قال اما تصدق بان هذا فرمان السلطان اجبته نعم هذا فرمان السلطان و لكنه اوهام فزاد غضبه و قال ارنا كيف ليس له معنى ولا اساس قلت له اعلم ان الفرمان يقول بان حبساً ابدياً يعنى الى الابد و ليس له النهايه فکلمه ابدي ليس لها معنى بحيث نحن کلاً فی هذا العالم موقتون و لابد لنا من الخروج من باب السجن اما طیبون و اما میتون فضحك المتصرف و دائرته صحکاشديدا

- 2 After some days passed, I obtained that Farman and the official papers containing the government's order and verdict against us through the Director of Records who brought them to me, and I burned them.
- 3 Then when the matter of imprisonment became prolonged, I petitioned the Blessed Beauty the first time, a second time, and a third time to leave the prison and honor the Mansion of Mazra'ih with His presence, but He would not accept. After that I did not dare to repeat the request. However, I informed the Mufti and sent him into the Blessed Presence. He went,

2 و بعد مرور الايام حصلت علی ذلك الفرمان و الاوراق الرسمیه الحاوة علی امرالدولة و الحكم علينا بالخن و ذلك كان بواسطه مدير التحريرات فانه احضرهاتى و انا حرقتها

3 ثم لما طالت مسئله السجن عرضت الى جمال المبارک اول مرة و ثانی مرة و ثالث مره بان يخرج من السجن و تشرف الى القصر المزرعه فلم يقبل و ما امکننى بعد ذلك الجساره علی تکرار السؤل و لكن علمت المفتی و ارسلته الى

knelt, and began kissing the feet of the Blessed Beauty, saying, "O my Lord, will you not come out? The air in the garden is pleasant and the view is beautiful." He answered, "I am a prisoner and the government would not approve." The Mufti said, "They all agree." The Mufti persisted with complete humility and supplication until finally the Blessed Beauty consented to leave the prison.

الحضور المبارك فذهب وركع وصار يقبل اقدام جمال المبارك ويقول يا سيدى ليس ماتطلع برا والهوائى البستان لطيف والمنظر جميل فاجابه لاننى مسجون والحكومة لارضى بذلك قال المفتى قشروا كلهم وآلح المفتى بكل خضوع و التماس حتى اخيرا رضيجمال المبارك بالخروج من السجن".

ASAT4.349, KHH1.325-326 (1.453-454)

ABU1489

Words spoken ca. 1914 in Haifa/Akka

- 1 We are now under the shadow of the Shrine of the Bab. It is worthy that we fully appreciate the enormity of this bounty and loosen our tongue in gratitude and praise because of it. During Their days, the station of the Blessed Beauty and His Holiness the Exalted One - may My spirit be a sacrifice unto Both - was not evident, but in the future it will become apparent.
- 2 In the future, on foot and holding bouquets of flowers above their heads and carrying wreaths, the monarchs of the earth will come on pilgrimage to the Sacred Shrines. "And will raise to the Supreme Concourse the voice of their fervent supplications and will lift to the Abha Kingdom the tone of their prayers that, 'They endured banishment, imprisonment and martyrdom for the comfort of the friends! In the past, with the utmost difficulty and trial, the believers came from far corners of earth to circumambulate the Shrine, which with ease and happily we circle. Therefore, verily, this is worthy of our unceasing gratitude and thanksgiving.'"
- 3 His Holiness Moses had a stammering speech and asked [God], 'I am slow of speech, and of a slow tongue. Grant me [the aid of] Aaron, my brother.' And His wish was granted. However, Pharaoh spoke mockingly to Him, 'You are a murderer and claim to be a Prophet?!' Behold now that in America, after 3000 years, they raise temples in the name of Moses. Upon the cross, Christ could see the establishment of divine sovereignty. Where is Pharaoh now to behold the majesty of Moses?
- 4 With the utmost eloquence, glory and resplendence, the Blessed Beauty testifies - and even His enemies testify to the truth of this saying - that soon the monarchs of earth

1 الان ما در جوار مقام اعلى هستيم سزاوار است قدر اين موهبت را بدانيم و براى نعمت زبان بشكرانه باز كنيم در ايام جمال مبارك و حضرت اعلى روحى لهما الفدا مانند امروز قدرشان معلوم نبود و در آتية معلوم خواهد شد

2 در آينده پادشاهان پياده و قدم زنان و بر سر هائشان گلدانهاى گل و دسته هاى گل بدست گفته بزيارت عتبه مقدسه خواهند آمد و يرتفع الضجيج الى الملاء الاعلى ويصعد صوت المناجات الى الملكوت الابهى هم تحملوا النفى والسجن والشهادة لراحتنا الاحياءتون من اقصى الارض بغاية التعب والعناء ليطوفوا حول المقام ونحن هنا بخطوة منه لذلك ينبغى ان نشكر دائماً

3 حضرت موسى لكنت زبان داشت گفت و احلل عقده من لسانى و ضعيف بود عرض كرد هبنى هرون اخى ليعينه و فرعون استهزأ و سخريه قال انت القاتل و تدعى بانك نبى انظروا الان لما كنت فى امريكا رايت اليهود يعمرون مجامع جديدة باسم موسى بتلاية الالف سنه بعده المسيح من فوق الصليب راى سلطنة الالهيه فاين فرعون الان

4 يسرى عظمه موسى فصاحة جمال مبارك و بلاغته و قدرته قد شهدت بها حتى الاعداء

will come, walking on foot and with the greatest reverence, carrying bouquets and flowers over their heads.

لذلك اقول ان الملوك ستاتي مشيا على الاقدام
و بكل احترام يحملون الزهور و الاوراد على
روسهم

5 'Abdu'l-Baha then added, "I know that which will soon be."

5 اقول ذلك لانني اعرف بان سيكون ذلك .

KHHE.454-455

QT108.069-070, KHH1.317-318 (1.441-442)

ABU1497

Words spoken ca. 1914 in Haifa/Akka

1 Murshid, who was one of the companions of the Fort [Tabarsi], had, in Tihiran, consorted with the great ones and the men of rank, and had acknowledged the truth of the Cause. On the day when the companions of the Fort, trusting in the oaths of their enemies sworn upon a sealed Qur'an, surrendered themselves into the hands of the minions, Murshid too was among them. He was brought before Mihdi-Quli Mirza.

1 مرشد که یکی از اصحاب قلعه بود در طهران با
بزرگان و رجال مراوده داشت تصدیق امر کرد
روزی که اصحاب قلعه بنابر اعتماد بقسم دشمنان
بقرآن مهور تسلیم عوانان شدند مرشد هم میان
آنها بود او را نزد مهدی قلی میرزا آوردند

2 Sulayman Khan, one of the commanders of the army, knew him; and as soon as his eyes fell upon him, he cried out in astonishment and raised his voice, saying: "Murshid! Is it thou? O Murshid, what doest thou here?"

2 سلیمان خال که یکی از سرداران قشون بود او
را میشناخت همینکه چشمش باو افتاد بحالت
تعجب صدا را بلند کرده فریاد زد مرشد تویی؟
ای مرشد تو اینجا چه میکنی؟

3 Murshid answered: "Yea, such are the vicissitudes of the world."

3 مرشد جواب داد بلی اتفاقات روزگار است

4 Sulayman Khan said: "Go, thank God that He hath sent me hither, that I may deliver thee; otherwise they would even now cause thee to taste the draught of death."

4 سلیمان خان گفت برو خدا را شکر کن که مرا
اینجا فرستاد تا ترا نجات دهم و الا ترا الان
شریت مرگ میچشانند

5 With a voice that penetrated every heart and soul, Murshid responded, "O my friend! O Sulayman Khan! If you wish to demonstrate your long friendship to me, then I beseech you not to intercede on my behalf; for thereby I shall be deprived of the bounty of martyrdom, shall fall behind my companions, and shall once more be ensnared in this mortal world.

5 مرشد باصدای موثر الحاح آمیزی جواب داد
ای رفیق من ای سلیمان خان اگر تو میخواهی
حق دوستی قدیم را بجا آری رجا مینمایم
شفاعت مرا منما زیرا بآن واسطه از فسخ
شهادت محروم خواهم شد و از رفقا عقب
خواهم افتاد و دوباره گرفتار این دنیای فانی
میشوم

6 "We have seen the good and the bad, the rich and the poor, the warmth and the cold of this world, and no longer do we have any attachment to it. Rather, we are a handful of lovers who for some time have grown intimate with one another, and

6 ما زرد و سرخ و گرم و سرد و پستی و بلندی
روزگار را بسیار دیده ایم بعد از این دیگر تعلقی
بآن نداریم بلکه یک مشت اهل محبت چندیست

now desire, from this time forward, to behold the spectacle of the Abode hereafter.”

باهم انس گرفته ایم میخواستیم من بعد تماشای
سرای آخرت بنائیم .

7 Shortly thereafter he was martyred.

7 بعد شهید شد

KHHE.458-459, STAB#034

NJB_v12#05 p.109, KHH1.321-322 (1.447-448)

AB03648

To: Baha'is of London

Date: 1914

1 O Shining Baha'is! Your New Year's greeting brought infinite joy and fragrance, and became the cause of our daily rejoicing and gladness. Thanks be to God! that in that city which is often dark because of cloud, mist and smoke, such bright candles (as you) are glowing, whose emanating light is God's guidance, and whose influencing warmth is as the burning Fire of the Love of God.

1 ای بهائیان نورانیان تهنئت روز نوروز فیروز سبب
سرور و شادمانی شب و روز گردید نهایت روح
و ریحان حاصل گشت که الحمد لله در آن شهر
که اکثر اوقات از ابر و مه و دود تاریک است
چنین شمعهای روشن برافروخته است که انوار
ساطعش هدایت الله است و حرارت نافذهاش
نار موقدهء محبت الله

2 This your social gathering on the Great Feast is like unto a Mother who will in future beget many Heavenly Feasts, so that all eyes may be amazed as to what effulgence the true Sun of the East has shed on the West. How it has changed the Occidentals into Orientals, and illumined the Western Horizon with the Luminary of the East! Then in thanksgiving for this great gift, favor and grace, rejoice ye and be exceedingly glad, and engage ye in praising and sanctifying the Lord of Hosts.

2 این محفل انس که جشن عظیم است بمنزله
مادر است من بعد بزمهای آسمانی تولّد خواهد
نمود چنانکه جمیع چشمها حیران ماند که شمس
حقیقت شرق چه پرتو روشنی بر غرب زد
غربیان را شرقی نمود و افق باختر را از کوکب
خاور منور نمود پس بشکرانه این فضل و عطا
و موهبت کبری در نهایت شادمانی کلامی
کنید و بتسبیح و تقدیس ربّ الجنود پردازید

3 Harken to the song of the Highest Concourse and by the melody of Abha's Kingdom, lift ye up the cry of Ya Baha'ul-Abha! So that Abdul Baha and all the Eastern Baha'is may give themselves to praise of the Loving Lord, and cry aloud: Most Pure and Holy is the Lord, Who has changed the West into the East with lights of Guidance!

3 و گوش بآهنگ ملأ اعلیٰ دهید و بنغمات
ملکوت ابهی فریاد یا بهاء الابهی برآید تا
عبدالبهاء و جمیع احبابی شرق بستايش ربّ
ودود پردازند و نعره برآزند پاک و مقدّس
است خداوندی که غرب را بانوار هدی شرق
فرموده

4 Upon ye all be Glory of the Most Glorious One!

4 و علیکم و علیکن البهاء الابهی

BLIB_Or.08117.051, MKT3.452,
PYB#172 p.04, DAUD.23

ABU1500

Words spoken ca. 1914 in Haifa/Akka

- 1 Among the deeds of the Covenant-breakers, the Master said: "They took the Mansion from us, and gave us not even a single drop of its moisture—save the sweat of my garments in the days of summer. Therefore We purchased a plot of land and built upon it a travellers' hospice for the wayfarers and for the friends. Thereupon they stirred up 'Abdu'l-Ghani Baydun against us. He sided with them and claimed that he possessed the right of pre-emption. I said to him: 'Dost thou suppose that I am weak, and that, by reason of My silence toward that company, I fear them? Go, and do whatsoever thou desirest.'"
- 1 و من اعمال الناقضين قال المولى انهم اخذوا من القصر ولم يعطوا منه عرقه واحده لا غير ثوبى من العرق فى ايامال صيف ولذلك اشترينا ارضا و عمرنا فيها مسافرخانه للمسافرين و غير هم من الاحبا فخر كوا علينا عبدالغنى اليضون فواقفهم و ادعى بان له حق الشفعة قلت له انت نفتكرانى ضعيف و اخاف من الجماعه بسكوتى عنهم اذهب و افعل ماشئت
- 2 Baydun complained before the government, saying that he had a greater right than the Master to purchase the land, since it adjoined his house and his property. When the government dismissed his claim, he grew insolent and tore down the wall of the hospice. When the Master heard of this, He said: "It mattereth not; rebuild it." Baydun demolished it a second time, and the Master commanded that it be built again. He sent someone to say to him: "Thou dost destroy, and We shall build." After he had destroyed the wall the third time, Baydun was afflicted with diabetes and other ailments, against which the physicians of 'Akka were powerless. They sent him to Beirut for the sake of its climate. When he took up residence in a house near us in Burj al-Waydar, the neighbours rose up against him and demanded that he build them a mosque. He imagined that through this deed he might obtain healing; but he opened his purse before the construction of the mosque was completed.
- 2 بيضون تشكى عندالحكومة بانه احق من العولى باشترا الارض لانها مجاوره بيته وارضه و لما طردته الحكومة تجاسر و اخرب حائط المسافرخانه و لما سمع المولى بذلك قال لا تبس لتعمير فهدمه بيضون مرة ثانيه و امرالمولى بتعميره و ارسل اليه من يقول له انت خرب و نحن نعمار و بعد تخرب الحائط فى المره الثالثه حصل بيضون مرض سكرى و علل اخرى عجزت عنها اطبا عكا فارسلوه الى بيروت لاجل مناخها و لما نزل فى بيت بقربنا فى برج الوحيدر قاموا عليه الجيران و طلبوامنه ان يعمر لهم جامعا و ظن بذلك العمل يحصل له الشفا ففتح الكيس قبل ان كل بنا الجامع
- 3 His Holiness, the Master of mankind, would say:
- 3 حضرت مولى الورى ميفرمودند
- 4 "The Covenant-breakers took from us the garden of the Blessed Shrine, although I and a number of the friends had carried earth upon our shoulders, planted the flowers, and watered it. I said: 'It mattereth not; the purpose is that the gardens be cared for.' But when those people saw that it entailed expense, they abandoned it."
- 4 "ناقضين باغچه روضه مبارکه را از ما گرفتند در صوريتکه من و يك عده از احبا خاک به دوش کشيده گلکاری میکردیم و آبیاری مینمودی گفتم عیب ندارد مقصود نگهداری باغچه ها است حضرات چون دیدند خرج دارد ترک کردند"

KHHE.463

ASAT4.501, KHH1.324 (1.452-453)

AB03715*To: Dr Adele Bahram, in Surat**Date: 1914 ca.*

O thou lamp of the love of God! Your letter arrived and likewise your telegram, and both were decisive proofs of your steadfastness in the love of God.

For a time the horizon of India was dark and all its people were immersed in the sea of imitation. Now praise be to God the breeze of divine favor has reached that land and the rays of the Sun of Truth have shone upon those regions. Although this is just the beginning of the dawn, yet soon that horizon will become bright.

Praise be to God that such souls as yourself have appeared in that land who are lamps of the love of God and self-sacrificing in His path. I beseech from the favors of the Blessed Beauty that He may cause you to become brighter day by day.

As for my journey to India, this lies behind the veil of destiny. We shall see what God ordains and what fate decrees. If a physical journey does not occur, be assured that a spiritual journey will take place. I will meet you there with heart and soul, for I too long to meet you and behold you with my physical eyes. But this depends on destiny - we shall see what God wills.

And upon thee be the most glorious Glory.

DAS.1914-05-30

ABU1689*Words spoken ca. 1914 in Haifa/Akka*

- 1 ('Abdu'l-Baha spoke in Arabic; the following is the essence of His remarks:)
- 2 Consider the foolishness of the governments of Iran and the Ottoman Empire in how they banished His Holiness Baha'u'llah from Iran to Baghdad and then to Istanbul, Rumelia, and 'Akka. Their purpose was to obliterate the Cause of Baha'u'llah; yet, they performed the greatest service
- 1 حضرت عبدالبهاء بیاناتی عربی میفرمودند که مضمون آن اینست
- 2 ملاحظه جنون دولت ایران و دولت عثمانی را بفرمائید که بجه طرزی حضرت بهاء الله زرا از ایران به بغداد سرگون کردند بعد باسلامبول و رومیلی و عکائی نمودند بقصد اینکه اساس بهاء الله را منهدم نمایند غافل از اینکه بهترین خدمت را

to His Faith by surrendering the Holy Land to Him, without recognizing it. It is the destiny of the Jewish people to embrace the Cause - a fact of which there is no doubt.

بامر حضرت ب‌الله نمودند اراضی مقدسه را
تسلیم و تقدیم بان حضرت کردند و نفهمیدند
قوم یهود لابد است که مومن بامر مبارک گردد
چونکه مفری ندارد

- 3 The future of [Mount] Carmel is exceedingly glorious. I can see now that the entire Mount Carmel is filled with light and a thousand ships are anchored in the Port of Haifa. I can see the kings of the earth, carrying wreaths of flowers, prayerfully, with great humility, and with utmost consecration, walking on foot to the Shrines of Baha'u'llah and the Bab.

3 اما آتیه کرمیل بسیار درخشان است الان من
میبینم تمام کره کرمیل یک پارچه نور است و
هزار کشتی در بندر حیفانگر انداخته و میبینم
پادشاهان کره زمین باتاجهای گل قدم زنان و
تضرع کنان باحالت توجه و مناجات روبروضه
مبارکه و مقام اعلی میروند

- 4 At the time that they placed the crown of thorns on His blessed head, Christ, with His discerning eyes, could see the [eventual] submission of the kings of the earth. But no other person could see what His Holiness saw. Now, in addition to the myriad powerful lamps that will floodlight this mountain brightly, I can see Mashriqu'l-Adhkars, hospitals, schools, homes for the handicapped, orphanages, and all other humanitarian enterprises will be erected on Mount Carmel.

4 حضرت مسیح وقتی که تاج خاری بر سر
مبارکش گذاردند خضوع سالتین ارض را
بچشم بصیرت میدید ولی غیر از آن حضرت
کسی نمیدید حالا من علاوه بر چراغهای پر
نور که این کوه را غرق انوار میکند مشاهده
مینمایم که مشارق اذکار و بیمارستانها و مدارس
و دارالعهجره و دارالایتام و کلیه موسسات خیریه
در کو کرمیل ساخته شده

KHHE.459-460, COB.226x

KHH1.322 (1.448-449)

AB04770

To: V R Joshi, in Bombay
Date: 1914 ca.

O enkindled light of love! Your letter indicated that 'Abdu'l-Baha's call in Paris awakened you. Glory be to God! How wondrous it is that this call was in Paris and many were present in that gathering, yet despite this, most were submerged in sleep while you were awakened in India. How strange that those present were asleep while those absent from ten thousand leagues away heard the call and were awakened.

The iron compass needle, though far from the magnetic center, points toward it, while the rock and soil near the magnetic center are unaware and have no feeling of it. Now you, because you had capacity, heard the call from thousands of leagues away and turned toward the Kingdom of Baha'u'llah.

As for my journey to India, it lies behind the veil of destiny and decree - we shall see what God ordains and what fate

brings forth. At present it is not possible, but we shall see what happens later.

And upon you be the Most Glorious Glory!

DAS.1914-05-30

AB05401

To: Haj Mirza Muhammad Husayn Afnan (Haj Mirza Buzurg), in Shiraz
Date: 1914 ca.

- 1 O exalted branch of the Blessed Tree! 1 آيا الفرع الرفيع من السّدرۃ المباركة
- 2 Your letter was received. Praise be to God, it was evidence of the joy and gladness of your noble being. I beseech the infinite favors of the Divine Unity that you may always be preserved and protected in His safeguarding shelter. 2 نامه شما رسيد الحمد لله دليل بر نشاط و انبساط وجود شريف بود از الطاف بي منتهای حضرت احديت ملتئم چنانم که همواره در صون حمايت او محفوظ و مصون باشيد
- 3 As for the matter of severing ties from that land and being present at the luminous Spot, it is not fitting at this time, for you must be occupied with serving the Cause of God in those regions. Its time will come - affairs are bound to their appointed times. 3 و اما قضيه قطع علاقه از آن ديار و حضور بيقعه انوار حال سزاوار نه زيرا بايد در آن صفحات بخدمت امر الله مشغول باشيد وقتش خواهد آمد الامور مرهونة باوقاتها
- 4 The anthem of the Supreme Concourse has not yet been raised from Shiraz as it should be. When that melody and song reaches the ears of the people of mystery in the monasteries of the Kingdom, that clime will be stirred into motion and the morn of guidance will shine so brightly that the darkness of error will be utterly dispersed and matters will be set right. 4 هنوز از شيراز چنانکه بايد و شايد آهنگ ملأ اعلى بلند نشده هر وقت آن ساز و آواز در صوامع ملکوت گوشزد اهل راز گردد آن اقليم باهتزاز آيد و صبح هدی چنان بدرخشد که ظلام ضلال بکلی متلاشي گردد و کار درست شود
- 5 Convey to the blessed leaf, your respected mother, my most glorious and most splendid greetings. And upon you be the Most Glorious Glory. 5 ورقه مبارکه والده محترمه را از قبل من تحيت ابدع ابي برسان و عليك البهاء الأبهي

INBA87:414, INBA52:426

AB12407

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

Date: 1914 ca.

- 1 O thou who art firm in the Covenant! ۱ ای ثابت بر پیمان
- 2 Letter number 65 was received. As for 'Abdu'l-Baha's physical comfort and peace of mind, these are through the grace and favor of the Blessed Beauty. But thou hadst shown concern for me - this is because thou hast had and continuest to have the utmost attachment and kindness towards this bewildered and impassioned one. ۲ نامهء نمرة ۶۵ رسید از برای عبدالبهاء آسایش جسم و راحت جان فضل و عنایت جمال مبارکست اما غمخواری من نموده بودی این از اینجهت است که نهایت تعلق و مهربانی باین سرگشته و سودائی داشته و داری
- 3 Glory be to God! The letter was written on the nineteenth of Jamadiyu'th-Thani, and in those same days there was a journey from Haifa to Tiberias, where some days were passed in solitude and tranquility, resulting in a complete change in health and comfort. Praise be to God, through the grace and favor of the Blessed Beauty, the return to Haifa was made in comfort and health, and thy letter arrived and this reply was written. ۳ سبحان الله نامه در نوزدهم جمادی الثانی مرقوم و در همان ایام از حیفا حرکت به طبریآ شد و ایامی چند در آنجا در خلوت و سکون بسر رفت و در حصول صحت و راحت تفاوت کلی حاصل شد الحمد لله به فضل و عنایت جمال مبارک به راحت و صحت مراجعت به حیفا گردید و نامهء شما وصول یافت و جواب مرقوم گردید
- 4 Convey to each and every one of the divine friends, individually, my most wondrous and glorious greetings. And upon thee be the most glorious Glory. ۴ جمیع احبابی الهی را فرداً فرداً از قبل من تحیت ابدع ابهی ابلاغ دارید و علیک البهاء الأبهی

INBA85:444, BSHI.093

AB06746

To: Mary Thaller, in Vienna

Date: 1914 ca.

O daughter of the Kingdom! Your letter was received. You had written about the establishment of a gathering. It brought great joy that praise be to God that city was illumined and the banner of the Kingdom was raised high. The heavenly Farmer scattered fresh seed in that soil, and the celestial cloud gave water, and the Sun of Reality bestowed warmth.

I hope that this pure seed will soon sprout and form heap upon heap of harvest, and that you will become a skilled farmer in this divine field and be the cause of acquiring bounty and blessing.

Convey my utmost kindness to Jinab Aqa Siyyid Mahdi and his respected wife and children. I am always thinking of them and never forget them.

And upon you be the Most Glorious Glory.

DAS.1914-07-13

AB06818

To: Lucy J Churchill, in Washburn, ME

Date: 1914 ca.

O seeker of truth! Your letter was received and indicated faith and certitude. Praise be to God that this heavenly melody reached your ears and you learned of Baha'u'llah, how He raised the banner of the unity of the human world in the East and, like the sun, shed His light upon all horizons.

Today the Cause of Baha'u'llah is world-embracing and its call has reached all the countries of the world. Praise be to God that you too heard the divine call in that city and turned toward the divine Kingdom.

I hope that you, along with all your sons and daughter, will enter under the shade of this heavenly tent and receive your share and portion from the bounty of eternal life. And upon you be the Most Glorious Glory.

DAS.1914-04-17

AB07965

To: Abu-Turab Al-Husayni Ash-Shirazi, in Tihiran

Date: 1914 ca.

- ¹ O servant of the Divine Threshold! You had complained about not receiving a reply to your letter. The reason was fatigue from travel and extreme exhaustion and physical ailments which still persist, for I was continuously traveling for four years without any rest. Anyone else in my place would have

¹ ای بندهء درگاه الهی شکایت از عدم جواب نامه نموده بودی سبب خستگی راه و شدت تعب و عوارض جسمانی بود که هنوز باقیست زیرا چهار سال مستمراً در سفر بودم ابداً آرام نگرفتم هر کسی غیر از من بود پوست و استخوانش بکلی

been completely worn down to skin and bones. Therefore, you must consider what great exhaustion and endless hardship prevented me from writing.

آب شده بود لهذا باید شما ملاحظه فرمائید که چه تعب عظیم و مشقت بی‌پایانی مانع از تحریر گردید

- 2 Now show this very letter to Jinab-i-Haji Amin so that he may present the sum of seventy tumans to you. And upon you be the Most Glorious Glory.

2 حال همین نامه را بجناب حاجی امین بنمائید تا مبلغ هفتاد تومان تقدیم آنجناب نماید و علیک البهاء الابهی

MHMD2s.330ax

MKT5.064b, MMK5#084 p.067x

AB08652

To: *Bahman Khudamurad (Yazd)*

Date: 1914 ca.

- 1 O thou who art firm in the Covenant!
- 2 Thy letter was received through Jinab-i-Amin. From its contents it was clear and evident that thou art in the utmost steadfastness and constancy, having complete attachment to the Abha Kingdom. This station is the cause of the exaltation of the human world and the greatest means of progress.
- 3 Thy feast was held within. On the day of the feast I sought the assistance and bounty of the Most Holy One for thee, that thou mayest spend all thy days in remembrance and thought of the celestial Beloved, and receive thy portion and share from the table of the merciful bounties.
- 4 And upon thee be the Most Glorious Glory.

1 ای ثابت بر پیمان

2 نامه شما بواسطه جناب امین وصول یافت از مضمون واضح و مفهوم بود که در نهایت ثبوت و استقامت تعلق تام بملکوت ابهی داری این مقام سبب علویت عالم انسانیت و اعظم واسطه ترقی

3 ضیافت تو در اندرون مجری شد در یوم ضیافت از برای تو عون و عنایت حضرت احدیت طلبیدم تا جمیع ایامرا به ذکر و فکر دلبر آسمانی بگذرانی و از خوان نعمت رحمانی بهره و نصیب گیری

4 و علیک البهاء الابهی

YARP2.373 p.295, PPAR.110, QUM.243b

AB09055*To: Haji Muhammad Ali Shirazi**Date: 1914 ca.*

- 1 Your letter was received. You had mentioned your request regarding the promissory note for 1500 tumans that you hold. If this is the case, it is certain that that person will treat you with the utmost deference and good conduct and will pay your debt with perfect contentment, for he has good conduct. And surely you will be confirmed in good conduct. In this case, no disagreement will remain between you and him. I am advising them not to be remiss in any way.

1 نامه شما رسید ذکر مطلوب خویش را نموده بودی که هزار و پانصد تومان سند در دست داری اگر چنین است یقین است که آن شخص در حق شما بنهایت تمکین خوش رفتاری مینماید و بکمال خوشی دین شما را میدهد زیرا حسن رفتار دارد و البته شما بحسن رفتار موقتید در این صورت میان شما و او خلافتی نخواهد ماند من ایشانرا سفارش مینمایم که هیچوجه کوتاهی ننمایند

- 2 And upon you be greetings and praise.

2 و علیک التّحیّة و التّناء

INBA87:205a, INBA52:207a

AB09952*To: Furuqiyyih daughter of Ali Akbar et al., in Tihiran**Date: 1914 ca.*

- 1 O ye two maidservants of God dear to Him! Today the greatest service to the Abha Kingdom is to kindle the lamp of guidance and to teach the Cause of God, and likewise to educate girls and to explain the clear verses and impart convincing proofs in establishing the manifestation of the Sun of Reality which hath shone forth upon all the earth and the heavens.

1 ای دو کنیز عزیز الهی اليوم اعظم خدمت بملکوت ابهی ایقاد سراج هدی و تبلیغ امر الله است و همچنین تعلیم بنات و تفهیم آیات ینات و تلقین حجج بالغه در اثبات ظهور شمس حقیقت المتجلّیة علی الأرضین و السموات

- 2 Upon you both be the Most Glorious Glory.

2 و علیكما البهاء الأبّهی

BRL_DAK#1044, MKT7.091b

AB10176*To: Liqaiyyih et al., in Tihiran**Date: 1914 ca.*

O believing ladies! With all humility and contrition, I supplicate to the Kingdom of the Mighty, the All-Compelling, with lowered wing, beseeching success and prosperity for you. Verily, my Lord is kind to you, forgiving toward you, and His is the choice - He chooseth whomsoever He willeth among the women for His sacred and exalted Threshold. And He hath power over all things.

اینها الستات المؤمنات انی بکّل ذلّ و انکسار
ابتهل الی ملکوت العزیز الجبار خافض الجناح
راجیاً لکنّ الفلاح والنجاح انّ ربّی رؤوف بکّنّ
غفور لکنّ وله الخیار یختار من یشاء من النساء
لعتبته المقدسة العالیة المنار و هو بکلّ شیء قدير

MKT7.081

AB10876*To: Richard Putter, in Cleveland**Date: 1914 ca.*

O spiritual son! I read thy letter with the utmost joy and I beseeched God that, like unto a sapling nourished by the clouds of bounty, thou mayest grow and develop until thou bearest fruit and yieldest a delicious harvest. And upon thee be the Most Glorious Glory!

DAS.1914-04-17

AB10882*To: Aqa Husayn Ali, in Ishqabad**Date: 1914 ca.*

...Contentment is praiseworthy in all matters, even in commerce. The purpose is to facilitate livelihood, for wealth is temporary and expanding the scope of trade causes distraction and has no good end. This is why it says in the Qur'an:

...قناعت در هر موردی محبوبست حتی در
تجارت مقصد سهولت معیشت است زیرا ثروت
موقت است و توسیع دائره تجارت سبب
پیشانی حال و عاقبت ندارد اینست که در

“Make not thy hand tied to thy neck, nor stretch it forth to its utmost reach, but seek between these a middle course.”

قرآن میفرماید لاتجعل یدک مغلوله الى عنقک
ولاتبسطها کلّ البسط فابتغ بین ذلک سییلا

MMK6#251x

Study guide to this volume

The autumn and early winter of 1914 brought no relief from the catastrophe that had erupted in July. The war had settled into what would become its defining pattern: massive armies locked in attrition along entrenched fronts, civilian populations disrupted by economic paralysis and military demand, and the communication networks through which ‘Abdu’l-Baha had maintained contact with the Western Baha’i communities increasingly severed. Haifa, on the Ottoman-controlled Mediterranean coast, was surrounded by warships and prey to bombardment rumors; commerce had collapsed; rich and poor alike were “distressed and wandering, taking refuge in villages and mountains.” Into this atmosphere, two American pilgrims—Mason Remey and George Latimer—arrived on pilgrimage in October, and their conversations with ‘Abdu’l-Baha, preserved in detail by Ahmad Sohrab, give this volume a distinctive personal texture. ‘Abdu’l-Baha sent them back to America with counsels distilled to a sharp edge: moderation in speech, detachment from money, the duty of the herald, and the permanence of the spiritual conquest. The volume also contains ‘Abdu’l-Baha’s great wartime peace document (AB00172), addressed to the world, which stands as the most sustained public statement of the period on the catastrophe and its meaning.

The Great Peace Message: Prophecy, Anguish, and Warning

Key Passages

This prisoner of forty years, following his freedom, traveled for three years—from 1910 to the end of 1913—throughout Europe and the vast continent of America. Despite extreme weakness and fatigue, he delivered extensive addresses in all cities, in great gatherings and major churches, proclaiming aloud whatsoever was contained in the Tablets and teachings of Baha’u’llah concerning war and peace. Nearly fifty years ago, Baha’u’llah promulgated teachings and raised the call of universal peace. In all His Tablets and epistles, He explicitly foretold these present events, warning that humanity was in grave danger. — AB00172

War, He explained, destroys the divine edifice of humanity, while man is the divine foundation. Peace is embodied life; war is death personified. Peace is the divine spirit; war is satanic whisperings. Peace is the light of the horizons; war is absolute darkness. All the great Prophets, ancient philosophers, and divine Books have been harbingers of peace and faithfulness and have warned against war and treachery. — AB00172

Although this prisoner was in the prison of despotism for forty years, never in those days was he so affected and grief-stricken as now. The spirit is in anguish and the heart

in utmost sorrow and agitation. The eye is weeping and the heart is burning. Weep and wail and hasten to pour water on this blazing fire, that through your efforts this world-consuming conflagration may be extinguished. — AB00172

Context for Study

AB00172 is among the most rhetorical and anguished pieces ‘Abdu’l-Baha ever wrote. Its structure is that of prophetic lament: a retrospective demonstration that the disaster was foretold and could have been prevented, combined with a present cry of grief and a call to action. The prophetic credential is central to the argument: Bahá’u’lláh had warned the kings and rulers in the 1860s and 1870s; ‘Abdu’l-Baha had himself warned European and American audiences during his travels. The war is therefore not an inscrutable act of fate but the entirely predictable consequence of humanity’s refusal to heed what had been made plain.

The binary antitheses that structure the central passage—peace as life / war as death; peace as divine spirit / war as satanic whisperings; peace as light / war as darkness—belong to the tradition of prophetic rhetoric that runs through the Hebrew prophets (Isaiah’s swords into plowshares, Micah’s vision of nations streaming to the mountain of the Lord) and through the Qur’an’s repeated insistence on the *fasád* (corruption) caused by those who make war upon the earth. The language of “satanic whisperings” (*waswas* in Arabic) locates the origin of war in the domain of spiritual corruption rather than mere political miscalculation. This is a theological claim as much as a political one: war is evil, not merely unfortunate.

The personal disclosure at the center of the document is extraordinary: ‘Abdu’l-Baha states that forty years of imprisonment were less painful than witnessing this war. The statement is a measure of what he is enduring, but it is also a testimony. The man who survived the Siyáh-Chál, the caravans to Baghdad, the prison of ‘Akka, is not a stranger to suffering; his grief before the war is therefore proportionate evidence of the war’s horror. The concluding call—“weep and wail and hasten to pour water on this blazing fire”—is simultaneously an invitation to shared lamentation and to practical action. Weeping and working are not alternatives; they are the two dimensions of a single response to catastrophe.

Questions for Reflection

1. ‘Abdu’l-Baha’s peace document is structured around prophetic retrospection: the disaster was foretold, the warning was not heeded, and now the consequences have arrived. How does this prophetic logic compare with the structure of the biblical covenant lawsuit (*riḇ*) in the writings of Isaiah and Jeremiah, and with the Qur’anic accounts of nations that rejected the prophets and perished?
2. The claim that peace is “embodied life” and war is “death personified” makes peace a theological category rather than merely a political one. How does this sacralization of peace compare with the Christian just-war tradition, Islamic theories of *jihád*, and the Kantian argument for perpetual peace on rational rather than theological grounds?
3. ‘Abdu’l-Baha says he was more grief-stricken by the war than by forty years of imprisonment. What does this comparative statement reveal about the relationship between personal suffering and the suffering of humanity as a whole in his spiritual consciousness?

4. The document calls on governments, nations, wise men, philosophers, and rulers by name to act. How does this direct address to political authority compare with the prophetic tradition of speaking “truth to power” in the Hebrew Bible, with the papal tradition of moral address to rulers, and with the Baha’i principle of non-involvement in partisan politics?
5. The letter AB02074 notes that ‘Abdu’l-Baha had written a warning fifteen months earlier that explicitly mentioned the painful events that followed. How does the fulfillment of specific predictions function as a form of theological demonstration within the Baha’i tradition?

The Heralds of the Covenant: Mission and Steadfastness

Key Passages

There are many heralds in this world. Here is a herald who summons the people to the love and defence of his country, calling out at the top of his voice: “O my country, O my beloved country!” There is a herald who blows the bugle of New Nationalism. Here is another herald who calls the people to politics... There is another person who is a herald of literature and science. Here you find a soul who is the herald of the commercial interests. And there is still another herald who sounds the trumpet of war and militarism. But praise be to God, that you are the heralds of the Kingdom of God. All these contending voices which are raised in the world today will ere long be silenced and hushed, but the call of the Kingdom of God will gain volume and impetus day by day.

— ABU1323

My hope is that the life of that assembly may be the breaths of the Holy Spirit, and that in accordance with the heavenly teachings you may become an army of universal peace and shatter the forces of strife, contention and warfare through the power of the teachings of Baha’u’llah, and raise up the standard of unity, harmony and love in the human world.

— AB03095

Today, whoever is a herald of the Covenant is confirmed and assisted. In these days, certain souls have arisen in enmity to the Center of the Covenant. They imagine they can extinguish the lamp of the Covenant. God forbid! The lamp of the Covenant is like the morning star—it shall never be extinguished.

— AB07185

Context for Study

The address to Remey and Latimer before their return to America in ABU1323 turns the wartime taxonomy of heralds into a sustained meditation on vocation. ‘Abdu’l-Baha surveys the ideological landscape of 1914—nationalism, the new politics of mass parties, the commercial empire of global capitalism, the literature and science that claimed cultural leadership, and the militarism that was currently setting Europe ablaze—and identifies the Baha’i teacher as offering something qualitatively different from each of these. The difference is not merely of content (peace versus war, unity versus nationalism) but of duration: every other voice will be silenced, while the call of the Kingdom will grow. This is a claim about historical permanence rooted in a theology of the divine: what is from God endures; what is from the human ego eventually exhausts itself.

The letter AB03095 to the Portland, Oregon assembly introduces William Jennings Bryan by name—a remarkable gesture, since ‘Abdu'l-Baha does not typically praise individual political figures. Bryan had in 1914 been promoting bilateral arbitration treaties as Secretary of State, a policy directly consonant with Bahá'u'lláh's call for international arbitration. ‘Abdu'l-Baha's praise is precise: Bryan is striving in a way “consonant with the teachings of Baha'u'llah,” not as a Baha'i but as a public servant pursuing an aim that overlaps with the divine program. This distinction between formal membership and functional alignment with divine purpose is important: it suggests a Baha'i conception of civil society in which people of good will may serve the purposes of God without explicitly professing the Faith.

Questions for Reflection

1. ‘Abdu'l-Baha's taxonomy of heralds in ABU1323 identifies nationalism, political party, commerce, literature, and militarism as the competing voices of the age. How does this 1914 analysis hold up against the ideological landscape of the twenty-first century? What new heralds have appeared, and what old ones have faded?
2. The claim that the voices of nationalism and war will be “silenced and hushed” while the Kingdom's call grows is a historical prediction. What is the relationship between prophetic historical prediction and historical experience? How does the tradition of prophetic patience—speaking for a future the present generation does not see—function as a form of spiritual testimony?
3. ‘Abdu'l-Baha praises William Jennings Bryan as serving the aims of the Cause without being a Baha'i. What theology of culture and civil society underlies this assessment? How does it compare with Karl Rahner's concept of the “anonymous Christian” and with Islamic accounts of the *ahl al-kitāb* (people of the Book)?
4. AB07185 insists that the “lamp of the Covenant” cannot be extinguished by those who arise against it. What is the epistemological basis of this confidence? Is it theological faith, historical evidence, or both?
5. The community addressed in AB03095 is asked to become an “army of universal peace.” How does the martial metaphor of an army serve a message of peace, and where else in religious literature does this paradox of spiritual warfare appear—in Paul's “armor of God” (Ephesians 6), in the *mujāhid* (striver) of Islamic tradition, in the Gita's battlefield as spiritual metaphor?

The Mirror of the Heart: The Divine Presence in the Soul

Key Passages

There are two kinds of “standing within.” The first is like the “standing” or containing of water “within” an earthly bowl. So far as this first theory is applied to human relation with God, it is not true, because the Reality of Divinity is not a body. But there is a second theory which is correct and this is, the appearance—“standing within”—of the Sun in a clear mirror. Therefore from this standpoint the meaning of this verse is: Purify your heart that it may become like unto a transparent mirror. Then thou shalt

find Me “standing within thee, Powerful, Mighty and Supreme.” If you interpret this verse according to the above explanation, it will be correct; because the Sun has not left its transcendent station in order to find an entrance into the mirror, but it is ever stationed in its own center of grandeur and perpetuity, while the mirror having been polished, reflects the rays of the Sun. — ABU2024

The best method is to bury the body. This body has grown into its present form by the slow process of evolution and it must be disintegrated by the same process. This is the law of nature and it is the Universal law of God... The important thing in life, however, is the spirit of man. The spirit is immortal; the spirit goes to the Kingdom of God; it receives eternal illumination. — ABU2001

Context for Study

The doctrinal clarification in ABU2024, delivered to Remey and Latimer, addresses a perennial problem in mystical theology: the meaning of the classical phrase that God “dwells within” the purified human heart. ‘Abdu’l-Baha distinguishes two models of this dwelling. The first—the container model—is rejected on metaphysical grounds: God is not a body that can be poured into another body. The second—the mirror model—is affirmed: the sun does not move into the mirror, but when the mirror is polished it reflects the sun’s light truly. The distinction is precise and important. It preserves divine transcendence (the sun remains in its own station) while affirming divine immanence (the purified heart genuinely reflects divine light). It is also a practical spiritual program: the task of the believer is to polish the mirror of the heart, not to claim union with the Divine Essence.

This mirror metaphor has a rich history. In the Sufi tradition, Rumi’s reed flute and the polished heart of the *‘arif* both reflect divine beauty; the mirror is a persistent image in the *Mathnawí*. In the Christian mystical tradition, Meister Eckhart’s *Abgeschiedenheit* (detachment) creates an interior space that reflects the divine ground. In the Baha’i Writings themselves, Bahá’u’lláh uses the mirror metaphor in multiple places (notably in the *Gleanings*): the heart of the believer should be as clear as a polished mirror reflecting the Sun of Divinity. ‘Abdu’l-Baha’s clarification here is philosophically significant because it preserves the safeguard against pantheism (the sun is not the mirror) while maintaining the affirmation of genuine interior illumination (the polished mirror truly shows the sun).

The question about burial and cremation in ABU2001, while apparently mundane, belongs to the same theological framework. The body is described as having grown by “the slow process of evolution” and due to return to dust by the same gradual process. This is a claim about the dignity of the body as a natural organism and about the propriety of allowing nature to complete what it has begun. The contrast with the concern for spiritual immortality is instructive: the body is taken seriously as a natural entity, and the natural law that governs it is respected, even as the spirit’s immortality is affirmed. The two are not in competition; they inhabit different domains.

Questions for Reflection

1. The container model of divine indwelling is rejected; the mirror model is affirmed. How does this distinction navigate the classical theological tension between divine immanence

(God is near) and divine transcendence (God is beyond all created things)? Where does this balance appear in the via negativa of Pseudo-Dionysius, in Ibn 'Arabi's *Faṣṣuṣ al-Ḥikam*, and in Sankara's Advaita Vedanta?

2. The spiritual practice entailed by the mirror model is polishing the heart through detachment, virtue, and love. How does this compare with the Christian practice of *lectio divina* and contemplative prayer as means of interior purification, and with the Sufi practice of *dhikr* as a polishing of the heart's mirror?
3. 'Abdu'l-Baha grounds the preference for burial over cremation in the natural law of gradual evolution and dissolution. What is the relationship between the order of nature and the will of God in Baha'i theology? How does this naturalistic argument compare with the Catholic reasoning about burial as the appropriate respect for a body that was the "temple of the Holy Spirit" (1 Corinthians 6:19)?
4. The doctrinal clarification is offered in private conversation to two American pilgrims. What does the intimacy of this context suggest about the appropriate setting for theological inquiry? How does this compare with the role of the teacher-student relationship in the Sufi *silsila* and in the rabbinic tradition of oral transmission?
5. If the mirror model requires the purification of the heart as a precondition for divine reflection, what are the implications for the question of spiritual experience? Does 'Abdu'l-Baha's model suggest that divine experience is earned through moral work, given through grace, or both?

Animals, Wealth, and the Ethics of Stewardship

Key Passages

Did you hear the cooing of the doves? Just now some one fired a gun and they all became silent. How sweetly they coo! How lovely it is to see them enjoying their unrestricted freedom! Is it not cruel to kill these sweet little birds? How much better to see them tamed through the gentleness of man! In many countries of the West, laws are enacted to restrict the cruelty of man toward animals... When I was in America I went through several large zoological gardens. In these gardens hunting is strictly prohibited. There are other large national Parks in Western America where gazelle and deer roam at will and man is not allowed to interfere with their freedom. In these places the animals become so tame that they associate with man. How ideal this is, how perfect, how good!
— ABU1459

When we were in Salmán Pák, an Indian Prince... came there. This Indian prince was very rich. When the time came to transfer the desired sum, a large scale was brought and the money weighed out like wheat. Now this man who was so rich, had ordered his servant to bring one small pan and cook only for himself. When the dish was put before the Prince nothing remained for the servant to eat.
— ABU1765

There was a man by the name of Háji Muhammad Táqi Shírází who had joined our company. He was a great hunter. He was such a crackshot that while his horse was

galloping, he could shoot birds on the wing. The Blessed Beauty knowing his love for hunting told him: “Don’t kill these innocent birds.” But the man paid no attention. Without exaggeration he fired on that day five or six hundred shots but without killing one bird.
— ABU1960

Context for Study

Three narrative episodes in this volume—the cooing doves, the stingy Indian prince, and the hunter who could not kill a single bird after disobeying Bahá'u'lláh's counsel—form an implicit ethics of stewardship. The connection between them is the relationship between freedom, wealth, and the protection of the vulnerable. The doves are protected by gentleness and law; the prince's fabulous wealth is rendered morally hollow by his cruelty to his servant; the hunter's technical skill is rendered literally ineffective by his failure to heed the word of God.

‘Abdu'l-Baha's praise of American national parks in ABU1459 is historically significant: the national park movement, which had produced Yellowstone (1872) and Yosemite (1890), was among the most important American institutional innovations of the previous half-century. ‘Abdu'l-Baha's endorsement frames it as a moral achievement—a form of human gentleness toward the animal world that is “ideal, perfect, good.” This is an early Baha'i contribution to what would later be called environmental ethics: the protection of animal freedom as a moral good, not merely a sentimental preference.

The story of the Indian prince (ABU1765) is a classic of Eastern narrative pedagogy—the dramatic disproportion between enormous wealth and petty cruelty toward a dependent. It echoes the prophetic tradition of the Hebrew Bible (Amos 6:4–6, the rich reclining on ivory beds while not grieving over the ruin of Joseph; Luke 16:19–31, Dives and Lazarus) and the Qur'anic condemnation of those who “hoard gold and silver and spend it not in the way of God” (9:34). What is distinctive in ‘Abdu'l-Baha's telling is the personal detail: he himself called the servant and invited him to eat. The moral is enacted rather than merely proclaimed.

Questions for Reflection

1. ‘Abdu'l-Baha praises American national parks as an “ideal” achievement of human civilization. What are the foundations of this environmental ethic in Baha'i theology? How does it compare with the Franciscan tradition of kinship with creation, with the indigenous traditions of the Americas, and with the emerging field of animal ethics?
2. The story of the Indian prince uses extreme wealth as the occasion of moral failure. ‘Abdu'l-Baha does not condemn wealth as such—elsewhere in this volume he praises honest commerce—but condemns wealth that severs the wealthy person from responsibility to dependents. How does this relational account of wealth's moral hazard compare with Aristotle's discussion of *pleonexia* (greed) and with Thomas Aquinas's theology of property?
3. The story of Háji Muhammad Táqi, who fired hundreds of shots without killing a single bird after Bahá'u'lláh told him not to kill, is presented as a narrative of divine protection operating through natural consequence. What mode of divine causality does this story imply? How does it compare with the miraculous accounts in the Hebrew Bible in which God frustrates the violence of the wicked?

4. 'Abdu'l-Baha says that in the national parks, animals become so tame they associate with humans. This is reminiscent of the eschatological vision in Isaiah 11:6—"the wolf shall live with the lamb." Is 'Abdu'l-Baha pointing to a realized or a future eschatology of creation?
5. The three episodes together suggest that stewardship of creation, of wealth, and of spiritual authority are connected by a single underlying principle: power held in trust for the benefit of the vulnerable. How does this principle of trusteeship compare with Islamic *khilāfa* (stewardship of the earth as God's vicegerent), with the Christian concept of *oikonomia* (divine household management), and with contemporary theories of distributive justice?

Emancipation, Moderation, and the Pillar of the Cause

Key Passages

The emancipation of women is one of the pillars of the Cause of God; it is for this reason I sent the blessed leaf Ruhá to Paris and London and the maidservants of God Zinát and Qudsiyyih to America, that they might become role models for the women of the East. In Persia, owing to the extreme fanaticism of the inhabitants, women have not yet attained full emancipation—indeed, were a woman to be fully emancipated, they would immediately tear her to pieces—yet in spite of this the believers of God are day by day advancing on this path. I hope that ere long the full emancipation of women will be achieved.

— AB09937

The best capital and the most profitable business is honesty in all things. Do thou continue to be honest in thy dealings for one month. Thou wilt see in the end that thou art honored and respected by all thy customers, and not considering thy spiritual welfare, thy material prosperity will be secured.

— ABU3329

You must be very moderate. Consider the taste of the public. This is the best policy. Moderation, moderation. You must speak and write in such a manner as not to offend anyone. The Lord addressed Moses and Aaron saying: When you go to Pharaoh, speak in a moderate, sweet language.

— ABU3237

Context for Study

The letter AB09937 provides one of the clearest formal statements of 'Abdu'l-Baha's position on women's emancipation: it is a "pillar" of the Cause, a structural element without which the edifice is unsound. The language of pillar is significant: pillars support the weight of a building; they are not decorative. The emancipation of women is foundational, not peripheral. At the same time, 'Abdu'l-Baha counsels the women he is addressing to speak "with moderation" in certain social contexts. This contextual application of a universal principle has sometimes been misread as ambivalence about the principle itself; in fact it reflects a consistent Baha'i social epistemology: the truth must be stated in terms that the listener can receive, or it will produce not illumination but reaction. The Qur'anic precedent is invoked—God instructed Moses and Aaron to speak gently even to Pharaoh—and applied to the daughters of a Scottish noblewoman who might be tempted to speak with unproductive stridency.

The counsel on honesty in ABU3329 is economically compressed but theologically precise. Honesty is presented as the “best capital”—the most productive investment a businessperson can make, because it generates the trust on which all economic life depends. This is an argument from practical consequence as much as from moral principle: a reputation for absolute honesty, once established, creates a credit of goodwill that no amount of money can purchase. The implicit critique is of commercial civilization’s tendency to treat honesty instrumentally (honest when it pays, dishonest when it does not), when the Baha’i principle is that honesty is constitutive of the social fabric rather than a variable strategy.

Questions for Reflection

1. ‘Abdu’l-Baha describes the emancipation of women as a “pillar” of the Cause, using architectural language that implies structural necessity. How does this strong affirmation sit with the contextual counsel to speak moderately about it in certain settings? Is this a coherent position, or does the contextual qualification undermine the absolute principle?
2. The parallel between Moses speaking gently to Pharaoh and a contemporary Baha’i speaking moderately about women’s equality in a conservative context is a hermeneutical move that applies prophetic precedent to present circumstance. What are the possibilities and the limits of this kind of typological reasoning?
3. ‘Abdu’l-Baha says that honesty is the best capital—not a moral luxury but a productive social asset. How does this argument for virtue on consequentialist grounds compare with Kantian deontological ethics (honesty as a duty regardless of consequences) and with Aristotelian virtue ethics (honesty as constitutive of a good character and a flourishing life)?
4. The counsel of moderation in ABU3237 is embedded in a conversation about public communication during a war. How does the context of wartime communication affect the ethics of speech? When does moderation serve clarity and when does it become evasion?
5. The sending of Baha’i women to Paris, London, and America as role models for the women of the East suggests a specific theory of how cultural change occurs: through embodied exemplars rather than through argument alone. How does this account of change compare with contemporary theories of social norm change?

A Guiding Question for the Whole Volume

The October–December 1914 volume captures a community in the first sustained experience of wartime, navigating the spiritual demands of catastrophe while maintaining the structures of communal life—pilgrimage, correspondence, teaching, and the daily counsel of ‘Abdu’l-Baha. The great peace document stands at the center like a lament sung over a world that refused to hear the warning in time, while the practical counsels to Remey, Latimer, and the assembled Baha’is define what faithful life looks like within the catastrophe.

A guiding question for the whole volume might therefore be: **When the world is “weeping and burning” and the prophetic warnings have proven exact, what does it mean to remain a “herald of the Covenant”—and how does the community distinguish between**

the proper response to catastrophe (grief, action, teaching, service) and the improper responses of paralysis, panic, or resentment?