



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 167:

Writings and Utterances of Abdu'l-Baha, 1915, part I
(Jan-May)



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
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- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
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- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
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‘Abdu’l-Bahá

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- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
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- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
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- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
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- 145–146. Letters and utterances in the year 1910 I–II
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Introduction to volume 167

This January–May 1915 volume is a wartime record of isolation, anxiety, and moral diagnosis, shaped by interrupted correspondence and the tightening conditions around Haifa, ‘Akka, and Abu-Sinan. AB10435 opens with the Holy Land “guarded and preserved amid this mighty tempest,” yet sorrowful because communication with the friends has been severed; ABU1224 later marks the same deprivation, contrasting the useless agitation of war news with the joy-giving news of the believers. AB00177 is the major public statement of the period: it recalls ‘Abdu’l-Baha’s warnings in Europe and America that the continent had become an arsenal awaiting a spark, interprets the war as the result of heedlessness before Baha’u’llah’s summons to peace, and urges the friends to prepare themselves so that, when the conflagration subsides, they may raise the melody of the Kingdom and the standard of human unity. ABU2714 and ABU2181 give the same outlook in shorter form: the war is ruinous, yet it will multiply the number of peace-loving souls and leave the Baha’i Cause as the only impartial spiritual power capable of marshalling the “armies of Peace.”

A second major strand is the contrast between the instability of worldly power and the permanence of spiritual triumph. ABU0509 treats military victory as ephemeral, illustrating the vanity of conquest through historical anecdotes of Hülägü, Tamerlane, Bayazid, and fallen rulers whose glory evaporates in a moment. ABU2797 places the same lesson in cosmic scale: the earth itself is a “grain of poppy” within creation, and man’s greatness depends entirely upon divine guidance. ABU3762 applies the lesson to Iran, arguing that Persians have tried constitutionalism, absolutism, republicanism, alliances, independence, and anarchy without success, and should now try one remaining experiment: acting according to Baha’u’llah’s teachings, even without becoming Baha’is. ABU1386 then looks beyond the immediate war toward a future political horizon in which Baha’i-inspired representatives could help bring about a United States of Europe and ultimately a United States of the world.

The volume contains several especially important doctrinal and administrative statements. ABU0180 warns against legalism, personal ambition, and claims of authority, insisting that the Revelation must retain its “elastic” spirit, that ‘Abdu’l-Baha alone interprets the aims and meanings of Baha’u’llah’s words, and that the friends must sacrifice personal positions for unity even when they believe themselves right. ABU3290 briefly restates the legislative function of the House of Justice, which legislates on matters not explicitly revealed and remains distinct from executive authority. ABU0823 adds a practical epistemology of expertise, explaining that physicians, builders, carpenters, and specialists must be consulted in their proper domains.

Education and moral formation remain urgent throughout. ABU0793 gives a severe account of the vulnerability of children to corrupting association, arguing from contagion, dynamite, and the destruction of buildings to the need for protected moral environments and Baha’i schools or peer circles. ABU0510 and related youth addresses call the young to become models of truthfulness,

service, high aspiration, and obedience to divine education. ABU0833 offers a striking metaphor of the world as a theatrical stage, where many remain indistinct spectators, some attempt minor roles, and a few souls of iron will and spiritual purpose become true actors in the drama of service.

The volume's anecdotal materials are rich, often turning humor or historical memory into ethical instruction. ABU0312 recounts the early Muslim migration to Abyssinia and the Christian king's protection of the persecuted Muslims, using it as a model of interreligious tolerance and as a reminder that Islam's original spirit has been obscured by later dogma. ABU0014 gives a long, dramatic recollection of the Ottoman Commission of Inquiry and 'Abdu'l-Baha's refusal to curry favor with investigators, transforming threatened exile, slander, and possible death into a lesson in courage, detachment, and trust in God. ABU0197 gives the story of the honest merchant whose integrity raises him to high office, while ABU1578 and ABU1007 use incidents of commercial loss and village justice to show composure, humor, and the reversals of fortune. ABU0450, with the story of Jami and the apparently wealthy holy man, probes the difference between outward possession and inward detachment.

Finally, the volume repeatedly returns to teaching as the work that must continue under wartime constraint. ABU1224 calls Shiraz to become a teaching center for Fars, Nayriz, Jahrum, Bandar 'Abbas, Bushihr, and India, and emphasizes correspondence among assemblies as a means of learning methods from one another. ABU0564, recalling Baha'u'llah's sufferings in Tehran, Baghdad, Adrianople, and 'Akka, says those ordeals were an education for the friends, so that they might water the Tree of the Cause through service, sanctity, and the love of God. ABU2636 warns that one must plunge into the ocean of the Cause rather than float on its surface. AB02645, AB12375, AB03585, and related tablets praise believers who remain illumined amid the "clouds of war," turning fire into coolness and constriction into expansion through the love of God. The volume as a whole presents early 1915 as a period in which the outward world is collapsing into war, censorship, and blocked communication, while 'Abdu'l-Baha's counsels concentrate the friends upon the inward powers that must survive the crisis: unity, detachment, education, expert consultation, teaching, moral trustworthiness, and the spiritual executive force of faith itself.

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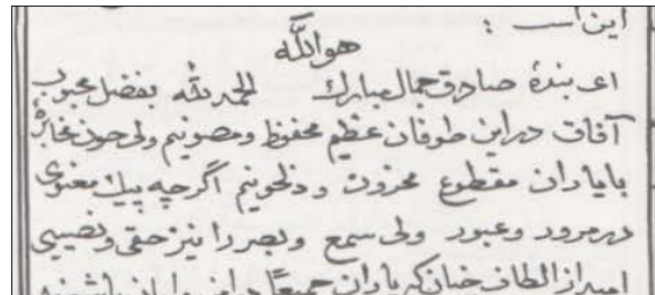
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AB10435*Date: 1915-Jan ca.*

NJB

O faithful servant of the Blessed Beauty! Praise be to God, through the grace of the Beloved of the horizons, we are guarded and preserved amid this mighty tempest. Yet, inasmuch as communication with the friends hath been severed, we are sorrowful and heart-stricken. Though the spiritual messenger passeth to and fro, yet the ear and the eye also have their right and their portion. Our hope is in the bounties of God, that all the friends may be in safety and security.

ای بنده صادق جمال مبارک الحمد لله بفضل محبوب آفاق در این طوفان عظیم محفوظ و مصونیم ولی چون محاره بایاران مقطوع محزون و دلخونیم اگر چه پیک معنوی در مرور و عبور ولی سمع و بصر را نیز حق و نصیبی امید از الطاف چنان که یاران جمیعاً در امن و امان باشند

NJB_v05#18 p.003

ABU2797*Words to some friends, spoken on 1915-Jan-03 in Bahji*

This globe with all the infinite forms of life teeming through its length and breadth is but a grain of poppy in comparison to this stupendous creation and man is a part of this grain of poppy. Notwithstanding this infinitesimal smallness how proud, haughty is he of his origin! He is indeed negligent and unaware.

It is through the Guidance of God and His Mercy that man assumes greatness, provided he lives in accord with the behests of his Creator, otherwise he will be less than the worm crawling in the darkness of the earth.

DAS.1915-01-03

ABU0509

Words spoken at House of Abbud in Akka, 1915-Jan-04

These childish demonstrations are most shallow in their motives, because they are based on the conquest of the earth which in itself is not permanent. For the Conquest of today may turn into the defeat of tomorrow and a fall at this time may lead to a rise at another time. The final fortune of war, cannot however be decided by a few desultory so-called victories.

During the Russo-Turkish war about 40 years ago, it was announced one day that Russia is defeated. This news created a furor amongst the inhabitants of Acca and on that very evening illuminated all the streets and Bazaars. Next morning it was gravely and grievously given out that the Turkish Commander has been made a prisoner by the Russian Army and they are on their march to Constantinople. The same thing happened three or four years ago during the Turkish-Italian war in Tripoli. One day they joyously proclaimed that all the Italian soldiers are routed and driven away from Tripoli. This occasioned a very pompous parade and festivity for 24 hours but again the truth leaked and it was Turkey that was licked...All these victories and defeats are ephemeral and shall pass away. Our triumphs which are of a spiritual character are eternal and everlasting.

When Halakou Khan, the great Tartar Conqueror entered Bagdad, he ordered his men to look over the records and the books of the financial department of the Abbaside Khalifs - so that the revenues of his newly-acquired dominion may be based upon a firm foundation and all those who have not paid their annual taxes may be so taxed according to law. While they were searching through the books they came across two items of taxation and expenditure that gave them much food for thought. Under one of the days of the month (12 Safar) it was recorded that Jafar Barmaki has paid one hundred thousand Dinars as taxes and right beside the above account, another small item was inserted two days afterwards that half Derham (five cents) was expended on old clothes and naphta with which to burn the body of the same man...

Another time Tamerline, after a trying battle defeated Bayazeed, the then Sultan of Turkey. Thousands of Turkish soldiers were taken prisoners and in the mêlée and confusion of the final contest Bayazeed himself fell a prisoner in the hands of the equerry men. They dragged him into their

tent and ordered him to sit in a corner. When supper was served they did not even look at him but once they had their fill they threw a few crumbs and morsels in a bucket and placed before their prisoner. While Bayazeed was thinking over his sad misfortune, a hound entered the tent and took the bucket in its mouth and ran away. When he saw that even these few morsels were carried away by the hungry hound he burst out into laughter. The equerry men were surprised to see him so heartily and pressed him to tell them the Cause. 'Well my friends' he said still laughing 'I am laughing at my own situation. Last night at this time one thousand servants entered my imperial tent with as many trays on their heads, containing my supper and hundreds of officers sat around my bounteous table but tonight [e]ven the few crumbs you were kind enough to give me was snatched away by your omnivorous hound.' When they found out that their prisoner [w]as no other than the Turkish Monarch they immediately notified Tamerline and he was taken to the tent of his Conqueror with royal honor.

Tamerline ordered him be seated and take part in the festivity of the night. Bayazeed was however taciturn, sullen and mournful. 'Why art thou not happy, my royal friend?' asked Tamerline. "Why," he answered sulkily, "It is self-evident. I am ruined, my empire is collapsed, my army is shattered and myself a prisoner in the hand of my Conqueror! How can I be jubilant when I see God has visited with such dreadful doom!' 'Let me tell you one thing' replied Tamerline humorously 'let your soul rest assured that God does not value the sovereignty of this world as much as one of the wings of the mosquito - otherwise He would not have made a lame good for nothing man like me (Tamerline was lame) and a one-eyed good for nothing fellow like thyself (Bayazeed was also one-eyed) the Kings of the earth and rulers over millions of men. Therefore, console thyself.'

DAS.1915-01-04

AB00177

*To: Baha'is of the world**Date: 1915-Jan-05*

1 O ye beloved of God, dearly cherished friends! The darkness of heedlessness hath encompassed the world, and sombre clouds have concealed the horizon of humanity. The human world hath fallen into tribulation and hardship, and all the peoples of the earth are bewildered and lost. From the dawn of human history until now, never hath such a soul-consuming flame been kindled, nor such a conflagration spread to all horizons. All eyes are weeping and all hearts are burning. The whole continent of Europe hath become a field of bloodshed and an arena of savagery. As the poet sayeth: "There is not a thorn whose tip is not reddened with the blood of martyrs." Cries and lamentations reach to the zenith of heaven. The tears of orphans flow like floods, while fathers grieve in mourning for their sons. The wailing of mothers causeth anguish to heart and soul. From every direction are heard the sighs and moaning of grieving hearts, while on every side lurk the wolves of hatred.

2 Yet despite these grievous afflictions befalling weak humanity, all remain captive to the sleep of negligence and averse to love and fellowship. There is neither awakening nor remembrance, neither thought nor contemplation, neither prayer nor supplication, neither humility and lamentation nor repentance and turning unto God. Although during Our travels through the countries of Europe and America, We raised Our voice in all churches, gatherings and assemblies, warning: "O respected people! Open your ears, for a great danger lieth ahead and a severe calamity shall soon appear. The whole region of Europe hath become an arsenal and powder magazine, with inflammable materials stored and concealed, awaiting but a single spark to instantly send flames reaching to the heavens, and from one spark be utterly overturned. O ye who are present! Strive with all your might to extinguish this fire and prevent this most great catastrophe. Otherwise, calamity like lightning shall strike the edifice of humankind from every direction. Countries shall be laid waste and cities stripped of security. All regions shall be exposed to the fire of hell and every land reduced to ashes. All shall be scattered, but what benefit then from regret?

1 ای یاران دل و جان جهانرا ظلمت غفلت احاطه نموده و افق عالم را ابرهای تاریک پنهان کرده عالم انسانی به تعب و مشقت افتاده و جمیع طوائف عالم حیران و سرگردانند از بدایت تاریخ بشر الی الآن چنین شعله‌ئی جانشوز نیفروخته و چنین نائره‌ئی شعله بافاق نزده جمیع چشمها گریان است و جمیع دلها سوزان خطه اروپا بتمامها میدان خونریزی است و جولانگاه درندگی بقول شاعر نوتکاری نیست کز خون شهیدان سرخ نیست فریاد و فغان است که باوج آسمان است سرشک یتیمان است که مانند سیل روان است حزن و اندوه پدران است که در ماتم پسران است ناله و حنین مادران است که سبب حسرت قلب و جان است از هر سو آه و حنین از قلوب حزین استماع میشود و از هر جهة ذئاب کین در کمین است

2 و این انسان ضعیف مورد چنین مصائب شدید باوجود این کل بخواب غفلت گرفتار و از الفت و محبت بیزار نه تنبیه و نه تذکری نه تفکری نه تعمقی نه مناجاتی و نه طلب حاجاتی نه عجز و زاری و نه توبه و انابه بدرگاه باری باوجود آنکه در ایام سفر در ممالک فرنگ و امریک در جمیع کائس و محافل و مجامع نعره‌زنان تحذیر و انداز میشد که ای جمع محترم گوش باز کنید زیرا خطر عظیمی در پیش است و آفتی شدید در آینده رخ بگشاید اقلیم اروپا بتمامها جبه‌خانه و قورخانه شده و مواد التهابیه مخزون و مکنون موقوف بیک شراره است فوراً نائره بعنان آسمان رسد و از یک شرر زیر و زیر گردد ای حاضرین بتمام بکوشید تا این آتش را خاموش کنید و این زلزله اعظم را مانع گردید و الا آفت مانند صاعقه از هر جهة آتش بر بنیان بنی آدم زند ممالک ویران گردد و مدائن بی امن و امان شود جمیع اقالیم معرض نار بحیم گردد و هر کشور تل خاکستر شود جمیع پریشان گردند ولی از ندامت چه منفعت

- 3 It is therefore meet and seemly that ye should acquire the heavenly Teachings, should raise a melody of joy throughout all regions, should unfurl the banner of the oneness of the world of humanity, and should bend your energies to the establishment of universal peace.
- 4 From the day whereon history first began—well-nigh six thousand years ago—there have ever been war and strife, conflict and slaughter, savagery and bloodshed. Not for a moment hath the world of humanity known repose, nor hath it found tranquillity. Praise be to God that this century is the century of lights, this age the age of truth and the disclosure of mysteries. It is clear and manifest that enmity and hatred are the destroyers of the foundations of man, while love and faithfulness are everlasting life. War is a calamity and death itself; peace is the fountain of the water of life. War layeth waste the foundations of being; peace buildeth anew that which hath been ruined. War is the begetter of grief and sorrow; peace and amity are the cause of joy and exultation. Conflict and combat are mourning and lamentation; peace and concord are the Most Great Festival.
- 5 Strive ye, therefore, and arise with all your might, that the banner of the oneness of the world of humanity may wave from the pole of existence, and that the Sun of Truth may illumine all horizons with the light of love; that sword and spear may be cast aside, and the life-giving breeze of fellowship and affection may breathe a new life into the world; that the darkness of the world's affliction may be dispelled, and the radiance of heavenly felicity may illumine East and West; that the thorn-brake may become a rose-garden, the gloomy furnace a garden of the All-Merciful, the season of autumn draw to its close, and the soul-refreshing springtime pitch its pavilion upon mountain and plain.
- 6 All present would affirm that this is so; nevertheless, they lie sleeping on the bed of heedlessness, having neither thought nor made any effort, until this spark of fire struck at the foundation of humanity and East and West fell into this great turmoil, and this barren wind uprooted all fresh and verdant trees. Glory be to God! What ignorance is this, and what heedlessness and bewilderment! The pit lies in the path, and the traveler is seeing and aware; yet I marvel at God's sleight of hand, that man should cast himself into the fire by his own feet, should muddy the pure wine, should turn the sweet, flowing spring into bitter salt, should extinguish the bright lamp, should turn the luminous dawn to darkness, and should transform the honey of faithfulness into the poison of cruelty - and yet take pride in this.
- 3 پس بهتر آنستکه تعالیم آسمانی بیاموزید و آهنگ خوشی در جمیع آفاق بنوازید و علم وحدت عالم انسانی برافرازید و بتأسیس صلح عمومی پردازید
- 4 از یوم بدو تاریخ که قریب به شش هزار سال است همیشه جنگ و جدال بود و حرب و قتال درندگی بود و خونریزی دمی عالم انسانی راحت نکرد و آسایش نیافت الحمد لله که این قرن قرن انوار است و این عصر عصر حقیقت و ظهور اسرار و این واضح و آشکار که عداوت و بغضا هادم بنیان انسان و محبت و وفا زندگی جاودان جنگ آفت و ممات است صلح چشمهء انجیات جنگ بنیان ویران کند صلح ویرانرا آباد نماید جنگ مورث غم و اندوه است و صلح و سلام سبب سرور و جبرور حرب و قتال حزن و ماتم است و صلح و آشتی جشن اعظم
- 5 پس تا توانید بکشید و بجوشید تا علم وحدت عالم انسانی در قطب امکان موج زند و شمس حقیقت آفاقرا بنور محبت روشن نماید سیف و سنان برافتد و نسیم جانپور الفت و وداد حیات تازه بخشد ظلمت نکبت عالم انسانی زائل گردد نورانیت سعادت آسمانی شرق و غرب را روشن نماید خارستان گلستان گردد و گلخن ظلمانی گلشن رحمانی شود فصل خزان منتهی گردد و بهار جانپور بر کوه و صحرا خیمه زند
- 6 و جمیع حاضرین تصدیق مینمودند که چنین است باوجود این در بستر غفلت خفته ابداً فکر ننموده و سعی و کوشش نکرده تا آنکه این شراره آتش بر بنیان بشر زد و خاور و باختر در این اضطراب عظیم افتادند و این ریج عظیم جمیع اشجار تر و تازه را از ریشه برانداخت سبحان الله این چه نادانی است و این چه غفلت و سرگردانی چاه در راه و رونده بینا و آگاه باوجود این حیرتم در چشم بندی خدا که انسان پیای خود خویش را در سقرافکند بادهء صافی را درالدوده نماید و چشمهء عذب فراترا ملح اجاج کند شمع روشن خاموش نماید و صبح

- 7 In any case, the teachings of the Blessed Beauty, may my spirit be a sacrifice for Him, were proclaimed in America, Britain, France and Germany, in great assemblies and major churches, and were explained and expounded. Thus was the proof completed for all. Since they neither accepted nor implemented what was explicitly mentioned in the Tablets, that which was to occur came to pass. We hope that hereafter eyes shall become seeing and ears hearing, and the standard of human unity shall wave at the pole of the horizons, and the pavilion of universal peace shall cast its shade upon East and West. The Blessed Tree shall grow and develop, and the counsels and admonitions of the Blessed Beauty shall spread. It is certain that after this war, these teachings shall raise their banner in every clime, and this life-giving breeze shall set the world in motion. The friends of God must make themselves ready so that as soon as this fire is extinguished, they may raise the melody of the Kingdom and set the ears of the denizens of the Supreme Concourse in the divine retreats aquiver with this song and call.

- 8 Praise be to God! Under the protection of the Most Great Name, all the friends in the Holy Land are in the utmost joy and fragrance, and this is naught but from His grace, His generosity, and His bounty. I am longing with heart and soul for all the friends, and I convey most glorious greetings to the handmaids of the Merciful. And upon you be the Most Glorious Glory.

KHHE.471-474

نورانی را ظلمانی کند و شهد وفا را به سمّ جفا
تبدیل نماید و باوجود این افتخار کند

7 باری تعالیم جمال مبارک روحی له الفداء
نعره زنان در آمریک و بریطانیا و فرانسه و آلمان
در مجامع عظمی و کائس کبری بیان شد و
شرح و تشریح گشت لهذا حجت بر کلّ بالغ
گردید چون نپذیرفتند و مجری نداشتند آنچه که
در الواح صریحاً مذکور بوقوع پیوست امیدواریم
که بعد از این حرب دیده ها بینا شود و گوشها
شنوا گردد و علم وحدت عالم انسانی در قطب
آفاق موج زند و خیمه صلح عمومی سایه بر
شرق و غرب افکند شجره مبارکه نشو و نما
کند و صایا و نصایح جمال مبارک منتشر گردد
و یقین است که بعد از این حرب این تعالیم در
هر اقلیم علم برافرازد و این نسیم جان بخش جهانرا
باهتزاز آرد احبای الهی باید خود را حاضر نمایند
تا بمجرد خاموشی این آتش آهنگ ملکوت بلند
نمایند و مسامع لاهوتیانرا در صوامع الهی باین
نغمه و آواز باهتزاز آرند

8 الحمد لله در صون و حمایت اسم اعظم جمیع یاران
در ارض اقدس در نهایت روح و ریحانند و ما
هذا الا من فضله و جوده و احسانه جمیع یارانرا
به جان و دل مشتاقم و اماء رحمن را تحیت ابدع
ابی میرسانم و علیکم و علیکنّ البهاء الأبهی

MKT4.114, PYM.264x, MSHR5.210x,
YHA1.144x, YHA1.425-426x, KHH1.333-
335 (1.464)

AB02645

To: Baha'is of Germany

Date: 1915-Jan-05

O divine friends and maidservants of the Merciful! Your letters all arrived and from their contents it became known that, praise be to God, all are firm in the love of God, attracted to the holy fragrances, and enkindled with the fire of the love of God.

At such a time when the flames of war are burning in East and West, those friends are engaged in the remembrance of God and striving to awaken souls, purify hearts, establish the foundation of unity and harmony between nations, and create affection between East and West, so that the oneness of the world of humanity may shine like a lamp in the gathering of the horizons.

Praise be to God that in the dark night you are illumined, and in these days when the clouds of war have covered the horizons, you are shining like the morning star. This is among the miracles of the heavenly teachings and the spiritual power of Baha'u'llah. Therefore be thankful that you are blessed with such a gift.

Praise be to God we are all in perfect health and well-being, especially 'Abdu'l-Baha. We hope that you too are healthy and well and protected under divine protection, and in utmost joy and delight with divine glad-tidings.

Although your trials and difficulties are many, through the power of the love of God one finds coolness in fire, becomes illumined in darkness, finds expansion in constriction, and receives comfort in sorrow.

I convey to all the Most Glorious Greetings.

DAS.1915-01-05

AB12375

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

Date: 1915-Jan-05

¹ O true Herald! His honor Mirza Fadlu'llah Khan arrived with your letter. The contents of the letter concerning his arrival brought great joy, for it bore glad tidings of the spirit and fragrance and steadfastness and certitude of the loved ones of the All-Merciful, who, praise be to God, like the trees of the eternal Paradise, have firm roots and growing power, not wavering in violent winds and resisting uprooting gales with perfect stability and firmness.

² In the flame of fire they find coolness and peace, and in the depths of the encompassing sea they find dryness from the heat

¹ ای بشیر حقیقی جناب میرزا فضل‌الله خان با نامه شما رسید مضامین نامه ورود ایشان بسیار سبب سرور گردید زیرا بشارت روح و ریحان و ثبوت و ایقان اجبای رحمن داشت که الحمد لله مانند اشجار جنت خلد ریشه ثابت دارند و قوه ثابت از اریاح شدید و نلغزند و بادهای ریشه‌کن را در نهایت ثبات و استقامت مقاومت نمایند

² در شعله آتش برد و سلام یابند و در عمق بحر محیط از حرارت شمس حقیقت خشکی جویند

of the Sun of Truth. In the dark night they are bright stars; they walk upon the earth yet soar in the Supreme Concourse.

در شب تار ستاره روشنند روی زمین مشی کنند
ولی در ملاء اعلی سیر نمایند

- 3 In brief, I hope that the fire of the love of God will blaze so intensely that it will transform the ice houses of the world into temples of fire. This is the ultimate aspiration - that such a melody will be raised in Shiraz that it will cause the ears of the Supreme Concourse to vibrate.

3 باری امیدوارم که نار محبت الله چنان شعله زند
که یخچالهای جهان را مبدل به آتشکده کند این
است نهایت آمال که در شیراز چنان شهنازی
بلند شود که آذان ملاء اعلی به اهتزاز آید

- 4 And upon you be the Most Glorious Glory.

4 و علیک البهاء الأبهی

BSHI.043

ABU0312

Words to some friends, spoken on 1915-Jan-08 in Akka

In the year 622 A.D. Mohamad, after several years of preaching and teaching his Islamic doctrines in his own native city Mecca and receiving all manner of rebuffs and persecutions, he decided to migrate to Medina. From that memorable year began the Arabian Calendar and it is named by them the year of Hegira or Migration.

But another remarkable migration took place in the fifth year of the mission of Mohamad, not by himself but by his persecuted disciples, not to Medina but to Abyssinia. In the first few years of his mission, although he taught his faith in the One God, secretly and made very slow progress, yet the animosity of the Korashites became more pronounced day after day. Their enmity became so virulent that they enacted a law banishing any one who should become a convert to the strange religion of the 'sorcerer.' Finally realizing that the lives of all his new disciples were threatened with destruction and his opponents were assailing him even in the Caaba, he advised them to leave Mecca as soon as possible and take refuge in Abyssinia. Mohamad knew that the Abyssinians were Nestorian Christians and their King, known under the title of Najashee was broad, tolerant and very hospitable.

The members of this small band of voluntary exiles consisted of eleven men and four women, including his daughter Rokaia and his son-in-law Othman Ibn Affan who acted as the leader of the party. They reached their destination safely and were kindly and benevolently received by the Nestorians. The toleration and hospitality experienced by them encouraged other

harassed Moslems of Mecca to follow in their wake, until little by little, the number of Moslem refugees in Abyssinia was raised to 83 men and 18 women, besides children.

Quite a long time elapsed and these people lived and worshipped the Lord of Mercy according to the dictates of their hearts and in the simplicity of their faith. No one interfered with their worship or religion. They associated with their Christian brothers with joy and fragrance. There existed between them no ignorant prejudices and hatred. Everywhere they were received with honor and love because they honored and loved others. The Christians and Mohamadans of today must look up centuries back to Abyssinia and learn at least from those true and pious souls the secret of toleration and brotherly association.

While these Moslems were thriving in their exile, Mohamad migrated to Medina and the faith of Allah was spread far and wide. The members of the Koreish tribe who constituted the most powerful enemies of His Holiness the prophet conceived about this time a plan, which was nothing less than to get possession of the persons of the relatives and the disciples who were living so peacefully in Abyssinia. Consequently they thought it wise to send an embassy to Najashee with accusations of heresy and invocation against those God-fearing men and women. There were two men amongst the ambassadors who were known for their sagacity and bravery. One was Abdollah Ibn Rabia and another Amru Ibn Al Aass; the latter was an eloquent poet and a courageous soldier, who in the beginning of the prophetic mission of Mohamad satire him with lampoons and light verses but later on became an earnest champion of Islam.

When the embassy was presented to the just King of Abyssinia, they showed him first their presents and then accused their compatriots with falsehoods. The King listened patiently to their long story and then sent for the Moslems to come before him and state their side. With them came also Jafar, the son of Abou Taleb and brother of Ali. Jafar was a man of true faith and possessed a native eloquence and a confident heart. When he listened to the charges of the Koreishites he stood forth and with fervor and enthusiasm expounded the teachings of Islam. "O King" he said "We were idolaters, we worshipped many gods, we were not faithful to our words, we practiced many evil deeds, we did not believe in the prophets of the past, we were unloyal; then God in His Mercy sent to us a prophet from amongst our own people. He admonished us to worship the one True God, to leave behind misbelief, to keep our words, to practice piety and chastity, to believe in the divine mission of

Moses, Jesus Christ, and other prophets and fear the Lord of Hosts.” This was the purport of his words.

Najashee was very much impressed by this simple presentation and asked Jafar whether he has on himself any of the writings of the prophet. He told the King he can recite one of the chapters of the Koran. The permission was granted and Jafar, inspired by God, started to chant in a moving voice the Sura of Mary, wherein the miraculous conception of the mother of Christ, his birth and how he spoke in the cradle and the establishment of the spiritual mission of other Israelitish prophets are clearly revealed. (Here the Beloved started reciting the first part of this Sura which is one of the fullest and earliest Gospel histories recorded in the Koran) “A recital of thy Lord’s mercy to his servant Zoachariah; when he called upon his Lord with secret calling. And said: ‘O Lord, verily my bones are weakened, and the hoar hairs glisten on my head, and never Lord have I prayed to thee with ill success ... And we will make him (Jesus Christ) a sign to mankind, and a mercy from Us. For it is a thing decreed.’

By the time Jafar had come to the end of the chapter the Abyssinian potentate was moved to the core of his heart and his admiration and love for these lovers of God was doubled. Then he dismissed the Koreishite embassy with their presents and kept the Moslems under his protection. In this manner those early pioneers worked for the then pure, democratic religion of Islam, but now it is enveloped with heavy and gross incrustations of dogmas and dead rites. Only the Baha’i revelation will purify and cleanse it from these accumulated debris of past generations.

DAS.1915-01-08

ABU2714

Words spoken on 1915-Jan-09 in Abu Sinan

- ¹ This War is indeed ruinous and devastating in its effects. However, afterwards, the number of peace-loving people will grow considerably, and the commotions, uproars and the mighty tumult will precipitate [universal] peace. For the West, the most important thing is the War. If Germany is victorious, then the Ottoman Empire will be triumphant as well. Otherwise if the

¹ این جنگ بلای خائمانسوزی است ولی بعد از این نفوس صلح جو زیاد خواهد شد قیل و قال و معمعه کبری ایجاد صلح میکند اهمیت کلیه در ساحت غربی حرب است اگر المان فاتح بشود عثمانی هم ناچ خواهد شد و الا اگر قشون عثمانی در مصر داخل شود اهمیت ندارد

Ottoman army advances into Egyptian territory, it would not be lasting.

- 2 May God deal justly with those who caused these wars and conflicts who have caused so much bloodshed and trouble. Indeed they have undermined the prosperity of the people.

2 خدا جزای ملوک و محرکین حرب را بدهد که باعث خونریزی شدند چقدر مایه زحمت خلق شده اند .

KHHE.216, BSR_v13 p.086

KHH1.145 (1.201)

ABU0793

Words to Shaykh Salman, spoken on 1915-Jan-10 in Abu Sinan

- 1 [In the afternoon, Shaykh Salman said to 'Abdu'l-Baha, "My Guide, my brother Shaykh Yusuf and I have been discussing a certain point and as yet, have not arrived at an agreement. My view is that children must be educated through modern means, whereas my brother states that most schoolchildren are ill-mannered. From Your speech it can be concluded that my brother is correct. I say this because earlier You stated, 'Druze in this region are better behaved than the Druze in Lebanon since they are simpler people.' From this it can be surmised that the more civilized the people, the greater is their degeneracy." 'Abdu'l-Baha responded:]

1 بود بعد از ظهر شیخ سلمان عرض کرد مولای من مدتی است که با اخویم شیخ یوسف گفتگو داریم و هنوز بیک نقطه توافقی نرسیده ایم بنده میگویم اولاد باید بطرز جدید تربیت بشوند اخوی میگوید اطفال مدارس اغلب فاسد الاخلاق میباشند و از بیانات مبارکه اینطور فهمیده میشود که حق بجانب اخوی است چونکه فرمودند درزیهای این صفحات خوش اخلاق تر از درزیهای لبنان هستند چه که ساده ترند معلوم میشود آنهایکه متمدنترند خرابترند فرمودند

- 2 It is universally recognized that evil is stronger than good. Evil has rapid influence, where good is slow in its impact. If a trustworthy person and a thief were together, the thief would never become righteous, but the converse may occur. Because of their association, a truthful person may become a liar, but it is rare for the perjurer to become truthful, or for the penurious to become generous by reason of his association with the charitable, or for the wicked to become virtuous, and so forth. This is because evil is stronger and its influence is more penetrating. This issue does not require proof, as it is evident like the sun at noontime. If there were a thousand healthy men, but one among them had a contagious disease, the thousand would have no effect on the ill, but the illness of that one would spread to the remaining thousand. For instance, if a person is afflicted with smallpox and comes in contact with many healthy children, all will be infected, while it is not possible for the healthy to influence the sick. It is similar with the black plague or leprosy, where the healthy may be affected, but the converse would not hold.

2 این مسئله مسلم عموم است که شر قویتر از خیر است شر سریع تاثیر است خیر بطی تاثیر اگر شخص امینی و شخص خائنی با هم باشند ممکن نیست خائن امین بشود ولی امین ممکن است خائن بشود صادق ممکن است کاذب شود در اثر معاشرت با دروغگو ؟؟؟ ولی سخت است که کاذب با معاشرت راستگو صادق گردد شخص سخی با موانست بخیل ممکن است بخیل شود صالح رذیل شود و قس علی ذلک چونکه شر قویتر است تاثیرش بیشتر و این مسئله لازم برهان نیست کالشمس رابعه النهار است که اگر هزار نفر سالم باشند و یک نفر مریض مسری ممکن نیست آن هزار نفر تاثیر در مزاج او بکنند ولی این یک نفر مریض تاثیر بآن هزار نفر مینماید مثلاً اگر شخصی آبله داشته باشد و بین اطفال زیادی بیاورد جمیع مبتلا میشوند ولی ممکن نیست آن اطفال سالم او را خوب بکنند

- 3 Consider how much time it takes to raise a building, but dynamite can destroy it in blink of an eye. It takes five years to build an armored ship, but only a minute for a torpedo to sink it to the bottom of the ocean. It takes twenty years to raise a person to maturity, but he perishes in an instant by the assassin's bullet.
- 3 ملاحظه کنید یک خانه را مدتها وقت صرف میکنی تا بنا نمائی یک تکه دینامیت بطرفه العینی خراب و ویرانش میکند کشتیهای زره پوش را هر کدام پنج سال طول میکشد تا بسازند ولی در یک دقیقه غواصه او را بقعر دریا میبرد یک انسانی بیست سال عمر کرده و زحمته کشیده تا باین پایه رسیده یک گلوله فوراً او را هلاک مینماید
- 4 Therefore, if you desire for your children to be raised properly and remain protected, then they must be cared for adequately. You must ensure that they do not meet or associate with ill-mannered persons. Either establish your own schools or do as we are doing. We have many students in the [Beirut's] University. Last year there were thirty of them. They associate only with themselves [i.e. other Baha'is] and at the time of instructions attend classes. Therefore they are well-protected. However, there are other [Muslim] Iranians in Beirut and they are all vagabonds. Even the teachers despise them, to the point they are expelled from the school. It is amazing! Most bewildering!
- 4 لابد شما هم اگر بخواهید اولادتان تربیت بشوند و محفوظ بمانند باید تحت مراقبت باشند و با اشخاص فاسد الاخلاق ملاقات و معاشرت ننمایند یا مدرسه خودتان تاسیس نمائید یا مثل ما بکنید ما بسیار تلمیذ در کلیه داریم پارسال بقدر سی نفر بودند اینها ملاقاتشان با خودشان است و اوقات درس هم سر درس حاضر میشوند لهذا محفوظند ولی ایرانیهای دیگر هم در بیروت هستند و اینها اراذل هستند حتی معلمین از آنها بیزارند بدرجه ای که آنها را بیرون میکنند خیلی تماشا دارد شنیدنی است
- 5 The Iranian children in 'Akka were like angels, but alas, some of them associated with the Arabs or with ill-mannered children. When they argued, all their speech was in Persian, but then they would curse in Arabic since they were not taught similar words in Persian. When they became youth, they associated with non-Baha'is and became totally corrupt. Soon I had no choice but to expel them all.
- 5 بعضی از اطفال ایرانی در عکا مثل فرشته بودند ولی با عربها و اطفال رذل ملاقات و معاشرت داشتند وقتیکه دعوا میکردند همه صحبتایشان فارسی بود ولی فحش را بعربی میدادند چه که در زبان ایرانی این مسائل را بانها یاد نداده بودند بعد هم که جوان شدند و با سایرین محشور شدند بکلی فاسد شدند مجبور شدیم آنها را ترک بکنیم .
- 6 There is a story of a Shaykh meeting a Baktashi and saying to him, "Why do you continue causing mischief and spending your time gratifying your carnal desires? Come with me and pray, meditate, fast for forty days, fear God and become righteous. Once you have become accustomed to praying and fasting, then you will no longer commit unseemly acts." The Baktashi responded, "There is no need for forty days of prayer. Stay with me for just one night and all religion will be forgotten to you!"
- 6 مثلی است معروف که یک شیخی شخص بگاشی را ملاقات نمود بنای نصیحت و موعظه گذاشت که تا کی رذالت میکنی و بلهو و لعب مشغولی بیا نماز کن عبادت کن روزه بگیر تا چهل روز از خدا بترس و مرد پرهیزکاری بشو بعد که عادت بصوم و صلوة کردی دیگر پیرامون این کارها نمیکردی بگاش گفت چرا چهل روز تو یک شب بیا پیش من تا همه چیز را فراموش کنی.
- 7 Therefore I exhort you to protect your children from the evil influence of the wayward.
- 7 اینک من بشما توصیه میکنم اولادتانرا از شر مفسدین حفظ کنید

ABU1539

Words to the friends, spoken on 1915-Jan-10 in Abu Sinan

- 1 Concerning the prejudice of the Europeans, He said: "When the retinue arrived at Naples, the port of Italy, those people imagined that we were Turks and increased their restrictions. It was for this reason that I sent Shoghi Effendi, Mirza Munir, and Khusraw back."

1 از تعصب اروپائیا میفرمودند که موقع ورود موکب مبارک بناپولی بندر ایتالیا حضرات تصور میکردند ما ترک هستیم و بر تضييقات افزودند این بود که من شوقی افندی و میرزا منیر و خسرو را عودت دادم
- 2 (In that year, 1912, when the Blessed Personage journeyed to the countries of Europe and America, the Italian government was at war with the Ottoman government. They therefore looked upon Him with hostility and created difficulties. For this reason the attendants in His train, such as Shoghi Effendi, Munir Zayn, and Khusraw the servant, were sent back. Dr. Fareed was also involved in the mischief.)

2 (در آن سنه ۱۹۱۲ که هیکل مبارک بممالک اروپ و آمریک تشریف بردند دولت ایتالیا با دولت عثمانی در حالت جنگ بودند لذا بنظر عداوت نگرسته مشلاتی فراهم نمودند این بود که ملتزمین رکاب مانند حضرت شوقی افندی و منیر زین و خسرو خادم را عودت دادند در فساد دکتر فرید هم دخالا داشت)
- 3 'Abdu'l-Baha then said to Shaykh Yusuf: "Our companions in Europe report that some people have been killed there. In France they killed [a Baha'i] Monsieur Bernard nearly a month ago. This person never even harmed an ant. He despised war and confrontation so much that it is beyond description. He greatly disdained even the mention of the word 'war.' If there was ever a person who truly loved peace, it was he. His contempt for war was not because he desired to protect his own self, but was due to his hatred of conflict and killing. In truth, he was unique in all human perfections and spiritual attributes. He was a well-wisher for everyone. One of his philanthropic efforts was that he had brought a number of Indian children [to Paris] and provided for them to grow and be educated. One of them became a doctor, another an engineer and yet another a teacher. At the dinner table, there was no difference among any of them, and he loved them all like his very own. Despite this, he was sent to the battlefield and, in the end, was killed. In Europe, the situation is such that if a person pays a million liras in ransom, they are still not exempt from military service."

3 بشیخ یوسف میفرمودند از اصحاب ما از اروپا خبر میرسد که چند نفر کشته شده اند تقریباً در یکماه پیش در فرانسه مسیو برنارد کشته شده این شخص اذیت بموری را روا نمیداشت از بس از جنگ و جدال متاذی بود که وصف ندارد از ذکر جنگ کراه داشت اگر کسی در عالم فی الحقیقه صلح طلب بود این شخص بود و این کراهت از جنگ نه از برای حب جان خود بود بلکه بغض از حرب و قتال بود حقیقتاً در جمیع صفات انسانی و کمالات رحمانی وحید بود شخص خیر خواه کاملی بود از کارهای خیرش منجمله این بود که بعضی اطفال هندی را آورده پول مخارج میداد تا آنکه تربیت شوند یکی طبیب یکی مهندس یکی معلم شود ابداً در سفره فرقی در بین نبود و مثل اطفال خود آنها را محبت میکرد مثل اولاد خود آنها را دوست میداشت با وجود این مجبور شد بعسگریه برود و در آخر کشته گشت در اروپا طوری است اگر شخص یک ملیون پول بدهد باز از خدمت عسگریه معاف نیست
- 4 "Also yesterday, report was received that another one of our friends was killed."

4 دیروز هم باز خبر رسید یکی از دوستان ما کشته شد
- 5 Shaykh Yusuf said, "Matran of 'Akka was dismissed from office and all his possessions were confiscated. He is not planning to stay in 'Akka any longer."

5 شیخ یوسف عرض کرد مطران عکا اموالش را ضبط کرد و معزول شد دیگر هم در عکا نخواهد بود

6 'Abdu'l-Baha responded: "Indeed, in Paris he had given talks for five hundred of the Ottomans saying that Syrian Christians are oppressed, the government is tyrannical and does not grant them the least bit of freedom, but the Baha'is are free! Each year this person (Matran) would go and, on behalf of the Syrian Christians, collect large donations, [bringing the funds with himself to 'Akka]. When he saw that this melody had receptive ears, and this policy worked, he begun to give speeches for generous Christians, urging them against the Ottoman government and enmity towards her. Then the matter was reported in the newspapers, and authorities confiscated all his possessions.

7 "Each year this man would deposit all the funds he had collected under various pretexts with the haddad [ironworker] and charge interest. At last, the Christians learned of the details and protested, 'You collect funds in our name, but instead of spending them on charitable ends, you deposit them with Fu'ad Effendi and personally benefit from the interest?!' Indeed, 'It is evident that God manifests what He has decreed.'"

KHHE.219-220

6 فرمودند: بله در پاریس از برای پانصد نفر از عثمانیان نطق کرده که مسیحیان سوریه بیچاره اند حکومت ظالم است ابدًا حریت نمیدهد ... ما راحت هستیم این شخص (مطران) هر سال میرفت بعنوان مسیحیان سوریه کدیه میکرد و پول زیادی میآورد حالا دید این نغمه بدرد میخورد این پلتیک پیش میروند از برای مسیحیان متطوع (داوطلب) نطق کرد بضدیت و عداوت دولت عثمانی دعوت کرد بعد که در جراید نوشتند حکومت مالش را ضبط کرد این

7 هر سال پولهاییکه بعنوان مختلفه میگرفت در حیفًا نزد حداد میگذاشت و ربح میگرفت آخرش مسیحیان ملتفت شدند و اعتراض کردند که تو با اسم ما پول میگیری بایستی بمصارف خیریه برسانی تو همه را نزد افندی بمنفعت میگذاری بله المرء یدبر و الله یقدر

KHH1.147-149 (1.205-206)

ABU0014

Words to Shaykh Salih, spoken on 1915-Jan-11 in Abu Sinan

1 You are so frightened that even your dreams are confused and disturbed, like the story of that person who would attend religious gatherings. Upon hearing the accounts of the martyrs of Karbala, he would grasp his handkerchief, weep bitterly, and say, "Would that we had been with you to attain a great triumph!" He always wished he had been present at Karbala. By chance, one night he dreamed that Yazid had arrived with a mighty army, and he found himself in the camp of the Prince of Martyrs. First, Ali Akbar came, obtained permission for martyrdom, went to the battlefield, and was martyred. Then Qasim came, obtained permission, went to the battlefield, and was martyred.

2 In this manner, one by one, several went and were martyred until it was that person's turn. The Imam commanded him to go to the battlefield. He protested, "How can I go to the battlefield? I have no horse." The Imam said, "Take my horse."

1 از بس میترسی خوابهایت هم مغشوش و مشوش است مثل قصه آن شخص میماند که در روضه خوانها حاضر میشد بجزد استماع روضه و قضیه شهدای صحرای کربلا دست میگرفت و زار زار میگرفت و میگفت یالیتنا کما معکم فنفوز فوزًا عظیمًا همیشه آرزو میکرد که در صحرای کربلا باشد اتفاقاً یک شب خواب دید که یزید با لشکر جراری آمده اینهم در معسکر حضرت سید الشهداء است اول علی اکبر آمد اذن شهادت گرفت و رفت در میدان و شهید شد بعد قاسم آمد اذن گرفت و رفت و در میدان شهید شد

2 بهمین نحو یکی یکی چند نفر رفتند و شهید شدند تا نوبه آن شخص رسید حضرت امر فرمودند بروید بمیدان عرض کرد چگونه بمیدان بروم اسب ندارم حضرت فرمودند اسب مرا ببر

He took the Imam's horse and mounted it. Then he said, "I have no sword." The Imam replied, "Take my sword." He took it and, seeing that it was a good opportunity to escape, he fled with both the horse and sword, leaving the Imam without either, preferring flight to standing firm.

اسب حضرت را گرفت و سوار شد بعد عرض کرد شمشیر ندارم فرمودند بگیر شمشیر مرا برگرفت دید خوب میدانی است و فرصت خوبی است از برای فرار لهذا اسب و شمشیر را برد و فرار کرد و حضرت را بی اسب و شمشیر گذاشت و فرها را فرار را بر قرار ترجیح داد

- 3 When he awoke in the morning, he related this dream to all his relatives and friends until it reached the governor's ears. The governor summoned him and said, "I have heard you had an interesting dream. Tell me everything, for it is an amusing tale." The sheikh related his dream from beginning to end. The governor asked, "How much was the Imam's horse worth?" He replied, "At least four hundred tumans." "And the sword?" "Three hundred tumans." The governor ordered that seven hundred tumans be taken from the sheikh before dismissing him, saying, "O faithless one! Not only did you fail to help the Imam, but you stole his possessions and left him without horse or sword. The Imam's horse and sword were worth more than seven hundred tumans, but you need only pay seven hundred tumans and go."

3 صبح که از خواب بیدار شد این قضیه را برای جمیع نزدیکان و دوستان خود حکایت کرد تا آنکه بگوش والی رسید و والی احضارش کرد و گفت شنیده ام خواب خوبی دیده ای هر چه بود برای من بگو که قصه خوشتره ایست شیخ هم از اول تا آخر خواب خود را بیان کرد والی پرسید اسب حضرت چند میارزید عرض کرد اقلاً چهارصد تومان شمشیر چند؟ سیصد تومان حاکم حکم کرد هفتصد تومان از شیخ بگیرند و مرخص کنند حاکم گفت ای بی انصاف تو بحضرت کمک نکردی چرا مال حضرت را بردی و حضرت را بی اسب و شمشیر گذاردی اسب و شمشیر حضرت بیش از هفتصد تومان میارزید ولی تو فقط هفتصد تومان باید بدهی و بروی •

- 4 Now you too (Sheikh Salih) always take pleasure in speaking of battle and warfare, but you are frightened by the mere sound of a trumpet, let alone cannons and mortars. But I had a dream on the very night before the Pashas arrived, and I related it to the friends. Is this not so, friends? (All bowed and confirmed.) That dream was: I saw in Akka that a large street had opened in a straight line, and from the beginning of this thoroughfare a cannon was fired. All the people leaned to one side so that no harm would befall them, and I too bent to one side. This shot passed and no harm was done, but a strange anxiety became evident among the people. From around this shell, things like birds but red in color were scattered about, which people said was dynamite that would destroy whatever it hit, but it hit nothing and caused no damage.

4 حال تو هم (شیخ صالح) همیشه از ذکر حرب دغوشی و صحبت حرب میداری ولی از بوق یک شیپوری میترسی تا چه رسد بتوپ و خمپاره اما من یک خوابی دیدم در همان شبی که فردایش پاشاوات وارد شدند و برای احباء نقل کردم حضرات اینطور نیست؟ (همه تعظیم و تصدیق نمودند) آن خواب این بود • دیدم در عکا کوچه بزرگی باز شده در خط مستقیم و از اول این شاه راه یک توپی خالی شد جمیع اهالی مایل بیکطرف شدند که صدمه از بین بآنها نرسد منهم بیک طرف خم شدم این تیر گذشت و صدمه ای حاصل نشد ولی اضطراب عجیبی در اهالی نمایان گشت از اطراف این گلوله اشیائی مانند پرند و ولی قرمز رنگ باطراف پخش میشد که حضرات میگفتند این دینامیت است بهر جائی بخورد خراب میکند ولی بهیچ جا نخورد و صدمه ئی وارد نگشت

- 5 I told this dream to the friends. The next day the Pashas arrived. I also said there would be a great storm but it would not be important and would pass safely. Later when they came, they collaborated with our enemies, but I was aware of all their

5 من این خواب را برای حضرات گفتم فردایش حضرات پاشاوات وارد شدند من اینرا هم گفتم طوفان عظیمی خواهد شد ولی اهمیتی نخواهد

actions though I paid no attention. You know what a commotion arose - absolutely no one came or went. No matter what they did to get me to at least visit them, I would not agree to this either. I said perhaps these gentlemen want to make a true and right report, perhaps my going would not be wise and the enemies would say I had made a deal with these gentlemen and bribed them, causing them to stray from their purpose. For this reason, no matter what they did, I did not go. This action itself added to the cause and increased their hatred and enmity, for they had said there could be no greater discourtesy - we have come on behalf of the Sultan and he would not even visit us or ask after our well-being - could there be any greater discourtesy than this? Despite this I did not go and paid absolutely no attention. They sent the chief justice to me. This person was on their side but did not show it and pretended to be our friend. He said, "My heart aches at your discourtesy - at least a brief meeting with them would have been good, it would have reduced their anger and this wound would have healed. These are ministers who have come from the Sultan - one cannot show such discourtesy, it is not right. My heart bleeds for your situation..." I said, "Give my greetings to the honorable Pashas and tell them that if they had come to Akka to investigate some other matter or issue, I would have visited them with the utmost joy, would have invited them and received them and met with them. But since they are government inspectors who have come to investigate my actions, therefore it is not proper for me to go to them. Perhaps some would claim I had won them over." This news increased their agitation and enmity. They had said if we return to Istanbul and His Majesty the Sultan asks, how is it with Abbas Effendi? What can we say? At the very least, let us catch a glimpse of him. I was not satisfied even with this and placed my trust in God, maintaining complete indifference. But on the other hand, how jubilant were our enemies, what ecstasy and delight they displayed! When Arif Bey had said, "The moment I arrive in Istanbul, I will become the Governor of Beirut, and the first thing I will do is crucify that person at the gates of Akka." The Director of Penalties brought this news to my brother Mirza Muhammad Ali while he was sitting in Javad Qazvini's shop. He immediately became overjoyed and brought lemonade for the bearer of this news. He was not satisfied with just once, but gave lemonade twice. On the other hand, Abdul Rahman al-Hut, the Deputy Governor of Beirut, had written on behalf of Khalil Pasha the Governor to interrogate Abbas Bahai. I said to the Governor of Akka, I am very grateful to that person who hath addressed me by my name, using my true name, for he hath numbered me among the Prophets. Hath anyone ever heard it said 'Moses Bey', 'Moses Agha', 'Moses Effendi',

داشت بخیر خواهد گذشت بعد که حضرات آمدند با اعدای ما همدست شدند ولی از جمیع کارهایشان مطلع بودم اما اعتنائی نمیکردم میدانید چه قیامتی شد ایدا کسی نیامد و نبرفت اینها هر چه میکردند که من اقلا بدیدن آنها بروم باین هم راضی نشدم گفتم شاید حضرات میخواهند مطلب حق و درستی را پرت بدهند شاید رفتن من صلاح نباشد و اعدا بگویند من با حضرات ساختم و رشوه دادم و حضرات از مقصد دور شوند باین واسطه هر چه کردند زرفتم خود این عمل هم مزید بر علت شد و بر بغض و عداوت آنها افزود چونکه گفته بودند بی اعتنائی بیش از این نمیشود ما از طرف سلطان آمده ایم او حتی بدیدن ما هم نیامد و احوال ما هم نپرسید و یک بی اعتنائی بیش از این ممکن میشود ؟ با وجود این زرفتم و ایدا بروی خود نیاوردم حضرات رئیس جزا را نزد من فرستادند این شخص از طرف آنها بود و بروی خود نیاورد و مینمود مثل اینکه دوست ما است میگفت من دلم به بی اعتنائی شما کجاب شده اقلا یک ملاقات مختصری خوب بود از ایشان میکردید بغضشان کمتر میشد و این زخم التیام میافت اینها از وزراء هستند از طرف سلطان آمدند نمیشود اینقدر بی اعتنائی کرد خوب نیست من جگرم بحال شما کجاب شده ... من گفتم سلام مرا بحضرات پاشاوات برسانید و بگوئید اگر برای تحقیق کار دیگری یا مسئله دیگری به عکا تشریف آورده بودند من نهایت سرور از حضرات دیدن مینمودم دعوت و پذیرائی و ملاقات میکردم اما چون مفتش دولتمند و از برای تحقیق حرکات من آمده اند لذا رفتن من نزد آنها جایز نیست شاید بعضی نسبت بدهند من حضرات را پخته ام این خبر بر جوش و عداوتشان افزود گفته بودند اگر ما رفتیم باسلامبول و حضرت سلطان پرسید شکل و هیئت عباس افندی چگونه است ما چه بگوئیم ؟ اقلا ما رویش را ببینیم من باینهم راضی نشدم و توکل بخدا کردم و بی اعتنائی صرف نمودم اما از طرف دیگر اعدای ما چه سروری داشتند چه وجد و طربی داشتند وقتیکه عارف بیک گفته بود من بمجرد وصولم باسلامبول والی بیروت میشوم و اول کاری که میکنم فلانی را در دروازه عکا صلابه میزنم مدیر جزا این خبر را بجهت اخوی میرزا محمد علی برد در حالتیکه در دکان جواد قزوینی نشسته بود فوراً مسرور شد

or 'Jesus Bey', 'Jesus Agha', 'Jesus Effendi', or 'Muhammad Bey', 'Muhammad Agha', 'Muhammad Effendi'? Never! At most, when showing respect, they say 'Moses son of Imran', 'Jesus son of Mary', 'Muhammad son of Abdullah'. Therefore, I am most grateful to him for addressing me by my name alone. Secondly, know ye that God hath not created abasement for me. Do ye imagine that beating and killing, murder and pillage constitute abasement? Or that being dragged through mud, having chains placed around one's neck, being struck upon the head, or being crucified constitute my abasement? This is the very essence of my glory - exaltation in life and in death, and by God this is one of the miracles.

- 6 He said they claim that two Europeans had come to you, one Austrian and one German, and that you had hidden them. Also that seditious papers were coming to you. I said: Last year twenty-five of my friends came and met with me and departed, but this year no Austrian or German has come to me. Furthermore, I am a Baha'i and have no involvement in political matters. He said: What if we bring witnesses who say they saw them? I said: I say that no German or Austrian has come to me, and that is all. But if you wish to prove something, whatever you say I will write and sign with my seal and give to you. Whatever you say I shall write - murderer, thief, embezzler, infidel - whatever you wish to say I shall write and give to you. But you must tell me what to write and I will sign it. However if you ask me, I say no German or Austrian has come and I have no involvement in political matters.

- 7 In any case, their excellencies the Pashas departed from Akka with books full of calumnies, and my brother sent them a crudely drawn banner saying "Ya Baha'u'l-Abha" and had said this was the royal standard - this is the same banner that I have

لیوناد بجهت آورنده این خبر آورد بیک دفعه هم راضی نشد دو مرتبه لیوناد داد. از طرف دیگر عبدالرحمن الحوت نایب والی بیروت از طرف خلیل پاشا والی نوشته بود که عباس بهائی را استنطاق کنید من بمتصرف عکا گفتم خیلی از فلانی ممنوم که مرا باسم خودم خطاب کرده اسم حقیقی مرا برده چه که مرا در زمره انبیاء گذارده آیا تا بحال شنیده است بگویند موسی بیک موسی آقا موسی افندی یا بگویند عیسی بیک عیسی آقا عیسی افندی و یا بگویند محمد بیک محمد آقا محمد افندی؟ ابدای خیلی که احترام بکنند میگویند موسی بن عمران عیسی بن مریم محمد ابن عبد الله لهذا من از فلانی بسیار ممنوم که مرا باسم خودم نامیده لاغیر ثانیاً این را بدانید که خدا از برای من ذلت خلق ننوده بگن شما زدن و کشتن قتل و غارت ذلت است یا آنکه توی گل کشیدن و زنجیر در گردن گذاردن و توی سر زدن و یا صلابه زدن ذلت من است این عین عزت من است علو فی الحیات و فی الممات و حق تلک احدی المعجزات " گفت

6 میگویند دو نفر اروپائی نزد شما آمده اند یکی نمساوی یکی آلمانی و اینها را شما پنهان کرده اید دیگر آنکه برای شما اوراق مضره میآید گفتم پارسال بیست و پنج نفر از دوستان من آمدند و ملاقات کردیم و رفتند ولی امسال نمساوی و آلمانی نزد من نیامده دیگر آنکه من بهائی هستم در امور سیاسی دخالتی ندارم گفت اگر شاهد آوردیم و گفتند دیدیم چه؟ گفتم من میگویم آلمانی و نمساوی نزد من نیامده و بس ولی اگر شما میخواهید ثابت کنید هر چه میگوئید من مینویسم و بخط و مهرم امضاء میکنم و بشما میدهم هر چه میگوئید تا بنویسم قاتل سارق مال مردم خور کافر هر چه میخواهید بگوئید تا بنویسم و بشما بدهم ولی باید شما بگوئید تا من بنویسم و امضاء کنم ولی اگر از من میپرسید من میگویم آلمانی و نمساوی نیامده و در امور سیاسی دخالتی ندارم

7 باری حضرات پاشاوات با کتابهای پر از مفتریات از عکا رفتند و اخوی هم علم خش خطی "یا بهاء الابهی" برایشان فرستاد و گفته بود این پرچم سلطنتی است این همان علی است

always prepared and wish to establish sovereignty with. At this time our enemies were rejoiced, but we put our trust in God. However I defended myself, for they sent me the actual documents from Istanbul and I made my defense. I wrote that their excellencies had attributed four calumnies to me: First, that I had established sovereignty. For this I thank their excellencies, for they have praised and extolled me. A prisoner, stranger in foreign lands, without helper or assistant, alone and unique, rejected by all the peoples of the world, detested and abhorred by all on earth - such that if anyone praises him they call him a "Qizilbash" - if such a person establishes sovereignty he must indeed be mighty, powerful and majestic. Truly their excellencies have praised me, they have not censured me. Therefore I am most grateful to their excellencies. Secondly, they have claimed that I raised a brazen banner in Akka and circulated it through all the villages, then sent it via Sheikh Mahmud to the Arabian desert and called the Bedouins to it. Did the officials not see this banner? Neither the inhabitants saw it, nor did the spies who were spread like locusts, nor did Rashid Pasha, nor did anyone else discover it - for it is a sign of greatness and power. Did the imprisoned one descend with hosts of angels from heaven who took his handful of dust... and eyes were blinded until they became heedless and did not see the manifest banner waving above the heads of the Arab tribes. This too is an undeniable miracle and proof of my power and greatness, therefore these gentlemen have praised me and I thank them for it. Thirdly, they have said I built a fortress - this too is again proof of my power and I thank these gentlemen. Fourthly, they have attributed to me that I have taken possession of three or four districts of land, which is also proof of my standing, but I say: Designate someone by telegraph and I will sell all of it for two thousand liras, and let this statement serve as your deed.

که من همیشه تهیه کرده ام و میخواهم تاسیس سلطنت بنمایم در این موقع اعدای ما مسرور بودند ولی ما توکل بخدا میکردیم اما من مدافعه کردم چه که عین اوراق را از اسلامبول نزد من فرستادند و من دفاع کردم نوشتم حضرات چهار بهتان بمن نسبت داده اند اولاً؟؟ من تاسیس سلطنت کرده ام از این مسئله حضرات را شکر میکنم چه که مرا مدح کرده اند و ستوده اند شخص محبوس غریب الدیاری بدون مجیر و ظهیر وحید و فرید مطرود جمیع اهل عالم مغضوب و مبغوض من علی الارض حتی اگر کسی او را مدح کند میگویند " قزل باش " چنین شخصی اگر سلطنت کند خیلی بزرگوار است مقتدر است با عظمت است و اقعا حضرات مرا مدح کرده اند ذم ننمودند پس من نهایت امتنان را از حضرات دارم ثانیاً گفته اند من علم مبین تشکیل داده ام و در عکا گردانیده بعد در جمیع قری پس از آن بواسطه شیخ محمود بیادیه العرب فرستاده ام و اعراب را دعوت کرده ام آیا این علم را مامورین ندیده اند لم یروه اهالی لم یروه الجواسیس نظیر الجراد المنتشره ولا رشید پاشا و لم یطلع احد الالهذا لانه دلیل العظمه و القدره الشخص المحبوس نزل جوق الملائکه من السماء و اخذوا حفته فی التراب ... و عمیت الابصار حتی غفلو وما را و العلم المبین منتشر میخفت فوق روس قبائل العرب . پس اینهم معجزه ایست انکار نکردنی و دلیل قدرت و عظمت من لهذا حضرات من را ستوده اند و من از آنها تشکر میکنم . ثالثاً گفته اند من قلعه بنا کرده ام اینهم باز دلیل قدرت منست و از حضرات تشکر میکنم رابعاً آنکه نسبت داده اند که من سه چهار سنجاق زمین گرفته ام که اینهم دلیل اعتبار من است ولی میگویم شخصی را تلغرافیا معین نمائید که همه رابو هزار لیره میفروشم و همین لایحه سند شما باشد.

8 In any case, when these [accusations] reached Istanbul, God's cannon sounded - while Abdul-Hamid was going to the mosque, they threw a bomb and two hundred people were killed and wounded. Istanbul was thrown into chaos. Abdul-Hamid had said now is not the time ("I will execute it in due time"). You must now seek to investigate and find the instigators of corruption and assassination attempts - this is more important. And

8 باری اینها که باسلامبول رسیدند توپ خدا صدا کرد در حالتیکه عبدالحمید بجامع میرفت بمب انداختند دویست نفر کشته و زخمی شد اسلامبول بهم خورد عبدالحمید گفته بود حال وقتش نیست (وقتنده اجرا ایدیورم) شما باید حالا در صدد تفتیش باشید محرکین فساد و سو قصد را پیدا کنید این مهمتر است وقضیه ما

our matter remained thus until the soldiers of Niazi Bey and Anwar Bey came to Istanbul, the city became militarized, and martial law was declared at night.

- 9 As 'Arif Bey was crossing through the streets of Istanbul, a gendarme called out "Dur! Dur! Dur!" ("Stop!"). Due to his pride, he paid no heed. Three shots were fired and he was instantly dispatched to hell. His companion fled and disappeared. The general contracted typhoid fever and eventually died. And Colonel Adham Bey of Damascus fled to Alexandria to save his life. His servant stole his bag and money and ran away. When he became desperate and lost all hope, finding himself without means, he went to Aqa Siyyid Yahya at the warehouse of Haji Sharif Mirza Hasan Khurasani and said, "Do you know me?" He replied "No." He said "I am Adham Bey of Damascus who came to 'Akka with the group of Pashas. Indeed, I did whatever enmity I could, but now I seek your help. My servant has stolen my money and all I had and fled. I am desperate and penniless, not even having enough for train fare to Cairo." Haji Siyyid Yahya gave him thirty qurush and wrote to me about his situation. But I sent him ten liras, for the poor man had labored greatly against us, staying awake nights, filling books with calumnies. Now to give him thirty qurush as recompense would be most unfair and far too little. Therefore I sent him ten liras. Thereafter he departed from Alexandria and all trace of him was lost.

بهمن منوال ماند تا وقتیکه عساکر نیازی بیک وانور بیک باسلامبول آمدند و شهر عسکری شد قانون عرنی اعلان گشت وقت شب

9 عارف بیک از کربی اسلامبول میگذاشت ژاندارم گفته بود طور طور طور (بایست) از تکبرش اعتنا نکرده بود سه گلوله زد و فوراً بجبهه واصل شد و فیک دیگرش فرار کرد سر به نیست شد فریق بمرض تیفوئید گرفتار شد و بالاخره مرد و میر آلائی ادهم بیک شامی هم باسکندریه فرار کرد که جانی بسلامت در برد نوکرش چانته و پولش را برده و فرار میکند وقتیکه مستاصل میشود و از همه جا ناامید میگردد و بدون خرجی میماند میروود نزد آقا سید یحیی در مخزن حاج شریف میرزا حسن خراسانی میگوید مرا میشناسید گفته بود خیر گفته بود من ادهم بیک شامی هستم که در عکا با هیئت پاشاوات آمدم وفی الحقیقه هر چه از دست برآمد عداوت کردم ولی حالهم از شما مدد میخواهم نوکرم پولم و هر چه داشته ام برده و فرار کرده بی پول مستاصل هستم حتی پول سکه حدید بجبهت رفتن بقاهره هم ندارم شما و همتان حاجی سید یحیی سی قروش باو داده بود و شرح حال را بمن نوشت ولی من ده لیره برایش فرستادم چه که بیچاره خیلی برای ما زحمت کشید شبها نخواستید کتابها پر از ممفتریات کرد حال سی قروش اجرت میدهم این خیلی بی انصافی است خیلی کم است لهذا من ده لیره برایش فرستادم بعد ذلک ذهب من اسکندریه و انقطع اثره .

- 10 They martyred the Bab in Tabriz and made His blessed breast the target of a thousand bullets, and they put chains around Baha'u'llah's neck. Now, I who consider myself a Baha'i and a servant at His threshold - shall I tremble at such matters? After this passionate discourse, He rose with a radiant and smiling countenance full of warmth. Ah, what a strange state it was that left its mark even upon the black stone.

10 برای حضرت باب را در تبریز شهید کردند و سینه مبارک را هدف هزار گلوله کردند و حضرت بهالله را زنجیر در گردن گذاردند حال من که خود را بهائی میدانم و بنده آن استان میدانم از این مسائل میلرزم؟؟ بعد از جوش صحبت باوجه افروخته متبسم و پر از حرارت قیام فرمودند آه چه حالت غریبی بود که در سنگ سیاه ناثیر مینمود .

KHHE.222-232, STAB#022

KHH1.150-158 (1.208-219)

ABU1578*Words to the friends, spoken on 1915-Jan-11 in Abu Sinan*

Today we call on Sheik Ibrahim Akki. As you know his two merchant-steamers are sunk by the Russian warship in Beirut harbor. Notwithstanding this I found him joyous and he d[oes] not care for the loss. He spoke and laughed as though nothing had happened. This was very brave of him, because usually he is a close-fisted person. Man must never brood over inevitable misfortunes nor let his soul be afflicted with misery.

Not a long time ago I knew a merchant who exported a great deal of wheat. Once he had a car[go] on the sea with 6000 pounds Sterling wheat in it. One morning while he was sitting in his office, busy with his mercantile affairs he received a cabl[e] to the effect that a storm had arisen, sinking his valuable cargo of wheat[.] He did not manifest the least trace of worry or perturbation in his face. In his calm, most matter of fact tone he turned to his clerk and handing him the cable he said: 'Note this on the debit of loss and contingencies' and resumed his work.

But when this very merchant went to the market to buy daily provision for his home he would haggle with the vegetable vendor for a quarter of Matalaek and tried to save one or two cents in the whole bargain. He was not really a parsimonious fellow but a careful, household economist. He would say the loss of a cargo of wheat is not a thing that will happen often but if one does not watch over his daily expense[s] sooner or later he will be drained to the bottom and will then have to weep over his own carelessness.

DAS.1915-01-11

ABU1007*Words to the friends, spoken on 1915-Jan-12 in Abu Sinan*

I spent the first years of my childhood in Mazandran. At the time the Blessed Perfection was in Teheran. After a while he sent for us to go to him. I started with one of my uncles. On the way, one day, we reached at a village and thought to alight from our animals and refresh ourselves for a few hours.

Having entered the hamlet we heard a great deal of noises, cries and confusion. We approached and inquired about all these lamentations.

The village chief came forward and said: Your honors! We are all very poor farmers and for the last few years we have been oppressed and heavily taxed. Last night ten tax-gatherers entered ou[r] village with the hope of exacting from us a heavy fine. We told them we have nothing. They started to abuse and beat us. They forced themselves into our hom[es] and threatened us on the penalty of death that we should prepare for them a royal dinner. We did not murmur. We cooked for every two persons a pla[te] of rice and a roast chicken with its "four legs" shooting upward. When we placed the trays before them and they looked at the plates they aro[se] in their wrath and flagged us mercilessly with their whips. We started to cry: 'Why do you beat us? What have we done?' They answered[:] 'How did you dare to bring for us these dishes of rice with only "four legs"? Every dish must have "eight legs", otherwise we will burn your homes and drive away your cattle.' We pleaded and supplicated for the[ir] mercy but they hardened their hearts against us and would listen to no excuses till we have roasted for them more chickens.

Now this morning we have heard that the Shah is dead and knowing well the disturbed condition of the country, we have arrested the[se] men, placed halters around their necks, have led them into the stable, tied them before the manger filled with fodder and have been beating them with their own whips to eat the straw and barley. I asked them to take me to the stable to see these miserable fellows. It was a very ludicrous an[d] laughable sight! They started to cry to us to rescue them from the[ir] plight. I mediated before the chief but he wanted them to swea[r] on the Koran that they would leave the vicinity of his village immediately which they were most glad to do, considering their experience.

Whenever I think of their horror-stricken faces standing before th[at] manger, surrounded by all the villagers who whipped them to eat straw[,] I cannot help laughing heartily.

DAS.1915-01-12

ABU1644*Words to some friends, spoken on 1915-Jan-14 in Akka*

The constitution of some people is knead[ed] with the water of loyalty. They are like unto a pure soil in which the seeds of loyalty are planted and which will grow and bring forth much fruit[s.] Others are like unto wolves and bears. However much love and kindness is shown them still they lack the element of loyalty and show the sign of ferocity; but the dog is naturally faithful and even if his Master is hars[h] to him, he will wag his tail and return with added zeal.

The Arabs have a story about a man who found a wounded hyena in the desert. The anim[al] was almost lifeless by the excessive flow of the blood. He took pity to it an[d] carried it on its back to his tent. He ordered his wife to prepare hot wate[r,] washed the wound, covered it with balsam and bound it with bandag[e.] For several days the hyena was nursed as carefully as a babe and life an[d] motion appeared in its body.

One night while the Arab was sound sl[ee]p in his bed, the hyena left its crib and attacked him. By the time [he] tried to parry the attack, it got hold of his leg, tore away a large piece of flesh and ran away. He started to cry and lament and his neighbo[rs] gathered from all directions to find out the cause. Seeing his prostrate on the ground and listening to his woeful tale they shook their heads and exclaimed: 'Such will be the reward of those who are kind to hyena.'

DAS.1915-01-14

ABU0197*Words to the friends, spoken on 1915-Jan-17 in Akka*

During the reign of Kaliph Abdul Malek Mervan there lived in Damascus a merchant. At first every one trusted him and deposited in his safe large amounts of money. But later on, it became evident that he was a charlatan and an imposter. He ate of the substance of the people and his duplicity and deceit was at last exposed. He fell into utter discredit and [his] double-dealings became proverbial. He was made a by-word for dishones[ty] and fraud. He was disgraced in the estimation

of the public, hence every one shunned his association and avoided meeting him in the street[s] and bazaars. Finally he died and there was no one to mourn over his gr[ave] even his only son would have nothing to do with his burial.

The son learning through the bitter experience that the life of his father was a sorry failure resolved to carve for himself an honest and manly career, impressing upon the minds of his fellowmen tha[t] his character was not soiled with the dirt of his father's misdeeds. He made honesty, integrity, trustworthiness and fair-dealing the corner sto[ne] of all his business transactions and little by little he gained reputation for honor and probity and the public came to trust him as a good, truthful man. But there were many doubters who shook thei[r] heads with grave misgivings whenever his name and veracity were the subject of discussion and the majority inclined to the beli[ef] that he will sooner or later revert back to the quack dealings of his father. They thought of his present honesty but only a mask to catch the unwary an[d] a snare to hunt down the unsuspected. If the father was dishonest surely the son would incline toward the same direction and if the father wa[s] corrupt and sinful how could the son escape the evil, irresistible influ[ence] of heredity. Notwithstanding these vicious insinuations the rising young man did not fulfill any of their suppositions and imaginations and relying on the transforming power of the spirit he grew day by day in the [one illegible word] of truth and manliness. It seemed as though an invisible spirit was guiding him in all his undertakings, keeping his character high and unsullied.

In the course of time the Kaliph declared war against a neighboring country whose prince had become rebellious. He ordered the mobilizati[on] of the army - to be rushed to the frontier and attack the enemy witho[ut] giving him time for military preparation. Amongst the generals there wa[s] a wise man who had a large family and wished to have something for the rainy days of his children. Hearing about the honesty and integrity of the merchant he called on him and left in his safe keeping ten thousand Dinars. He enjoined upon him that should he be killed in the war and his remaining properties be confiscated by the different heir he should come to the rescue of his sons, lest they may die from starvation. The general further stipulated with him that one tent[h] of this sum should be appropriated by him as his right of trustee[.]

Then with his mind at rest he went away and joined his regime[nt.] The war lasted several months and one day the news was brough[t] back that he was killed in one of the battles. The different memb[ers] of his family availing

themselves of this opportunity divided his large estate and wealth amongst themselves, leaving very little for his minor sons. Several months passed and they gre[w] to manhood, only finding to their cost that they were face to face with want and misery. After consulting together about the consequences of the evil days which have come upon them they finally decided to draw up a petition to the Kaleph begging him to appropriate for them a pension because their father had given up his life in his service and that of the country. Strange to say, Fate guided their steps to the office of their merchant in whose trust their father had left the ten thousand dinars for exactly such a day. Not knowing the details of their father's foresight and precaution they simply went on relating to the merchant the facts of their history and their present financial stress. He did not tell them anything but complying with their request he drew up the petition[n] to the Kaliph and stated therein their case. It so happened that when it was presented to him he was not in the right psychological mood and after reading its contents he threw it aside, and deprecating their appe[al] he uttered the following words: 'It is impossible to yield to their request[.] Nothing can we do for them. Thousands of men were fallen in those battle[s] and it is a policy that shall breed much discontent should we grant pension to a few and exclude others.' When the sons of the general heard this answer they were utterly disappointed and left the royal court without the least home. Passing out of the gate with their dejected face[s] they saw the merchant standing there as though waiting for some on[e.] He beckoned to them and as they approached he asked about the result of their petition to the Kaliph. They related to him exactly what had happened. Then the merchant realizing that this was the time tha[t] they should know about their father's bequest he told them about the 10.000 Dinars which the old man had left in his trust for the[ir] succor before going to war. At first they could not believe it but when the papers were produced and they were convinced of its truthfulness they gav[e] vent to their joy over this unexpected turn of fortune and declared the merchant to be no less than their benefactor and god-inspired deliver[er.] Subtracting the one thousand dinars he placed into their hands the rest of th[e] fund and they went away overjoyed and full of gratitude. Immediate[ly] they were engaged in business and because they were honest they pro[s]pered and waxed wealthy and honorable.

On the other hand the Kaliph had a good custom that during the hours [of] the night he would order the historian of his realm to read to him [the] records of his reign. One night he

was reading a chapter of the histo[ry] of the war in which the father of these men had taken his part and rendered conspicuous services. Many pages were devoted to his heroism, self-sacrifice, courage and final death. The heart of the Kaliph was moved and he remembered the petition of his sons. He mentioned to his Ministers that sometime ago they had appealed to him for pension but he had waved it aside but now after listening to the remarkable services rendered by their father he woul[d] like to remunerate them in some fitting way and offer them his apologie[s] for his neglect. Then the historian related to the Kaliph the rest of their story and how they had come into the possession of a considerable amount of money left by their father with a merchant before his going to war. The Kaliph expressed great surprise and delight over the trustworthiness of the merchant and ordered his courtiers to bring him next day to the Court.

When he came into the presence of the Commander of the Faithful he wa[s] received with the honors due a Minister of state and at the end of the interview the Kaliph placed him at the head of the Finance department. "For what reason, the All-powerful Kaliph puts on me such trust and confidenc[e]" the merchant exclaimed in surprise. "How can I find a more trustworthy man in my whole country?" And forthwith he was installed in office with acclamation and rejoicing.

DAS.1915-01-17

ABU3762

in Haifa

- 1 Iran is in need of the confirmations of the invisible realm. It is My hope that the other countries may acquire in this day the light of spiritual civilization from Persia, just as they drew illumination from her material civilization in a bygone age; that they may acquire spiritual perfections from the Persians of this day, even as they took after the knowledge and sciences of the ancient Persians. For in this day, Persia can be rescued only through the confirmations of the unseen realm. Human endeavors are even as a lamp, but it is the light of the sun that illumines this endless world.
- 2 Persians have attempted every possible experiment. They have experimented with liberty and with constitutional law, with

- 1 ایران تأییدات غیبیه میخواهد امیدوارم همان نوعیکه ممالک سائر از ایرانیان متقدمین انوار تمدن ظاهری اقتباس کردند از ایرانیان متأخرین انوار تمدن معنوی کسب نمایند و همان وضعیکه از ایرانیان متقدمین علوم و معارف آموختند از ایرانیان متأخرین فضائل روحانی اکتساب کنند زیرا امروز جز بتأییدات غیبیه الهیه ایران نجات نیابد مساعی بشر نهایتش مثل این چراغ است ولی جهان نامتناهی را شمس روشن نماید
- 2 ایرانیان هر چیزی را تجربه کردند حریت و مشروطیت را تجربه کردند استبداد و استقلال

absolute power and with independence, with alliance with, or antagonism towards, neighboring governments, with republicanism and with anarchy. None of these has led to success and advancement. To the contrary, the situation has deteriorated day by day, and Persia has been further destroyed. Her ancient glory has been trampled upon; she has been faced with abasement on every side; her security has vanished; her abundance is no more.

- 3 Now it behooves Persians to engage in one more experiment, that is, to act according to the Teachings of the Blessed Beauty. They need not become Baha'is if they do not wish to; they simply need to act according to the Teachings of Baha'u'llah. Were they to do so, they would see what results are obtained in a very short time. For instance, the Persians have not converted to Christianity, but they are acting according to the scientific and civil laws of the Christian nations. We are not asking them to become devoted Baha'is, but only to act according to the Teachings of Baha'u'llah. Then will they see what breath of life is breathed into them, what glory manifests itself, what degrees of progress are achieved in every way. Then will they see with their own eyes that lifeless Persia has been revived, that dilapidated land has been made to prosper, and that darksome Iran has been illumined.

را تجربه کردند مؤالفت و مخالفت با دول مجاوره
را تجربه کردند جمهوری و هجوم عام را تجربه
کردند دیدند که از هیچیک از اینها نجات و
فلاح ابداً حاصل نشد بلکه روز بروز بدتر شد
و یوماً فیوماً ایران ویران تر شد عزت قدیمه
ایران پایمال گشت از هر جهت ذلت روی نمود
امنیت نماند راحت نماند نعمت نماند

3 حالا خوب است این تجربه را هم بکنند و آن
این است که بموجب تعالیم جمال مبارک عمل
کنند میخواهند بهائی نشوند نشوند ولی بموجب
تعالیم حضرت بهاءالله رفتار نمایند اگر بموجب آن
عمل کنند می بینند در اندک زمانی چه تغییری
حاصل می شود مثلاً ایرانیان مسیحی نشدند ولی
بموجب قوانین علمیه و مدنیّه ملل مسیحی مشی
مینمایند حالا هم ماها بلرانیان نمیگوئیم بیائید
بهائی شوید ولی میگوئیم بموجب تعالیم حضرت
بهاءالله عمل کنید تا به بینید چه روح حیاتی
دمیده میشود چه عزتی جلوه می کند بچه درجه
ترقیات از جمیع جهات حاصل میشود آن وقت
بچشم خود می بینند که ایران مرده زنده شده
ایران ویران آباد شده ایران تاریک روشن گشته
انتهی

BRL_DAK#1146

ABU0180

Words to Edward Getsinger et al, spoken around 1915-Jan-26 in Haifa

No obstacle should be placed before any soul which might prevent it from finding the truth. Baha'u'llah revealed his directions, teachings, and laws, so that souls might know God, and not that any utterance might become an obstacle in their way.

Holding to the letter of the law is many times an indication of a desire for leadership. One who assumes to be the enforcer of the law shows an intellectual understanding of the Cause, but that spiritual guidance in them is not yet established.

The alphabet of things is for children, that they may in time use their reasoning powers. "Following the spirit" is a guidance by and through the heart, the prompter of the spirit. The Pharisees were extremely orthodox, holding strictly to the law. They were the cause of the condemnation and ultimate crucifixion of Jesus.

Several times Tablets have been written to some friends regarding a small detail in the work of the Cause, which they might attend to, such as reporting about Ezelines, nakazeen, et al., and now we hear that such Tablets are used as a proof of their authority over the friends in those regions. Although the books and writings of Abul Fazl are used in many countries as text books, never did he even give a sign that he was an authority on any subject, consequently the gifts of God ever increased upon him, since he bore all honours in humility, until he attained to the supreme nearness.

The ones in real authority are known by their humility and self-sacrifice and show no attitude of superiority over the friends.

Some time ago a Tablet was written stating that none are appointed to any authority to do anything but to serve the Cause as true servants of the friends—and for this no Tablet is necessary; such service when true and unselfish, requires no announcement, nor following, nor written document.

Let the servant be known by his deeds, by his life!

To be approved of God alone should be one's aim.

When God calls a soul to a high station, it is because that soul has capacity for that station as a gift of God, and because that soul has supplicated to be taken into His service. No envies, jealousies, calumnies, slanders, plots, no schemes, will ever move God to remove a soul from its intended place, for by the grace of God, such actions on the part of the people are the test of the servant, testing his strength, forbearance, endurance and sincerity under adversity. At the same time those who show forth envies, jealousies, etc., toward a servant, are depriving themselves of their own stations, and not another of his, for they prove by their own acts that they are not only unworthy of being called to any station awaiting them, but also prove that they cannot withstand the very first test—that of rejoicing over the success of their neighbour, at which God rejoices. Only by such a sincere joy can the gift of God descend unto a pure heart.

Envy closes the door of Bounty, and jealousy prevents one from ever attaining to the Kingdom of Abha.

No! Before God! No one can deprive another of his rightful station, that can only be lost by one's unwillingness or failure to do the will of God, or by seeking to use the Cause of God for one's own gratification or ambition.

No one save a severed soul or a sincere heart finds response from God. By assisting in the success of another servant in the Cause does one in reality lay the foundation for one's own success and aspirations.

Ambitions are an abomination before the Lord.

How regrettable! Some even use the affairs of the Cause and its activities as a means of revenge on account of some personal spite, or fancied injury, interfering with the work of another, or seeking its failure. Such only destroy their own success, did they know the truth.

'Abdul-Baha is the interpreter of the aims, intents, and purposes of the Words of the Blessed Perfection (Baha'u'llah) and is the interpreter of his own written words, and none can say that this or that is the intention conveyed therein, save 'Abdul-Baha. The spirit of unity exists in the Divine Words, and one who interprets them in such wise as to create a division and discord is indeed one who errs.

Were not the Revelation of Baha'u'llah one adaptable to the entire world and its diverse nations, it could not be a unique and universal Revelation, but its elasticity adapts itself to all conditions, and its spirit is one that moulds itself into every vehicle and need for the accomplishment of the divine plan of unity.

But when some follow merely the hard and fixed letter of the law, they deprive it (the Revelation) of its elastic quality—the spirit—and endeavour to convert it into a hard instrument of inflexible qualities.

In this day every one must be tested, as the time of the “chosen ones” to prove their worth is indeed very short. The day of attainment is drawing to a close for them. The “first fruits” must be ripened in spirit, mellowed in love, and consumed by their self-sacrifice and severance. None other are acceptable as first fruits, and all who fail to attain to the standard through the tests, are relegated to the “many who are called.”

The more one is severed from the world, from desires, from human affairs, and conditions, the more impervious does one become to the tests of God. Tests are a means by which a soul is measured as to its fitness, and proven out by its own acts. God knows its fitness beforehand, and also its unpreparedness, but man, with an ego, would not believe himself unfit unless

proof were given him. Consequently his susceptibility to evil is proven to him when he falls into the tests, and the tests are continued until the soul realizes its own unfitness, then remorse and regret tend to root out the weakness.

The same test comes again in greater degree, until it is shown that a former weakness has become a strength, and the power to overcome evil has been established.

Blessed are they who are the means of making unity among the friends, and pity on those who in the right or wrong are the cause of discord. For instance: When one is in the right in a case in dispute, and his minority prevents him from establishing this rightful matter, instead of agitating the subject, if he will humbly submit to sacrifice his position for the sake of unity and peace, God will accept that sacrifice and ere long the rightful matter will be established without any further dispute, by the Divine assistance; whereas without such sacrifice and submissiveness great harm might ensue.

The friends must be prepared to efface themselves at all times. Seeking the approval of men is many times the cause of imperiling the approval of God.

The worst enemies of the Cause are in the Cause and mention the Name of God. We need not fear the enemies on the outside for such can be easily dealt with. But the enemies who call themselves friends and who persistently violate every fundamental law of love and unity, are difficult to be dealt with in this day, for the mercy of God is still great. But ere long this merciful door will be closed and such enemies will be attacked with a madness.

It has been a long time since letters have been received from the friends. Everything is first read by the censor, and all tablets likewise submitted to him, and as my mail alone would keep him very busy, we make no effort to trouble him. Tell Ahmad Yazdi not to send any more mail to me under any circumstances.

Indeed, I contemplate no journey, for who would look after the poor should I leave here to travel to America or elsewhere?

If you knew what great things would happen to the Cause after my departure, you would pray every day and night for my release and demise.

LOG#0120x, LOG#0235x, LOG#0322x, SW_v06#06 p.043-045, SW_v08#17 p.223, SW_v08#18 p.234, PN_1915 p002, PN_1915 p006

ABU2020

Words to the friends, spoken on 1915-Jan-29 in Haifa

There was once a Jewish merchant in Constantinople who bought many bobs of drapery and wursted goods to be shipped to Persia for sale. Each bale was of a different color - red, yellow, green, black etc. While he was travelling from one Caravanserai to another, the Kurdish robbers attacked him, made him a prisoner and carried away all his goods.

When they reached the middle of a desert they alighted from their horses and talked together about the division of the spoil. All the Kurds loved the red color and thus after much discussion they hit on the idea of measuring the bale of the red drapery with a spear;- so that each person may receive an equal share.

After a while they found out that the bale of the red drapery will not be enough to go all around;- so they fell on the poor Jew and started to abuse and beat him. "Why didst thou not get all the bales red?" they furiously asked him. "Oh my brothers!" he pleaded with tears in his eyes. "I did not know I will be fortunate to have such customers with cash on the spot, otherwise I would have surely done what you have required."

DAS.1915-01-29

ABU2632

Words to Mirza Fazlollah Khan, spoken on 1915-Jan-29 in Haifa

Question/topic: Regarding the condition of certain mystical and philosophical schools organized in Persia during the last one or two hundred years.

All their theories and opinions have been useless and without result. They have made a trial of this, still they are not warned. They start in word and end in word. Their whole system of philosophy is based on speculations and conjectures, most unpractical and imaginary. They have sown the seeds of their thoughts into the brakish ground but these seeds becoming rotten did not sprout. They have labored and worked for the growth and development of a tree which yield[s] no fruit. They have witnessed all these things but are not warned.

On the other hand, day by day, the fame of the Word of God spread everywhere, the traces of the Religion of God were promulgated, nations were formed, communities were organized, morality was reformed and characters readjusted.

DAS.1915-01-29

ABU2895

Words to the friends, spoken on 1915-Jan-29 in Haifa

There are some souls who have not any tie, they are completely detached from all else save God. How wonderful is this station!

There are also a number of individuals who are detached so far as themselves are concerned but they [are] looking after the welfare and tranquility of others. They prefer the happiness and the rest of others to their own. They do not mind if they are injured but they would feel most keenly if their fellowmen are harmed or maltreated. Their happiness is bound with that of mankind.

DAS.1915-01-29

ABU1224

Words to the friends, spoken on 1915-Jan-30 in Haifa

We are hedged in from all directions. The roads of correspondence are all blocked and it is impossible to receive or send any news. From one standpoint to have no news in these days is an advantage, because there is no joy-imparting news. Only the news from the believers impart happiness and that is also interrupted. What can one possibly gain by reading, the wild, contradictory reports of slaughter and bloodshed in England, France, Russia, Germany, Egypt, Persia, China, India, Japan, Austria and other parts of the world? Th[i]s current news occup[ies] the minds without any results. The doctrine of patriotism has brutalized the civilization of the West and vitiated the ideals of humanity. All the benefic[ent] forces are dethroned

and the delicate flowers of the hearts and the minds are withered by the cold wind of modern barbarism. Only the glad news of the believers of God is conducive to joy and fragrance, brings about the illumination of the human thought and grants divine spirituality to the hearts. Now we are deprived even of this ...

Praise be to God that Mirza Fazlollah Khan arrived safely from Shiraz and brought to us the good news of the believers of the Merciful. This gave us great rejoicing. The friends in all parts are expecting the news from the Holy land, especially the Eastern friends. On his return he may stop in all the cities through which he is going to pass and write to other centres which are not on his way ...

Shiraz must become a teaching-point for all the cities in the province of Fars. They must send enkindled, attractive teachers to all directions;- such as Neireez, Jahrom, Bandare Abbas, Bushir, India, etc. The members of the spiritual Assembly must concern themselves with these important matters of the Cause. The question of correspondence with other assemblies, both native and foreign is of the utmost importance - thus they may learn of each other methods and ways. One bright, glowing torch is better than a thousand extinct ones and one alive, spiritual soul will become the cause of the awakening of the inhabitants of a city. I hope that each Baha'i will become a radiant candle. A fragrant rose, a divine messenger and a heavenly trumpet.

DAS.1915-01-30

ABU2633

Words to Ahmad Sohrab, spoken on 1915-Jan-30 in Haifa

This is the first German house built in Haifa by the leader of colony, called Hertek who came here in 1870 with about 500 people who either accompanied him or immediately after his arrival followed him. At that time most of them died and the sad news carried back to Germany checked the enthusiasm of nearly 10 or 15 thousand families who had resolved to migrate to Palestine and wait the descent of the Son of Man from heaven.

Hertek and his followers were men of religious zeal and spirituality. They were inspired by an ideal vision and filled with the holiest thoughts but their descendents have lost that fair, heavenly outlook and have turned unto busy farmers, merchants and traders.

DAS.1915-01-30

ABU0450

Words to the friends, spoken around 1915-Jan-30 in Haifa

Mullah Jami writes in his book: 'When I completed my education in the University of Bakhara and gained mastery over the various branches of philosophy and jurisprudence, I heard that a devout, holy man lived in Neishhabour whose severance and sanctity was the topic of discussion in all the religious circles. I said to myself: Now that I have finished my studies and have learned all that ought to be learned, it will add to my knowledge and increase my wisdom if I take a trip to that town and meet that blessed man. Having made all the necessary preparations I rode on my little donkey and started on the long voyage.

Long before I reached Neishhabour I saw fertile fields, grazing herds of sheep, goats and cows, fruitful gardens and prosperous-looking villages. I inquired from my fellow-travelers to whom these lands, orchards and herds belong? They all unanimously answered: they are the possessions of the 'Holy Man' living in the city. I was rather astonished at their answer, knowing by experience how incompatible is the possession of such vast holdings by a holy man! I thought that wealth and detachment are two opposite poles that can never meet each other and therefore if this man of God was really severed, how could he be possibly so enormously rich! These doubts suggested to my mind made me more curious and eager to see the holy man and converse with him.

When I entered the city and inquired about his address they directed me to a wonderful palace built in the centre of the town. This added to my bewilderment and amazement. Entering the palace I was welcomed to the 'holy man' and asked to be his guest as long as I intended to tarry in the city. He was pleased with my conversation and invited me to attend his dinners every night. Often we spoke together on deep, philosophic and

abstruse subjects till past midnight and little by little become very attached to each other.

One day he asked me to take a walk with him through the country. On the way we spoke about the pilgrimage to the holy Mecca. He praised the manner and the devotion of the old Pilgrims with distaff in hand, making the journey to the holy Shrines on foot. He delivered himself of the opinion that throughout all his life he has been longing to visit Mecca. Realizing how vast was his resources I thought how excellent it would be if I could travel with him and therefore concurred with his ideas and extolled his resolution. 'This is an excellent plan' I said 'It will indeed give me much pleasure to accompany you on your journey.' He did not say anything but continued in his walk till it was almost dusk. Because immediately after a few minutes of silence we became so absorbed in the question of pilgrimage I did not realize that we were getting miles and miles away from the city but the coming darkness brought it home to me.

I asked him: 'Where art thou going, my friend?' 'To Mecca' he answered calmly. 'What! Gracious heaven! Who has ever heard that one of your station and affluence will ever travel like this?' 'Didst thou not hear me praising the old pilgrims?' 'Yes, but that was an ideal picture of bygone ages. No one would ever dream to travel like them nowadays. Beside these considerations you are a wealthy man and every one expects that you should travel in accord with your means.' 'No! I like to travel in this manner. Come on, my friend, in an hour we shall reach a small village. We will rest there for the night, refresh ourselves from fatigue and start on our way the next morning.' 'This will never do. We have taken nothing with us. Let us return and prepare the means of this long voyage in a befitting manner.' 'I cannot acceded to thy request, if thou desirest to return, thou mayst do so, but I must go on.' 'Then let me go and bring my donkey.' 'What! Art thou so attached to thy donkey that thou canst not leave it behind, while I have left everything, palace, villages, comfort and wealth? Hast thou not yet learned the lesson of severance?'

Still I could not believe that he really meant all this, so I resolved to return to the city and wait there till he was over his peculiar whim. I bade him farewell and he continued his solitary journey. I was a guest in his palace for two years and then he came back - having fully performed his pilgrimage. This action of his convinced me, that although he was very rich, still he was the most detached man living in that age. He

had everything but he had attained to the station of sacrifice;
I had nothing - only a donkey - yet was I attached to it.'

DAS.1915-01-31

ABU0761

Words to the friends, spoken on 1915-Feb-01 in Haifa

We were speaking today about the religion of the Druises. All along they have been most kind to us and how appropriate it would have been if the Fragrances of the Merciful reached also their nostrils! The Blessed Perfection visited Abou Senan and stayed a short time in the same house in which we are now living.

When one speaks on the subject of religion with the Druises they never express their doubts and hesitations - so that the speaker may clear them away. Outwardly they acquiesce to all that one says, although they may not believe one thing. On the other hand if one speaks to them from their own standpoint and in their own terminologies they are startled and alarmed - wondering who has given them away and disclosed the secrets of their peculiar faith.

One day I spoke on one of their basic beliefs with the sons of Sheik Saleh and they were at a loss how to account for my knowledge. They were not a little confused. They thought I have perused their books which was not true. Soon I convinced them of their wrong conclusion. Similarly their terminologies are so dark and obscure that should a person read their books he will not comprehend their real meanings. Yes, one may know that they believe in metempsychosis and transmigration, that they look with divine worship on Elhakem Billah, Shoaib and Solman but the ulterior significations of their doctrines are not understood by the outsiders, even should they read their books a hundred times.

Years ago a number of the Druises of Mount Lebanon asked me several questions. In order that they may comprehend more easily my answers, I wrote in their own 'terminologies' without prearrangement. They were dumbfounded and thought no one could write in that style unless perfectly familiar with their writings. Later on I wanted to make a copy of that epistle and

sent for it. No, they would not give it back. They were afraid I will publish it ...

They have many fantastic dogmas, wild in their improbabilities and impossible in their applications. For example, it is said that they believe that in the uttermost part of China there are many cities, each one of which are inhabited by many millions of people. These cities are covered with vast revolving domes etc etc. The Jews also have a belief as regard the city of Sabbath which is very large and inhabited only by the children and the descendents of Moses. This city is surrounded by a broad river of moving sand, which defies all entrance therein. The constant flow of the sand is stopped on Saturday and that day being Sabbath and sacred the Jews are forbidden to cross it, even should they reach behind the gate.

These beliefs find credence by the credulous and ignorant, because they have not learned geography and know not that all the crannies and crevices of this small earth are discovered and measured by the navigators, explorers and travelers. It is also to the profit of the religious leaders to foster and uphold these spurious imitations because they keep their rule and sway intact. We hope that the future generations of humanity will become freed from these imaginations and superstitions and will walk on the terra firma of scientific certainty and spiritual truths....

DAS.1915-02-01

ABU0929

Words to the friends, spoken on 1915-Feb-02 in Haifa

The Glorious maturity of this world depends upon the realization of two things: the establishment of the era of Universal Peace and the discovery or appearance of the hidden science which shall renovate all the conditions of existence...

There is a recondite wisdom and divine prescience in all these universal revolutions and upheavals. God is working out His Plan through all these sweeping organic changes, destructive social cataclysms and the overthrow and downfall of all the tenacious old maxims and ideas. Without the storms, snows, hails, rains and the frozen weather of the ice-bound winter the delectable spring with its balmy air, its sweet flowers, its green

pastures, its fruitful trees, its myriads of singing, flying birds shall not appear.

At the end of this war the Baha'is must declare their war. With the heroism of intrepid soldiers they must open fire and vanquish the enemies of mankind. Theirs will be a vast battlefield and they must throw in their forces with earnestness and enthusiasm. For the friends of God this is a rare opportunity and they must co-operate with each other with zeal and courage. Their ammunition is the Love of God, their sword is the Knowledge of God and their trust is in the protection of God. They must arise and travel and teach and spread the Teachings and unfurl the Banner of brotherhood and Peace.

Before the gathering of these clouds in the fair horizon of mankind I travelled throughout Europe and America and delivered lectures before Societies and in churches. Often I cried out at the top of my voice: O people! O people! Are you not awake? Are you unconscious of the danger which is threatening you? Are you unaware of the evils of war? Are you so heedless as regards to your future? O men! O women! Arise ye, show ye an effort, strive ye; perchance you may become able to extinguish this world-consuming fire! At that time these and similar words exercised no permanent influence, because the people were rocked in the cradle of peace of tranquility. Now that the fair heaven of humanity is changed and the birds of conciliation and amity have flown away, they will lend their ears to the voices of Peace and listen to the Councils of truth.

The Baha'i teachers must prepare themselves for active work in the Vineyard of the Kingdom and devote all their time to train the children of men in the principles of the oneness of the world of humanity and divine civilization. Like unto the stars they must shine and similar unto the joyous thrushes they must sing. They must fill the world with the amber scent of the odorous perfume of the words of God and turn the attention of mankind to the heavenly outlook.

DAS.1915-02-02

ABU0646

Words to the friends, spoken on 1915-Feb-03 in Haifa

Truly I say this is the most prodigious catastrophe and the most ill-boding calamity which has ever taken place on this globe. According to a number of reports already more than two million souls are killed and wounded. Consider for a moment what mad and awful frenzy has taken possession of the hearts of men that they are murdering their own brothers with this amazing rapidity. What is this malignity, this rancor, this maliciousness! The inhabitants of the whole world are thrown into the melting pot of tribulations and afflictions. This adversity is so overwhelmingly huge that it has cast a spell of torpor and stupefaction over all the senses of people. Their sorrows and sufferings are so out of all proportions that nothing can comfort them. For this reason their lamentations and cries are raised to the throne of the Almighty, begging for succor and assistance.....

Whenever mankind live in accord with their own passions and desires and give the rule to the baser propensities of their natures, this world becomes worse than the 'dark abyss of inferno,' which fact is literally true of the present condition[,] but if they conduct themselves according to the Divine Teachings, the commandments and behests of the Prophets of God, the face of the earth will be transformed into the heavenly paradise. Then they will rejoice over their good-fortune and wellbeing.

How much better it would have been if these emperors, Kings, Ministers, Representatives and politicians treated each other according to the law of love and affinity. The result of such and similar treatments would have made them very happy, their countries most prosperous and their people advancing daily along the line of arts and industries. On the other hand many Kings and rulers of Europe are related to each other by the ties of blood and are kith and kin - still they have arisen to destroy the edifice of each other. Would it not have been better if they settled their disputes like the individual members of a community before a tribunal or similar to the different States before the Supreme Court of Justice! Then they would have tasted the sweet delicacy of Love and the honey of affection.

But the brutal desire and cupidity of man has changed the crystalline purity of this elixir of life with the turbid water of carnal appetite. Cupidity and aggression is like unto a hydrophobic dog which inoculates the poison of animosity into

the spiritual constitution of men. Once having caught this canine madness of avarice and covetousness, they fall upon each other, pell-mell, and bite and wound each other. They are turned into such rabid creatures that in their very ferocity they dance and howl with glee. In brief, like unto the sparrow they are caught captives in the claws of the falcons of self. They have no other thought, volition, cognition, judgment and discrimination. Like unto the weather-cocks they are turned this and that direction by the blowing of the wind of self-interest and rapacity.

These nations do not become mindful and aware, nay rather they will add day by day to their heedlessness and negligence. They do not give up their quarrels, dissensions and wars, nay rather their bloodthirstiness finds momentum and velocity as the years roll on.

But you who are the servants of the Blessed Perfection must ignite a lamp in the darkness of this world, diffuse the Fragrances of Peace and Love, teach mankind the lessons of truth and veracity, raise the tone of public morality, unfurl the standard of divine justice, inculcate the principles of equality, brotherliness and unity, suffer men to be inspired by the breaths of the Holy Spirit, grant them ideal sight and hearing, lead them into the high and broad boulevards of the Kingdom and bestow upon them the freshness and beauty of the Spirit.

DAS.1915-02-03

ABU0812

Words to the friends, spoken on 1915-Feb-05 in Haifa

May God bestow a little pity and compassion to these artful, deceiving Kings and emperors who style themselves lords and Masters of the world and who have debased the sense of justice and humanity! In their estimation to imperil the likes of a hundred thousand men is no more important than a mild amusement. For the settlement of their private disputes they are capable of perpetrating the most heinous crimes against the unoffending, innocent mankind.

Two months ago I heard that practically all the inhabitants of Paris are in mourning! Just think of this one public misfortune! How it has affected all the people without exception! Mothers

have lost their sons; wives are deprived of the protection of their husbands; sisters weep over the death of their brothers! Man has become so thoughtless, for he is sacrificing his life for a shovel of earth but he would never think to characterize himself with the attributes of the Merciful! A heedless soul will rather lose a thousand dollars at a game of Roulette than to give five cents to a poor man

The 'country' to which most every Westerner ascribes his allegiance is no other than a 'cage', wherein the souls are imprisoned. Instead of giving perfect freedom to the birds of their minds and hearts to soar in the infinite space of 'world patriotism', they are strengthening and decorating the bar[s] of their 'gilded cage'. Is this not short-sightedness! Is this not a foolish dream out of which they will be awakened one day! This 'cage' is not a delectable paradise to require so much care and attention. It is a dark and gloomy abode, airless and rayless. Why are they sacrificing their lives for this nothingness? With palpitating hearts, aching brains, toiling hands and weary feet they are spending the precious hours of their lives for the embellishment of this 'cage' and at last it becomes their own tombs. Is not this utter folly? Is not this sheer stupidity?

God has created man in His own image and likeness and endowed him with reasoning faculty, intellectual powers and cognitive sense. He has kneaded his original constitution with the water of holiness and sanctity; He has destined for him a life of celestial freedom, measureless and boundless; He has ordained for him the indefinable state of Blessedness; He has decreed for him the loftiest height of spirituality and illumination: and yet he causes himself to be thrown into the abyss of darkness, becomes a prisoner of his own ego, degrading his noble nature to the station of the beasts, polluting his ideals with baseness and despicability and depriving himself of the Graces of the Almighty.

One day he is a prisoner of wealth, another day he hungers for fame; now he is moved by the love of glory, then he aspires for distinction. Today he is bound with the ties of family, tomorrow he is caught in the fire of concupiscence; now he is a slave to his anger, anon a thrall to passion and fury. Indeed God has fashioned him with majestic splendors but he has encircled himself with infernal terrors.

DAS.1915-02-05

ABU0389

Words spoken en route in carriage in Haifa, 1915-Feb-07

- 1 I have come to unite the various members of a family with the bond of the love of God. My mission is not to separate and alienate the people from each other. Whosoever desires to enter in the circle of the Baha'i fellowship is welcomed. There are no bars and no hindrances. There are however some people who through their own deeds excommunicate themselves from the companionship of the elect. The man who is conscious of his guilt, who is branded with the stigma of evil thoughts and criminal broodings will not show his face in the assemblage of pure mind[edness.]
- 2 Baha'u'llah has taken a Covenant. No soul is compelled to accept this Centre. It is an act of voluntary allegiance not so much to the Covenant but to the Command of the Blessed Perfection. I do not say to this person 'come' or to that person 'go' but I make this modest request: 'If thou desirest to connect thyself with the Baha'i Cause, live thou in accord with its principles. Let it not be only a profession, a mere makeshift, an excuse to cover thy earthly ambitions. Be a Baha'i in reality and not in word. Be detached, be spiritual, love thy fellowmen with a motiveless love. Let thy mind be a palace of universal ideals, and thy heart the casket of the jewels of sympathy and affection. Give and not [sic] take. Be generous in thought, in act and in feeling. Let thy faith and action correspond with each other. Those who call themselves Baha'is and do not live accordingly are not Baha'is but those who apply these principles to their daily lives and do not assume the title of the Baha'is are in reality Baha'is. Is this too much to expect?
- 3 A Baha'i must be a symposium of all the highest and noblest aspirations of divine civilization. He must be godlike and celestial. He must ever think of the improvement of the defects of his nature; he must live a pure life and inspire others to do the same. His morning must be better than his evening and his evening better his morning [sic]. This world is being ruined by others, I desire that the believers of God be the builders of the diamond edifice of humanity. The havoc wrought by the heartless destroyers must not dampen their zeal nor stop them from construction. The building spirit of the Baha'is must be as great and as irrefragable as the destroying determination of their antagonists.
- 1 من ابدا سبب فصل نشدم خودشان خود را از یکدیگر جدا کردند
- 2 جمال مبارک عهدی گرفتند اینها نقض کردند لابد فصل میشود اطاعت کنند ثابت بمانند متحد میشوند امرالله یکی شرقی و یکی غربی یکی جنوبی یکی شمالی یکی ترک یکی عرب یکی هندی یکی امریکائی را متحد کرده دشمنان را دوست نموده ولی اگر کسی نقض عهد کند خواه برادر خواه خواهر خواه پدر خواه مادر کسی باشد بالطبع شخص ثابت از او میرود یوم یفرالمؤمن ابیه و امه و اخیه و صاحبته و بنیه .
- 3 عرض شد اگر این نعوذ بالله گاه سرکار آقا است جمال مبارک هم همین کار را کردند چونکه اول کسی را که از خود دور فرمودند برادر و اقارب خود بود همچنین حضرت رسول با قریشیا علاوه بر این حضرت مسیح میفرماید من شمشیر آورده ام بعد میفرماید خداوند در روز اخیر پدر را از پسر و مادر را از دختر جدا میکند همچنین میفرماید من آنها را جدا میکنم چنانچه چوپان بزها را از میش جدا میکند . و از جمله شباهتش آنکه بدری پیک حاضر بود و سر کار آقا به مسافرات امریکائی فرمودند فرانسه صحبت ندارند و بگویند نمیدانیم . فرمودند این

کذب صرف است بدری بیک مترجم من بود
و همیشه با آنها بلسان فرانسه صحبت میداشت و
این مسئله چه ربطی دارد مکرر من بمیرزا احمد
میگویم انگلیسی صحبت نکن این نظر بمقتضای
آن وقت و مصلحت آن محل است این شبهات
را دیگر کسی گوش نمیدهد

- 4 Create, create, my friends. Although the attribute of creation, primarily belongs to God; he has bestowed this marvelous gift on man. Hence 'Creation' in its secondary consideration belongs to man. not that man is enabled to 'create' the primal elements that cannot be decomposed into simple substances but through the aggregation of these elements he will build a new compound and skillfully adapts it to his own use and that of the public. Hence the chief and cardinal characteristic of a Baha'i is to mingle and unite the opposite elements, through the power of spiritual chemistry into one harmonious compound. Spiritual chemists are therefore, the Baha'is, and if they wished to become competent they should acquire the practical knowledge and the laws of this most important science.

4 مردم چیزی میخواهند که اصلاح امور کند و
حل مشکلات بنماید حضرات کاری که دارند
اینست که بعضی را محمود کنند این شبهات را
ممیرزا محمد علی نوشته و باسم جواد نشر داده و
چهار پنج نفر مغرض طبع کرده اند یقوت میرزا
محمد علی شبهاتی نوشت و باسم میرزا عبدالله انتشار
داد همین اوراق سبب خسران مبین آنها خواهد
شد

- 5 Before they arise to teach they must know what is meant by 'teaching.' It does not mean an eloquent review of the various events of the cause or the masterful presentation of the principles of the Movement, or the utterance of a conglomeration of high-sounding words. It means the power of spiritual transmutation, the latent energy of divine metallurgy, the force of celestial regeneration. The words of the speaker must be impregnated with the Fire of the Love of God - so that the lives may be changed, the characters renovated, the customs renewed, the morals readjusted and the whole gamut of life raised to the highest and loftiest scales and musical tones.

5 امروز داروی اعظم جهان قوه میثاق است شما
شبهات بنشینید و این مطالب را مذاکره نمائید بهتر
از بحث در مسائل سیاسی است که که چه کرده
و که چه گفته .

KHH1.166 (1.228)x

KHHE.240-241x, DAS.1915-02-07, BSR_v13 p.089x

ABU1548

Words spoken on 1915-Feb-08 in Abu Sinan

- 1 (Haji Siyyid Javad said that people in Egypt use a considerable amount of tobacco products. 'Abduil-Baha responded:)
 - 2 Uncleanliness attracts uncleanliness. Cleanliness has a profound effect on the spirit. Even though cleanliness is related to worldly affairs, yet its effect is manifested in the soul. Now the Cause of God is not established, but when it is, you will see that cleanliness and refinement is one of the foundations of God's religion. Sometimes I am invited to places that serve wonderful food, but since it is not made in sanitary ways, I hesitantly partake of it. And actually there is no choice but to eat it.
 - 3 People in this region are relatively cleaner than Egyptians. Christians, though outwardly cleaner than Muslims, are in reality less so. In Iran, once I passed by a restaurant serving chelo-kabob. The cook's clothing was so filthy that never again did I desire that dish.
 - 4 (The honored Haji Siyyid Javad said, "The shops that fry poultry's heart and liver are very dirty." ['Abduil-Baha] remarked:)
 - 5 Unlike the East, chefs in Europe are distinguished by their white clothing. They must be clean and spotless from head to toe, wearing white, otherwise they are not permitted to do their job. In fact, chefs are known by their white hats.
 - 6 Even though some things are earth-bound, they have great effect on the soul, such as cleanliness or a good voice. Voice is no more than airwaves that reach one's ear and cause the vibration of the eardrums. Yet, consider its profound effect on the spirit. Similarly, cleanliness effects the soul.
- 1 حاجی سید جواد عرض کرد در مصر زیاد دکان استعمال مینمایند فرمودند
- 2 کثیف طالب کثیف است پاکی تاثیر کلی در روح دارد و لو خود پاکیزگی عرض است اما تاثیرش در روح است حال تاسیس امرالله نشده وقتیکه امرالله تاسیس شود خواهید دید که طهارت و نظافت از اس اساس امرالله خواهد شد من بعضی اوقات جاهائی میروم غذائی بسیار خوب میآورند ولی چون تمیز نیستند بکره میخورم و غیر از خوردن هم چاره نیست
- 3 مردمان اینجا بالنسبه بمصر پاکترند و نصاری اگر چه بظاهر پاکترند ولی حقیقتاً از مسلمین کثیفترند در ایران یکوقت من از در دکان چلو کبابی عبور کردم جمیع لباس آشپز چرب و کثیف بود بدرجه ای متاذی شدم که دیگر چلو کباب نطلبیدم .
- 4 جناب حاجی سید جواد عرض کردند دکان دل جگر پزی از کثافت معرکه است فرمودند "
- 5 بخلاف شرق در اروپا طبّاخ بواسطه لباس سفیدش شناخته میشود از سر تا پا باید سفید تمیز و بی لکه باشد و الا کسی او را راه نمیدهد. آشپز از کلاه سفیدش شناخته میشود
- 6 بعضی اشیاء هستند ولو عرضند اما تاثیر کلیه در روح دارند مثل پاکی مثل لحن خوش این سوت چیزی نیست جز موجات هوائی که بصماخ گوش میخورد و عصب سامعه را متاثر میکند ولی چه تاثیر غریبی در روح دارد بهمین نحو پاکیزگی است تاثیر در روح دارد " استاد محمد علی مناجات بخوان "

KHHE.249-250, DAS.1915-02-08, BSR_v13 p.090

KHH1.169-170 (1.237-238)

ABU0765

Words to the friends, spoken on 1915-Feb-09 in Haifa

Mirza Anayetullah has brought us some very interesting news from Acca. He says Mirza Badi-o-llah has circulated a wild report that I am going to be arrested, made a prisoner and sent to Damascus. The people, especially the friends have become very agitated and have made many inquiries from the civil authorities in regard to the authenticity of this report.

Very well. For the sake of argument, let us suppose that they are going to arrest and send me to Damascus. What will happen? The Cause will be spread amongst those who are still unaware of this Manifestation. On the other hand, it has been a long time that I wished to visit that ancient city which according to Josephus is older than Abraham and his Steward "Eliezer" was from Damascus (Gen XV.2). Now if the means of my journey is brought about, I will be made most happy.

People do not seem to appreciate that in my estimation this is not a disgrace but a glory. For the Cause of God no greater victory can one conceive than my exile and no higher bounty can one imagine than my banishment. Is it not more wonderful and truly imperial to give up one's life in the Path of God, high, high, upon the cross than to die in bed with a lingering sickness and slow disease? I declare by Baha'u'llah that this is my loftiest desire and heaven-soaring yearning. In this Cause this is my glorious Crown and everlasting Life!

I long to shed my blood in the Cause of the Blessed Perfection I aim to fly towards His Supreme horizon with the red wings of Martyrdom. I desire to seal the Tablet of my faithfulness with the sacrifice of my life. Ah me! my friends! What is life but to be immolated on the Altar of His Love! What is life but to be thrown in the dust of the feet of the beloved ones, what is this worthless will but to be surrendered into the hands of the Almighty Father. What is the soul but to be offered in the arena of Truth, what is the spirit but to be given up for the progress of divine Civilization and universal Peace, and what is rest and comfort but to be thrown away for the establishment of brotherhood and the spiritualization of mankind!

God in His Mercy has not created any degradation for this Servant. Whatever happens will be for the good of the Cause. Not that what they have reported in Acca is in the least true but I say unto you, that I am ready, always ready to drink the cup of this Divine Bestowal! I love it, I long for it, I am

anticipating it and when it comes I will embrace it like unto a bridegroom who embraces into his expectant arms his blushing bride.

If I am loyal to the Cause of Baha'u'llah, if I am sincere in my profession of faith, if I am devoted to the memory of my beloved, heavenly Father, I must hail with joy and ecstasy the ruby goblet of martyrdom and drink its immortalized nectar with radiant face and unflinching steadfastness! This transient life is only for a few days and therefore we must be ready to serve the Cause of God in any way that lies in our power.

DAS.1915-02-09

AB03585

Date: 1915-Feb-09

O thou who art firm in the Covenant!

When a just man looks to himself he will become characterized with the utmost humility and submission. He will observe that he is less than an atom and lower than the earth. When he will behold the infinite Graces and Outpourings of the Cycles of Manifestation like unto a scintilla he will appear in the ray of the Sun of Reality.

The Bounties of the Blessed Beauty suffer the mosquito to become the lion of the jungle of Might, the sparrow to be changed into the falcon of the East of Illumination, the comet is transformed into the world-illuminating sun and the ant is made the eagle of the field of chase. This is through the Favor of the Most Glorious Lord and not through the capability and ability of mankind.

Therefore, render thou thanksgiving at the Threshold of the Unique God, because thou art aware of thy lowliness and poverty and before the known and unknown art exhilarated with the cup of evanescence.

'Abdu'l-Baha is pleased with thee, for in reality thou art self-sacrificing in the Path of the Blessed Perfection. Thou art away from ought else save God and day and night art constant and firm in the service of the Cause.

DAS.1915-02-09

AB11515*To: Unknown, in Abu Sinan**Date: 1915-Feb-09*

Man is created in the image of the Merciful [God], that is, with divine attributes. Therefore, while physical characteristics will perish, divine qualities will endure. The soul is a divine emanation while the body is an earthly composition. Upon you be the divine attributes.

خلق الانسان على صورة الرحمن اى الصفة
الرحمانية فالشمائل الجسمانية تفنى و الاخلاق
الرحمانية تبقى الروح فيض الهى والجسد تركيب
ترابى فعليكم بالصورة الرحمانية

KHH1.172 (1.239)

KHHE.252, BSR_v13 p.090

ABU0833*Words to some friends, spoken on 1915-Feb-10 in Haifa*

This world is like unto a vast theatrical stage. The audience is composed of the whole human race. The range and variety of the plays acted upon this stage are as numerous and as diversified as the experiences of mankind. The actors are sometimes amongst the audience and anon on the stage, taking part in the play. Each person must work according to his character and ability.

Some people are satisfied to be always part of that intangible, unnamable indistinct mass - called the Audience; others urged by the spirit of unrest and ambition, break the fetters which bind them to established inventions and morbid respectabilities and enter upon the stage. They are however glad to fill minor parts and play inferior rolls. The tremendous trials and besetting difficulties of the world-stage encircle them like unto a whirl-wind. Having not rehearsed their parts thoroughly and not being warned beforehand, they become bewildered, discouraged, scared and ere long you see them flowing back, back to their origin - the indistinct mass of humanity, staying there forever and never aspiring and preparing themselves for a second rise, a second attempt and a second examination.

A third class of men and women to whom nature has bestowed an iron will, an adamant determination, an unwavering strength, a sterling character, a dominating personality, a passionate desire in doing good,- look upon all hindrances and stumbling-blocks as so many ladders or stepping-stones

to rise and rise till they have grasped into their mighty hands the scepter of glory. By the power of intuition and an innate knowledge of things they overthrow all the towers of difficulties and reduce to ashes all the strongholds of opposition. By the right of merit they become the heroes and heroines of the world-stage and the delicious joy of their songs and music fill the hearts with indescribable bliss. Their authorities are acknowledged spontaneously.

Why these men and women rise to such a height of unquestioned fame? Because nothing daunted them in their pursuit after the pearl of the great price. They had tasted the fruit of disappointment and realization, anguish and joy, poverty and wealth, health and sickness, glory and degradation, rise and fall, happiness and misery, sorrow and delight, the agonies of the tragedy and the fleeting pleasure of the comic and melodrama, liberty and prison, death and life. Thus they had schooled themselves in the bitterness and sweetness of every experience and become the masters of their arts - to sing into the very heart of humanity the songs of life and the dirge of pain.

With this class of divine Artists the world is a school and all the children must be trained and educated so that they may also rise to that standard of altruistic and economic perfection. The road of universal progress must be opened before the faces of every individual member of humanity. Opportunities must be given to every soul,- so that he may adorn himself with the virtues and qualities of contentment, truth, rectitude, integrity and the love of advancement in the light of God.

DAS.1915-02-10

ABU2185

Words to Mirza Fazlollah Khan, spoken on 1915-Feb-10 in Haifa

The Confirmations of God are with those sanctified teachers who are calling mankind to the Cause of the Blessed Beauty. Through teaching the hidden forces of the hearts and the minds are unfolded. Teaching is like unto a candle which is lighted in the soul of man; it is the Fire of the Love of God. When this condition of enkindlement is obtained, man becomes entirely unconscious and his words will penetrate through the rock.

The more the mention of God and the Cause of God is made, the greater will become his spirituality, his attraction and enkindlement; otherwise he will become dry and withered. The tree of the life of a Baha'i will not attain to fruition without conveying the message of the Kingdom to others. As long as a log of wood is lighted it throws fire to all its surroundings but when it is extinct it is turned into ashes.

What sweeter occupation can one find than to be engaged in the commemoration of God.

DAS.1915-02-10

ABU0496

Words to some friends, spoken on 1915-Feb-11 in Haifa

This afternoon we passed by the nunnery and entered into its garden. The government forced the nuns to leave the country. Although they were the most unoffending element of the country. Formerly no one was ever permitted to step in the enclosure. Indeed how much superstitions, how much hatred, how much animosity exist amongst the religionists and the nations! Ignorance and lack of intelligence degrade mankind lower than the brute!

The Pseudo-teachers of religions beguile these unsuspecting girls by unreal pleasant pictures of solitude and retirement. They drag them away from their homes, parents and friends and confine them for all the rest of their lives in this prison. Their life in the nunnery is worse than the life of the inmates of a penitentiary, for the latter at least speak with each other, enjoy a little fresh air at stated time and look forward to the day when they are set at liberty.

When these girls are brought from Europe; according to their theological opinions, the priests, make them the brides of Christ. Dressed in their beautiful white robes and adorned with all their precious things, they are conducted into the chapel. After the chanting of the hymns, the delivery of an appropriate sermon and the performance of other ceremonie[s], their glorious crowns of hairs are cut, their white robes and jewelry stripped off their bodies and dressed again in coarse black, long robes. Then like unto the dead corpses they are

placed in coffins and carried to their dark cells. Never again will they be permitted to cross the threshold of their cells.

In the darkness of those living tombs many of them may regret their rash folly but there will be reparation. Years follow, civilization advance[s], world-changing events transpire, but confined to their cloisters, they do not hear anything. Their Abbess suffer no intrusion to break their contemplation and devotion. They spend their days and nights in prayer and supplication in the most cheerless manner. Their faces become cadaverous and mournful. They banish the god-given light of joy out of their hearts, they renounce all the natural rights of man, some of them lose their minds and become completely apathetic. They become little by little sad and melancholy, sorrowing apparitions, ghost-like and doleful shades of another world.

They do not associate nor speak with one another. If the mother of one of them comes to see her daughter, she will not be permitted to enter her room. She may be permitted to speak with her only a few words from the small apertures in the wall or in the roof. If she desired to have something, she could write on a slip of paper, drop it into a basket which is whirled around all the rooms on a war and then receive it from the abbess in the same manner. No physician could see her and if she got sick she had to describe her condition in writing, the best she knew how and receive help in the same way.

In this manner these girls wasted way their precious lives and the tree of their existences yielded them nor the world any fruit. If they were out in the world, associating with their fellow-beings, they might have heard about the Truth, but because they are so secluded, they are deprived of the knowledge of the Manifestation. Their severance and detachment is, however, as complete as a human mind can grasp. If with this state of severance they associated with mankind, teaching them the precepts of sanctity and purity, each one of them would have shone forth like unto a sun.

The Sisters of Mercy, although nuns, serve the people with the most unselfish spirit. They teach the children, nurse the sick, make the poor self-supporting and do many other useful services.

The quintessence of religion is the knowledge of God and the love of mankind. There are many people who are deprived of these spiritual gifts. The glass is very transparent but no light shines therein. The body is in the utmost beauty but not animated with quickening spirit, the architecture of the house is exquisite and the furniture very costly but the owner is not in,

the tree is tall, green and stately but it has produced no fruit. A small oil lamp lighted is better than an extinct electric ball. We must be lovers of the light and not the lamp, be attached to the beauty of the flowers and not the earthenware, admire the good qualities no matter what from [sic] whom they appear and seek the white pearls of Truth and not the croqueries [sic] of fallacy.

DAS.1915-02-11

AB02083

To: Sec'y of Unity Cttee. in Boston Mr Charles Vandet
Date: 1915-Feb-14

O faithful beloved friend,

The New Year's greetings arrived. I was very grateful and pleased that you remembered this longing friend and did not forget our previous friendship and meeting. It became evident that you are a faithful, steadfast and firm friend. Faithfulness and steadfastness are among the greatest virtues of the human world. If a person achieves these, there is no doubt that they become a center of divine bestowals and a source of heavenly bounties.

On the back of your visiting card, expressions were observed that are the cause of comfort, tranquility and good attributes of the human world. We hope that this war will be transformed into peace, this upheaval will be changed to rest and security, and this turbulence will end in calmness and stability. May the crying and lamentation of orphans affect the hearts, and the moaning and wailing of widows make eyes weep. May the anguish and distress of bereaved mothers become the cause of the manifestation of justice and fairness. May the grieving and moaning of fathers who have lost sons make the human world inclined toward peace and tranquility. May the dark clouds of war and strife disperse, may the lights of the Sun of Reality shine from the horizon of peace and reconciliation upon all the world, may the light of guidance shine forth, may hearts be illumined, may souls be quickened with eternal life, may the heavenly teachings that have been issued in this luminous century spread, may the foundation of hatred and enmity be destroyed, may the palace of fellowship and love be raised up, may warships be transformed into merchant vessels, may

implements of war become tools of agriculture and cultivation, may the fire of oppression and aggression be extinguished, may the breeze of providence blow, may the springtime of the unity of the human world pitch its tent at the pole of the earth, and may the banner of universal peace be raised. This is the ultimate desire of the Baha'is.

Convey longing greetings to all the friends from me, and upon you be greetings and praise.

DAS.1915-02-13, CHU.174-175

ABU0742

Words to some friends, spoken on 1915-Feb-15 in Akka

In Europe and America music plays an important part in the national and individual life of the nations inhabiting those regions. From the very beginning the educators instill the love of music in the hearts and minds of the children. In their common schools they are taught in a concrete manner the laws of harmony and motion. They memorize many songs and sing them quite unconsciously. Thus when they are grown up they have more or less a cultivated taste for music. If they are not able to play or sing publicly they are at least able to discriminate between the bad and the good music. Almost in every family one finds a piano and as a person passes through their streets he hears the strains of music. The musical profession is much honored by the public and a rare artist is welcomed and greeted by Kings and emperors.

Music is a divine art and capable of unlimited progress. It uplifts human soul towards his Maker and opens before the vistas of his eyes, the fair panorama of heavenly Bliss. The parents must see to it that their children are taught the best, classical music, such masterpieces that refine the souls and etherealize the aspirations. The life of a person who has learned to appreciate the artistic value and moral significance of music is redolent with brightness, health and joy. In every object he will see symmetry, proportion, beauty and concord. The sighing of the winds through the pines, the rich and melodious song of the nightingales, the deafening clatter of the cicadas, the croaking of frogs, the sound produced by the mosquitoes by the rapid movements of their wings, the fury and rage of the tempest, the gentle murmur of the rivulets - all of these are to

his ears the overtones and undertones of the grand Orchestra of creation.

Once during my early childhood I became very sick. At the time, my family lived in Teheran. I was lying in bed in a semi-conscious state. After much consultation the Doctors agreed upon a course of "musical treatment." Before sunset they brought into my room an old man with a very long beard. He carried under his 'Aba' a guitar. He sat near my bed and immediately began to play and sing. All through the night he played and sang, now in high, resonant voice and again in sweet, soft strains. My soul was charmed with his music. During certain hours of the night I opened my eyes and to my surprise I saw him weeping.

In the morning I felt better and asked my mother why the musician was weeping? She said: 'He was not a professional artist but a mystic worshipper of the Beloved. His singing was not mechanical, but an outpouring of the joy felt in his heart. His poems were mystic and allegorical addresses to the Adored One. Through his music he spoke to the hearts and quickened and moved them by the power of spirit. He did not make himself a slave of technique or enunciation but he sang the living truth, the eternal reality, hidden in the chambers of human consciousness. In his mysterious way, with the key of life, he opened the secret doors of beatitude and unlocked the gates of the higher and loftier vision.' Soon I became well and strong but the song and music of the mystic artist has ever been with me.

DAS.1915-02-15

ABU1944

Words to Ahmad Sohrab, spoken on 1915-Feb-15 in Akka

When I go to bed I lie awake for one or two hours, then I sleep well for four hours. The sleep before twilight is also very invigorating. Taki Menshadi often spoke during the hours of sleep. Once I slept with him in the same room and was kept awake because of this habit of his. I thought he will be embarrassed and lose his sleep if I called his attention to it, therefore I never told him anything about it. It is stated that while a person speaks during his sleep, if questions are put to him he will answer truthfully. Menshadi was a blessed soul

and he served this Cause with rare faithfulness. His soliloquies during the hours of sleep amused me very much and often I was afraid that the sound of my laughter will awake him ...

My feet get very cold during the day but when I go to bed they become so warm that I have to keep them out of the coverlet all night....

The best hour that I like in these days is just after sunset. Over one's soul steals a quiet serenity. A calm beauty and satisfaction comes unheralded and one is submerged, as though, in a sea of contemplation.

DAS.1915-02-15

ABU1947

Words to some friends, spoken on 1915-Feb-15 in Akka

During our stay in Bagdad there lived in that city one of the Ameeris of Afghanistan. He was reputed to be very wealthy and cultured. He used to frequent our house and ask questions concerning the Islamic religion.

One morning he invited me to tea and I accepted his invitation. When we reached his house he boiled a quantity of green tea in a large kettle and poured the hot black liquid into a capacious vase. Then he cut into small pieces three or four loaves of bread and mixed it with the steaming tea. When the pieces of bread were well-soaked he spread over it a pound of butter. Putting this unpalatable concoction on a tray he placed it on the floor and asked me to help myself.

In order not to hurt his feeling of hospitality I took one mouthful but could not continue. I asked for a little sugar but he remonstrated that sugar will utterly spoil the choice dish. He could not understand why I did not like it, because he said: 'This is one of the best delicacies in Afghanistan.' I excused myself from eating but after half an hour the large vase was empty and our friend had a hearty breakfast.

DAS.1915-02-15

ABU0441

Words to Shaykh Yousef and others, spoken on 1915-Feb-21 in Abu Sinan

This world of ours is very, very old, subject to periodic revolutions and cyclic fluctuations. Motion and change are its two fixed rules. These two laws are inseparable from each other. All the contingent beings, from the amoeba to the elephants are the creatures of motion and change. Everywhere around us we witness a wonderful scene of life, hurry and bustling activity. In the world of creation there is no pause, no repose and no halt.

Growth and decay work their energy on one-celled or many-celled creatures. If a creature is not growing, it is retrograding and before long the life that held together those composite elements will be snapped and they will return to their original constituents to compose other forms of life. Not one atom is annihilated nor the storehouse of energy is ever exhausted in the production of such multitudes of beings.

For example when a geologist looks upon this hard rock, without much thinking on his part he will come to the conclusion, that it has taken many ages for the conversion of organic matter into this stony substance, that purification is an extremely slow process and that many vegetable and animal matters have gone into the composition of the stone. Just as there has been a process of composition, there is also of necessity a process of decomposition.

For every organic and inorganic matter there are two ways of growth - longitudinal and horizontal. When mineral substances are decomposed and then those decomposed atoms go into the makeup of other mineral organisms - this is called longitudinal growth; but when those decomposed mineral matters go into the composition of vegetable life - it is called horizontal growth. The same law is applicable to the vegetable and animal Kingdoms.

From this it becomes evident that throughout countless ages, every primordial atom must journey and traverse through the infinite degrees and stations of the Kingdoms of life on this grand Cosmos. In every stage of growth and development this atom assumes unto itself a definite form and shape conformable to its environment and adaptable to its existence and possible variation until at last it attains to its highest point of progress, displaying all its latent force of variability and development.

The foregoing premises establish the conclusion that the Grace of God is universal and that all the created objects are destined to manifest their ultimate and ulterior perfection. The link in the chain of God's creation are infinite in number and this world of ours in comparison to the countless worlds of the Creator is a mustard seed in a limitless Sahara of sands and still this vain man is arrogant and proud and does not become humble and meek!!

However the grandeur and majesty of God is shown through His spiritual works and realities and not so much [by] the signs of life on this planet. This creation itself is nothing in comparison to that "radiant Reality" which He has deposited in the core of this existence and the full revelation of which shall entirely transform the whole scheme of life.

DAS.1915-02-21

ABU2634

Words to some friends, spoken on 1915-Feb-22 in Abu Sinan

It is very strange indeed how many particulars of my earliest childhood always stick to my memory. I remember when I was four or five years old there was a very poor old man in our street whose name was "Insouciant." When the season of poppies came around he filled his tray with them and brought around to sell them to the little boys. As he walked from one end of the street to another end he sang aloud these lines:-

Green and verdant are my poppies,

Aha! Ahoy, come out, O boys!

"Insouciant" is here with joys.

Hearing his voice I would run out of the house and buy his poppies. This "Insouciant" often gathered us children around himself and related to us many funny stories.

DAS.1915-02-22

ABU1698

Words to some friends, spoken on 1915-Feb-24 in Akka

The progress and adornment of a country depends upon the qualities and perceptions of its people and not upon its monuments, parks, gardens, chateaus and mansions. A nation is advanced and retrograded according to the degree of intelligence displayed by the individuals composing it. If you enter a dark and narrow house wherein you may find men and women attracted with the Fragrances of God and enkindled with the Fire of the Love of God, their conversations will impart happiness to you but the most delectable palace the inmates of which are the people of the tombs is oppressive and burdensome.

For about 46 or 47 years we have been living in this prison, desolate town. In the beginning we were all shut up in the military barrack - men, women and children. Conditions were most severe and the health of every member of this little community was threatened by the attack of diseases. At the gate of the barrack was stationed many guards and no communication was permitted with the outside world. Every morning four of us closely guarded by four soldiers were conducted through the bazaar to buy the necessary means of livelihood. We were not allowed to speak with the traders or shopkeepers more than what was required.

Notwithstanding these restrictions and this confinement we were in the utmost joy; our breasts were dilated with the happiness of the Kingdom, our trust was in the Mercy of the Lord, our hearts were attracted with the Fragrances of God and our souls rejoiced by the Glad-tidings of Truth.

DAS.1915-02-24

ABU2263

Words to some friends, spoken on 1915-Feb-24 in Akka

When Aga Abdor Rahim came to Bagdad he was a young man with heavy black moustaches. He has grown old in this Cause. He has seen with his own eyes the sowing of the seed, its growth and development in the world, and has served the Truth in many ways.

When he arrived in Bagdad the Blessed Beauty was the target of many arrows of oppression, the Mullahs held many conferences and consulted together how best to extinguish this Divine Light. Notwithstanding these obstacles Baha'u'llah stood firm and accepted all the trials and hardships heaped upon him by the enemies.

When they came into His Spiritual Presence they were awed with the Majesty of His Appearance and the Magnetism of His Countenance. They listened to His words with rapt attention and went away dumbfounded. I was a child then but the particulars of those meetings are engraved deep on the Tablet of my heart and mind.

DAS.1915-02-24

ABU2496

Words to some Zoroastrian farmers, spoken on 1915-Feb-26 in Akka

Giving is a divine quality. Blessed are those who give!

When we were in Bagdad we had an Arab Baha'i who lived nine miles out of the city. On his farm he had three or four date-palms. Although dates were very cheap in the Bazaar yet he would come and invite the friends to go with him and eat of his dates. He was so loving and enthusiastic that no one had the heart to refuse him. They often hired asses to ride on and in doing so they had to pay two or three Bashleeks for each quadruped and when reaching there no one could eat more than a half or a quarter of a Mataleek date. It was therefore his love that attracted them.

In the same manner we must have less regard for material things and give more importance to the love that prompts the hearts.

DAS.1915-02-26

ABU0621

Words to some friends, spoken on 1915-Feb-27 in Akka

This century is pregnant with the most mighty and world-reforming events. Now it is going through the painful throes of a new birth. The body of the world must go through these tortures and agonies,- so that the beautiful babes of universal ideals may be born on the arena of existence.

If a person desires to comprehend the wisdom of the present day events he must think of the past occurrences and realize how their true significances appeared years afterwards. For example, let us for a moment consider the chain of events transpired from the beginning of this Cause. If His Holiness the Bab did not become the object of oppression and persecution and if he was not imprisoned and sent away from Shiraz to Esphahan, then Teheran, Tabriz, and Makou and if he was not at last martyred for His Cause - the Truth would have not been established in Persia. At first it was very difficult to bear these trials but later on it became evident that every event no matter how slight connected these links into one strong, inseparable chain.

Then, let us consider the sufferings and ordeals of the life of Baha'u'llah who was at first thrown into prison in Teheran, then exiled to Bagdad, Constantinople, Adrianople and finally Acca. Now the wisdom of each one of those mighty events have become evident. If the Blessed Beauty was not exiled to Bagdad and did not stay 11 years, the fame of the Cause would not have become international. If He was not banished to Adrianople, the Great Tablets to the Kings and rulers would not have been revealed and then if He was not sent to Acca, the prophecies of the Scriptures would not have been fulfilled and the Principles of this Revelation would not have been promulgated in America and Europe. It is evident, then, that each one of these events - although considered a calamity in its own day - has played a most important part in the progress of the Cause and has enlarged the circle of its influence. These events form the essential foundations of the Movement and the chief landmarks of the onward march of the spirit of universalism.

In a similar manner each one of the present overwhelming disaster[s] contains a deep wisdom, which will become unveiled when this world-wide deluge is subsided. The Inward benefic force bodies forth in the garment of Appearances, often followed by convulsive extortions and exacerbating paroxysm.

The change in the seasons of the year demonstrate this basis fact. When the season of winter draws nigh, the weather becomes little by little colder and more chilly, the trees become dry and their yellow and red leaves are fallen on the ground or blown up through the air by the force of the gales. The velocity of the winds is increased, and the verdant country divested of its emerald robe. The face of nature assumes a frosty aspect, its forehead furrowed by the dark wrinkles of barrenness. The beauty and charm of the country is vanished. Thunder and lightening, snow and hail, rain and storm, frigidity and iciness succeeds each other in varying degree and causing much discomfort and vexation. How a severe winter deals its cold blows unthinkingly on all those who come across its path, unguarded and in a heedless manner, is well known to every person, and how the gardens and orchards are stripped of their alluring vestures are witnessed by all the lovers of spring! But when the balmy spring comes, we realize the results of the hard winter and behold with pleasure the rich colors of nature.

Therefore we may liken the present state of the world to the winter but the spring, Ah yes! the spring is coming, it is bound to come. Let us all think of the spring of mankind! How delectable! How soul-entrancing! How hopeful! How heavenly! How divinely radiant!

DAS.1915-02-27

ABU0672

Conversation with Shaykh Muhammad at House of Abbud in Akka, 1915-Feb-27

Question/topic: I never understood why you went to France, a country so far away from Acca?

‘Abdu'l-Baha: Didst thou not hear that I went to America? France in comparison to America is very near.

S.M. Oh! Yes, I have heard about it. what kind of a country is America? Is it as large as Acca?

A.B. (laughter) No, no, not so large. It is just about half as large as Acca.

S.M. I knew it. there could be found no finer and more beautiful city than the one in which I have lived all my life.

A.B. Good man! I just joked with thee. Let us suppose that one thousand countries as big as Syria are put together. If

thou canst conceive such a thing possible, then thou wilt have an idea of the bigness of America.

S.M. Now, you are joking, Effendi. how can such a thing be possible?

A.B. I assure thee, that this [is] no more than a plain fact. But don't trouble thy mind. We are not going to quarrel about it.

S.M. Are the men in America just like us? Can there be found any men?

A.B. Yes, there are men, women and children also. Outwardly there are many resemblances but inwardly there are differences enough.

S.M. How is the weather in America? Is it as fair as the weather of Acca?

A.B. The weather in some parts of America is as fair as paradise; very vitalizing.

S.M. Are there gardens, flowers, trees and see like ours.

A.B. Of course. You find all these in abundance and more than you can imagine.

S.M. Are there any cauliflowers?

A.B. Yes indeed. There are cabbages also, parsley, beans, lettuce, turnips, radishes[,] olive oil, chickens and eggs.

S.M. Ah Effendi! This must be a fine country to live in.

A.B. Wouldst thou like to go there?

S.M. What can I do in that far off land? Who will befriend me there?

A.B. My friend! Acca is the best place for both of us.

S.M. How are houses, the buildings in America? Are they as tall and large as ours.

A.B. There are some houses 20, 30, 40 and fifty stories high, they are all lighted by electricity, people reach every floor by elevat[or], they have bored through the ground, built tunnels and constructed railroads under the sea, mountains and houses; they fly like the birds in the air, they swim like the fish under the waters, they have spanned rivers with iron bridges, they have founded factories where thousands of men work all day, their cities are like busy bee-hives, swarmed with millions of industrious, active men and women, boys and girls - just like ours - only much brighter, more intelligent, more alive to the spirit of this age.

S.M. I really did not understand all you said. I am a poor man and have seen nothing of this world, I cannot make money enough to buy bread.

A.B. God has fed thee on the bread of His Word. The holy Koran is the Word of God and on that thou hast sustained thy spirit during all these years.

S.M. Yes indeed. What thou say'st is the truth. Three years ago I saw thee in a dream while thou wert I suppose in America and I asked thee: 'What art thou doing here? Who has brought thee here[?] and thou didst answer: 'God has brought me here and I am doing His work.'

A.B. This is true. God guided my steps to that country and I was engaged in His Service.

S.M. Why didst thou not visit first the 'Illumined Medina, the sacred city of the Holy Prophet?

A.B. Did I not tell thee that God sen[t] me there and if it is His Will I will also visit sometimes in the future the city of Medina.

DAS.1915-02-27

ABU2319

Conversation with Dr Finkelstein, Abu Sinan, 1915-Feb-28

- 1 'Abdu'l-Baha: "How are you? Hopefully the journey from Haifa did not cause you too much fatigue." 1 حضرت عبداله‌ا - چطور است احوال شما انشاءالله از سفر حيفا خسته نشده ايد ؟
- 2 Dr. Finkelstein: "We are exceedingly happy and joyous that we have won the bounty of being in the Master's presence, which is the ultimate desire of so many people. I too have always longed for a day such as this and for beholding an assemblage like this." 2 دكتر فينگل اشتين - بسيار خوش و مسروريم كه خود را در - مجلس (ماستر) سركار آقا ميبينيم كه متهاي آرزوي نفوس كثيره است هميشه آرزوي چنين روزي و بودن در چنين مجلس را مينمودم .
- 3 'Abdu'l-Baha: "Such gatherings are only possible through the divine bounties and favors. Otherwise, how could the two of us ever hope to meet? A gathering such as this, in such a location, at a time when no one draws a breath of comfort, is not possible unless decreed through God's benevolence." 3 حضرت عبداله‌ا - اينگونه مجالس بصر فاضل و اراده - الهيه تشكيل ميشود والا ما بجا و شما بجا چه نسبتی در ميان است در چنين وقتی كه نفسي راحت نيست و در چنين دهی تاسيس چنين مجالسی نيست مگر از فضل خدا .
- 4 Dr. [Finkelstein]: "Throughout all of Europe, a meeting similar to this, with such depth of love and spirituality, is never 4 دكتر - در تمام اورپا اينگونه مجالس باينطور محبت و روحانيت ديده نميشود ولو از يك فاميل

seen. Even among the same family members, such affection is not experienced. We have much to learn from the East, especially, culture, humanity and spirituality. In its place, we can offer science, technology and industry."

باشند باز محبت ندارند ما باید بسیار چیزها از شرق کسب نمائیم خسوسا از آداب و انسانیت و روحانیت در عوض علوم و صنایع وفا بریقه جات بیاوریم .

- 5 'Abdu'l-Baha: "Yes, indeed. The relationship between the East and the West must be like that, otherwise it is of no benefit."

5 حضرت عبداله‌ا - بلی باید ارتباط ما بین شرق و غرب باشد و الابی نتیجه است .

- 6 Dr. [Finkelstein]: "Before this War, the Germans were busy with themselves and for this reason did not send explorers and seekers to the various parts of the orient to obtain new perspectives and to bring them back to our country. However, we hope to do so after the War and to learn and emulate from Your teachings."

6 دکتر - قبل از این جنگ المانها مشغول بخود بودند باین واسطه سواح و مسافرتین باقطار شرق نفرستادند تا اطلاعات جدیده بجهت ملک و ملت بیاورند ولی بعد از این حرب امیدواریم بسیاری بیایند و از تعالیم شما هم اقتباس کنند .

- 7 'Abdu'l-Baha: "After this War, the minds and understandings [of people] will have expanded. Peace-lovers and peace-makers will grow throughout all corners of the globe."

7 عبداله‌ا - بعد از این حرب عقول و ادراکات اتساع خواهد یافت و صلح جویان و صلح طلبان در اقطار عالم زیاد خواهند شد .

- 8 Dr. [Finkelstein]: "Everyone knows of the evil of war. But peace-makers are few."

8 دکتر - همه مضرات جنگ را میدانند معذک صلح جویان کمند .

- 9 'Abdu'l-Baha: "Everything has its own time and has a prescribed period. That is, its occurrence is ordained from beforehand. Until the pre-ordained time has not arrived, nothing can be achieved. Yesterday I had a letter from Philadelphia stating that they have increased the number of Baha'is and have assembled and published My talks. During these days, the promises of the bygone Prophets are being fulfilled and Isaiah's prophecy stands manifest."

9 حضرت عبداله‌ا - هر چیزی وقت معینی دارد میقاتی دارد یعنی منوط و مربوط باجل موعود است تا اجل موعود نرسد هیچ امری میسر نشود دیروز مکتوبی از فیلادلفیا رسیده بر انتباه نفوس افزوده و گفتگوهای مرا طبع نموده و انتشار داده اند این اوقات نبوات انبیأ ظاهر شده و وعود حضرت اشعیا تحقق پذیرد .

- 10 Dr. [Finkelstein]: "This War is the harbinger of universal peace."

10 دکتر - این حرب مویذ صلح عمومی است .

- 11 'Abdu'l-Baha: "It is the greatest instrument of universal peace, its greatest catalyst. In the course of My journey in the western countries, in all the synagogues and churches, I cried out that Europe was in grievous danger. It was like a barrel of gunpowder that with the least spark would explode and scorch everything in its grasp. I said to them, 'People, exert your efforts to protect humanity from this peril. You have tried all manners of politics, now come try the divine politics. If it does not have desirable results, you can quickly abandon it and return to your former ways.' Has anyone seen harm in affection? What evil is there when the people of the world learn to love and care for one another as this assemblage does?"

11 حضرت عبداله‌ا - از اعظم و سائط صلح عمومی است از اعظم و سائط است من در سفرم در ممالک غرب در جمیع کائس و مجامع فریاد زدم که اروپا در خطر عظیم است چه که مانند یک جبه خانه شده و منوط بیک شراره است که شعله اش به عنان آسمان برسد ای مردم بکوشید که شاید نوع انسان از این خطر محفوظ بماند همه رنگ سیاسی را امتحان کردید حالا بیائید سیاست خدا را بیازمائید اگر نتیجه بخشید زود میشود بر گشت و بحالت اولیه رجوع نمود ایا انسان از محبت ضرری دیده است ؟ چه ضرر دارد جمیع دنیا مانند اعضای این مجلس باین نوع محبت و روح و ریحان معامله کنند ؟

- 12 Dr. [Finkelstein]: "This gathering is indeed a brilliant example of the mighty institutions and momentous movement of 'Abbas Effendi which in the future will unite the world. I sincerely hope that all would embrace these lofty goals."
- 13 'Abdu'l-Baha: "Bravo, bravo! This is an effulgence of that imminent movement which hopefully will soon take place."
- 14 The Master then spoke in Turkish with Kumandan for some minutes.
- 15 'Abdu'l-Baha: "Where did you journey today and what did you observe?"
- 16 Dr. [Finkelstein]: "Some of the ancient ruins and old synagogues and cemeteries. If one was to scientifically study the cemeteries, he would learn a great deal about history, with beneficial results."
- 17 'Abdu'l-Baha: "I own some properties in Ghur and 'Adasiyyih which contain many ancient artifacts. Insha'llah, whenever I go to [Lake] Tiberias, I will take you as well."
- 18 Dr. [Finkelstein]: "Very well."
- 19 'Abdu'l-Baha: "Germans were very kind to us. I am well-pleased with Germans. The spiritual future of Germany is very glorious. The word German in Persian means, 'Our kinsmen!' I was happier in Germany than anywhere else."
- 20 Dr. [Finkelstein]: "Presently the relationship between the Ottoman Empire and Germany is very strong."
- 21 'Abdu'l-Baha: "Muslims cherish Germans during such times."
- 22 Dr. [Finkelstein]: "I hope that the relationship between Iran and Germany will also grow and become stronger. At the time when our ancestors in Europe were like beasts of burden, were naked and covered themselves with sheepskin, Iran enjoyed a tremendous civilization. It has only been in the past few centuries, that Europe has experienced such rapid progress. I pray that Germany will bring Iran material progress, and Iran will teach us culture, humanity and spiritual civilization."
- 23 'Abdu'l-Baha: "You and Iranians are from the same root, of Aryan descent. Germans and some other European tribes lived on the shores of the River Congo. When their number had grown considerably, they came to Iran. They continued to
- دکتر - این مجلس یک نمونه است از تشکیلات اعظم و هنست جلیل عباس افندی که در مستقبل عالم را متحد خواهد کرد امیدوارم همه از این افکار عالیہ اقتباس کنند .
- حضرت عبداله‌ا - "براو" "براو" این نمونه ایست از آن نهضت غریب و انشاءالله بزودی تحقق خواهد یافت .
- چند دقیقه هم با قوماندان بزبان ترکی صحبت فرمودند .
- حضرت عبداله‌ا - امروز کجا ها گشتید چه دیدید ؟
- دکتر - بعضی از آثار قدیمه و کائس و مقابر اگر بطور علمی کاوش کنند از این قبرها چیزهای نفیس بدست میآید و منافع کلیه حاصل میشود .
- حضرت عبداله‌ا - بعضی اراضی است که در غوروعدسیه است در دست ما است بسیار آثار قدیمه دارد انشاءالله هر وقت بطبریا رفتم شما را همراه میبرم .
- دکتر - بسیرا خوب - .
- حضرت عبداله‌ا - آلمانیا خیلی بما محبت کردند من از آلمانیا بسیرا مسرورم مستقبل روحانی آلمان خیلی روشن است کلمه آلمان بفارسی یعنی آلمان من در آلمان بیش از هر جا مسرور بودم .
- دکتر - حال رابطه ما بین عثمانی و المان بسیار محکم است .
- حضرت عبداله‌ا - حضرات اسلام المانیا را این اوقات دوست میدارند .
- دکتر - امیدوارم رابطه ما بین ایران و آلمانهم محکم شود در وقتیکه اجداد ما در اروپا متوحش بودند و برهنه میگشتند و با پوست گوسفند خود را میپوشانیدند ایران در منتهای تمدن بود اروپا هم در این چند قرن اخیر این ترقی سریع را نمود امیدوارم المان از برای ایران ترقی مادی بیاورد و - ایران هم ادب و انسانیت و تمدن روحانی بالملا بدهد .
- حضرت عبداله‌ا - شما و ایرانیا از یک شاخه آریائید المانیا و بعضی از ملل اروپا قبائی بودند که در سواحل رودخانه جنکس بودند چون

grow, hence some went to Caucasia and from there to Europe. However you and Iranians are from the same branch, and many of your German words are the same in Persian: for instance, mother, father, daughter, and some others.”

- 24 Dr. [Finkelstein]: “Yes, indeed, we are of the same branch [of evolution] and when we want to study many of the German words, we consider their Sanskrit root.”

KHHE.262-265, BSR_v13 p.092

زیاد شدند بایران آمدند بازهم زیاد شدند قسمتی به قفقازیا رفت و از آنجا باروپا ولی شما و - ایرانیها از یک شاخه اید و بسیاری از کلمات شما و ایرانیها متشابه است سرکو - زرکوت - موثر - مادر - فاطر - پدر دختر - دختر و غیره .

24 دکتر - بلی از همان شاخه اند و بسیاری از لغات آلمانی را چون بخوانند خوب بدانند از لغات سنسکریت پیدا میکنند

KHH1.180-182 (1.252)

AB08693

To: Laura Dreyfus-Barney, in Akka

Date: 1915-03 or <

O Peerless Lord! Be Thou a shelter for this poor child and a kind and forgiving Master unto this erring and unhappy soul. O Lord! Though we are but worthless plants, yet we belong to Thy garden of roses. Though saplings without leaves and blossoms, yet we are a part of Thine orchard. Nuture this plant then through the outpourings of the clouds of Thy tender mercy and quicken and refresh this sapling through the reviving breath of Thy spiritual springtime. Suffer him to become heedful, discerning and noble and grant that he may attain eternal life and abide in Thy Kingdom for evermore.

BRL_CHILD#12, BPRY.030-031, TAB.588, DAS.1915-03-03

ای خداوند بی مانند کودکی ینوا را پناه باش و بیچارهٔ پرگاه را آمرزنده و مهربان ای پروردگار هرچند گیاه تباهیم ولی از گلستان توئیم و نهال بی شکوفه و برگیم ولی از بوستان تو پس این گیاه را بر شحات سحاب عنایت پرورش ده و این نهال پژمرده را بنسیم بهار روحانی حرکت و طراوت بخش بیدار کن هشیار کن بزرگوار کن حیات ابدیه بخش و در ملکوت پایدار کن

BRL_DAK#1201, MMG2#427 p.474, HUV1.020, ABMH.010

ABU0661

Words spoken on 1915-Mar-01 in Abu Sinan

- 1 (‘Abdu'l-Baha spoke about Dr. Finkelstein and other guests, remarking:)
- 2 “Consider what an immense love and devotion governs our relationship and how devotedly we cherish them. They have no prejudice; they eat everything, unlike the Jews in this land. The Jews in America have similar traits and listen attentively.”

1 در خصوص دکتر فینگل اشتین و سایر مهمانها میفرمودند

2 خدا چه تعلقی ما بین ما و آنها انداخته که از جان و دل آنها را دوست میداریم هیچ تعصبی نداشتند همه چیز میخوردند بخلاف یهودیهای اینجا در امریکا هم یهودیها خوب منوره دارد که

He then added, "All of our troubles rest with Aqa Mirza Habib. Is it possible that you sustain everyone's burden, but not ours? God wanted your efforts of the past few years not to go to waste, therefore, He provided you this opportunity of serve. Prepare some [ethyl-carbonate of] quinine for me. My nerves are tired. My fever is because of My nerves and not some illness. In Europe they examined Me. It is nothing and only due to the sustained waves of troubles and tribulations. My nerves are tired. But out of the grace and bounties of the Blessed Beauty, My spirit is in the utmost joy and happiness."

گوش بحرف میدهند . بعد هم فرمودند همه زحمات ما با آقا میرزا حبیب است میشود زحمت همه را بکشد و زحمت ما را نکشد خدا خواست زحمات چندین ساله شما بهدر نرود اینست که شما را موفق باین خدمات نمود قدری سولفاتو (گنه گنه) بجهت من بیاور اعصابم خسته شده تب من تب عصبی است مرض عضوی نیست در اروپا هم فحص کردند چیزی نیست چون امواج بلیات و صدمات پی در پی میرسد اعصابم خسته شده ولی بعون و عنایت جمال مبارک روح در نهایت طراوت و بشاشت است.

3 (That night in the home of Shaykh Salih, 'Abdu'l-Baha remarked:)

3 شب در دیوان شیخ صالح میفرمودند

4 Piety is the mother of all goodly characters, and its absence is the mother of all evil. In 'Akka, there was a certain man by the name of Tawfiq. He had taken so much money from people that, when he was departing [for Istanbul], his son was unable to lift his luggage. He went to Istanbul and after awhile wrote Me, saying, "I have a parcel of land in Haifa that I bought for a thousand qarush. I give You the power of attorney to do with it as necessary. But now I need one hundred liras and, if this fund reaches me [in time], I will be appointed the trustee of the grounds of Mecca. Through whatever means possible, kindly ensure that I receive the required fund." I sent him one hundred liras and after a while auctioned the land, which earned three hundred and twenty liras. I took the one hundred liras owed to Me and told Mirza Muhsin to send the rest, plus extra ten liras, to Tawfiq in care of a certain believer. It was not long thereafter that he received his commission in Mecca and, en route, came here and expressed his gratitude.

4 تقوی ام الفضائل و عدم تقوی ام الرذائل است در عکاشی شخصی بود موسوم به توفیق اینقدر پول از مردم گرفته بود که چون میخواست سفر کند پسرش نتوانست چانه را حمل کند این شخص به اسلامبول رفت بعد از چندی کاغذی نوشت که من زمینی در حیفا دارم که بهزار قروش خریده ام شما را وکیل میکنم که هرچه میخواهید بکنید حال احتیاج به صد لیره دارم که اگر این پول بمن برسد امین روضه مکه خواهم شد هر طور شده شما این پول را بمن برسانید من صد لیره برای او فرستادم بعد از چندی هم زمین را بمزایده گذارده سیصد و بیست لیره بفروش رفت صد لیره خود را برداشته بمیرزا محسن گفتم توسط یکی از احباب دوستان وسی لیره برایش بفرست ده لیره هم اضافه طولی نکشید ماموریت گرفت عازم مکه شد و در بین راه آمد و اظهار ممنونیت نمود

5 For a while we had no news of him. I asked Nusuhi Bey if he had heard of him. Six months later I received a letter from Nusuhi Bey saying that such a person was not in Istanbul. Sometime later, I had a second letter from him saying, "Recently I was on a vessel and it so happened that mention of Tawfiq was made. The old man that was the spiritual leader of our neighborhood said, 'In fact, such a person lives in our area and is blind in both eyes. Each day, his daughter brings him to the coffeehouse, where he begs, and then takes him home.'" Because of Your instructions, I went and saw him." I sent him forty liras and some olive oil (which I bought from you, Shaykh Salih). It was not long after that Tawfiq perished in a fire in that section of Istanbul.

5 مدتی از او خبری نرسید از نصوحی بیک استفسار حالش را نمودم ششماه طول کشید تا کاغذ نصوحی بیک رسید که چنین شخصی در اسلامبول نیست مدتی بعد مجدداً کاغذ نصوحی بیک رسید نوشته بود " روزی در کشتی نشسته بودم بمناسبتی ذکر شخص مذکور شد پیر مردی که مرشد محله بود اظهار داشت که چنین شخصی در محله ما موجود است هر دو چشم او کور شده دختری دارد که هر روز او را بقهوه خانه میرد تکی نموده بخانه عودت میدهد رفتم و محض امر شما او را دیدم " من چهل لیره پول و قدری زیت (از نوخریدم شیخ صالح) از برایش فرستادم طولی نکشید در آنقسمت

- 6 History records that during the time of 'Abdu'l-Malik, son of Marwan, there was a lewd person that freely gave in to his carnal desires. His son always admonished him, but it was of no use. Eventually he died of the effect of his doings, but was survived by his son who was renowned in piety. Soon the blaze of war raged and a brave soldier who owned much and who, out of wisdom and farsightedness, knew that a day would come when his children would need his estate, went to this pious man. He said, "I am going to the battlefield and may not return. Therefore, I entrust you with this sum of ten thousand dinars which is the trust of God. If I return safely, then restitute it to me less one-tenth. And if I perish, then give it to my children when they are in need, keeping one-tenth for yourself." He went to war and was killed. Soon his children were in great need, even deprived of daily bread. The eldest came to the pious man and said, "We are in such deprivation that we do not even have paper to send an appeal to the Caliph. I ask for your help." The pious man, as requested, gave him a little money. The son sent the appeal to the Caliph, but his response was, "Were we to honor such solicitations, soon the treasury would be empty." This rejection further depressed the children. When they were in great want, the pious man said to them, "Your father has left a trust with me. If you give me one-tenth, that is fine. Otherwise, it is well too." The youth said, "Take two-tenths," but he took only one-tenth and gave the children the money. Soon the news of this occurrence reached the Caliph. Mention was also made of the bravery and services of the fallen soldier. He said, "Since previously his son asked for help, it is well if we favor him with a gift of money." His viziers responded, "He is now rich and is no longer in need." The Caliph asked for the details and then summoned both the youth and the pious man. He asked for both to tell him of the occurrence, and then instantly gave the key of the treasury to the pious man, rejecting his many appeals to be excused from this, saying, "I can find none better than you for this trust." Thereby he was made the treasurer of the realm.

اسلامبول حریق واقع شد نتوانست فرار کند سوخت.

6 در تاریخ آمده است که در ایام عبدالملک ابن مروان شخصی بود تابع هوی و هوس بسرش همیشه او را نصیحت مینمود ولی بن فایده تا آنکه بحالتی رسید لایرثی بالاخره وفات نمود پسری داشت که معروف و مشهور به تقوی بود روزی چون نائره حرب مشتعل شد قاندهی بود بس دلیر مامور بخط جنگ شد مکنت زیادی داشت از روی بصیرت و مال اندیشی دانست که روزی آید که اولاد او محتاج شوند لهذا نزد این متقی رفت و گفت من بجنک میروم و شاید بر نگردم لهذا پیش تو امانتی میگذارم که امانت الله است اگر برگشتم بخودم تسلیم کن و عشر آن از آن تو است اگر برگشتم و اولاد مرا احتیاج فرا گرفت آنها را دریاب و عشر آنرا بردار و ان امانت این ده هزار دینار است قانده شیر بجنک رفت و مقتول شد و اندکی نگذشت که اولاد او دچار سختی و بدبختی شدند و محتاج بقوت یومیه گشتند روزی فرزند ارشد قانده نزد متقی رفت و گفت اینقدر احتیاج بما رو آورده که پول نوشتن یک عریضه بخلیفه نداریم و رجا دارم مرا در این باب کمکی بنائی او هم مختصر مساعدتی نمود عریضه را بحضور خلیفه برد نتیجه بخشید خلیفه گفت اگر بنا شود اینگونه پولها بدهیم بیت المال خالی میماند این هم موجب یاس و مزید بر علت بیچاره شد متقی مستحضر شد و گفت - پدر شما نزد من فلان امانت را گذارده اگر میخواهید عشریه بدهید نمیخواهید ندهید جوان گفت دو عشرش بردارید ولی متقی فقط یک عشر گرفت روزی چون روزنامه حوادث ایام را نزد خلیفه میخواندند این حکایت بسمعش رسید و ذکر رشادت و شجاعت و فتوحات قانده شد گفت خوبست پسر او که از ما خواهشی کرد مساعدتی بنائیم بیاید تا باو چیزی بدهیم احضار ، عرض کردند که او غنی است و احتیاجی ندارد و حال واقعه را عرض داشتند خلیفه هر دو را یعنی متقی و پسر قانده را طلبید و حال واقعه را استفسار کرد بلا درنگ فرمود کلید خزانه را بدهید بدست متقی هو قدر گفت من لایق نیستم قبول نشد و فرمود که از تو بهتر کرا پیدا کنیم بالاخره خزانه دار بیت المال شد

7 One time in 'Akka, fifty Christians were imprisoned. Their [Muslim] gaoler would beat and torture them, considering this a meritorious deed before God. Through [inflicting] various injuries, he would also exact money from the prisoners, and when they did not pay, would beat them even more severely, claiming, "This is jihad!" Eventually one of them came to me. I complained to the governor, "Though the prisoners are Christians, such treatment is unwarranted. If any Muslim wishes to wage jihad, let him go to the battlefield and war against the Russians. Otherwise, what is the point in beating defenseless prisoners?" The governor summoned the gaoler and ordered that he receive fifty strokes of the cane. Eventually the situation of the gaoler deteriorated so that he would come to Me, asking for alms for his needy wife and children. He became a beggar."

7 یکوقت در عکا پنجاه نفر نصیری را حبس کردند دستاقیان اینها را میزد و زجر میکرد و این عمل را مستحسن و خدمت بحق میدانست بانواع اذیت و آزار آنها را صدمه میزد و پول میگرفت و اگر نمیدادند میزد و میگفت این جهاد است تا آنکه یکی از آنها نزد من آمد و من بحکومت گفتم ولو حضرات نصیری هستند ولی مستحق اینگونه معامله نیستند اگر کسی میخواهد جهاد کند برود میدان حرب و باروس - جهاد کند و الا مظلوم آزاری چرا؟ حاکم او را آورده پنجاه چوب زد ولی طولی نکشید که کار دستاقیان بجائی رسید که نزد من میامد و میگفت اطفال و عیالم محتاج بنان هستند آخر هم بکدیه مشغول شد

KHH1.183-185 (1.256-260)

KHHE.268-271, BSR_v13 p.093, STAB#016, STAB#150

ABU0994

Conversation with Dr Finkelstein, Abu Sinan, 1915-Mar-01

1 In the loudest voice, I cried in all the synagogues, and churches: O people! The world of humanity is in peril and Europe is like a barrel of gunpowder waiting for a single spark for it to explode. You must endeavor to prevent this occurrence. You must protect humanity. For six thousand years people have been afflicted with ills and prejudices in religious, temporal, national and political realms. Have you not discerned that it has come to naught? Come, embrace divine politics, that is, the politics of love. This is an easy matter. Is it not better for us to embrace divine teachings over human conceptions? If God was indeed heedless of man, then He would not have created him in the first place, provided nourishment for him or educated him. Therefore God loves man.

1 که من در جمیع کائس و مجامع بصوت بلند فریاد میزدم که ای قوم عالم انسانی در خطر است اروپا مانند جبه خانه شده که منوط بیک شراره است تا شعله اش به فلک اثر رسد شما بیائید و نگذارید بیائید محافظ انسانیت بشوید شش هزار سال است انسان مبتلا بمرض تعصب دینی و جنسی و وطنی و سیاسی بوده دیدید که فایده بخشید حال بیائید سیاست الهی را یعنی سیاست محبت را انتخاب کنید این کاریست آسان آیا خوشت ما سیاست انسانرا انتخاب کنیم یا سیاست خدا را اگر خدا انسانرا نمیخواست خلق نمیکرد خوراک نمیداد تربیت نمیکرد پس خدا انسانرا دوست میدارد

2 Similarly, I announce: Religion must be the promoter of science and civilization. Otherwise, its absence is preferable. Why do we have inequality of sexes? We all are children of the same father and the same mother.

2 همچنین میگفتم دین باید مروج علم و تمدن باشد اگر نباشد علمش بهتر است تعصب جنسی چرا . همه اولاد یک پدر و یک مادر.

3 Presently, different groups of people in the world have made claims to various portions of the earth and have drawn lines around it, considering it to be solely theirs. They say, "This

3 دیگر آنکه در عالم و هم هر کس یک محلی را برای خود گذارده و مختص خود میداند و خط و همی برایش کشیده که این وطن من است آن

is my nation and that is yours!" On this side of one line is a friend, on the other they see an enemy. We behave like dogs, considering a corner of a street to be ours, and, as soon as another dog approaches our territory, we attack. The only earth that belongs to man is the one that will ultimately be poured over him. Is it not a waste for so much bloodshed for this unworthy soil?

4 When they asked me about the teachings of Baha'u'llah, I would tell them:

5 At a time when the East was immersed in diverse forms of bigotry, when blood flew readily in the streets and the world of humanity was surrounded by the thickest clouds, at such a time, His Holiness Baha'u'llah, like the morning star, shone over the horizon of Iran. In His dazzling brilliance, all manners of intolerance and prejudice disappeared to the point that diverse people from the East, West, North, South, Jewish, Christian, Muslim, Zoroastrian, all embraced each other with the utmost spirituality and fraternity, considering each another as members of the same family. They dealt with each with the utmost equity, to the point that when someone enters their gathering, they see no difference whatsoever between all assembled.

6 Also, among the teachings of Baha'u'llah are the unity of the world of humanity and the establishment of universal and eternal peace.

KHHE.259-260, DAS.1915-03-01, BSR_v13 p.091

وطن توست اینطرف خط ناجی آنطرف خط
هالک تماما مثل سگهای که یکطرف کوبه را
ملک خود میدانند و اگر سگ دیگری بیاید فوراً
هجوم میکنند. وطن انسان زیر هزار من خاک
است حیف نیست این خونها از برای خاک
ریخته شود

4 از من میپرسیدند که تعالیم به‌الله چیست ؟ من
میگفتم

5 در حالیکه شرق منهدم در تعصبات گوناگون
بود و خونها ریخته میشد و عالم انسانی را غبار تیره
احاطه نموده بود در چنین وقتی حضرت به‌الله
مانند ستاره صبحگاهی از افق ایران طلوع نمود و
این تعصبات را محو و زائل نمود بدرجه ای که الان
یکی از شرق یکی از غرب یکی از شمال یکی از
جنوب یکی یهودی یکی نصاری یکی مسلم یکی
گبر بنهایت روحانیت و مانند برادر و اعضای
یک فامیل و بکمال خلوص معامله میکنند و اگر
کسی در مجامع آنان وارد شود ابداً فرق و دوئیتی
نمیبیند

6 از جمله تعالیم وحدت عالم انسانی از جمله اعلان
صلح عمومی.

AVK4.464.08, KHH1.178-179 (1.249-251)

ABU1134

Words spoken on 1915-Mar-02 in Abu Sinan

1 I was summoned early in the morning into 'Abdu'l-Baha's presence and had tea with Him. He said, "When you go to Haifa [today], give My greetings to that Egyptian youth and tell him that his letter was received. However, for his protection, I will not reply, since they closely search all the papers. Through divine bounties, without need for paper and pen, our spiritual communion will be everlasting." He added: "I use hyssop. Is it used in modern medicine?" I responded: "I do not know its chemical composition." 'Abdu'l-Baha said:

1 امروز صبح زود احضار شدم چای در محضر
مبارک صرف شد فرمودند حیفا که میروید
تحیت مرا بان جوان مصری برسانید بگوئید
مکتوب شما رسید ولی نظر بحفظ شما جواب
نمیدهم چونکه این اوقات مکتوبات بسیار سخت
شده است ولی بعون و عنایت الهیه همیشه رابطه
معنویه برقرار است و بی قلم و کاغذ مکاتبه
میکنیم فرمودند من زوفا میخورم در طب جدید
هم استعمال میکنید ؟ عرض شد ترکیب
شیمیائیش را نمیدانم . فرمودند

- 2 It has a diuretic effect, and therefore it is beneficial. Also it is very useful for curing shortage of breath. It has an indirect influence. The root of corn and the bark of cherry are also diuretic. But all healing resides with God. These are all instruments.
- 3 For healing, two causes are necessary: physical and spiritual. For a material remedy, physicians and medicine are needed. And for the spiritual cure, confirmations and divine healing are required.
- 4 Similarly for commerce, two causes have been decreed. The material cause is having capital and expertise, and the spiritual cause requires divine confirmation. If the material means are not ready, then all efforts are squandered. And should the divine confirmations accompany a deed, then its benefits will be immense and universal. If both are present, then it will be light upon light. Otherwise, efforts will be wasted.
- 5 In all things success must become one's companion, and divine confirmation must encompass one—even in war. Consider, for example, the war between Russia and Japan. A state so mighty as Russia should at least have been victorious in one small engagement. They had laid torpedoes in the sea in order to sink the Japanese ships; yet, contrariwise, the greatest Russian vessel, together with the foremost captain and the military commanders of Russia themselves, struck those very torpedoes and perished. Now observe: human contrivance did not accord with divine decree. However excellent the plan may be, the decree of destiny is another matter.
- 6 In America, in one of the newspapers, they had drawn an amusing cartoon: a tall, stout Russian standing before a Japanese man of small frame and slight build. This Japanese, however much he had tried to strike the Russian, had been unable to do so; therefore he had gone up upon his shoulders and was beating him on the head.
- 7 Go to Haifa and on My behalf greet Haji Mirza Haydar-'Ali. Stay for one night and return tomorrow with some good news. Fi amanu'llah. Remain safe and protected. Ask of the condition of Aqa 'Abdu'r-Rahim as well.
- 2 مدراست و باین واسطه مفید است از برای تنگ نفس خیلی مفید است تاثیرش غیر مستقیم است . ریشه ذره و ساقه گیلاس هم مدرا اند ولی کلیه شفا با خدا است و اینها همه اسبابند
- 3 از برای شفا دو سبب مقدر است صوری و معنوی سبب صوریش دوا و لوازم طبیه است و سبب معنویش تائید و شفای الهی
- 4 بهمین نحو از برای تجارت هم دو سبب مقدر است سبب صوریش سرمایه و علم تجارت و سبب معنویش تائید الهی اگر این نباشد زحمت بیفایده است اگر این باشد مایه ربح و منفعت کلیه است و اگر هر دو باشد نور اعلی نور است و الا کوشش بی فایده است
- 5 در هر چیز باید توفیق رفیق شود و تائید الهی شامل شود حتی در جنگ مثل محاربه روس و ژاپون دولت باین مقتدری مانند روس اقلا در یک جنگ کوچک میبایستی مظفر شود و در دریا ترید گذاشته بودند که کشتیهای ژاپونیا را غرق کند بالعکس بزرگترین کشتی روس و اعظم قاپطان و روسای عسکری خود روس بان ترید خوردند و هلاک شدند حال ملاحظه کنید تدبیر با تقدیر موافقت نکرد هر قدر تدبیر خوش باشد حکم تقدیر دیگر است
- 6 در امریکا در یکی از جراید عکس مضحکی کشیده بودند یکنفر روس تنومند بلند قدی در مقابل یکنفر ژاپونی صغیرالجثه و ضعیف البنیه ئی و این ژاپونی هر چه خواسته بود که روسی را بزند نتوانسته بود لابد رفته بود روی شانه اش و توی سرش میزد
- 7 شما بروید حیفاً از جانب من احوال جناب میرزا حیدر علی را پرسید یک شب هم بمانید فردا مراجعت کنید فردا خبر خوش بیاورید فی امان الله محفوظ و مصون باشید احوال آقا عبدالرحیم هم پرسید

KHHE.272-273, BSR_v13 p.093

KHH1.186 (1.261-262)

ABU0922

Words spoken on 1915-Mar-03 in Abu Sinan

- 1 Mirza Yahya had hidden himself in a thousand holes. The Cause of God had entirely vanished. Even two young men from Milan came to Baghdad and inquired about the Blessed Beauty. I was a child and went to open the door. I said the Blessed Beauty was not present. These two young men wept so profusely it defies description. Later they left and no one knew what became of them. The point is that nothing remained of the Cause.

1 میرزا یحیی در هزار سوراخ پنهان شده بود امرالله
 بکلی از میان رفته بود حتی دو نفر جوان میلانی
 در بغداد آمدند و از جمال مبارک سؤال نمودند
 من طفل بودم رفتم در را باز کردم گفتم جمال
 مبارک تشریف ندارند این دو جوان بقدری
 گریه کردند که وصف ندارد ربه در رفتند معلوم
 نشد چه بانها شد مقصود اینست امری دیگر باقی
 نمانده بود
- 2 In Baghdad, Mirza Yahya was selling Yemeni cloth in the Suq al-Shuyukh, wearing a turban as large as Mount Abu Qubays. Then he changed his name and became known as Haji Ali the cloth merchant. Is that not so, Aqa Husayn? (Bowing) They had asked him, "Why do you change your name every day and wear different clothes each day?" He had replied, "So that people won't recognize me." With such cowardice and foolishness he wanted to oppose the Blessed Beauty.

2 میرزا یحیی در بغداد در سوق الشیوخ یمنی
 میفروخت عمامه داشت بقدر کوه ابوقیس
 بعد اسمش را عوض کرد معروف شد بحاجی
 علی لاس فروش باقا حسین اینطور نیست ؟
 (تعظیم) گفته بودند چرا هر روز اسمت را
 عوض میکنی و هر روز یک لباس داری گفته
 بود تا مردم نفهمند باین بزدلی و باین بی شعوری
 میخواهند مقابله گی با جمال مبارک بکنند
- 3 When the Blessed Beauty returned from Sulaymaniyyih, one day He was walking in the street with the late Aqa Mirza Muhammad-Quli when a kebab seller quietly said, "The Babis have become visible again." The Blessed Beauty told Mirza Muhammad-Quli, "Strike him in the mouth!" Mirza Muhammad-Quli grabbed his beard and struck his head. The man went to complain to the ambassador, who imprisoned him instead, saying, "You must have committed a grave offense for the Babis to have struck you."

3 و قتیکه جمال مبارک از سلیمانیه تشریف آوردند
 یکروز توی کوچه تشریف میبردند با مرحوم آقا
 میرزا محمد قلی یک شخص کباب فروش آهسته
 گفت باز بابیا آفتابی شدند جمال مبارک بمیرزا
 محمد قلی فرمودند بزن توی دهنش میرزا محمد قلی
 ریش او را گرفته توی سرش میزد رفت نزد
 ایلچی شکایت کرد ایلچی خود او را حبس کرد
 گفت یقین جسارت بزرگی کرده ای که بابیا
 ترازده اند.
- 4 In any case, the point is that when the Blessed Beauty arrived, a new spirit was breathed into the Cause of God. He began meeting with the divines, sheikhs and nobles, and the situation completely changed. Now these people want to show enmity to the Blessed Beauty. Hadi Dawlat-Abadi in Isfahan renounced the Cause several times, but would then return claiming authority. Haji Mirza Yahya in Switzerland openly made advances on his landlady's wife and was expelled from the house. Mr. Dreyfus asked him, "What kind of behavior was this?" He replied, "This is what nature requires."

4 باری مقصود اینست جمال مبارک که تشریف
 آوردند روح جدیدی در امرالله دمیده شد
 باعلما و مشایخ و اکابر بنای ملاقات و وضع
 بکلی تغییر کرد حالاین نفوس میخواهند عداوت
 با جمال مبارک کنند هادی دولت آبادی در
 اصفهان چندین مرتبه از امر تبری جست باز که
 میآمد اظهار وصایت میکرد حاجی میرزا یحیی
 در سویس علنا دست بزن صاحبخانه رسانده
 بود او را از خانه بیرون کردند مستر در نفوس
 پرسیده بود دیگر این چه کاری بود که کردی
 گفته بود این از مقتضیات طبیعت است.

KHHE.275-277

KHH1.189-190 (1.265-267)

ABU1429

Words spoken on 1915-Mar-03 in Abu Sinan

- 1 In these days, it is time for placidity and dignity; it is time for confidence and assurance. We must reply upon God. Be most vigilant so that you do not grow perturbed and perplexed. They say that when Napoleon was writing a letter, an enemy's artillery exploded near his tent and dirt fell over his letter. He was not perturbed in the least, and paused for a minute to say, "I am thankful to our foes for helping me in my work. I was going to pour some dust over this letter to dry the ink, but now our enemy has helped so that I can finished this task and issue the command for attack." With that, he ordered his men into the field with the trumpet blows. It so happened that they were victorious.

1 این ایام وقت سکون و وقار است و تک اطمینان و اعتماد است باید توکل بخدا نمود خیلی باید مواظب باشید که ایدا مضطرب نشوید و دست و پا را گم نکنید میگویند بناپارت وقتی مشغول تحریر بود ناگاه گلوله دشمن آمد و نزدیک چادرش منفجر شد و خاکهای زمین را روی مکتوبش ریخت ایدا مضطرب نشد که گلوله آمده قدری تأمل نمود بعد گفت شکر میکنم دشمن را که مرا درکارم کمک نمود من میبایستی خاک روی این کاغذ بریزم و خشک کنم دشمن مرا کمک کرد زودتر فراغت یابم و حمله کنم امر بحمله داد شیپور حمله زدند اتفاقاً در آن جنگ فاتح شد . ضمناً فرمودند قوله عز شانه :

- 2 May God provide means for our succor. Presently the situation is very troublesome. Some things can be tolerated, but others cannot. For instance, when we arrived in 'Akka, the situation was very difficult. We were imprisoned, and two of our friends passed away. Funds for their burial were not available. There was a small carpet which we sold for a few qurush and gave to the Imam-Jum'ih, who placed these two in a ditch and poured a little dirt over them. We had to feed one hundred and fifty people.

2 امیدوارم خداوند گشایش بکند حال که وضع بسیار سخت است بعضی امورات تحمل شدنی است بعضی امور را نمیشود تحمل نمود مثلاً وقتی که ما بعکا آمدیم خیلی سخت بود در قشله محبوس بودیم دو نفر وفات نمودند پول کفن و دفن اینها موجود نبود یک سجاده بود بمزایده گذاشتیم چند قروشی شد آنرا دادیم بامام جامع این دو نفر را در یک چاله گذاشت و قدری خاک رویشان ریخت صد و پنجاه نفر را میبایستی خوراک بدهیم

- 3 Thinking about troubles is more difficult than the actual experience. How wonderful it would have been if man was like the birds of the heavens, which are carefree and never save for their next meal. I hope that soon God will fling open His gate of mercy upon His servants. It has been very difficult for people. Before My journey to America, I knew two or three hundred of the poor. But now, save a handful, the rest have perished.

3 تصور بلیات سختتر از خود بلیات است چقدر خوبست انسان مانند طیور شکور باشد که نه از طعام روز برای شب نگهدارد نه شب از برای صبح باری امیدواریم خداوند بزودی باب رحمتش را بروی خلق بگشاید خیلی بر مردم سخت شده است. من قبل از سفرم بامریکا بقدر دوست سیصد نفر از فقرا را میشناختم حال به سوای چند نفر از بین رفته اند "

KHHE.277-278, BSR_v13 p.094, STAB#049

KHH1.190-191 (1.267-268)

ABU0073

Words spoken at House of Abbud in Akka, 1915-Mar-04

- 1 In the evening, 'Abdu'l-Baha came to the home of Shaykh Salih and shared the story of 'Abdu'llah Pasha:

1 شب در دیوان شیخ صالح تشریف آورده قسه عبدالله پاشا را فرمودند
- 2 It was in the middle of the night when they informed Me that a local Arab wished to see Me for the delivery of a message. When he came in, I recognized him to be the servant of 'Abdu'llah Pasha. He said, "Pasha is gravely ill and wishes to see You." I left immediately that night and saw that indeed Pasha was in a bad situation. With an excuse, he sent his servant out of the room and said [to Me], "I have a nephew and a daughter. My nephew is an entrenched enemy of mine. My daughter lives in Qamran in Yaman, in the midst of the tribes of Arabia. I have eighteen hundred Majidi coins which I want to bequeath her." I gave some excuse that I had no way of reaching the deserts of Arabia, but he said, "I implore You to accept this mission before my servant returns. Take this money as I have no means other than You." I took the money and that very night 'Abdu'llah Pasha passed away.

2 نصف شب خبر دادند که یکنفر بدوی آمده است و میخواهد من را ببیند پیغامی آورده چون او را طلبیدم شناختم که نوکر عبدالله پاشا متقاعد است گفت پاشا خیلی بدحال است و میخواهد شما را ببیند من شبانه رفتم دیدم واقعا خیلی بدحال است نوکرش را بیپانه عقب کاری فرستاد گفت "من پسر برادری دارم و یک دختری پسر برادرم با من دشمن است و دخترم در قران است در ین میانه عشایر در بادیه العرب بقدر هزار و هشتصد مجیدی نقد دارم میخواهم بدخترم برسد " من عذر آوردم که دسترسی به بادیه العرب نیست گفت "رجا میکنم قبل از اینکه آدم بیاید این پول را بگیرد غیر از شما امیدی ندارم " من این پول را گرفتم و همان شب عبدالله پاشا وفات نمود
- 3 The following day I said to the Qadi that the estate of 'Abdu'llah Pasha must be sold and spent towards his funeral expenses. That very day Qarah-ghul came and sold everything and raised a thousand and some Qurush. There was a certain Ibrahim Effendi who wanted to buy the fur coat of the deceased, but I did not let him. Later I paid for the coat and gave it to him. Repeatedly he said, "O Effendi! We were waiting for his day," but I heeded him not. I then said to the city's treasurer that 'Abdu'llah Pasha's stipend had not been paid for several months and asked if it was possible to collect it and spend it for his funeral and other of his expenses. He replied negatively. I told him to check with his accountant who said, "Yes," and therefore we used the back salary of the previous several months for the funeral.

3 فردایش بقاضی گفتم که ترکه عبدالله پاشا باید فروخته شود و خرج کفن و دفنش بشود همان روز اسبابها را قره غول آورده و فروختیم بقدر هزار و چند قروش شد . ابراهیم افندی نامی بود میخواست پالتو خزش را ببرد من نگذاشتم بعد پولش را من خودم دادم تا پالتو را بردهر چه گفت یا افندی ما منتظریم این روزها برسد من گوش ندادم بعدا هم بحاسبه چی گفتم که موا جب چندین ماه عبدالله پاشا گرفته نشده است آیا ممکن است اخذ شود و خرج تکفین و تجهیز و سایر مخارج بشود گفت خیر گفتم بشما یک چیز میگویم شما از دفتر دار سؤال کنید آیا جائز است مواجب گرفته نشده را خرج تکفین و تجهیز کرد دفتردار گفت بله با مواجب این چند ماه کفن و دفن شد
- 4 Subsequently I sent the trusted eighteen hundred Majidis to Yemen with Darvish Muhammad-'Al. I also sent 'Abdu'llah Pasha's servant with him saying that his expenses would be covered, but did not tell him of the purpose of journey. I sent a letter with Darvish Muhammad-'Ali for Muhammad Bey in

4 من بعدش این هزارو هشتصد مجیدی را بادرویش محمد علی بن فرستادم و ان شخص نوکرش هم همراه درویش محمد علی روانه کردم و گفتم این شخص خرج سفر شما را میدهد و ندانست مسئله کجاست مکتوبی در ین

Yemen to aid in this mission. He helped by appointing two porters to direct the Darvish to Qamran where the money was given to the orphaned daughter.

بمحمد بیک نوشتم که درویش محمد علی را در
ماموریتش کمک کن بعد هم او دو حامل
گرفته بود و همراه درویش محمد علی فرستاده
بالاخره در قمران پول بدختر رسید

- 5 When at a later date, 'Akka's authorities learned of these details, they were annoyed with Me, complaining that I had not engaged them in this affair.

5 بعدش اعضای حکومت عکا خبر دار شدند و
از من خیلی مکدر شدند که چرا در این قضیه
مداخلی نکردند .

KHHE.284-285, DAS.1915-03-11

KHH1.191-192 (1.268-270)

ABU2790

Words spoken at railway station in Akka, 1915-Mar-06

In all my daily work and movements I rely on the confirmations of the Blessed Perfection. Whenever I feel weak I turn my face to Him and He strengthens me.

When travelling in America and Europe, on many occasion[s] I did not have the power of uttering one word but before entering the meeting I begged Baha'u'llah to reinforce me and then walked in and commenced to speak for one or two hours.

Whenever there is any work to be done and I see that physically I am not equal to it, I have just to resolve and supplicate Divine Assistance and arise in its performance. It will be done without delay.

DAS.1915-03-06

ABU0615

Words to Ahmad Sohrab, spoken on 1915-Mar-07 in Akka

During the last two years the world has gone through a terrific earthquake. Bloodthirstiness and ferocity has become widespread. Mercy and compassion have flown away from amongst the nations and governments. The world of humanity has become like unto a primeval forest wherein lurks beasts of prey, lions, leopards, hyenas, bears, wolves and venomous

serpents. They attack and tear each other to pieces with an unexampled fury and frenzy. The battlefield of human slaughter is raging with an impetuous madness and anger. The goddess of Vengeance is reaping a rich harvest of blood and tears. To whichever direction one give[s] his ears, he hears the news of war and inhumanity, the events of a barbaric culture and the results of a faulty civilization. No sadder and more heart-rendering news can ever be conceived by man!

The globe is encircled with a girdle of destroying conflagration. It has become like unto a wide-mouthed furnace wherein the red fire of suppressed hatred and enmity is burning and from the cavernous stacks which leap forth the flaming tongues and dark smoke of millions human sacrifices offered by tyrannous Kings and blinded emperors. The very air in which we breath is vitiated with these fou[l] odors and pestilence and cholera will dog the steps of heedless humanity. It is as though religious love and international comity never existed. All the emotions, feelings and opinions of mankind have become wrapped up with the spirit of war and carnage. Spiritual principles are set aside. The vital topics of international interest are forgotten. The face of justice is beclouded. The heart of Love is petrified. The mind of Truth is poisoned. The Eyes of sympathy are blind-folded. The ears of kindness are deafened. The Voice of Peace is silenced. The hands of universal charity are cut off. The feet of friendship are amputated. The head of wise statesmanship is severed from its trunk. The body of the world's security is paralyzed. The fire of conciliation is extinct and the fountain of amity is dried. The battle-cry of the warriors reach the ears and the lamentations of the oppressed ascend to the height of heaven!

When I was in Haifa I had a conversation with a German Minister regarding this European war. He insisted upon the fact that the Germans are engaged neither in an offensive or defensive war but they are carrying a 'holy war' against their implacable enemies. I said: 'how can 'war' in its literal sense be ever termed 'Holy'? Is the shedding of blood a 'holy' act? Thou who art a Minister of the Gospel doest claim that the war is holy and the cause of the progress of a nation but thy Master, Jesus Christ says: 'Put thy sword in the scabbard.' Now which one of you are right? Surely thy Master, to whom thou bearest allegiance and in whose name thou hast attained to fame and fortune.

Thou dost plant a tree in a prepared soil, water it every week, take care of it, look after its growth and protection from insects in season and out of season - till after several years of labor it blossoms and produces fruits. It is a goodly tree and thou art

glad as thou lookest at it and dreamiest that in a month its fruits will be ripened and thou and thy friends will enjoy them exceedingly. Then when thou art occupied with some other work a stranger passes by and with the axe in his hand cuts it to the ground and runs away. Imagine well the state of thine own feeling when thou returnest and lookest at the scene!! Now this world is a spiritual garden and mankind are the trees which are being planted in the soil of Providence by the loving hand of the Almighty. Tenderly and solicitously He has been taking care of them and watering them for all these years and then lo and behold! these robbers make their way into the orchard and uproot all the trees with the axes of oppression and injustice, leaving behind a waste wilderness, where owls dwell and ferocious beasts make their homes, changing the serene night into a hellish pandemonium with their screeches and howls.

God is the Kind Shepherd and all the people are His sheep and lambs. He leads them into green pastures and waters them from the cool springs, but the wolves in sheep's clothing have entered into the flocks and are tearing the innocent sheep into pieces. God is the Supreme Architect and each man or woman is a divine edifice, reared up with His own Blessed hand; but some of our fellowmen enjoy the thoughts and acts of destruction and go on demolishing these heavenly palaces built by the Arch-Mason of the world.

Nowadays if a person says one word against the established order in Syria he will be arrested and thrown into jail or hanged on the pillory. Why? Because he has expressed his own opinions or voiced the thoughts of others. But the general of the army may become the cause of the destruction of a hundred thousand souls, and the devastation of many homes: still will he be hailed as a conqueror, a patriot, a hero, an able general, a powerful commander. To such a low degree sinks the perversion of judgment and the debasement of the power of reason!

But out of all this impenetrable darkness there rises the beaming of Light of Faith and out of these uproars and wild confusions one hears the Voice of Peace. Above this reign of Terror there is the Sovereignty of Truth and beyond this welter of carnage one sees the resplendent era of brotherhood. Were it not for this godlike assurance this world would have been indeed a charnel-house! The people of faith lament over the present heedlessness of mankind but are consoled by the inspirations of the angels of Grace who fill their hearts with bright prophecies concerning the future glory and tranquility of our habitable globe! The realities of the teachings of the prophets will be unveiled and the principles of divine humanity will be put in

force. Love will be once again enthroned and the laws of justice and pity will be promoted. The light of God will shine forth and the heavenly ideals will be promulgated.

It is my earnest hope that the Baha'is will become great factors in this universal reawakening, become the sowers [sic] of the seeds of good-fellowship, the planters of the trees of hope, the servants of the Cause of universal Peace and the teachers of compassion and commiseration; thus the Kingdom of God be established upon the earth and the brilliant era of celestial brotherhood be inaugurated. The believers of God must dispel these dark clouds from the horizon of humanity - so that it may become illumined with the rays of the Sun of Truth! This is their work! This is their duty. This is their responsibility. This is their final task.

DAS.1915-03-07

ABU0638

Words to the friends, spoken on 1915-Mar-09 in Akka

When you, who are the believers of God gather together in a meeting, let all your conversation be about the Cause, review the proofs that uphold it, bring forth the evidence that reinforces it and investigate the arguments that demonstrate it. For example, search after the evidences that convinced the early Christians of the Divine authority and heavenly station of His Holiness Christ. For one thousand and five hundred years the Jews prayed and expected the coming of their Messiah, yet when He appeared amongst them with His beautiful Countenance and spiritual laws, what causes induced them to refuse Him and what reasons brought about their deprivation? Why did they negate him, notwithstanding the presence of creational proofs, tangible proofs, emotional proofs, inspirational proofs, intellectual proofs, philosophic proofs and scriptural proofs? Why were they not quickened by the Messianic breaths? Why did they not partake of the sanctifying graces of the Holy Spirit? Why did they arise against him and cried out crucify him crucify him?

How was it that when His Holiness Mohamed appeared in that great chersonese or Arabian peninsula, a mighty spiritual revolution shook that empire-desert to its centre? With what power did the Prophet of Allah change the character of the

primitive, savage Arabs, reformed their social customs, unified the heterogeneous, independent nomadic tribes and created in their midst a spiritual democracy? With what Light did he illumine the waste Sahara? What are the proofs and arguments that substantiate his claim? Where are the prophesies in the old and New Testaments concerning his appearance and how can they be logically correlated? What are the objections of the Christian missionaries to the prophetic mission of Mohamad and with what evidences should they be contradicted? Why the eyes of other nations were veiled of the Mohamadic Beauty? Why did they not receive a portion and a share of the inexhaustible Bounties? Why were they deprived of the Celestial Bestowals?

Likewise the Mohamadans were anticipating the appearance of 'Gaem,' their absented Imam. Day and night they were weeping and imploring for his manifestation and calling on him to hasten his arrival. With what proofs and evidences did he establish his claim when he appeared amongst men? What were the events of his life? How did he conduct himself under severe trials? What were his manners and behaviours? Why the Islamic world refused his divine mission?

Similarly His Holiness the Bab thought of and wrote about 'Him whom God shall manifest.' He made this fact the central point of his teachings and repeatedly emphasized it in all his utterances. The acceptance of every good deed he made dependent upon the Will of the Promised One. He rent asunder all the veils and coverings and broke all the idols of superstitions. He did not make His manifestation conditional upon the fulfillment of certain tokens or conditions or signs. The Bab removed all the hindran[ces] and difficulties and prepared the souls for the thrones of the Appearance of the Supreme Epiphany. In every past Dispensation, every prophet wrote many symbolic signs and prophecies concerning the coming of a subsequent divine Teacher; but His Holiness the Bab wrote no such signs and prophecies. He urged all to accept His Spiritual Mission on the day of His Manifestation and exhorted them to be satisfied with the revelation of Verses. He admonished them to anticipate His coming at all times. Still when His Holiness Baha'u'llah,- Him whom God shall Manifest - appeared and revealed His Universal Mission in Verses and Tablets, there were many amongst the followers of the Bab who rejected Him and advanced not toward Him; notwithstanding the fact that the Proofs and evidences corroborating the Manifestation of the Blessed Perfection were as numerous and luminous as the rays of the Sun.

In brief these are the things to be studied in your meetings, and in the privacy of your homes. These facts will cause the illumination of your hearts and the strengthening of your faith. Pass not your precious hours in the idle discussion of those problems which bear no result. Devote your time to high thinking and ennobling discourse. Let the trees of your lives produce fruits for the sustenance of all the coming ages. Enrich the treasure of human thoughts with the contribution of your virgin ideals and rise and rise till you reach step by step to the summit of the mountain of perfection.

DAS.1915-03-09

ABU0567

Words to the friends, spoken on 1915-Mar-10 in Akka

My sole aim in the education of these boys amounted to this: I hoped that after their graduation these boys will arise with the utmost severance, attraction and enkindlement in teaching the Cause of God and diffusing the Fragrances of God but none of them fulfilled my desire or answered my Call. Now I hope you will arise in the accomplishment of this greatest of all services.

Do ye not seek composure, look ye not after rest and tranquility. Gird ye up the loin of endeavor and work for the progress of the Cause. If you sleep, sleep with the idea that the Mysteries of the Kingdom of Baha'u'llah may be revealed unto you; if you awake in the morning, awake with the thought that you may inspire a pure breath in the Cause of the Blessed Beauty; if you walk, walk with the object that you may advance a few steps in the highway of the King of Kings; if you write a letter or a book, write with the motive of creating a purer state and a more spiritual consciousness in the hearts of the readers; if you deliver a speech let your words be so sincere and your manner so convincing as to attract the listeners to the Kingdom of God and if you undertake some work, think always of the glory and honor of the Holy Cause, first and last. Let the exaltation of the Cause of God be your supreme concern.

Like unto the lamps give light to all those who come in touch with you. Similar unto the sea be ye full of motion. Like unto the stars shine and gleam and similar unto the trees of the Orchard produce luscious fruits. Dedicate your lives to the

service of the Beloved of Truth and sacrifice all your ambitions in the Path of the Merciful.

Every morning sing a new song and every evening think a new thought. Every day shed a new light over the dark minds of humanity and every hour cast a new joy in the minds of men. Let the pillars of the earth shake with the thunder of your voice and send a new reverberation through the columns of mankind. Summon the children of men to be enrolled in the Army of the Almighty and infuse a new life in the old and decrepit institutions.

The gates of heaven are open and the angels of inspiration are descending. Unlock the doors of your hearts,- so that they may enter and dwell therein. The ocean of spiritual Bestowals is heaving, dive ye in its depth,- so that ye may gather the flawless pearls of new ideals. Like unto the flowers of the garden be ye full of fragrance, and spread the perfume of Truth far and wide.

Teach the Cause through your lives and actions. Nothing will benefit you save this. Be ye wanderers and travelers in the road of the Blessed Perfection. Do not stay for a long time in any place. Illumine the dark corners of the world like unto the flame of a burning torch. You must so live and conduct yourselves that from every breath that you inhale great changes may be effected and when respired much benefits be accrued to others.

In short, O ye friends of God, O ye lovers of Baha'u'llah! Show ye an effort, demonstrate ye an exertion, enter ye upon the arena of sacrifice, think ye of the Cause of your Lord, offer your lives and identities at the Altar of Love; do ye not let the heavenly results of the martyrdom of the Bab, and thousands of the friends, the banishment of Baha'u'llah from country to country and infinite hardships and sufferings go to naught. Concentrate all your thoughts and ideals around the unique subject of the promotion of the Baha'i Teachings in every part of the world. Let no obstacle discourage you. The cohorts of the Supreme Kingdom are assisting you, the Seraphim of the Paradise of Abha are helping you, the Angels of the Abode of Peace are with you and the cherubim of the world of light have encircled you.

DAS.1915-03-10

ABU0990

Words to the friends, spoken on 1915-Mar-10 in Akka

The mention of the Cause of God makes the faith of man firm and strong. Those souls who accept this revelation and then do not engage in teaching and conveying it to others will remain stationary and do not advance. For this reason it is stated: 'Know that by the mention of God the hearts are assured.' It has also been proven that the soul who summons the people to the Kingdom of God advances more rapidly and is more powerfully influenced than the hearers. The real artist is the one who feels every word and meaning of his song more, infinitely more than his audience.

Every soul that is anxious to be drawn nigh unto the Kingdom of Abha and become nearer and nearer, he must unloose his tongue by day and by night in the delivery of the message and never rest still. He must be always in the condition of spiritual consciousness and receptivity and be in touch with the higher forces of the spirit. His very breath must produce regeneration and reshape the scattered fragments of a shattered life. He must be attracted to the Beauty of Abha, set aglow with the fire of His Love, [det]ached from ought else save Him and wholly submerged in the sea of His grandeur.

A teacher like Esmollah Asdag was very enkindled. His talk effected the hearts of men, no matter how cold and indifferent. There were some amongst the believers who were most learned and erudite but because "the Flame of the Spirit" was not burning in their souls they could not teach one person. He had a very attractive, smiling, winsome face. Whenever he began to speak he himself was so stirred by the 'urge of the spirit' that the listeners were moved profoundly and accepted the Truth before he had come to the end of his talk. He served this cause in innumerable ways and taught many souls.

Therefore my advice to you is: Become ye ignited with that Flame, be ye enkindled with that Fire! Never let the light of your spirit die out, protect it from the gales of the stormy nights, shield it from the raging tempest of the outside world and guard it from the turbulent hurricane of the wintry season.

DAS.1915-03-10

ABU1554

Words to the friends, spoken on 1915-Mar-12 in Akka

All the efforts of these people in this or other direction are like unto the vanishing tracteries made on the mirror-like surface of water. In comparison to eternity they do not endure even for a second. When the gardener plants a non-fruit-bearing tree, even should he take care of it for years, it shall not produce fruits.

When man desires to undertake some great or small work, he must look into its ultimate end, through the light of common sense and the experiences of mankind and see whether its results will be commensurate to the troubles and whether its outcome will redound to his honor. If he is satisfied with his searching examination he may undertake it by all means. Man must not follow the dictate of his passion and lust but always be engaged in that which is honorable and enduring.

All these people are ill, still, they are not thinking of their own health. They are giving a free reign to their desire and are not curbing their inordinate carnality. They are not willing to abide by the advice of the physician, but are trying to break his prescribed regimen. They fly away from him and refuse to touch his medicine.

The result is what you are witnessing today: the constitutional health of mankind is completely broken down and they are in the throes of a deadly agony. In their fear of death they have used every treatment but the divine treatment, they have quaffed from every cup except the celestial Cup and they have helped themselves to every kind of food save the heavenly Food which has been sent down from the Presence of their Lord. How heedless are they! How negligent are they! How inadvertent are they!

DAS.1915-03-12

ABU0132

Words to the friends, spoken on 1915-Mar-13 in Akka

‘Woe unto the world because of offenses!’ (he opened his talk, quoting the Scriptures,) ‘for it must needs be that offenses come; but woe to that man by whom the offense cometh.’

The present Kings, emperors and rulers are directly responsible for these unprecedented calamities of universal war. They are carrying on their backs a heavy burden of crime. The blood of millions of slaughtered men is crying for revenge and the voices of widowed women are raised from the hearths that are turned into ashes.

It is now high-time that the soldiers bethink themselves and raise the clarion of protest against their iron-hearted masters. They must go on a general strike and boycott Militarism and all that pertains to it. They must not become disheartened by lockouts on the part of their employers in order to coerce them into compliance. They must declare their position in the most emphatic language and embody their demands in a bill of rights.

Addressing their heartless and cruel supervisors they must say: “On what ground are you sending us into the battlefield? For what reason should we carry guns and rifles? Why are you teaching our children the merciless art of human butchery? Why are you extolling with glowing colors the sanguinary arena of savage ferocity? What is the meaning of all these screeching yells and howls in the name of patriotism? Why should we fire at persons whom we have never known and never expected to see?

Are they not our neighbors; in a real, tangible way, our brothers also? Have we not been united together by the ties of commerce, industry, the benignant influences of culture? Are we not fundamentally, creationally one race, one nation, one religion? Did we not have a community of interests, a unity of purpose? Between us there are no differences. We are at peace. We are seeking no ruthless wars.

If you, who pretend to be our emperors, our Kings, our leaders - if you have any differences amongst yourselves, if you are at odds with each other and cannot come to an amicable understanding, what have we to do with it? Why should we pay the piper with our blood? Why are you playing with us as pawns on the chess-board of your truculent ambitions?

If you are unable to cool down your nasty temper and agree amongst yourselves as gentlemen, very well then, there is the field! Pitch into it, fight one another, cut each other's throats, taste the dinner of bullets and the drink of blood. There, in the open, fight it out and free the world from your tyranny. Your oppression, your bloodthirstiness, your domineering, autocratic wills.

Were it not for your everlasting quarrels, mankind would have been at peace. We who constitute the members of human family are in full accord, we are all brothers, united, agreed. You have been and are the original instigators of these animosities, these hostilities, these racial and national prejudices; you have sown these weeds in the gardens of our hearts; you have injected this poison of discord and hatred into our blood; you are the source of all these evils, you are the origin of these unspeakable barbarities.

You sit in your palaces or in royal tents, far away from the scene of horror and the pit of débâcle [sic] and send us to the front with imperial commands: 'Kill, Kill, Kill, Destroy, Fire, burn.' If you are so anxious about it, so cold-blooded, so pitiless, so unrelenting, Come please, lead us into this shower of lead and iron by your presence. But coward and relentless as you all are, you sulk in this or that corner and suffer us to kill and be killed in your names.

Then crowning your heartlessness and cruelty, you sit around and philosophize that the earth needed fertilizer and what better, cheaper and richer manure could we ever get than human blood, human corpses, not one thousand or a hundred thousand but by millions; that Europe was overpopulated and a thorough weeding was necessary and urgently demanded; that the ideas of Peace and the principles of arbitration were gaining too many adherents and it had to be checked by every illegitimate means; that the common people were in a fervent of social unrest, demanding too many economic and radical reforms which had to be granted unless something could be devised to distract their minds and direct their thoughts unto other channels.

What better and more efficient factories could we set up then than huge human slaughter-houses, vast abattoirs where our extra population could be sacrificed to the Molock of iniquity? Then the basis of our autocracy will become firmer, the foundation of our dynasties stronger, the prestige of our thrones doubled, the inviolability of our sacred personages secured. We will be then declared the protectors of our empires, the guardians of our countries and the defenders of our Holy faith.

Their blood will water the fields, their dead and mangled bodies fertilize the ground, causing luxuriant vegetation and then for another long period of time our children and grandchildren shall graze, dance and kick in these green meadows and lord over the children of men, trample under their imperial feet the inviolable rights of humanity and call on their 'brave sons' to rush to arms when they again manifest any signs of dissatisfaction.

Vain as you are, vainer are your thoughts. Let it be known that we are not shedding our blood so copiously in order to uphold your so-called fantastic reasons for war. We are fighting for Peace, Brotherhood, unity of mankind; we are fighting to break your combinations of powers, to hurl down your despotic thrones, to regain the authority that you have usurped and assumed as the inherent rights of autocracy; we are fighting to promote the ideals of democracy throughout the expanse of the earth; we are fighting to insure love and brotherliness to generations yet unborn; we are fighting to uproot the burdock of your coarse influence and cleanse our bodies from its tenacious burrs; we are fighting to burn your thousand-nettled thistles of evils; we are fighting for the transformation of this dark world into the world of light; we are fighting for the establishment of the principles of divine civilization in the hearts of men; we are fighting to hold aloft for ever the banner of a universal commonwealth.

Lo behold! We are not sleep! We are wide-awake. We have shaken off the lethargy of deep slumber. This time we have arisen at the early dawn and offered our morning prayers at the very Footstool of Our Maker! Lo! Lo! Glorious News! The eastern horizon is emblazoned with the advancing heralds of a New day, the brilliant promises of a New Era! We have seen it, we have seen it with our eyes, we witnessed, we beheld and we are not mistaken. A Joy of joy! O heavenly fair!

The Sun of Reality hath arisen, pouring down its warm, penetrating, life-giving rays upon the globe, flooding all the regions with its resplendent lights and we are being illumined, we are enlightened. The effulgences of divine teachings have adorned the temples of our beings with the lights of Universal Love. The breezes of the delectable paradise have vivified us with the signs of the spiritual springtime of all-inclusive sympathy. The rains of the cloud of Providence have poured upon us the glistening drops of world-embracing Truth.

The sweet roses of affection, the fragrant flowers of celestial susceptibilities are abloom in the gardens of our hearts. The radiant stars of conciliation, goodness, fellowship and fraternity are scintillating in the clear heavens of our consciences.

The glad songs of the birds of good-will and cordiality have reached and charmed our ears. The waves of the sea of concord and harmony have washed away the shores of our prejudices.

We are and we have always been one; we are not strangers but brothers. We shall never permit you again to drive us on to the edge of precipices and then hurl us down to the bottom of the dark yawning chasm and infernal abyss. We will not allow you to push us into the slaughter-house like so many flocks of sheep. We have, we have always had a right to demand, ask explanations, reasons, and know the whys and the wherefores of your scrapes. Only in the past we did not know how to use this power but now, we have learned and are learning more and more.

We know now that we are the members of one family, the birds of one garden, the stars of one heaven, the pillars of one edifice, the waves of one sea, the fruits of one tree, the letters of one book, the fish of one river, the drops of one rain and the rays of one Sun.

This is indeed the cycle of Love! This is the dispensation of Amity! This is the age of friendliness! This is the century of Light! This is the era of forgiveness! This is the period of universal toleration! This is the time of the unity of religions! This is the day of spiritual good-fellowship! This is the hour of international relation and kindly association with all the children of men!

DAS.1915-03-13

ABU0959

Words to some friends, spoken on 1915-Mar-14 in Akka

When we were in Bagdad there was amongst the believers a young man by the name of Janabé Moneab. He was one of the most spiritual youths that I have known in the Baha'i revelation. He possessed a sweet, affable temper and a pure, sterling character. I was greatly attached to him and from the depth of my heart I admired and loved him. His father had died when he was still an infant and his mother had reared him up amidst comfortable surroundings and luxurious environments. Notwithstanding his early training he forebore the cheerless discomfort of exile with happy resignation and joyful

submission and served the friends with a sunny face. From Bagdad to Samson he walked on foot in front of the palanquin of Baha'u'llah which was carried on the back of mules. Now and then we urged him to ride at least for a few miles but never did he accept it.

on August 5th 1868 A.D. we were exiled from Adrianople to Acca. We travelled in carriages as far as Gallipoli, guarded by a company of Turkish soldiers with their lieutenant Hassan Efendi. After spending a few days in Gallipoli we all embarked on the steamer of the Austrian Lloyd Company for Acca by way of Smyrna and Alexandria. In Smyrna while we were being removed to another steamer of the same Company Janabé Moneeb became severely sick and we were obliged to carry him on shore and leave him in a hospital. Meanwhile they brought us word that he had expired. I landed again to arrange the details of his burial but the guards following closely did not give me a chance and hurried me back on the pretext that the steamer will soon leave the port. I offered them all I had in order to give me time enough for his internment but they insisted that I should return at once and thus I found myself obliged to leave his body in the hospital.

Whenever I think of our last meeting my heart is filled with sadness. It is now a little less than fifty years and still that youth is living in my memory, as though it was a matter of yesterday. Often do I see him in dreams. While alive he had a very melodious voice and now and then I asked him to sing for me the poems of Baha'u'llah. There are some souls whose spiritual constitutions are so etherealized that although they live in this world yet they belong to another realm. They breathe another air, they speak another language and walk on another plane. If one associate and converse with them for one moment, he will never forget them.

DAS.1915-03-14

ABU2264*Words to some friends, spoken on 1915-Mar-14 in Akka*

How important it is the cleanliness of the body! It is well expressed that cleanliness is godliness; because this body is the spiritual temple of the Almighty. It must be kept clean and pure. Physical and spiritual cleanliness are intimately associated with each other.

Just as the heart - the invisible Shekinah - must be a rose garden - fragrant, delicate, so also the body must be kept clean and pure - letting the outward appearance be a key to the inward clearness, transparency and purity.

If the body is unclean and untidy, the evil smell emanating from the pores of the skin will disgust others, likewise if the spirit is soiled with degrading habits and unchaste feelings, every one will fly from it and quit its association.

The body and the spirit alike must be kept clean and pure; in order to become in the image and likeness of God. let your watchword be 'clean bodies, pure spirits'.

DAS.1915-03-14

ABU0863*Words to some friends, spoken on 1915-Mar-15 in Akka*

They seem to be all alive but are they not dead? They all see, but are they not blind? They appear to hear but are they not deaf? They look as though they are going to speak but are they not mute? They strike one as being in motion but are they not stagnant? They present the appearance of activity but are they not inert?

Alas! these people are interred in the tombs of negligence and therefore do not respond to the quick vibrations of the spirit. They have soiled their white wings with water and clay, and are unable to soar to the highest apex of Abstraction. They have no thought of the spiritual life nor are they willing to be instructed in the precepts of Truth.

Like the animals they walk on the surface of the earth and would not allow their minds to be illumined by the eternal verities of the universe. What they have - though infinitesimally small - pleases and satisfies them. They seek no further and go not beyond the questions of bread and meat. They are not impelled by the urge of the spirit and do not try to discover the path to the Kingdom of God.

The time will come when they will regret their real apathy and indifference.

DAS.1915-03-15

ABU1086

Words to some Arab Muslims, spoken on 1915-Mar-15 in Akka

“We do not teach these truths here because the inhabitants are still very remote from understanding these problems but your questions led me into these unexpected domains of ideal mysteries. God has chosen you from amongst his creatures to be the custodians of the secrets of knowledge. He has appointed you to be the vivifiers of the world of humanity.”

After this he elucidated for them the Baha'i ideals concerning the nature and the identity of the Manifestations of God; that the essence of God being absolutely incomprehensible, unknowable, unsearchable, unattainable, unrealizable, we must turn our faces to those chosen, pure channels through whom the Grace, the Grandeur, the Knowledge and the Power of the Almighty are distributed amongst mortals.

All that we may conceive of Divinity, no matter how lofty, how exalted, how refined, how universal, it is nothing else but the ‘product’ of our ideation, the result of our intellection and God is above and beyond the acutest mental reasoning of man. God is infinite and the cognitive faculty of man is finite. How can then the cognition which is finite unravel the mystery of the Identity of God who is Infinite?

Man has not been able to understand himself and know the ulterior motives of the laws which constantly modify and change our world. He has not yet explained the unchangeable law of creation which governs the smallest protoplasm and the highest created being - “without haste, but without rest[!]” How does he dare them to assume so much for granted? How can

he then claim to reduce to ascertained principles, the laws of the transcendental world of God which he has never observed or witnessed?

Therefore if he worships the 'cognition' of his mind as 'God,' he is not worshipping God, he is worshipping the product of his imagination. Then would it not be better to worship 'himself' because he will be considered [sic] the 'creator' of that thought of God and as such he is greater and more substantial. We will then be reduced to self-worship and every one will be a god - a law unto himself - a worse system of polytheism than that of Greece, Rome and India! There will be as many Gods as there are human beings!

However these hypotheses are all untenable and unscientific. Man - in order to know God - must turn his face to one centre and that is the Manifestation of the Omnipotent Will, whose heart is like unto pure mirror, whereon shines the Sun of Reality.

DAS.1915-03-15

ABU1507

Words to some friends, spoken on 1915-Mar-15 in Akka

The inhabitants of the world will not become mindful and aware of the Bounties and Favors of the Glorious Lord; nay rather when these Bestowals pour upon them uninterruptedly, their negligence increases in equal ratio. Perhaps through these tremendous calamities and great catastrophes they may become awakened and intelligent and turn their faces toward their Creator. Lullaby and cradle-songs will not awaken them out of their deep, heavy slumber. They are now rudely shaken with the steel grasp of fate and the world-filling trumpet of Destiny. Perchance this will help a little and may bring them back to the realization of their conditions, folly and aberrations...

The Cause of God is the remedy for every disease, the Light which dispels every darkness, the Knowledge that does away with every form of ignorance, the beautiful springtime of Truth that throws back the frosty winter of simulation and falsehood. The Principles of Baha'u'llah are the illuminators of the whole world and the standard bearers of Universal Peace[.] This is

in truth a glory which is not followed by any ignominy, a salvation which is not succeed[ed] by any error and a day which is not ensured by the night. The reformation of the world of humanity is not possible save through this!

The ills of the body must be diagnosed by the skilful physician. The Holy Divine Manifestations are the real Physicians of mankind. The wisest statesmen and thinkers are impotent diagnosticians and fall short in making a scientific diagnosis of the symptoms and character of the manifold diseases which have attacked the body of the world of humanity. Their judgments have erred and the outcome of their consultation has been added confusion and consternation. They have shown themselves to be quacks and charlatans.

DAS.1915-03-15

ABU0165

Words to some friends, spoken on 1915-Mar-16 in Akka

Because the children are truthful one would love them even if they did something mischievous. The father may punish them for their misdeeds but will not carry any ill-feeling against them. He knows that they would have acted otherwise, did they know better. The children live in the impregnable fort of truth and in every instance utter the words of truth. They are free from every form of guile and deceit. As people grow up they must carry their child-nature of truthfulness with them and let its unfoldment be constant.

During the time of Mohamad one of the disciples had attracted unto himself many enemies. They awaited every favorable opportunity to waylay and capture him. As he was well-known they did not dare to attack him in the public. Thus adding fuel to their silent-working grudge they kept it alive and watched the turns of events. At last one night they surrounded his house and lying low in different corners, were ready to pounce upon him as soon as he emerged out. Some one notified him of the siege and he was quite alarmed.

Salman, the Persian, the well-known disciple of Mohamad was at the time in the house as his guest and he was appealed to, to find a means of escape. "Get into that large basket" Salman answered him calmly "and I will carry thee beyond the zone

of danger.” The man obeyed the order without any objection and hid himself in the basket. Placing it on his head, Salman walked fearlessly out of the house.

No sooner he was in the street than he was surrounded by the besiegers. ‘Oh Salman!’ they cried ‘Tell us, what is this in thy basket?’ ‘The man whom you are trying to find.’ he answered. ‘What! thou art indeed fooling us. Come tell us the truth.’ they rejoined. ‘I declare by Allah! that I have told you the truth.’ ‘Bah! Who would believe you telling such a story! The man would not dare to leave his house, how much more impossible to sit in a basket and be carried around on thy head. Go. We are not so simple-minded.’

By this time Salman was out of their power and continued his walk till he reached a safe spot. Placing the basket on the ground the man jumped out with pallid face and full of agitation. ‘Oh Salman! how didst thou dare to declare so plainly and swear by Allah that I was in the basket? They might have searched and arrested me.’ he asked still trembling with fear. ‘Fear thou not’ Salman replied ‘hast thou not heard the wise saying of the holy Prophet: ‘Salvation is in truth’?’

After the death of Mohamad one of the noblemen of Syria embraced the religion of Islam. Considering himself as unfortunately deprived forever of the blessed presence of the Prophet of God, he thought the next best blessing that will be showered upon him is to travel to Arabia and meet, associate and converse with those immediate disciples who have had the privilege of years of closest intimacy with the Divine Messenger. After a toilsome journey he reached his destination and was pleased to meet the life-companions of the prophet.

‘You have had the spiritual fortune of associating with the Chosen One of God, you have listened to his sage words and advices, you are illumined by the light of his utterances, you have strung the pearls of his exhortations. I have accepted the religion of Islam and have journey[ed] all the way from my home to this holy city;- so that I may see you and that you may relate to me his admonitions.’

One of them reported the prophe[t] as saying: ‘Be ye trustworthy.’ Another ‘Submit everything into the hand of God,’ a third: ‘Be ye faithful,’ a fourth: ‘Be ye resigned to the Will of the Almighty, a fifth, ‘Be ye patient under the shock of calamities’ a sixth: ‘Bridle your anger,’ a seventh: ‘Forgive the men for God loveth the beneficent,’ an eighth: ‘Promote peace among men’ a ninth: ‘Let there be no compulsion in Religion’ and a tenth: ‘Wrong not any and ye shall not be wronged.’

The nobleman listened to all these sacred sentences with holy zeal and appreciation. Then he went to Ali, the son-in-law of the prophet and asked him also to tell him something of the sayings of the prophet. Ali answered: 'Salvation is in truth' was the oft-repeated advice of the Messenger of God.' At first he was not satisfied with this short epigrammatic advice.

When he reached his room he started to ponder over it and then it flashed across his mind that all the other sayings he had heard so far are included in the concise phrase: 'Salvation is in truth. For example he could not be trustworthy or faithful or bridle his anger if he was not truthful. He realized that truthfulness is the foundation upon which the edifice of other qualities is raised and supported.

He returned then to Ali and exclaimed with the joy of a man who has found a new precious jewel: 'All the disciples told me one of the praiseworthy attributes but you have guided me to the fountain-hain [sic] of all the virtues of the world of humanity: 'Salvation is in truth' In reality truth is the spring of all the lordly qualifications; truth is the shining sun of the brilliant stars of good manners; truth is the sea and all other commandments are the rivers.'

DAS.1915-03-16

ABU0504

Words to some friends, spoken on 1915-Mar-18 in Akka

I am straining my ears toward the city of Shiraz - the sacred birthplace of the Bab - that perchance I may hear the sweet rapturous songs of its inhabitants. The people of Shiraz are intelligent, vivacious, quick-witted and endowed with a poetic nature. God willing this Divine Conflagration will be set aflame in their midst. It will be an enkindlement never to be followed by extinction. Today from all the countries of the world discordant and harsh voices are being raised which have a jarring and disagreeable effect upon the hearts. Above and beyond this dissonant babel, the harmonious melody of the Kingdom of Abha is poured forth by the Bird of Paradise to calm the contentious spirits and soothe the wrangling hearts. How sad it is that one is forced to listen to the strain of the martial music sung by the soldiers as they march, column after column disappearing forever in the darkness of the night of destruction! Will they

not lend their ears to the celestial concert played by the Angels of Peace? Will they not hear the lively carols and orchestral lays of the thrushes of the gardens of conciliation? Will they not listen to the stirring hymns and moving anthems of the glorious congregation of the servants of humanity? ... While travelling throughout Europe and America I observed that the names of the poets of Shiraz - Saadi and Hafiz - were often on the lips of men. Their poems and lyrics were translated into many languages and their poetic and philosophic thoughts are quoted by their literary men. In one home I saw the following Distiches of Sa'di was framed and hung on the wall of the drawing room:-

The world, my brother, will allude with none,
 By the world's maker let they heart be won.
 Rely not, nor repose on this world's gain,
 For many a son like thee she has reared and slain.
 What matters when the spirit seeks to fly,
 If on a throne or on bare earth we die?

DAS.1915-03-18

ABU0283

Words to some friends, spoken on 1915-Mar-19 in Akka

His holiness Baha'u'llah had a beautiful habit which was kept up till the last years of His Life. Every evening after having partaken of his dinner he would retire inside of His mosquito-net and then send for all the members of the Blessed Household to gather around and converse with him. This delightful nightly gathering of the family before sleep was an essential feature of the spiritual system of education fostered and upheld by the Blessed Perfection.

Generally the meeting lasted one hour during which time he exhorted his hearers and tried to teach them in manifold ways, relating stories, uttering pithy remarks, cracking jokes and expressing truths laconically. In this manner he intended to instruct us but there were some who could not appreciate the efficacy and beauty of this method and took the strange notion in their heads that this was purely a nice way of passing

the time in social intercourse. As they did not realize that Baha'u'llah's stories and sayings on these occasions were meant for our moral education and culture they were not benefitted therefrom. They listened to His stories and for the moment enjoyed them but missed the lessons and took them not to heart.

I remember one night He related for us a historical anecdote of the period and time of Abbaside Khalifs in Bagdad which brought into relief the prophetic maxim that 'Salvation is in truth.' After the death of one of the Khalifs two persons by the name of Mamoun and Ameen arose and claimed the right of succession. At the time Mamoun was in Khorassan and Ameen in Bagdad. That city being the Centre of the Islamic world and the seat of the Khalifate the latter took hold of this advantage and usurped the holy See, proclaiming himself the natural and rightful successor and demanding prompt allegiance on the part of his subjects.

When Mamoun heard about this felonious usurpation he decided to take the only course open before him and avenge himself. Therefore he collected a large army and entrusted its generalship into the hand of a man whose name was Taher. The news of Mamoun's material activities reached Bagdad and Ameen who had by this time assumed regal honors started to prepare himself for the attack. Consequently he issued a proclamation of war against Mamoun and gathered together the forces of the hierarchy. Appointing a commander whose name was Issa he issued an order that his army should pitch its tents a few miles outside of Bagdad and wait patiently for the arrival of the enemy.

At last Taher and his army were sighted in the distance and the excited regiments were drawn in battle-array. Issa desiring to gain some reliable information as regards the strength and weakness of the enemy sent for his faithful officer Ali and commissioned him with this risky service. Ali rode on a camel and wended his way towards the camps of the enemies.

Taher was inspecting and reviewing his soldiers when he saw in the far off horizon a man riding on a dromedary and coming towards his camp. When he approached Taher accosted him. "Who art thou?" he asked. "I am Ali." "Where dost thou come from?" "From Bagdad." "Where dost thou go?" "To the camp of Taher." "For what reason?" "To spy his forces." "Who has sent thee?" "Issa." "Who is Issa?" "The commander of the army of Ameen." "What is the object of thy commission?" "I am sent as a spy to gain information as to the number of this army, whether they are well-provided with food, whether they are fatigued after their toilsome journeys or fresh, are they

brave and valiant, how long their ammunition will last, is the general vigilant and watchful, is he an experienced commander or a doctrinaire and impractical strategist, what are the names of the officers, are their characters incorruptible, are they inspired with devotion for their master, are they united amongst themselves, is it a regular and disciplined army or made up of a raging mob whose chief aim is spoils and rapines, and on which position the enemy is more vulnerable, the right wing, the left wing or the centre?"

Taher was astounded and could hardly hide his agitation. When he sufficiently recovered himself he thundered out: 'Art thou telling me the truth? If so thou must be put to death on the instant. How canst thou speak so plainly?' 'I swear by Allah that I have told you only the truth.' The Commander thought for a few minutes and as though decided on something he took the hand of the spy and with great affability conducted him to his own tent. 'Thou art welcome! I marvel at the strength of thy courage.' They talked on many subjects and exchanged views. Then they were served with a simple, frugal dinner.

'I must go out and finish my work' said Ali when they were through with their food. 'All right. You may go from one end of my camp to another and put any number of questions to my captains, subalterns and privates.' Issuing an order that Ali must be received everywhere with honor and all his questions be answered he sent him away with his aid-de-camp and waited for their return. After three hours they came back. "Hast thou collected all the information thou wert seeking?" Taher asked. "Yes." Answered Ali. "Well tell me, what didst thou find about the conditions of my army?" The spy began by telling him all the information he had collected and Taher sat there listening with wonder at the thoroughness and completeness of his inspection. "Wonderful, wonderful!" the commander exclaimed. "I wish to God I had a spy like unto thee!"

Then spreading the bed he invited him to sleep. While they were in bed Taher observed that Ali now and then throws pushes off the coverlet and peeps out with the utmost caution "What art thou doing?" "I want to escape and am watching the time when thou wilt be asleep. I cant stay much longer because I must inform my general before sunrise." Taher laughed and said, while closing his eyes: "All right! Here I am going to sleep. Thou mayst leave at thine own discretion." Soon Ali was out of the tent and beyond the reach of pursuit.

Issa listened to his story with speechless amazement. "How couldst thou be so frank? He might have killed thee!" he

said. "Hast thou not heard that Mohamad uttered the maxim: 'Salvation is in truth'?"

DAS.1915-03-19

ABU1315

Words to Ahmad Sohrab, spoken on 1915-Mar-19 in Akka

Ah! thou art carrying in thy hand a rosary! With the Mohamadans it has become a habit to play with the rosary all the time. It was originally intended for the repetition of certain divine attributes in order that the worshippers may become reminded thereby and embody those attributes in their daily lives, such as self-sacrifice, generosity, wisdom, knowledge, devotion etc. but now it has become a mere rote - repetition of words without attention to meaning. It is a mockery on the spiritual qualities of God!

Praise be to God that the Baha'is are trying to live those eternal principles and when they hold a rosary in their hands and repeat the Most Great Name they visualize before their eyes the divine characteristics of the Manifestation and strive to walk in his footsteps. If they gain this ideal benefit from the rosary, well and good, otherwise there will be no difference between their manner of their worship and other communities.

The friends of God must always try to know the why and the wherefore of every problem. God has given them the reason, the intellectual faculties;- so that they may search, investigate, and not accept anything blindly or on mere assertion. They must constitute themselves as a community of truth-seekers, truth-lovers and truth-spreaders.

Certain simple forms may be necessary to conduct reverently and orderly a religious gathering but they must be extremely simple and in accord with common sense and spirituality;- in order that the worldly ones may become heavenly, the sleepy ones awakened, the apathetic dynamic, the dark ones illumined, the erring ones guided, the carnally-minded celestial, the indifferent animated, the congealed ones thawed down and the dead ones alive.

Forms must be our gentle guides and not our tyrannous masters. They must release our hands and feet and not bind us more firmly. As soon as the adherents of a religion give more

importance to the form than the spirit - they fall into futile wrangling and disputes. They forget the kernel but idolize the empty shell.

DAS.1915-03-19

ABU1431

Words spoken on 1915-Mar-20 in Haifa/Akka

1 You see these trenches - the Ottoman government wants to use them to stop armored ships. During the time of Abdul Hamid, when volunteer military forces signed up to fight against Russia, each soldier was given a rifle and 200 bullets. There was a Shaker Pasha who described that there were religious scholars in our unit. As soon as we left Istanbul, whenever they would see any crow, vulture or fox, they would immediately empty their rifles. They would shout "Fire! Fire!" No matter how much we said "Fellows, these weapons are for the enemy, don't waste them needlessly," they wouldn't listen. By the time we reached the border, they had used up all their ammunition. As it happened, they hadn't killed a single fox, jackal or even one crow.

2 When we reached the border, we needed to climb up the side of a mountain and take up position. The religious scholars said "We'll stay here until the Russians come and fortify the mountain, continuously firing upon us." We said "Come, go around the other side and take the high ground." They said "This spot is suitable - let's attack from here." Anyway, the regular army went around the other side and captured that group. Later when we returned, orders were given to remove their bayonets and eject them with rifle butts. No matter how much the scholars pleaded, we said "Get lost, bayonet!"

3 Anyway, these trenches are meant to fight against iron mountains.

KHHE.283-284, STAB#046

1 این خندقها را میبینید دولت عثمانی میخواهد با این خندقها از کشتیهای زره پوش جلوگیری نماید در ایام عبدالحمید که فرقه عسکر متطوع (داوطلب) شدند که با روس بجنگند بهر یک از عساکر یک تفنگ و دوست تیر فشنگ دادند شاکر پاشائی بود او تعریف میکرد که حضرات علماً در فرقه ما بودند از اسلامبول که خارج شدیم هر کلاغ و لاشخور و روباهی میدیدند یکدفعه تفنگها خالی میشد " میگفتند آتش آتش هر چه ما گفتیم بابا این اسلحه از برای دشمن است بخود صرف نکنید قبول نکردند تا آنکه بسر حد رسیدیم فشنگها را تمام کردند از قضا هم نه یک روباهی نه یک شغالی ده یک کلاهی کشتند

2 چون بسر حد رسیدیم از دامنه یک کوهی میبایستی بالا برویم و سنگ بگیریم حضرات علماً گفتند ما اینجا میمانیم تا آنکه روسها رفتند و کوه را سنگ گردند متصل بر ما شلیک میگردند گفتیم بیائید از - طرف دیگر بروید و بالا دست را بگیرید گفتند اینجا مناسب است " بزبورایه طور یورز" باری فوج نظامی رفت از طرف دیگر و آن عده را اسیر کرد بعد که آمدیم حکم شد که این پزه و نکها را بزنند و باقنداق تفنگ بیرون کنند هر چه حضرات الحاح کردند گفتیم ایتیل پزه و نگ

3 باری این خندقها میخواهند با کوههای آهنی بجنگند

KHH1.194

ABU1261

Words to the friends, spoken on 1915-Mar-21 in Bahji

- 1 In truth this day is a blessed day and this festival is a glorious and praiseworthy festival. The sun appears in perfect equipoise twice during the year's course: once heralding the advent of spring as it enters the sign of Aries, marked by the celebration of Naw-Ruz; and again ushering in the autumn as it enters Libra, known as Mihrgan. At these two points the sun illumines both hemispheres of the earth in equal measure. During this vernal season all creation is renewed - the meadows and orchards, the verdant fields and gardens are revived, and that which had withered is restored to freshness and life. What grace, what splendor, what radiance and what spiritual potency are manifest!
- 2 Verily in Iran they observed Naw-Ruz with fitting dignity, their celebrations transcending mere outer form and ceremony. When I was in that land, great festivities were held, particularly in the villages where every manner of joyous celebration was displayed. Though somewhat diminished in recent times, these observances continue in befitting fashion.
- 3 From ancient times this festival has been a source of rejoicing. Following the reign of Zahhak, Jamshid ascended to the throne on Naw-Ruz. To commemorate this joyous occasion, they established a great temple wherein they kindled the sacred fire. Successive monarchs maintained this tradition until it became firmly established as a national and political festival. It came to pass that all means of jubilation would converge on this day. If engaged in warfare, victory would be achieved on this day. Every significant enterprise was inaugurated on this day of Naw-Ruz. His Holiness the Exalted One, may My spirit be sacrificed for Him, renewed this festival, and the Blessed Beauty, may My soul be offered up for His loved ones, established and confirmed it in the Kitab-i-Aqdas.
- 1 در سال دو نقطه اعتدال است که آفتاب از افق آن طلوع مینماید یکی نقطه اعتدال ربیعی است که آفتاب در برج حمل داخل میشود آنروز را نوروز میگویند یکی نقطه اعتدال خریفی است که آفتاب در برج میزان داخل میشود که او را مهرگان میگویند در این دو وقت آفتاب از افق اعتدال طلوع میکند و زمین را بدو قوس منقسم میسازد جمیع کائنات از باغ و راغ و دشت و صحرا که مرده بود در این فصل زنده میشود افسرده و پژمرده بود تروتازه میگردد چه طراوتی چه حلاوتی چه نورانیی چه روحانیی حاصل میشود
- 2 فی الحقیقه در ایران خوب عید میگیرند معلوم است که عید میگیرند باسم تنها و بصورت تنها نیست اوقاتی که من در ایران بودم چه قیامتی میکردند خصوصاً در دهات جمیع اسباب سرور را فراهم میاوردند اگر چه حال تخفیف داده اند باز هم خوب عید میگیرند
- 3 این عید از قدیم الایام محترم بوده بعد از سلطنت ضحاک جمشید بنخت نشست از قضا جلوس جمشید هم در این وقت تصادف کرد اسباب سرور فراهم آمد آتشکده بزرگی هم درست کرده بودند آتش کردند و این عید را ملوک ایران بتواتر محترم گرفتند تا آنکه عید ملی و سیاسی شد از قضا هر اسباب مسرت و شهرتی هم در این عید فراهم میآمد مثلاً حرب داشتند در این عید مظفر میشدند و هر اساس مبتنی که میخواستند بگذارند در این عید نوروز می گذاشتند حضرت اعلی روحی له الفداء هم تجدید و جمال مبارک روحی لاجبائه الفداء هم در کتاب اقدس تاکید و تصریح فرمودند.

KHHE.286-287, DAS.1915-03-21

AYT.347-348, KHH1.196-197 (1.275-276)

AB08489*To: Doctor Habibullah Muayyid son of Khudabakhsh, in Abu Sinan**Date: 1915-Mar-21*

- ¹ O God, my God! I have set my face towards Thee, and supplicate the outpourings of the ocean of Thy healing. Graciously assist me, O Lord, to serve Thy people and to heal Thy servants. If Thou dost aid me, the remedy I offer will become a healing medicine for every ailment, a draught of life-giving waters for every burning thirst, and a soothing balm for every yearning heart. If Thou dost not aid me, it will be naught but affliction itself, and I will scarcely bring healing to any soul.

¹ الهی الهی اِنِّی اتوجّه الیک و استفیض من بحور
شفائک ربّ ایدنی علی خدمة عبادک و معالجة
ارقائک ان ایدتنی فدوائی شفاء لكلّ علّة و رواء
لکّل غلّة و برد لکّل لوعة و ان لم تؤیّدنی فدوائی
عین الداء و لا اکاد اعالج نفساً للشفاء

- ² O God, my God! Aid and assist me through Thy power to heal the sick. Thou art, verily, the Healer, the Sufficer, He Who is the remover of every pain and sickness, He Who hath dominion over all things.

² ربّ ربّ ایدنی و امددنی بشفائک للبرضاء انک
انت الشافی الکافی المبرء من کلّ سقم و داء و
انک انت لعلی کلّ شیء قدیر عبدالبهاء عباس
بنجم جمادی الاول ۱۳۳۳

BRL_POAB#09, KHHE.284-285, DAS.1915-04-04, BSR_v13 p.095

BRL_DAK#0098,

BRL_MON#009,

KHH1.195 (1.273)

ABU1761*Words to some friends, spoken on 1915-Mar-23 in Akka*

My highest desire in this world is to be confirmed in the service of the Threshold of the Blessed Perfection. No other title or station is pleasing to me. Baha'u'llah Himself has crowned my head with the Diadem of Servitude. I will not exchange this Crown of Bondage with that of Lordship, this mat of slavehood with the throne of Sovereignty, this earth of meekness with the heaven of grandeur.

Relationship with Baha'u'llah does not amount to anything if it is not confirmed by the Graces of the Holy Spirit. His own brother, Subhe-Ezel opposed Him and constituted the point of negation. My brothers - Mirza Mohamad Ali and Mirza Badi-Ollah violated the Covenant. The Bab was a descendant from Mohamad and amongst those who condemned him to death were those who claimed the same relationship. Christ's brothers left him and did not believe in him. In the days of Mohamad those who persecuted him and called him 'enchanted,

bewitched, possessed and a sorcerer' were his own uncles and relatives.

Therefore let not any considerations of physical relationship hinder you from recognizing the truth. In this Dispensation none of these matters have the weight of a mustard seed. Every person, no matter who he is - must be judged according to the standard of spirituality, sanctity, severance, attraction, fidelity to and service in the Cause - which he manifests in his daily thoughts, speeches and deeds. This is the unerring criterion and the searching test ...

DAS.1915-03-23

ABU0349

Words to some friends, spoken on 1915-Mar-25 in Akka

In reality there has been and there will ever be only one religion and that is the religion of Truth, one faith and that is the faith of Love. All other things are non-essentials. The ultimate test of truth is its conformity to fact and its freedom from falsehood and the criterion for Love is self-sacrifice and faithfulness. When these qualities gain ascendancy in a human being he becomes spiritual, religious and meek.

The holy, divine Manifestations are sent into this world as Teachers of mankind. In the past, although their missions were universal in scope, yet owing to many reasons well known to men of understanding they were nationalized. But in this century those reasons do not exist and therefore the religion of Baha'u'llah will retain its universal aspect and purity.

The aim of the Prophets of God who were endued with Celestial power has ever been to deliver the people from the slavery of bestial passions and illumine them with the light of God; in other words: to deliver them from the animal Kingdom and cause them to attain to the height of the perfection of the Kingdom of humanity. Some of the characteristics of the human beings are perversity, forwardness, disobedience, tyranny, cruelty, rapacity, depravity, wickedness, treason, self-interest, heedlessness from God and pollution with lust and carnal desires. The holy, divine Manifestations come with glorious potency to deliver the people from this dark well and suffer them to ascend to the apex of the Lord of Mercy, and bestow upon

them faith, attraction with the Fragrances of God, the Knowledge of God, the discovery of the realities of things, the understanding of truths and significances, trustfulness, piety, loyalty, forgiveness, charitableness, chastity and purity.

A few centuries are elapsed and again the world of humanity returns to its natural state of barbarism, is entangled in the meshes of darkness and error, and reverting back to its primal evil tendencies. The brilliant day is changed into the gloomy night, animal propensities take the place of merciful attributes, the illumination of religion disappears and the attractions of consciousness are transformed into satanic suggestions. Do we not see today that the advocates of former religions are entirely deprived of the noble spirit of their founders and are chained and bounded by the cruel hand of nature? One cannot find a trace of the spiritual outpourings nor is he vivified by a breeze from those former divine gardens. They have instituted amongst themselves a set of rules and doctrines which have destroyed utterly the Spirit of freedom and are walking blindly in the footsteps of their forebears and ancestors.

In brief every day is followed by a night and every night succeeded by a day. The Sun of Reality has a rising and a setting, a manifestation and an occultation. Then after a period, It dawns again from the horizon of Divinity and scatters Its lights upon the world of creation. It is like the season of spring which is ended by the coming of summer, autumn and winter. A hard winter of materialism is always followed by a flowery spring of Spirituality. This is the unalterable plan of the Dispensations of the heavenly Graces.

But some of the ignorant ones think that God's dispensation of Grace has come to an end, that His Treasury is exhausted, His Sovereignty terminated, His Spring of Bounties dried up. His creation concluded and the wheels of the chariot of His Everlasting Procession stopped! They believe that after the delightful spring of last year there will not be another joy-creating Spring. Superstition is that which they imagine! Charming as it was the spring of the last year the youths of this generation require another spring. They like to inhale the odoriferous flowers, hear the ravishing songs of the nightingale, drink the cool water of its river, walk under the shade of its green trees and beloved [sic] the Countenance of the Beloved. Whatever is asserted to the contrary the Divine Spring has come in its due season, covering the mountain and the plain with verdure and flowers, bringing a new order of life and a new dispensation of Grace.

DAS.1915-03-25

ABU1172

Words spoken on 1915-Mar-26 in Abu Sinan

- 1 Through the power of the Kingdom, man is saved from the grasp of nature by the sanctified Manifestations of God and is illumined by the light of divinity. That is, he is released from the clutches of the animal world and guided to the highest pinnacle of humanity. The state of man's nature is injustice, butchery, tyranny, treachery, lechery, achievement of selfish motives, neglect of God and fulfillment of carnal desires. The sanctified Manifestations of God rescue humanity from this black pit and guide them to the highest stations of spirituality. Thereupon, man gains faith, attraction to the divine fragrance, the ability to discover mysteries, divine recognition, knowledge of hidden secrets, trustworthiness, fidelity, charity, nobility and spirituality.
- 2 However, after the passage of time, once more man returns to his base nature and is seized in the grasp of darkness and unfaithfulness. The original condition is reinstated, the bright day is darkened, the world of humanity becomes the animal world, splendor is transmuted to obscurity, and heavenly attraction turns into fulfillment of carnal desires. Indeed, if we were to closely consider this, we would see that the older societies are completely unaware of religion and are captives of nature. No sign of divine bounties is discerned among them, nor is any heavenly fragrance inhaled from them. They are governed by certain traditions and customs and follow the ways of their forefathers.
- 3 Thus, day is followed by night and the night-season overtaken by day. After a period of time, a new Dispensation of Reality dawns and divine effulgence shine forth from the horizon of truth. Spring then becomes summer and then fall and eventually winter. After winter, once more, the spiritual spring is born. And this is how divine bounties are propagated forevermore.
- 4 Some negligent men think that the spring season has concluded and nothing but winter remains. They are immersed in their own vain imaginings.

1 مظاهر مقدسه الهی بقوه ملکوتی نفوس بشری را از اسارت طبیعت نجات میدهند و بنورانیت الهیه منور میکنند و بعبارت اخری از عالم حیوانی خلاص میکنند و بعلو منقبت عالم انسانی میرسانند چه که از خصائص طبیعت ظلم است جفا است درندگی است فسق است فجور است خیانت است تحری منافع شخصی است غفلت از خداست و انهماک در شهوات است مظاهر مقدسه الهیه نفوس را از این چاه ظلمانی نجات میدهند و باوج کالات رحمانی میرسانند ایمان و انجذاب به نجات رحمان کشف حقایق اشیاء و عرفان الهی و اطلاع بحقایق و معانی و امانت و دیانت و وفا و عفو و سماحت و صفا میبخشند

2 ولی مدتی نمیگذرد دوباره عالم انسانی روجوع بعالم طبیعت میکند و گرفتار صلاات و ظلمت میشود حالت اولیه عود میکند روز روشن مبدل بشب تاریک میشود علم انسانی دوباره عالم حیوانی میشود نورانیت دیانت زایل میگردد و انجذاب وجدانی مبدل بشهوات نفسانی میشود چنانکه الان ملاحظه میکنیم ملل قدیمه بکلی از عالم دیانت بی خبرند و در قید اسارت طبیعتند اثری از فیوضات الهی نیست نفحه از گلشن سبحانی نمیوزد عوائد و رسوم در دست دارند و تقلید و پیروی آبا و اجداد خویش مینمایند

3 لهذا هر روزی را شبی و هر شبی را روزی شمس حقیقت را طلوعی و بعد از مدت مدیده افولی بعد طلوع تازه میشود انوار الهی از افق حقیقت میدرخشد موسم بهار که منتهی به موسم صیف و خریف و شتا میگردد و بعد از زمستان دوباره موسم بهار روحانی میاید اینست ترتیب فیوضات الهی الی الابد

4 بعضی بی خرفان چنان گمان میکنند که موسم بهار منتهی شد من بعد الی الابد خزان اندر خزان است فبئس ما هم یظنون.

ABU0348

Words spoken on 1915-Mar-28 in Haifa/Akka

- 1 The world has become a battlefield, thrown into chaos, with everyone ready to attack each other. In America and Europe, in assemblies, churches and gatherings it was mentioned that the present situation will end very badly - Europe is like a powder keg waiting for just one spark. Come, let us extinguish this fire if possible so war does not break out, but they did not listen. Now this is the result, even though you see that war destroys the foundation of humanity, causes the ruin of the world, and has absolutely no benefit - both victor and vanquished are harmed. It is like two ships colliding - even if one sinks the other, the surviving ship is still damaged and impaired. At most one state temporarily prevails over another - this victory is temporary, not much time passes before the defeated becomes the victor. How many times has France triumphed over Germany, then Germany triumphed over France?
- 2 It is strange how much influence delusions have on hearts while truth has no effect - very strange indeed. For example, racial difference is an imaginary thing yet how much influence it has, even though all are human - some called Slavs, some German, some French, some English. Consider how this racial difference is imaginary yet has such influence and power, while all are human. This is the truth - that all humans are one species - yet this truth has no effect, while racial difference which is imaginary and metaphorical has influence.
- 3 So many wars have happened and blood has been spilled, so many homes destroyed, so many cities laid waste, yet they are not satiated with war. Hearts are still hardened, people have not yet learned their lesson, they have not yet awakened to see that hatred and enmity destroy the foundation of humanity while love and harmony bring comfort and ease to humankind. How agitated people are today, how many fathers moan and lament tonight without rest, how many mothers weep - they

1 معرکه شده است دنیا بهم خورده است در کارند که همه بجان همدیگر بریزند. در امریکا و اروپا در مجامع و کائس و محافل ذکر شد که عاقبت حال حاضر بسیار بد است اروپا مانند یک جبهه خانه می ماند و نائره اش موقوف به یک شراره است. بیائید تا ممکن است این آتش را خاموش کنید که این جنگ نشود گوش ندادند. حالا این نتیجه است و حال آنکه میبینید که جنگ هادم بنیان انسانی است سبب خرابی عالم است و ابداً نتیجه ندارد و غالب و مغلوب هر دو متضرر میشوند. مانند آن است که دو کشتی بهم بخورد اگر یکی دیگری را غرق کند کشتی دیگری که غرق نشده باز صدمه می خورد و معیوب میگردد نهایت این است که یک دولتی موقتاً بر دولت دیگر غلبه میکند این غلبه موقت است ایامی نمیگذرد که دو باره مغلوب غالب می شود. چقدر واقع شده که فرانسه بر آلمان غلبه یافته بعد آلمان بر فرانسه غلبه نموده

2 عجب است که اوهام چقدر در قلوب تأثیر دارد و حقیقت تأثیر ندارد خیلی غریب است. مثلاً اختلاف جنسی امر وهمی است چقدر تأثیر در آن است با وجود این که جمیع بشرند جمعی نامشان سقلاّب جمعی جنس آلمان جمعی جنس فرانسه جمعی جنس انگلیس. ملاحظه نمائید این اختلاف جنس امر موهوم است ولی چقدر تأثیر و نفوذ دارد و حال آنکه جمیع بشرند. این حقیقت است که جمیع بشر نوع واحدند ولی این حقیقت تأثیر ندارد اما این اختلاف جنسی که امر موهوم است و مجاز است تأثیر دارد.

3 این همه جنگ شده است و خون ریخته شده است این همه خانمانها خراب شده این همه شهر ها ویران شده هنوز از جنگ سیر نشده اند هنوز قلوب و دلها سخت است هنوز تنبه برای ناس حاصل نشده است هنوز بیدار نشده اند که این بغض و عداوت هادم بنیان انسانی و حب و الفت سبب راحت و آسایش نوع بشر چقدر

are distressed beyond description. What has compelled them to this? The instigators of war sit in perfect comfort in their homes while throwing these poor wretches at each other to tear each other apart on the battlefield. What injustice - while they would not consent to lose a single hair from their head, they send thousands upon thousands to die in war and battle!

امروز مردم مضطربند چقدر پدرها امشب ناله و فغان می کنند و آرام ندارند چقدر مادرها گریه مینمایند بدرجه ئی پریشانند که وصف ندارد. چه مجبور کرده است اینها را برای این کار؟ محرکین حرب در نهایت آسایش در خانه خود جالس و این بیچاره فقرا را بهم اندازند که در میدان یکدیگر را پاره پاره کنند. چقدر بی انصافی است در حالتی که راضی نمیشوند که یک موئی از سر خود کم شود هزاران هزار نفوس را در میدان حرب و قتال میکشند؟

- 4 What need is there? Now difficulties have arisen between Austria and Serbia - if they would refer resolution of these difficulties to a general tribunal, that supreme court could investigate - if Austria is at fault it would rule accordingly, if another is at fault it would so rule - what need is there for war? A supreme court could resolve this issue. When difficulties arise between individuals, courts of justice resolve them - likewise a supreme court should be established to settle international and interstate difficulties. What could be better than this? What harm is there? The governments and monarchs themselves would find peace and perfect comfort.

4 چه لزوم دارد؟ حال مشکلاتی میان نمسه و صرب حاصل شده است حلّ این مشکلات را اگر حواله بیک محکمه عمومی نمایند آن محکمه کبری تحقیق نماید اگر چنانچه قصور از نمسه است حکم کند اگر قصور از دیگری است حکم نماید این جنگ چه لزوم؟ محکمه کبری حلّ این مسئله را می کرد. میان افراد اگر مشکلات حاصل شود این مشکلات را محکمه قضاوت حلّ می نماید همینطور یک محکمه کبری تشکیل شود مشکلات بین المللی و بین دولی را فیصل نماید، چه بهتر از این است چه ضرری دارد؟ خود دولت ها و ملوک راحت میشوند و نهایت آسایش یابند.

- 5 Indeed from the beginning of recorded history until now, no one has ever been harmed by good fellowship, love and peace - it has been the cause of universal joy and comfort, while war has brought harm to all. Despite this, humanity persists in war and always strives for warfare. What is strange is that these nations imagine the foundation of divine religion to be based on war. What heedlessness and foolishness this is, as if there is not a particle of love in hearts.

5 واقعاً از بدایت عالم که تاریخ نوشته شده الی الآن از حسن الفت و محبت و صلح ابداً هیچ ضرری از برای نفسی حاصل نشده است سبب سرور کلّ و راحت کلّ بوده و از جنگ از برای کلّ مضرت حاصل شده. با وجود این بشر مصر در جنگ است و همیشه در جنگجویی میکوشد و عجب در آنجاست که این ملل اساس دین الهی را بر جنگ پنداشته اند. چقدر غفلت است و چقدر بی عقلی است مثل اینکه در قلوب ذره ئی محبت نیست.

- 6 Consider how humans possess savagery yet accuse animals - a predatory animal hunts one prey of another species, and is compelled to do so for food. For example, they call the wolf predatory - the poor wolf tears apart one sheep, and that only for its food, for if it did not tear it would die of hunger since it is carnivorous. But a human causes a million souls to be torn apart and then accuses the poor animal. O man, you have caused a million souls to be killed and then say "I am victorious, triumphant, brave, valiant" - you take pride in

6 ملاحظه نمائید درندگی انسان دارد اما تهمت بچیان میزند حیوان درنده یک شکار نماید از غیر نوع خود و بجهت طعمه مجبور بر آنست. مثلاً گرگ را درنده میگویند بیچاره گرگ یک گوسفند میدرد آنهم بجهت خوراک خود زیرا اگر ندرد از گرسنگی میمیرد چه که گوشت خوار است ولی یک انسان سبب می شود یک میلیون نفوس پاره پاره میگردد آن وقت بیچاره حیوان را تهمت میزند. ای مرد تو یک میلیون

this killing, yet how strange that you call the wolf and bear predatory!

نفوس را بکشتن دادی آن وقت میگوئی من
فاتح مظفرم دلیرم شجاعم باین کشتن افتخار
میکنی با وجود این خیلی عجب است که گرگ
و خرس را درنده میگوئی!

KHF.071, KHAB.455 (456), KHTB3.040,
NJB_v05#12 p.003

ABU1281

Words to some friends, spoken on 1915-Mar-28 in Akka

The teaching of the Cause is through the heat of the Love of God, attraction and enkindlement. Every Active headquarter must send Baha'i teachers to different parts. Let them find those souls who are alive with the Spirit of Truth. Teaching the Cause of God does not depend on scientific attainment. It needs enkindled, awakened souls. Let them try this divine method and see how efficacious [it] is!

The teachers must go out equipped with the Glad-tidings of the Kingdom, speak about the Graces of the Lord and quicken the minds with the breath of the Holy Spirit, of course if a teacher desires to lecture from a scientific standpoint he must first acquaint himself with it in order not to commit any blunder.

A teacher, however, must be a joy-carrier and a moral purifier. He must be living in a spiritual condition, inhale the roses of attraction, quaff the cup of sanctity and drink the wine of independence. His spiritual life must be contagious - so that whosoever associates with him may become affected, leave his materialism and be robed with the garment of spirituality. If he fulfills these requirements he does not need any sciences or worldly information. The Spirit will teach him and lead him.

It is natural that if a person listens to the tale of trials and sorrows of an oppressed soul his heart will be melted with grief, if he hears the songs and melodies of a real singer his spirit is transported with joy and ecstasy; if he hearkens to the woes and sufferings of a lover his tender sympathy will be manifested and if he consorts with a person who is set aglow with the Fire of the Love of God he will be drawn toward the beauty of the Beloved.

Therefore a teacher must never look at his own shortcomings but consider the boundless sea of the Confirmation of God. He must turn his face toward Him and ask assistance and help. Undoubtedly if his aim is not alloyed with any selfish interest he will be aided from the Supreme Concourse.

DAS.1915-03-28

ABU1003

Words to some friends, spoken on 1915-Mar-29 in Akka

These are also the servants of God. They are not created by the devil. They are in need of food. They will not eat very much. They are the guests of the people.

During my childhood an incident occurred in Mazandran in which the locusts played an important part. There were two men by the names of Mohamad Khan and Ahmad Khan, each one possessing a village at a distance of 20 miles. In the first month of spring those districts were visited by a voracious army of locusts and the people were alarmed at their appearance.

Mohamad Khan who was rather a progressive man presented a plan to his colleague whereby to wage war on the pests and destroy them while in a state of larvae. Ahmad Khan was a fatalist and did not endorse the idea 'These are the armies of God' he said 'I shall never become a party in a league to fight with them. Whenever they reach my village they are welcomed.'

The other proprietor did not listen to the advice of his friend and being a rich man he availed himself of every known system to intercept the march of the migratory horde. Deep pits were dug,- so that the wingless grass hoppers may fall therein. These precautions, however did not check their aerial migrations and innumerable swarms filled his farms and all the cultivated lands belonging to his village. First they ate all the green plants in sight and stripped of the trees from their leaves. Then they began to eat the bark of the trees. Finding nothing else to satisfy their hunger they arose in the air and migrated toward the village of Ahmad Khan.

Wonderful to relate when they reached the said village they tarried for an hour and then all of a sudden flew away without materially affecting the farms and the gardens.

When Mohamad Khan heard about this extraordinary news he became dumbfounded with astonishment. 'What!' he cried out after regaining his bearing 'Is this really true? I spent all my fortune in order to intercept these pests and still I did not succeed but this man did nothing! He believed they were the armies of the Lord and therefore entitled to honor and respect! Who could ever entertain such a subversive idea! They are the cause of famine and poverty and still they passed over his village without harming it! How can one explain this strange phenomenon? I took every precaution to stop their destructive ravage with no result but he sat in his house and did nothing, still his plantations were protected!'

DAS.1915-03-29

ABU1676

Words to some friends, spoken on 1915-Mar-29 in Akka

There lived in Esphahan a merchant who was very rich but practiced parsimony to the utmost degree. Because he had many boys and girls, every evening before going home he would buy so many loaves of bread and in the morning he gave to each one loaf and one cent. This was their ration till the next 24 hours.

Another merchant who displayed the opposite quality and prepared every means of comfort and enjoyment for the members of his family heard about the stinginess of his neighbor and upbraided him severely.

'Why!' he was answered 'I have six children and every day they receive six cents. With this sum they can buy two pots of Abgousht from the bazaar and eat its broth by day and its meat by night. What else do they want? But you send to your children every eatable things [sic] - the result is the over-filling of their stomachs with different kinds of food - thus causing them dyspepsia, constipation and other ills but my children are always in good health and seldom complain of any sickness. Therefore you see that my parsimony is backed up by hygienic and physiological considerations while your extravagant family expenses lead to troubles.

DAS.1915-03-29

ABU2668

Words to some friends, spoken on 1915-Mar-31 in Akka

The essence of Deity is unknown and will never be properly understood and defined. In every age different names are given to the same essence.

In the time of Moses It was variously interpreted as Jehovah, the burning bush and the Interlocutor; in the Messianic Dispensation It was known by the titles of the Father, the son and the Holy Ghost and in the time of Mohamad It was designated as the Lord (Allah), the Friend of God and the Gabriel.

Now by all these various appellations One Object was intended. There were many names of glory but the Glorious One was Unique. Likewise the qualitative significations emanating from the minds of the people of understanding concerning the essence of Divinity have had the same indivisible purpose.

DAS.1915-03-31

ABU2681

Words to Azizollah Bahadur spoken around April 1915 in Haifa/Akka

On your return, write to the beloved friends everywhere and give them my heartiest love. Tell them that my health is very good. The climate here suits it, but if (providing) they (the violators) do not interrupt me.

Tell the friends that whenever I receive news that they are in harmony so that their hearts are overflowing with love for one another, that they are a comfort to one another, and that they have devoted their time to serving mankind without any exception, then my health improves more and more. So my health depends upon their conduct.

I am really much pleased with them. I pray that they may become more and more confirmed by the heavenly hosts.

SW_v06#06 p.046

ABU2635

Words to the governor of Akka and others, spoken on 1915-Apr-02 in Abu Sinan

We were invited to dinner, as well as the Sheiks, and the Beloved gave a detailed stirring account of the history of Acca from the time it was taken by the Crusaders in 1104 A.D., its fortune in their hands till it was retaken by Saladin in 1187, how it was subsequently besieged and held by the Crusaders under Philip Augustus of France and Richard I of England in 1191 and given to the Knights of St John; how it fell into the hands of the Egyptians in 1291; then attacked and possessed by the Turks in 1517; how Napoleon Bonaparte besieged it for 61 days in 1799 but was saved by the skill of Jazzar Pasha and the timely assistance of Sir Sidney Smith; then its possession by Ibrahim Pasha of Egypt in 1832 and its final surrender to the combined armies of the English, Austrians and Turks in 1840 and its restoration to Turkey at that date.

It was indeed nothing less than marvelous how he could remember all the details of this bygone history. I have no doubt that had he the inclination and desire he could write a most instructive history of this ancient and sacred town.

DAS.1915-04-02

ABU1883

Words to some friends, spoken on 1915-Apr-03 in Abu Sinan

These are the armies of God. They are countless in number. Look at them how they fly. How high they are ascending in the air. They must also be fed. Every animated creature and living organism must have food. These are the new guests. So far they have had their breakfast; they now desire their lunch and dinner.

On the other hand the people are in great agitation and perturbation - The physical trials stir them up to the deep but the ideal ordeals do not touch them. They are concerned for the well-being of their bodies but do not care for the protection of their spirits. They are not troubled about the perdition of their souls but are solicitous for the preservation of their corpses. They have no regard for the punishment of their minds but

are perplexed over the chastisement of their physical bodies
....

I remember many years ago there was a great migration of locusts between the plain of Acca and Haifa, to such an extent that the ground was covered with these insects. While they were flying the air was filled with thousands of storks and they began to each and cut them to pieces.

DAS.1915-04-03

ABU0639

Words to Shaykh Salih, spoken on 1915-Apr-05 in Abu Sinan

- 1 (Some of the friends and non-Baha'is were gathered in the guest-hall of Shaykh Salih, and 'Abdu'l-Baha adorned the assemblage with His presence. Shaykh Salman remarked, "Soon Italy will enter the War." The Master replied:)
 - 2 So far it is only a rumor. Italy wants to support the victor and, whichever direction the wind blows, so will Italy's support. Consider how foolish people are: They discard God Who is supreme over all things and follow the dictates of subservient mankind. Now they say America wants to mediate peace, because in truth their Foreign Minister, Mr. Bryan, does not even want the word "war" to be mentioned in his presence. People have left God and are attacking one another. They are puny and have clung to even weaker beings, whereas they should follow God, and be on the side of God! They should cling to: "Hand of God is over their hands."
 - 3 Presently in Europe there is a great deal of rain and mud, but by the end of Niysan [spring] and the beginning of Ayar, the great convulsion will begin. All of these tribulations are because they have separated themselves from the shadow of the Lord's All-Conquering Canopy of Will. Italy is waiting to see which side is triumphant so she will support them.
 - 4 Anticipation is in the essence of man. Man is always waiting for the future, thinking perchance it might be better than today. All the world's religions are also waiting and expectant for a Peacemaker to come and repair all affairs.
- 1 جمعی از احباب و اغیار در دیوان (سالون - تالار) شیخ صالح بودند میکل مبارک نزول اجلال فرمودند شیخ سلیمان عرض کرد ایتالیا هم وارد جنگ میشود فرمودند

2 اینها فعلا اشاعه است ایتالیا منتظر است که طرف غالب را بگیرد هر کدام کفه که زیاد شد آنطرف را میگیرد چقدر مردم بیفکند خدا که غالب بر جمیع اشیا است میگذراند و خلق مغلوب را میگیرند حال که میگویند امریکا میخواهد مسئله صلح را در میان بگذارد فی الحقیقه وزیر خارجه امریکا مستر براین نمیخواهد حتی اسم حرب را بشنود . خلق خدا را ترک کرده بجان همدیگر افتاده اند . خودشان ضعیف و به اضعف از خود تشبث میجویند و حال آنکه باید طرف خدا را بگیرند طرف خدا باشند یدالله الغالب را بگیرند

3 حالا در اروپا امطار و احوال زیاد است ولی در اواخر نیسان و اوایل ایار مذبحه کبری شروع میشود جمیع این مصائب بعثت اینست که از ظل اراده غالبه الهیه دورند ایتالیا هم منتظر است ببیند کدام طرف غالب میشود او را بگیرد

4 انتظار امر لوازم ذاتی نوع انسان است همیشه منتظر آینده است که شاید بهتر بشود همه ادیان عالم هم منتظرند که یک شخص مصلحی بیاید و امور را فیصل دهد

- 5 (Shaykh Salih suggested, "Except for the materialists." 'Abdu'l-Baha responded:)
- 5 شیخ صالح عرض کرد غیر از مادیون فرمودند
- 6 Even the naturalists [are expectant]. However, their expectation is not like the religionists who claim, 'He will come from some unknown city, accompanied with many men and arms.' Instead they maintain that at times nature breaks with its pattern and a courageous, powerful, peace-loving Man appears Who is a prodigy with exceptional foresight and abilities above and beyond the normal human beings, and He is able to win primacy over others. They maintain that [when appeared], He would effectively establish universal peace.
- 6 طبیعیون هم منتظرند ولی انتظارشان نه بمثل الهیو نست که از شهر غیر معلوم بیاید و باخیل و حشم بیاید بلکه میگویند طبیعت بعضی از اوقات خرق عادت میکند شخص مقتدر مصلح غیوری پیدا میشود این شخص نابغه است شخص ذو درایت مصلحی است دارای قوای فوق العاده یعنی فوق قوای عامه هیئت جامعه بشریه را مصلح مقتدر میشود.
- 7 The Shi'ites who follow the Imamate of 'Ali ibn Abu-Talib have certain other convictions. They consider 'Ali sinless and an inspired Imam Who after the Prophet, had the highest station and [after Whom] leadership resided with His sons and descendants. They claim that the twelfth Imam disappeared and now resides in the twin cities of Jabulqa and Jabulsa, one in the East and the other in the West. Each city has twelve thousand gates and the expected Imam spends six months [of the year] in each city. He will reappear in the Latter Days, when the earth is filled with injustice, wrong, tumult and chaos, and will illumine the world with the light of His justice and bounties. He will come accompanied by unnumbered hosts, will conquer the earth, and enlist all the people under His own banner. With His breath, He will slay the infidels.
- 7 حضرات شیعه که معتقد بامامت علی ابن ابی طالبند عقایدی دارند علی را معصوم و امام هدی میدانند و بعد از حضرت رسول مقام آن بزرگوار است بتواتر احفاد و اولاد و امام دوازدهم را میگویند غائب شد در شهر جابلقا و جابلسا ساکن است این شهر ها یکی در شرق ارض است یکی در غرب آن و هر کدام از این شهرها دوازده هزار در دارد حضرت موعود ششماه در جابلقا و ششماه در جابلسا میماند در ایام اخیر بعد از آنکه زمین پر از جور و عدوان شد و ظلم و طغیان عالم را فرا گرفت آنوقت میاید و عالم را بنور عدل و احسان منور میسازد و با جنود لاتخصی ظاهر میگردد و غالب بر ملل شده جمیع را بشریعه خود میکشاند و کفار را بنفحه دهان خود هلاک میکند
- 8 There is another sect, known as the Kaysaniyyih, whose Promised One is Muhammad Hanafi. They believe that he dwelleth in Mount Radwa—which is like Mount Ridvan—and that in the latter days he will come forth with hosts and retinues and will reform the world. Likewise the people of the Sunni persuasion hold certain beliefs: that the Mahdi shall appear, in the latter time, from an unknown place; that in Mecca, with numerous hosts and armies, he shall unsheathe his sword, make his soldiery victorious, and spread them throughout the regions of the world. The Magian insects, too, have precisely the same beliefs: that the Promised One must appear from an unknown place. At most, they change the name and say "Kaykhusraw," but in reality it is the same tale.
- 8 طائفه دیگر هستند موسوم به کبسانیه موعودشان محمد حنفی است در جبل رضا ساکن است که مانند جبل رضوانست در روزهای اخیر باخیل و حشم میاید و اصلاح دنیا میکند همچنین طائفه اهل تسنن عقایدی دارند که مهدی از مکان غیر معلوم در آخر زمان ظاهر خواهد شد و در مکه با خیل و حشم زیاد شمشیر خود را کشیده جنو و خود را مظفر و به اقطار عالم منتشر میسازد حشرات مجوس هم بعینه همین عقاید را دارند که باید موعود از مکان غیر معلوم ظاهر شود منتپایش اسم را تغییر میدهند میگویند کیخسرو ولی در حقیقت همان قصه است
- 9 In the same manner, they regard the unknown place as an unknown mountain. The Christians, too, hold these same beliefs: that Christ must appear with great hosts and retinues; only their unknown place is heaven, this infinite expanse. The Jews likewise utter the same words: that the promised Messiah must
- 9 بعینه ولی مکان غیر معلوم را جبل غیر معلوم میدانند و حضرات مسیحی هم همین عقاید را دارند که حضرت مسیح باید با خیل و حشم زیاد ظاهر شود ولی مکان غیر معلومشان آسمان

be of the seed of Moses and of the lineage of Gershon, abiding in the city of "Sabbath," around which is a flowing sand, so that none from without can enter, and none from within can go forth. On Saturdays this river of sand ceaseth to flow, yet all the gates are shut. That Promised One, they say, shall appear in the latter days, shall come with a vast host and retinue, and shall fill the world with justice and beneficence, in such wise that the wolf shall consort with the lamb, the leopard with the kid, and the serpent with the suckling babe.

است این فضای لایتنهای و یهود هم همین حرف را میزنند که ماشیه موعود باید از نسل موسی و از سلاله کرشون باشد که در شهر "سبت" است و دور آن شهر رمل سیال است که نه از خارج داخل بشوند و نه از داخل خارج گردند و روزهای شنبه این رود رمل از سیلان میایستد ولی جمیع درها بسته میشوند و آن موعود در آخر ایام ظاهر میشود باخیل و حشم زیاد میآید و عالم را پراز عدل و احسان میکند بطوریکه گرگ با بره و پلنگ با بزغاله و مار با طفل شیر خواره خلطه و آمیزش میکنند

10 When man regardeth the truth of the matter, he seeth that all these are one and the same. The names and places differ; the names are changed, and so distinction appeareth; yet the root of the matter is one.

10 چون انسان بحقیقت بنگرد جمیع اینها یکی است اس ام ی و مو و وضع تت غی یر اس م د ا د ه و فرق م یکند ولی اصل مطلب یکی است

11 (Shaykh Salman asked whether this difference proceedeth from the Founders of religion or from the leaders. He said:)

11 شیخ سلمان عرض کرد این اختلاف از موسسین دین است یا از روسا فرمودند

12 The Founders of religions have uttered nothing that would become the cause of difference. Rather, men form imaginings, cling to vain fancies, follow after illusions, and account them as truth. For example, Moses saith that after Me a Person shall appear like unto Me; and Christ saith that the Paraclete shall come. Yet the followers of religion weave these cities and these vain imaginings, and cling fast unto them.

12 موسسین ادیان چیزیکه سبب اختلاف باشد نفرموده اند ولی خلق تصوراتی میکنند و بخیال اوهام تشبثاتی مینمایند و پیروی از اوهام مینمایند و آنرا حقیقت میشمارند مثلاً حضرت موسی میفرماید شخصی بعد از من مثل من ظاهر خواهد شد و حضرت مسیح میفرماید فارقلیط میآید ولی پیروان دین این شهرها و این اوهام را میبافند و بآن تمسک مینمایند .

13 All created things are subject to change and transformation, and this change is among the essential requisites of created things. In like manner, the condition of humanity is subject to change and transformation. The centuries and ages cannot be compared one with another. For example, in accordance with the exigency of that age, a religion appeared from God, and a certain Prophet was sent forth for instruction and education, and He laid down a firm foundation—one that was the cause of happiness and of attaining the highest degree of progress. Afterwards, however, a change appeared therein; therefore the coming of a second Teacher and Educator became necessary.

13 جمیع کائنات در تغییر و تبدیل است و این تغییر از لوازم ذاتیه کائنات است همینطور حالت انسانی در تغییر و تبدیل است قرون و اعصار را نمیشود قیاس بهم دیگر نمود مثلاً مطابق آن عصر من عندالله دینی ظاهر شد و فلان پیغمبر از برای تعلیم و تربیت مبعوث شد و اساس - متین که سبب سعادت و وصول باعلی درجه ترقی است - گذاشت ولی بعد تغییری در آن ظاهر شد لابد از آمدن معلم و مربی ثانی است

14 Thus, today the sun ariseth and bestoweth light; thereafter cometh the dark night and the black gloom. Yet were the sun not to rise again on the morrow, all created things would be effaced and annihilated. Hence the rising of the sun is indispensable.

14 چنانچه امروز شمس طالع میشود و نور میبخشد بعد شب تاریک و ظلام حاکم میشود ولی اگر فردا دوباره شمس طالع نشود جمیع کائنات محو و نابود میشوند لهذا لابد از طلوع شمس است

15 If a wise and accomplished philosopher layeth a firm foundation, and afterwards that foundation is ruined and its order

15 اگر فیلسوف عاقل و کاملی - اساس متینی گذاشت بعد هم این اساس خراب شد و شملش

dispersed, then it is necessary that another should come and build that foundation anew. Is it possible for a foundation not to fall into ruin, or for a structure not to be brought to naught? When this edifice is ruined, another architect cometh and buildeth one like unto it—or, according to the exigency of the age, buildeth one better than it.

- 16 When a man of understanding considereth this infinite universe and turneth the leaves of the book of creation, he seeth that this world is not six thousand years old. The Reality of Divinity is an eternal Reality. So long as Divinity is eternal, is it possible that His eternity should reach an end? Sovereignty requireth subjects; it requireth servants and attendants; it requireth troops and armies. Can one say that a certain one is a sovereign and a king, yet hath no army?

- 17 Light and heat are among the essential requisites of the sun. Can we say that this sun existeth, yet at one time possessed neither light nor heat, or that now it hath neither light nor heat? This is impossible. It would not be the sun; it would be a darkened orb. It is as though we were to say that God existed, yet at one time had no eye and no ear. Were this so, then He would not have been God, but a blind and deaf person. Therefore, so long as God hath existed, the servant also hath existed. Hence this world cannot be limited to six thousand years.

- 18 If man consider well, he will see that this world is not of six thousand years. Is it possible that the names and attributes of God should remain suspended? God forbid! The Creator is dependent upon the creature; in the outpouring of the Eternal there is no interruption. Man's thought must be broad; it must not be rigid. Is it possible to confine this infinite universe within a few days? Were man, through his own vain imaginings, to limit Divinity and say that it hath a beginning and an end, that would not be Divinity. Every finite thing hath a finite handiwork, and every infinite thing hath an infinite handiwork.

- 19 Can we bind God beneath chains and fetters, and bring Him under restrictions, conditions, and limitations? God forbid! He is sanctified from every description and every bound. If we cast our gaze upon this universe, we behold the Preserved Book and the outspread scroll. It must be read and studied. Man must close the eye that seeth self, and open the eye that beholdeth God. All these matters are latent and hidden within this Book.

متشئت گشت لابد براین است که دیگری بیاید و این اساس را از سر بنا کند آیا ممکنست اساسی خراب نشود و بنائی بر باد نگردهد؟ چون این عمارت خراب شد مهندس دیگری میاید با مثل او را میشازد یا با قتصای زمان بهتر از او میسازد .

- 16 انسان عاقل چون در این کون نامتناهی ملاحظه کند و دفتر نکون را ورق زند میبیند که این دنیا شش هزار ساله نیست حقیقت الوهیت امری است ابدی مادام الوهیت امریست ابدی آیا ممکنست ازلیت او بانها رسد؟ سلطنت رعیت لازم دارد خدم و حشم لازم دارد سپاه و لشکر لازم دارد آیا میشود گفت فلانی شهریار است پادشاه است ولی قشون ندارد

- 17 نور و حرارت از لوازم ذاتی آفتاب است آیا میتوانیم بگوئیم این آفتاب هست یکوقت نور و حرارت نداشت یا حالا نور و حرارت ندارد؟ این محال است آفتاب نیست جرم مظلم است مثل اینکه بگوئیم خدا بود ولی یکوقت چشم نداشت گوش نداشت اگر چنین باشد پس خدا نبوده شخص کور و کری بوده پس تا خدا بوده بنده هم بوده لهذا نمیشود این عالم را محدود بشش هزار سال مود اگر انسان خوب ملاحظه کند میبیند این دنیای شش هزار سال نیست

- 18 آیا ممکن است اسماء و صفات الهی معطل بماند؟ استغفرالله خالق موقوف بخلق است در فیض الهی تعطیل نیست باید فکر انسان واسع باشد جامد نباشد آیا ممکن است این کون لایتناهی را بایام معدودی تحدید نمود؟ اگر انسان باوهم خود الوهیت را محدود نماید که ابتدا و انتهای دارد آن الوهیت نمیشود کل متناه صنعه متناه و کل غیر متناه صنعه غیر متناه

- 19 آیا میتوانیم خدا را در زیر سلاسل و اغلال زنجیر کنیم و او را تحت قیود و شروط و حدود پیاوریم؟ استغفرالله او منزّه او هر وصفی و هر حدیست اگر باین کون نظر افکنیم میبینیم کتاب محفوظ ورق منشور است آنرا باید خواند و تحصیل کرد انسان باید چشم خود بین را ببندد و چشم خدایین را باز کند جمیع مطالب این کتاب مضمّر و مستور است

- 20 These things may well be explained in Europe, for there is no prejudice there. For example, shouldst thou ask some person, 'What is heaven?' he will at once reply, 'It is infinite space; and all these stars, each in its own orbit, move along, and by means of the forces of attraction keep one another suspended in the midst of this expanse.' But this statement cannot even be made to the Patriarch here.
- 21 Christ saith: 'No man hath ascended up to heaven, save the Son of Man who is in heaven.' Consider: Christ came from the womb of Mary, and while He was upon the earth, He regarded Himself as heavenly. Thus the meaning of heaven is not this boundless air, but the loftiness of His station and the spirituality of His Holiness.
- این مطالب را خوب میشود در اروپا بیان کرد چه که تعصبی نیست مثلاً اگر از فلان شخص پرسشی آسمان چیست فوراً میگوید فضای لایتناهی است و جمیع این ستاره ها هر کدام در خط سیر خود سیر میکنند و - بواسطه قوای جاذبه یکدیگر را وسط هموا معلق نگه میدارند اما این حرف را حتی پیطریک اینجا هم نمیشود زد .
- حضرت مسیح میفرماید کسی از آسمان نیامد مگر ابن انسان که در آسمانست ملاحظه نمائید حضرت مسیح از رحم مریم آمد و در حالتیکه در زمین بود خود را آسمانی میدانست پس مقصود از آسمان " این هوای لایتناهی نیست بلکه علو مقام و - روحانیت حضرت است

KHHE.293-298, DAS.1915-04-05, SW_v13#06 p.145-146

KHH1.200-203 (1.280-282)

ABU2991

Words spoken on 1915-Apr-06 in Abu Sinan

- 1 (Regarding people's fear of the locust attacks, the Master said:)
- 2 It is amazing that people are afraid of physical plagues, but have no worries of spiritual calamities. They are heedless of being inflicted with a myriad of spiritual catastrophes, but do not desire the least harm to come to this transient body or be exposed to any jeopardy. They say whatever may happen to our soul, let it happen; but nothing less than utmost comfort for our body!
- 1 بمناسبت اضطراب خلق از آمدن ملخ چنین فرمودند
- 2 چقدر ناس از آفات جسمانی اضطراب دارند و از آفت روح پاک ندارند میخواهند صد هزار آفات روحانی بگیرند و قیدی ندارند اما نميخواهند جسد ادنی صدمه ببیند و جسد در مهالک نیفتد اما هر چه روح میشود بشود جسد راحت باشد اما روح هر چه میخواهد بکشد بکشد .

KHHE.298-299, BSR_v13 p.096

KHH1.204 (1.285)

ABU0544

Words spoken on 1915-Apr-07 in Abu Sinan

- 1 These poor people are being killed and don't know why they are sacrificing their lives for dirt - dirt which is the lowest of created things. How noble is man, and yet how base is man! In the human world, in human form are the Holy Manifestations who are worshipped by all existence and all created things. And in the human world, in human form are souls who worship dust and sacrifice their lives for dust, who become sacrificed for rocks and clods of earth - so base are they. There are souls in human form who sacrifice their lives, wealth, comfort and honor in the path of the Blessed Beauty. What a difference between these and those - between souls who sacrifice themselves for dirt and souls who sacrifice themselves for the Blessed Beauty! Those souls are lower than dust, while these souls wear the crown of eternal glory. Those souls have no portion except manifest loss, while these souls, though they give their lives, give life to the world and its peoples.

- 2 Like Jinab-i-Shaykh 'Ali-Akbar who in these days drank the cup of martyrdom. While in Quchan he was calling to the divine Kingdom, inviting souls to the divine Law, bestowing life, making the blind see, making the deaf hear, making the mute speak, bringing the dead to life. In such a state, in complete detachment, he drank the cup of supreme martyrdom. Now thousands upon thousands of souls are being cut to pieces on the battlefield, but without fruit or effect. One blessed soul is martyred in God's path and thousands of souls are brought to life. They water the blessed tree with their blood. Though they depart from this elemental life, they become alive with divine life. In all the divine worlds they shine bright like the morning star. Even in the point of dust his banner is raised high, his star is brilliant, his palace is lofty, his spiritual fragrances perfume all nostrils. What a difference! This is why He says "Think not of those slain in God's path as dead. Nay, they are living, with their Lord receiving sustenance."

1 این بیچاره‌های مردم کشته میشوند و نمیدانند برای چه جانهای خود را فدای خاک میکنند خاک که انزل موجوداتست چه قدر انسان عزیز است و چه قدر انسان ذلیل است در عالم انسانی بر هیكل انسانی مظاهر مقدسه هستند که مسجود کل وجودند و مسجود جمیع کائنات و در عالم انسانی بهیکل انسانی نفوسی هستند که تراب را پرستش میکنند و جان خود را در راه تراب فدا می کنند بجهت سنگ و کلوخ قربانی میشوند اینقدر ذلیلند نفوسی در هیكل انسانی هستند که جان و مال و راحت و عزت خود را در سبیل جمال مبارک فدا مینمایند چه قدر فرق است میان اینها و آنها نفوسیکه در راه خاک جانفشانی میکنند و نفوسیکه در سبیل جمال مبارک جانفشانی میکنند این نفوس از خاک پستترند آن نفوس تاج عزت ابدیه بر سر دارند این نفوس جز خسران مبین بهره و نصیبی ندارند و آن نفوس اگرچه جان میدهند لکن جان بجهان و جهانیان می بخشند

2 نظیر جناب شیخ علی اکبر که در این ایام شربت شهادت نوشید و در حالیکه در قوچان ندا بملکوت الهی مینمود نفوس را بشریعه الهیه دعوت میکرد جان می بخشید کورها را بینا میکرد کرها را شنوا مینمود گنگانرا ناطق مینمود مرده ها را زنده میکرد در چنین حالتی در نهایت انقطاع جام شهادت کبری نوشید هزاران هزار نفوس الآن در میدان حرب قطعه قطعه میشوند لکن نه ثمری و نه اثری یک نفس مبارک در سبیل الهی شهید میشود هزاران نفوس زنده میشوند شجره مبارکه را بخون خود سیراب مینمایند هرچند از این حیات عنصری جدا میشوند لکن بحیات الهی زنده میشوند در جمیع عوالم الهی مثل ستاره صبحگاهی روشن و منور حق در نقطه تراب علش بلند است کوکبش لامع است ایوانش رفیع است نفحات روحانیش مشامها را معطر میکند چه قدر فرق است این است که میفرماید لا تحسبن الذين قتلوا فی سبیل الله امواتاً بل احياء عند ربهم يرزقون

- 3 This blessed soul Jinab-i-Shaykh 'Ali-Akbar had for some time been a believer and man of certitude, and became the cause of guidance for other souls. He traveled through the lands of Iran, the Caucasus and India, and in most places left a profound effect, bringing souls into the divine Law. And finally his life ended like fragrant musk - in complete sanctity and holiness, attracted to God, gladdened by God's glad-tidings, aflame with the fire of God's love, he drank the cup of supreme martyrdom in the path of the Blessed Beauty. What a blessed soul he was! Blessed is he and excellent is his end. The Bab says: "Those who are martyred in God's path - that is from God's grace which He gives to whom He wishes, and God is possessed of mighty grace."

3 این نفس مبارک جناب شیخ علی اکبر مدّتیست که مؤمن و موقن شد و سایر نفوس را سبب هدایت گشت و عبور و مرور بدیاری ایران و قفقاز و هندوستان نمود و در اکثر مواقع یک اثر باهری گذاشت نفوس را بشریعه الهی وارد کرد و نهایت خاتمه الحیاء مانند مسک معطر شد و در نهایت تنزیه و تقدیس منجذباً الی الله مستبشراً ببشارات الله مشتعلّاً بنار محبة الله جام شهادت کبری را در سبیل جمال مبارک نوشید چه قدر نفس مبارکی بود طوبی له و حسن مآب حضرت اعلی میفرماید انّ الذین استشهدوا فی سبیل الله ذلک من فضل الله یؤتیة من یشاء و الله ذو فضل عظیم

- 4 From divine favors and bounties, I hope that this full cup, this chalice mixed with camphor, will be our portion too - that in complete joy and fragrance and stirred by the divine breaths we may hasten to love's altar of sacrifice and spend this worthless life in the path of the Lord. How evil these Iranians are! They still have not calmed down. Despite all these afflictions and calamities that have befallen them, they are still engaged in their original wickedness.

4 از الطاف و عنایات الهی امیدوارم که این جام سرشار این کأس مزاجها کافور نصیب ماها هم بشود که در نهایت روح و ریحان و اهتزاز بنفحات رحمن بقربانگاه عشق بشتایم و این جان بیقدار در سبیل حضرت پروردگار اتفاق کنیم چه قدر این ایرانیها شرورند هنوز آرام نگرفته اند این قدر بلایا و رزایا که بر اینها وارد آمده هنوز بر آن شرارت اولی هستند

MSBH2.421-423

ABU1669

Words spoken on 1915-Apr-07 in Abu Sinan

- 1 Consider man's infidelity. With a thousand worries, troubles and tears he raises a child. Then, he readily puts thousands upon thousands of them to the sword's blade. It takes twenty years for a person to grow to maturity and full strength, but in an instant, these people massacre tens of thousands of men and allow them to perish. How many cities are thoroughly destroyed, how many villages are reduced to heaps of dust, how much blood reddens the soil and how immense are the properties that are plundered and wrecked! And yet, there is no benefit in any of this! Their purpose is to be victorious. At one time, France was triumphant over Germany, and, at another time, the converse stood true. None of these victories

1 چقدر انسان بیوفا است هزار زحمت و مشقت و با اشک چشم یک طفلی را بزرگ میکنند و حال هزاران هزار را دم شمشیر میدهند قدرت قدیمه جوانی را در بیست سال بعد بلوغ و رشد میرساند اینها ده هزار ده هزار را بیک آن بهدر میدهند چقدر شهرها که بکلی محو میشود چقدر قریه ها که تپه خال میگردد چقدر خونها ریخته میشود چقدر اموال که بتالان و تاراج میرود و هیچ نتیجه ئی ندارد اگر مقصود غلبه است یکوقت فرانسه بر آلمان غلبه کرد بعد آلمان بر فرانسه

are lasting and no good will come of them, much as they did not benefit them in the past.

غلبه کرد این غلبه ها نمی ماند و نتیجه هم نمی دهد چنانچه در قدیم هم نتیجه نداد

- 2 Now, if they were to set aside these acts of carnage and butchery, and to deal with one another in accord with the divine will, showing love and affection to each other, tell me Aqa Mirza Habib, is it not better? Consider how much trouble it is to cure a single patient, and yet these governments slaughter millions and millions. Is it not true that you exert great efforts to heal just one sick person? Indeed, we save one by one, and they annihilate ranks upon ranks.

2 حالا اینها اگر این خونریزی و این درندگی را ترک کنند و باهم بموجب رضای الهی معامله کنند و نهایت محبت و الفت را بهم روا دارند آقا میرزا حبیب بهتر نیست؟ انسان چقدر زحمت میکشد تا یک نفر را علاج کند از آنطرف این دول میلیون میلیون تکه پاره میکنند شما چقدر زحمت میکشید تا یک مریض را معالجه کنید؟ بله انسان دانه دانه جمع میکند آنها خرمن خرمن بیاد میدهند.

KHHE.299-300, BSR_v13 p.097

KHH1.204 (1.286)

ABU0422

Words to some friends, spoken on 1915-Apr-08 in Abu Sinan

- 1 I said, "A few days ago when we went to Yirkih, it was a most pleasant and invigorating location. It would seem to be most suitable for Your well-being if You would go there and rest under its trees." 'Abdu'l-Baha remarked,
- 2 "Of what use is good health to Me! I want to wholly sacrifice Myself in the path of the Blessed Beauty and give no thought to commerce, farming, or possessions. Only through absolute sacrifice and detachment can one be faithful to the love of the Ancient Beauty. There should be no other thoughts besides service to His Threshold. I hope that you will attain unto this station. The Cause of God is immensely stupendous!"
- 3 Aqa Mirza Tarazu'llah Kashi said that the violators of the Covenant had given a feast for Mutasarrif of 'Akka who was here on Sunday. 'Abdu'l-Baha responded:
- 4 "I wish the end of My life to be musk-laden. That is, I wish to drink from the chalice of martyrdom in the path of the Blessed Beauty. I cherish no other desire than this. It would make no difference for Me, for I have no comfort to miss or happiness to grieve over. I have no joy, so I will not be saddened by its absence, and I have no delight to lament over its loss. Whatever happens is of no difference to Me. However, these people (the Covenant-breakers) exert efforts night and day, to cause tumult in 'Akka. And if there is turmoil in that city and it results in

1 عرض شد چند روز پیش که بیرکه رفتیم جای بسیار خوش آب و هوایی است چقدر از برای صحت مبارک خوب بود اگر چند روزی زیر صنوبرها تشریف میبردند فرمودند

2 من صحت بچه دردم میخورد من میخوام فانی محض در سبیل جمال مبارک باشم نه فکر تجارت نه زراعت و هستی باشم وفای بحبت جمال مبارک فداکاری و انقطاع صرف است که هیچ فکر و ذکری جز خدمت بآستان مقدس نباشد من امیدوارم تو موفق باین شوی امرالله بسیار بسیار بزرگ است .

3 آقا میرزا طرازالله کاشی عرض کرد حضرات ناقضین متصرف عکا را مهمانی کردند روز یکشنبه اینجا بود فرمودند

4 امیدوارم خاتمه حیاتم چون مشک معطر شود یعنی در سبیل جمال مبارک کاس شهادت بنوشم هیچ آرزویی غیر از این ندارم از برای من هیچ تفاوت نمیکند نه راحتی دارم که بفکر آن باشم نه خوشی دارم که از فقدان محزون گردم لذتی ندارم که از عدمش افسرده شوم سروری ندارم که از نبودنش آزرده گردم هر نوع واقع شود تفاوتی از برای من ندارد ولی اینها (ناقضین)

My capture, imprisonment and death, it is of no consequence! God willing they will crucify Me, or riddle My breast with a thousand bullets!

شب و روز میکوشند که عکا را بهم بزنند اگر عکا بهم بخورد و منتهی ببردن و حبس و قتل من بشود اهمیتی ندارد انشاءالله مرا به صلابه بزنند یا سینه ام را با هزاران گلوله مشبک کنند

- 5 “However, if there is commotion in ‘Akka, both the steadfast believers and they [i.e. the Covenant-breakers] will suffer. And that is why in hiding and in secret they carry out mischief. Now they have given the tent of the Blessed Beauty to this man (Jamal Pasha) when I had not allowed a single soul to use it. They gave the rugs of the Ancient Beauty to Hasan Effendi, where every night wanton women dance on them. In this manner, they deal with the relics of their Lord!

5 ولی اگر عکا بد احوال شود هم با حجاب صدمه میرسد هم بخود آنها اینست که در سر سر زیر آبی مشغول بفسادند حال چادر جمال مبارک را باین مردکه (جمال پاشا) داده اند من راضی نشدم در او احدی بنشینند فرشهای جمال مبارک را بحسن افندی دادند شبها رقاصات رویش میرقصیدند اینهم چادر جمال مبارک مقصد اینست

- 6 “They [i.e. the Covenant-breakers] sent Mirza Majdi’d-Din to Jamal Pasha claiming that I am against [the Committee for] Union and Progress. They advanced many calumnies, including: ‘Whenever there has been a problem or disturbance, we have become entangled with it. Therefore, now, in order to protect our lives and possessions, we are presenting a deposition that it was He [i.e. ‘Abdu'l-Baha] Who committed these deeds. So, if a difficulty occurs, we are not to blame.’

6 حضرات میرزا مجدالدین را نزد جمال پاشا فرستادند که فلانی ضد اتحاد و ترقی است و مفتریاتی بسته اند منجمله اینکه هر وقت مسئلهئی شده و پیش آمدی کرده ما هم درگیر و دار بوده ایم لهذا این دفعه محض حفظ جان و مال خود لایحه میدیم که فلانی چنین و چنان است بدانید که اگر مسئلهئی رخ داد ما در ضمن نباشیم .

- 7 “Yahya Bey in Damascus exerted great efforts to turn Jamal Pasha against us. (The previous matters have been testified in great detail by Mirza Badi’u’llah in his treatise.) They think that once I am eliminated, things will be better for them. I pray that in the path of the Blessed Beauty, My breast will be the target of a hundred thousand bullets. When the Pashas were here [in 1907], I said to Vakil, ‘My Murshid [the Bab] sustained a thousand bullets on the gallows of Adharbayjan. What greater bounty is there to follow the example of My Murshid! Martyrdom is my ultimate desire.’

7 یحیی بیک هم در شام زیاد کوشید القاتی بجمال پاشا بشود (مسائل پیش را میرزا بدیع الله بعینه در رساله خود نوشته) گمان حضرات اینست که اگر من را بردارند برای آنها خوب میشود من امیدوارم سینه ام در سبیل جمالبارک هدف صد هزار گلوله بشود . در حالیکه پاشاوات اینجا بودند من بویکل گفتم مرشد مرادر آذربایجان سردار هزار گلوله زدند چه موهبتی اعظم از آن تاسی بمرشد خود بنمایم شهادت اعظم آمال من است

- 8 “When a person has an heirloom of his father, it is difficult for him to part with it. This tent belonged to the Blessed Beauty. Wherever He went, this tent was pitched, and the friends would come attain His august presence within it. The mention of this tent has been made in the Holy Scriptures. It is written, ‘The Tabernacle of the Lord will be pitched on Mount Carmel.’ They give away this tent so that their written declaration will find a ready ear.

8 مثله اینجا است که اگر انسان یادگاری از پدرش داشته باشد سخت است او را از دست بدهد این چادر مال جمال مبارک بود هر جا تشریف میبردند این چادر زده میشد و اجبا مشرف میشدند این چادر است که ذکرش در کتب مقدسه شده میفرماید چادر خدا در کوه کرمل بلند میشود چرا اینها این چادر را میدهند بجهت اینکه لایحه شان تاثیر کند

- 9 “My trust unto you is this: Never forget the bounties and favors of the Blessed Perfection. Never forget His admonishments and exhortations. Not for a moment should you neglect your fidelity to Him. You and I must ceaselessly be thinking

9 وصیت من بشما اینست عون و عنایت جمال مبارک را فراموش ننمائید نصایح و وصایای او را فراموش نکنید وفای با او را فراموش نکنید من و

of His ordinances, inattentive to any other thought or consideration. We must consecrate all our thoughts on His affection. Know that, by God, besides Whom there is no other God, all existence is not worth the skin of a peanut. It will give no benefit or reward. The only thing that remains is service to His Cause, exaltation of His Faith and diffusion of divine fragrance. Fi amanu'llah."

KHHE.302-305, DAS.1915-04-08, BSR_v13 p.097

شما در فکر امر او باشیم از هر فکر و خیالی بیزار باشید هر فکری را حضر در وفای محبت او کنیم بدانید فوالله الذی لا اله الا هو آنچه موجود است بقدر یک پوست فندق ارزش ندارد نه ثمری میدهد نه نتیجه دارد آنچه که باقی میماند خدمت بامر اوست اعلأ امر اوست و نشر نفحات اوست فی امان الله.

KHH1.206-208 (1.289-291)

ABU0823

Words to Abdu'l-Ghaffar, spoken on 1915-Apr-08 in Abu Sinan

Know that the Blessed Beauty has explicitly commanded consultation with physicians. A person must even ask every minute detail from his physician. Let me illustrate this point by an example. If we want to make a window, we must ask a carpenter, as he is more experienced in this field. In like fashion, if we want to raise a building, we must consult a builder, as he knows the requirements better than others. In fact in each respective field of industry and enterprise, the experts know more about it than others. Therefore you must follow all details in accord with the instructions of Aqa Mirza Habib [Mu'ayyad] and allow the sick to be cured through his remedy. And if the ill desires a particular thing, such as an orange, he must first consult his doctor.

Furthermore, do not allow too many people to frequent his bedside, and let only a single person remain in the room to nurse the ill. Let the ill rest. The very air of tranquility will affect a cure. That is, once calm, serenity and peace have surrounded the ailing, they will greatly benefit his condition. Conversely, if many come, each visitor speaking his opinion, tarrying for a while, engaging the ill in conversation, then, obviously, he will be fatigued. There is nothing better than calm and quite. Moreover, such excessiveness is not conducive for them either. Consider the gatherings of the Arabs. Rank upon rank of them come to visit the ill, sit, tell tales, smoke pipes and other tobacco, to the point that the atmosphere of the room becomes foul.

Europeans act properly. As soon as one of them is ill, he is taken to the hospital where visiting is essentially forbidden.

این را بدانید جمال مبارک امر اکید رجوع بحکیم فرموده انسان باید جزئیات را هم از حکیم سؤال نماید حال من از برای شما برهان میآورم اگر بخواهیم پنجره درست کنیم باید به نجار رجوع کنیم چه که نجار در صنعت خود از سایرین ماهر تر است بهمین نحو اگر عمارتی بخواهیم بنائیم باید رجوع به بنا کنیم چه که در صنعت خود از سایرین ماهر تر است بهمین نحو در جمیع صنایع و فنون و ارباب فن در شغل خود از سایرین ماهر ترند لهذا شما از کلیات و جزئیات از آقا میرزا حبیب سؤال نمائید و بگذارید مریض بمیل حکیم مداوا شود و اگر هم خود مریض مایل بیک چیزی است مثلاً پرتقال.

آقا محمد ابراهیم عبدالفتاح از بهائیان عکا بود مبتلا بمرض ذات الریه گردید و کسانش خیلی مداخلات طبی کردند و کمتر بدستور العمل نویسنده رفتار مینمودند و جمعیت زیادی بیعادت میآمدند و مزاحمت فراهم میکردند. عیادت باید بمشورت حکیم باشد دیگر آنکه نگذارید تردد زیاد بشود آنجا اخطار کنید کسی زیاد آمد و رفت نکند فقط یکنفر توی اطاق باشد انهم از برای خدمت. مریض را بگذارید راحت باشد خود تنهائی مریض را شفا میدهد یک حالت روحانیت و سکون و سکوتی دست میدهد که مفید بحال مریض است ولی اگر بخلاف آن هر کس بیاید یک رای بدهد و

Once every so often the family goes and inquires about the condition of the loved one from a receptionist or attendant.

In London, one of the Baha'is was ill and, in tears, some of the other friends came to Me saying that the ailing person wished to meet with Me. I went to his hospital but was prevented from visiting. With a great difficulty, the friends convinced the hospital authorities that My meeting with him would result in his cure. Therefore, they allowed Me to enter his room, and God cured him.

My point is that excessively visiting the ailing has no benefit. Ensure that others understand this.

I inquired from 'Abdu'l-Baha of His health and general condition, and He stated:

I am well. There is no illness. Only My nerves are shattered, and this is because, after Baha'u'llah's ascension, I was surrounded with a depression and grief that words cannot describe. Now, when I work hard or speak extensively, My health is effected. The burdens of the recent journey [to Europe and America] ruined My health and melted My bones. My feeble temple was not able to withstand such difficulties.

KHHE.300-302, DAS.1915-04-08

قدری بنشیند و صحبت بدارد سنگینتر میشود چه که مریض خسته میشود هیچ حالتی بهتر از سکوت نیست علاوه بر این برای خود آنها هم خوب نیست مجالس عربها تماشا دارد دسته دسته میایند مینشینند وقصه میگویند و سیگار و قلیان میکشند بدرجه ای که هوای اطاق مریض سنگین و کثیف میشود

در اروپا خوبست تا شخص مریض شد فوراً به مریضخانه میبرند و آنجا ملاقات با مریض ممنوع است هر چند یکمرتبه میروند از خادم یا از مستحفظ جویای احوال او میشوند

در لندن یکی از احبا مریض بود و بد بحالت نزع بعضی از احباً آمدند نزد من که فلانی میخواهد با تو ملاقات کند منم رفتم ولی در میضخانه مانع شدند تا بهزار واسطه بحضرات فهمانند که ملاقات این شخص سبب حیات اوست تا ما را گذاشتند داخل بشویم و خدا هم شفا داد

مقصود اینجا است ملاقات زیاد با مریض فایده ندارد شما بحضرات بسپارید

KHH1.205-206 (1.287-288)

ABU0329

Words to the friends, spoken on 1915-Apr-09 in Abu Sinan

- ¹ These helpless people are being killed and know not why they sacrifice their lives for dust - dust which is the lowest of created things. How noble is man, and how abject is man! In the world of humanity, in human form, there are holy Manifestations Who are worshipped by all existence and all created things. And in the human world and human form are souls who worship dust, who sacrifice their lives for dust, who give their lives for rock and stone - so abject are they. And there are souls in human form who sacrifice their life, wealth, comfort and honor in the path of the Blessed Beauty. How great is the difference between these! Those who give their lives for dust, and those who give their lives in the path of the Blessed Beauty - the former are lower than dust while the latter wear the crown of eternal glory. The former have no portion save

¹ این مردم بیچاره کشته میشوند و نمیدانند برای چه جانهای خود را فدای خاک میکنند خاک که انزل موجودات است چقدر انسان عزیز است و چقدر انسان ذلیل است در عالم انسانی بر هیکل انسانی مظاهر مقدسه ئی هستند که مسجود کل وجودند و مسجود همه کائنات و در عالم انسانی و هیکل انسانی نفوسی هستند که تراب را پرستش میکنند جانشان را در راه تراب فدا میکنند بجبهت سنگ و کلوخ قربان میشوند اینقدر ذلیلند و نفوسی در هیکل انسانی هستند که جان و مال و راحت و عزت خود را در سبیل جمال مبارک فدا میکنند چقدر فرق است میان آنها و اینها نفوسی که در راه خاک جانفشانی و نفوسی که در سبیل جمال مبارک جانفشانی میکنند این

manifest loss, while the latter, though they give their lives, bestow life upon the world and its peoples.

- 2 Like Jinab-i-Shaykh 'Ali-Akbar who in these days drank the cup of martyrdom while calling to the Abha Kingdom and summoning souls to the Law of God. He bestowed life, made the blind to see, the deaf to hear, the dumb to speak, and brought the dead to life. In such a state, in utter detachment, he drank the cup of martyrdom. But this is not without fruit and effect - when one blessed soul is martyred in God's path, thousands are brought to life. They water the Blessed Tree with their blood. Though they depart this elemental life, they attain divine life. In all divine worlds they shine like the morning star. Even at the lowest point their banner is raised high, their star brilliant, their pavilion lofty, their spiritual fragrances perfuming all nostrils. How great is the difference! This is why He says: "Think not of those who are slain in God's path as dead. Nay, they are living! With their Lord they have provision."

- 3 This blessed person, Jinab-i-Aqa Shaykh 'Ali-Akbar, had been a believer and assured one for some time. He became the cause of others' guidance, traveling through Iran, the Caucasus and India. In most places he left a brilliant effect and brought souls to the Divine Law. His life's end was like fragrant musk - in utmost sanctity and holiness, attracted to God, gladdened by God's glad-tidings, aflame with the fire of God's love, he drank the supreme cup of martyrdom in God's path. What a blessed soul he was! Blessed is he and excellent his end! The Bab has said: "Those who are martyred in God's path - this is from God's grace which He bestows on whom He will, and God is possessed of mighty grace."

- 4 We hope that through divine favors and bounties He will grant us this brimming cup, this chalice tempered with camphor, that in utmost joy and fragrance and glory, attracted by the divine breathings, we may hasten to love's altar and offer this restless soul in the path of the Lord.

نفوس از خاک پست ترند آن نفوس تاج عزت ابدیه بر سر دارند این نفوس جز خسران مبین بهره و نسبی ندارند و آن نفوس اگر چه جان میدهند لکن بجهان و جهانیان جان میبخشند

2 نظیر جناب شیخ علی اکبر در این ایام شربت شهادت نوشید در حالیکه ندا بملکوت ابدی مینمود و نفوس را بشریعت الله دعوت میکرد حان میبخشید کوران را بینا میکرد کران را شنوا مینمود گنگانرا ناطق میکرد مرده ها را زنده مینمود در چنین حالی در نهایت انقطاع جام شهادت نوشید لکن نه ثمری و نه اثری دارد یک نفس مبارک در سبیل الهی شید میشود هزاران نفوس زنده میگرددند شجره مبارکه را بخون خود سیراب مینماید هر چند از این حیات عنصری جدا میشوند لکن بحیات الهی زنده میگردند در جمیع عوالم الهی مثل ستاره صبحگاهی روشن و منور حتی در نقطه براب عیش بلند است کو کیش لامع است ایوانش رفیع است نفحات روحانیش مشامها را معطر میکند چقدر فرق است اینست که میفرماید و لاتحسن الذین قتلوا فی سبیل الله امواتا بل احیاء عند ربهم یرزقون

3 این شخص مبارک جناب آقا شیخ علی اکبر مدتی است که مؤمن و موقن شده سبب هدایت سایر نفوس گشت و عبور و مرور بدیار ابارن و قفقازیا و هندوستان نمود و در اکثر از مواقع یک اثر باهری گذاشت و نفوس را بشریعه الهیه واد کرد و نهایت خاتمه حیات مانند مسک معطر شد در نهایت تنزیه و تقدیس منجذباً الی الله مستبشراً ببشارات الله مشتعلاً بنار محبت الله جام شهادت کبری را در سبیل الهی نوشید چقدر دفس مبارکی بود طوبی له و حسن مآب حضرت اعلی میفرماید . " ان الذین اشتهدوا فی سبیل الله ذلک من فضل الله یؤتیة من یشاء و الله ذو فضل عظیم

4 از الطاف و عنایات الهیه امیدواریم که این جام سرشار این کاس مزاجها کافور را نصیب ما فرماید که در نهایت روح و ریحان و اعتزاز بنفحات رحمن به قربانگاه عشق بشتابیم و این جان بیقرار را در سبیل حضرت پروردگار ائناض کنیم

- 5 How wicked these Iranians are - they have not yet quieted down. Despite all the trials and tribulations that have befallen them, they still maintain their original wickedness. But ultimately there will be a reckoning, as they say "God gives respite but does not neglect." The following telegram was sent: "To Mashhad, Mirza Ahmad Qa'ini - May my soul be sacrificed for Ali Akbar. I am in good health - Abbas."
- 5 چقدر این ایرانیها شرورند هنوز آرام نگرفته اند اینقدر بلایا و رزایا که بر آنها وارد آمده هنوز بر آن شرارت اولیه هستند و بالاخره حسابی در کار است میگویند الله یبھل و لایبھل "تلغراف ذیل را هم مخابره فرمودند: " مشھد میرزا احمد قائنی جانم فدای علی اکبر باد صحت و سلامتم عباس "
- 6 I recall the day when the late Shaykh Ali Akbar had come from India to Akka and had brought along an Indian traveler. One day at Bahji, 'Abdu'l-Baha had personally prepared "qozi pilau" for lunch and was graciously serving food to each of the friends. Among them was this Indian traveler who quickly ate some of the meat. Shortly thereafter, unable to bear it, he went outside and brought up the food. Apparently, this person had broken two habits after accepting the Faith - one was that he had traveled by ship, and the other that he had eaten meat. But since his stomach was not accustomed to eating meat, it could not tolerate it and rejected it. 'Abdu'l-Baha said, "If someone has never eaten meat and is not used to it, even passing by a butcher shop, the smell of meat is so bad and offensive that it disturbs them. But those who are accustomed to it hardly notice." And the Blessed Beauty, considering that humanity has become accustomed to eating meat and it has become very common, did not forbid it, but said "humans were not created to be meat-eaters."
- 6 در نظر دارم روزی که مرحوم شیخ علی اکبر از هندوستان بکا آمده بود یک نفر هندی هم مسافر همراه داشت در بهجی روزی حضرت عبدالبہا بدست مبارک ناهار "قوزی پلو" تہیہ فرمودہ بودند و بفرد فرد احباً غذا عنایت میکردند من جملہ باین مسافر ہندی او ہم تند تند از گوشتہا خورد طولی نکشید طاقت نیاورد و رفت بیرون و غذا را بر گرداند از قرار معلوم این شخص دو خرق عادت پس از ایمانش کردہ بود یکی آنکہ سوار کشتی شدہ بود و یکی آنکہ گوشت خوردہ بود ولی چون معدہ اش عادت بخوردن گوشت نداشت تحمل نکرد و برگرداند حضرت عبدالبہا میفرمودند " اگر کسی گوشت نخوردہ باشد و عادت نداشته باشد اگر از جلوی دکان قصابی عبور کند بوی گوشت بقدری بد و زنندہ است کہ متاذی میشود ولی کسانی کہ عادت کردہ اند چندان تمیز نمیدهند . " و جمال مبارک از لحاظ اینکہ بشرعادت بخوردن گوشت کردہ است و خیلی معمول شدہ است منع نفرمودند ولی انسان گوشتخوار خلق نشدہ است."
- 7 On this same subject, He said elsewhere: "Man was not created to eat meat. Animals created for meat-eating do not have grinding molars for grinding grains, nor the special teeth for cutting grass, but rather they have curved teeth only for cutting meat, and they have claws for seizing and killing prey, and they have the strength to pounce. And the birds that eat meat (like the falcon, eagle, and hawk) have an upper beak that is long and a lower one that is short, making it impossible to eat grains and plants, and they have a small crop and talons, and for this reason they are compelled to eat meat."
- 7 بہمین مناسبت در جای دیگر فرمودند: الانسان ما خلق الكل اللحم الحيوانات المخلوقة الكل اللحم ليس لها اضراس طواحن لطحن الحبوب ولا الانسان المخصوصه لقطع الحشيش بل بها اسنان عوجا لقطع اللحم فقط و لها مخالب للقبض على الفريسته وقتلها و لها قوة الونوب و الطيور التي تاكل اللحم (كاهنير و العقاب والباسق) فنقارها الاعلى طويل و الاسفل قصير لايمكن به اكل الحبوب و النبات ولها حوصلة صغيرة و مخالب و لاجل ذلك مجبور على اكل اللحم

KHHE.425-427, DAS.1915-04-09, BSR_v13 p.098

KHH1.295-296 (1.410-414)

ABU2231*Words spoken on 1915-Apr-09 in Abu Sinan*

- 1 His Holiness Christ spent most of His time on the shores of Lake Tiberius, but, alas, none of His sacred fragrances have remained. Sanctified is God! Near the lake's mineral waters, I saw the European pilgrims had prostrated themselves over the shore's pebbles and were kissing them, some weeping profusely. I inquired, "Why this lamentation and crying?" They said, "At one time Christ walked over these shores and with His Apostles may have sat on these rocks. It is in His memory that we kiss and savor this ground, and circumambulate these rocks."

1 حضرت مسیح بیشتر اوقات در سواحل بحیره طبریا بودند لکن هیچ از نفحات قدس حضرت مسیح باقی نمانده سبحان الله آنجا بالای شفا طبریا نزدیک لویا سنگهایی دیده شد که این زوار اروپائی که میآمدند روی آنها ریخته میبوسیدند بعضی ها هم گریه میکردند سؤال شد سبب این مصیبت و این گریه چه چیز است گفتند یکوقتی حضرت مسیح از اینجا عبور فرمودند و حضرت با تلامذه روی این سنگها نشستند پیادگار اوست که این سنگها را می بوسیم و میبوئیم و طواف میکنیم

- 2 Consider how they prostrate themselves on the sands that at one time may have been honored by the footsteps of Christ and His Apostles, but are now heedless of the Lord of Hosts! Amazing, amazing, amazing!

2 سنگهایی که بشرف جلوس آنحضرت و حواریون مشرف شد سجده میکنند و از من اتی فی ظلل من الغمام یخبرند عجیب عجیب عجیب.

KHH1.208-209 (1.292)

KHHE.305-306

ABU1189*Words to the friends, spoken on 1915-Apr-10 in Abu Sinan*

The staff of life is bread. All other things are comparatively non-essential. Let us pray that the wheat fields may be saved from the ravages of locusts; otherwise all of us have to suffer as the consequence of this terrible visitation.

Man must walk in the path of contentment and be satisfied with few things. This will insure his happiness, give him the power of endurance and make him independent of all unnecessary appendages of this mundane life.

Resignation to the Will of God is the soul of happiness and the link connecting the most opposite characters. When a soul acquires the quality of resignation the outward conditions of life will not disturb his inward peace nor the collapse of nations will not disturb the equilibrium of his mind.

The heart must become the casket for the shining pearl of the Love of God, the vase for the imperishable rose of the Knowledge of God and the treasury for holding the jewels of the mysteries of the religion of God. Thus in the midst of trials and ordeals the real nobility of the soul will appear and the genuine worth of the individual will become manifest.

During these days we must show forth the innate attributes of firmness and steadfastness and demonstrate the qualities of courage and valor. Without these necessary qualities it will be quite impossible to bear the heavy burden of these trials. Our minds must become enlightened with the rays of fortitude and our feet strengthened to walk in the road of serenity. Both by example of deeds and words we must encourage the weak-hearted and comfort the sorrow-laden.

The last two years have been the years of most extraordinary events which have astonished the whole world and the people of every country have gone through fire and sword.

Spiritual Light is the only thing that will banish the present gross darkness and our duty is to find the centre of that Light. All other remedies are palliative and not permanent. The Truth is in our midst but we must recognize it and turn our faces toward it; otherwise we are deaf, blind and mute. The tree of ignorance must be uprooted and seeds of knowledge be scattered in the ground of the hearts of mankind. This is the Way.

DAS.1915-04-10

ABU0921

Words to the friends, spoken on 1915-Apr-11 in Abu Sinan

- 1 Until about the evening hour we were deprived of the bounty of 'Abdu'l-Baha's presence. At nighttime He came to the guest-hall of Shaykh Salih and since Ahmad Sohrab had arrived, the Master inquired: "Aqa Mirza Ahmad, how long has it been since we left America?" He responded, "Two and a half years." 'Abdu'l-Baha continued:

1 امروز تا وقت غروب از فیض حضور محروم بودیم شب در - دیوان عمومی شیخ صالح تشریف آوردند چون احمد سهراب شرفیاب شد فرمودند "آقا میرزا احمد چند وقت است از امریکا بیرون آمده ایم" عرض کرد دو سال و نیم فرمودند
- 2 Truly this period has not been productive. At least when we were in the America, we were busy and constantly met with people and corresponded with the friends. But now, time goes by unprofitably: no meetings; no communication; no travels;

2 فی الحقیقه این مدت بیفایده گذشت باز در امریکا که بودیم مشغول بودیم با خلق ملاقات میکردیم و با احباً مکاتبه مینمودیم حال اوقات

no service. It would have been better if we had gone directly to India. But what can we do? Such are God's decrees. He has not created us for comfort. My weakness and illness is because I am not occupied. What a wonderful time we had in America, all spent in the service of the Cause and every minute of it filled with delight and high spirits. How much better it would have been if we had not returned here, had stayed there serving the Faith of God and day and night raising the cry of the divine Kingdom. Here we are wasting our lives. I am very sad that the means of service to the Cause are not presently available. My happiness resides in serving the spiritual friends and elevating the Word of God. All of these are presently absent and, therefore, we are deprived of all bounties.

اینجا بهدر می‌رود نه ملاقاتی و نه مکاتبهئی نه مسافرتی نه خدمتی بهتر این بود از همان راه بهند میرفتیم ولی چه کنیم تقدیر اینطور بود خدا ما را از برای راحتی خلق نفرموده این ضعف جسم و امراض من بواسطه اینست که بیکارم چه ایام خوشی بود در امریکا تمامش مشغول خدمت و همیشه بروح و ریحان اوقات میگذشت چقدر خوب بود که اصلاً نیامده بودیم همانجا مشغول بخدمت امرالله میشدیم و شب و روز نعره بملکوت ابهی میزدیم اینجا عمرمان تلف میشود از اینکه اسباب خدمت بامر موجود نیست بسیار محزونم سرور من در خدمت باحبای معنوی است در ارتضاع کلمه الله است و جمیع اینها در این اوقات مفقود است لهذا از هر نعمتی محرومیم"

3 [Mirza Ahmad Sohrab] responded, "Insha'llah after the War," and 'Abdu'l-Baha responded:

3 عرض کرد انشاءالله بعد از محاربه فرمودند

4 Indeed at that time [in America] every means of felicity and blissfulness were prepared. Joy and happiness are the cause of cures, and no joy can ever hope to rival service to the Cause of God. When a person is truly sacrificial, then he thoroughly forgets himself, dedicates his all in the path of the Blessed Beauty and arises in servitude in His love. No exultation and delight can ever be greater than this.

4 آن ایام از هر جهت اسباب سرور و فرح فراهم بود فرح و سرور سبب شفا است هیچ فرح و سروری اعظم از خدمت در امرالله نمیشود و قتیکه انسان فی الحقیقه جانفشان است و بکلی خود را فراموش میکند همه چیز را فدای جمال مبارک مینماید و عبودیتش قیام میکند هیچ فرح و سروری اعظم از آن نمیشود

5 A person serving the Cause is like a lamp, which has no joy and happiness greater than being kindled. The ultimate satisfaction of the lamp is to be lit, to give illumination and to brighten the whole of the surrounding field. Similarly our ultimate joy is in servitude to the sacred Threshold. And that servitude requires that with a brightened face, unsullied heart, illumined spirit and sanctified presence, we arise and teach His Cause. The Blessed Beauty did not create and educate us for the comfort, the joy and the cares of this world. He endured all these trials and tribulations so that we would be edified and enlighten the world.

5 انسان خادم امر مانند سراج است هیچ فرح و سروری از برای سراج مثل زمانیکه روشن است تصور نمیتوان کرد نهایت سعادت سراج اینست که روشن باشد نور بپفشانند و اطراف و جوانب را منور نماید و همچنین نهایت فرح و سرور ما در این است که به عبودیت آستان مقدس قیام نمائیم و عبودیت آستان اینست که با وجهی لامع و با قلبی فارغ و روحی مستبشر و نفسی مقدس و منزله قیام بر تبلیغ امرش نمائیم جمالبارک ما را بجهت راحت و نعمت و خوشی و شئون این عالم خلق نکرد و تربیت نفرمود اینهمه صدمات و بلیات را تحمل فرمود و ما را به جهت روشنی عالم تربیت فرمود . .

KHHE.307-308, DAS.1915-04-11, BSR_v13 p.099

KHH1.209-210 (1.293-295)

ABU0317

Words to Shaykh Salman, spoken on 1915-Apr-12 in Abu Sinan

- 1 What need is there to circulate false reports? If they have no news, they should write nothing at all. Now that they tell lies, even if they should sometime speak the truth, no one will believe them.
- 2 It is said that Nader Shah of Iran demanded Baghdad from its governor. The governor, lacking sufficient forces, promised to surrender on a certain day. As Nader proceeded toward Baghdad, meanwhile eight thousand cavalry under the command of Osman Pasha arrived from Istanbul to aid the governor. Nader suffered a severe defeat and took refuge in the mountains. He summoned his secretary and said, "Write that we were defeated, we had this many wounded, this many killed, and this many were taken prisoner. We await ammunition and reinforcements." The secretary wrote: "By divine aid and favor we routed the Arabs. On such and such a day we killed several thousand of the enemy, took so many wounded, captured so many prisoners, and laid waste to their territory. We now contemplate other conquests, therefore we await military supplies and equipment. And peace."
- 3 When Nader saw this decree he became angry and said, "Write exactly as I say: Our forces were few and theirs many. Moreover eight thousand cavalry came to their aid, therefore they refused to surrender the city and fought, and they prevailed. This many are our dead, wounded and captured. We have now taken refuge in such and such mountain and expect to spend the winter here and launch a second attack in early spring. But we need supplies, provisions and military preparations more than before so that, God willing, we may be victorious. And peace." As it happened, this is exactly what occurred. They attacked the following spring and were victorious. Then he said to his secretary, "If at that time I had concealed the true situation and not spoken truthfully, then even if such a victory were achieved and reported, they would not have believed it."

1 چه لزوم کرده اخبار دروغ انتشار بدهند اگر خبری ندارند اصلاً ننویسند حالا که دروغ میگویند اگر هم یکوقتی حرف راستی بزنند کسی باور نمیکند

2 میگویند نادر شاه ایران بغداد را از ولی بغداد طلب نمود والی هم چون قوه کافی نداشت عهد کرد در فلان روز تسلیم کند چون نادر بطرف بغداد رهسپار شد در این بین هشت هزار سوار تحت قیادت عثمان پاشا از اسلامبول بمدد ولی رسید نادر شکست فاحشی خورد و پناه بکوهستان برد منشی را طلبیده گفت بنویس شکست خوردیم فلانقدر مجروح فلانقدر کشته دادیم و عده اسراهم اینقدر است منتظر مهمات و نفراتیم منشی نوشت بعون و عنایت الهی عربها را تارومار کردیم فلان روز چندین هزار از دشمن کشتیم و چقدر زخمی گرفتیم و چقدر اسیر بدست آوردیم و با خاک سیاه یکسان نمودم حال در خیال گرفتی جاهای دیگر هستیم لهذا منتظر مهمات و ادوات عسکری هستیم و السلام .

3 نادر که این حکم را دید متغیر شد گفت همینطور که من میگویم بنویس عده عساکره کم بود و آنها زیاد بعلاوه هشت هزار سوار بمددشان آمد لهذا از تسلیم میدینه خود داری نمودند و حرب کردند و غالب هم شدند و فلانقدر هم عدد قتیل و جریح و اسیر ما است حال ما در فلان کوه پناهنده شده ایم و منتظریم ایام زمستان را اینجا بسر ببریم و در اول بهار هجوم ثانی کنیم ولی باید مهمات و نفقات و تدارکات عسکریه بیش از پیش باشد تا انشاءالله تعالی مظفر شویم و السلام . از قضا همینطور هم شد در بهار آینده هجوم کردند مظفر هم شدند بعد بمنشی گفت اگر من آنوقت حقیقت حال را پنهان میکردم و راست نمیکفتم اگر همچو ظفری میردم و اخبار میکردم باور نمیکردند.

- 4 Sheikh Salman submitted that salvation lies in truthfulness. They said: "Yes. His Holiness (Ali ibn Abi Talib) was surrounded by enemies and wanted to escape. He told one of his companions (Salman the Persian), 'Put me in a basket and carry it on your head through the middle of this trench. If anyone asks where so-and-so is, say he is in this basket.' Salman did exactly this. Whenever anyone asked where Ali was, he would say 'In this basket,' and thus ultimately brought His Holiness to safety."
- 5 It is related that in the days of Amin and Ma'mun, sons of Harun al-Rashid of the Abbasid Caliphs, there lived a truthful person who achieved remarkable progress. When Ma'mun advanced toward Baghdad with a mighty army, Amin sent a spy named Ali to Ma'mun's forces. When the armies of both sides came within a parasang of each other, Tahir, Ma'mun's commander, emerged from his tent to observe the military maneuvers. Suddenly he saw a camel rider approaching his camp at great speed. When he drew near, Tahir asked, "What is your name?" He replied, "Ali." He asked, "For what purpose have you come?" He answered, "For reconnaissance." He asked, "On whose behalf have you come?" He said, "On behalf of Isa, the commander of Amin's army." He asked, "What is your purpose?" He replied, "To thoroughly investigate the camp and return to inform Amin of the situation."
- 6 Tahir took him throughout the general camp, sent an escort with him, and gave permission that wherever he went and whatever he asked or wanted, no one should hinder him. When he returned from his investigation, Tahir asked, "What did you do?" He replied, "I conducted a complete investigation. I learned about the soldiers, assessed the condition of the officers, examined the leadership of the commanders of the general camp, inquired about military expenditures, estimated the supplies, understood the morale of the troops, and employed all means of reconnaissance. Now I return joyfully to my post."
- 7 Commander Tahir was amazed at his truthfulness and marveled at his honesty. He welcomed him and hosted him for dinner that night. After dinner, they prepared for sleep. Tahir noticed that Ali kept repeatedly poking his head out from under the blanket and could not sleep. Tahir asked, "What is the cause of your discomfort?" He said, "I am waiting for you to fall asleep so I can escape." Tahir said, "I will sleep; you go, in God's protection." He put his head under the blanket and closed his eyes, and Ali fled.
- 4 شیخ سلمان عرض کرد النجات فی الصدق فرمودند: بی حضرت (حضرت علی ابن ابی طالب) محصور اعدا شده بود و میخواست فرار اختیار کند یکی از اصحاب (سلمان پارسی) فرمود مرا بگذار توی سبد و بگذار روی سرت و از وسط این خندق برو اگر پرسیدند فلانی کجا است بگو توی این سبد سلمان همین کار را کرد هر کس میپرسید علی کجاست میگفت توی این زمبیل و عاقبت حضرت را سلامت در برد.
- 5 میگویند در ایام امین و مامون پسران هارون الرشید از خلفای بنی عباس شخص را ستگوئی بود که ترقی فائقی نمود مامون با لشکر جراری توجه بسمت بغداد نمود امین جاسوسی بلشگر مامون فرستاد علی نام و چون عساکر طرفین بیک فرسخی رسیدند طاهر قائد مامون از چادر خود بیرون آمد نظاره بمناورات عسکریه مینمود ناگاه دژ شتر سواری در نهایت سرعت بمعسکر او میاید تا نزدیک شد طاهر پرسید اسم تو چیست عرض کرد علی گفت از برای چه کاری امدی عرض کرد از برای تجسس گفت از طرف که امده ئی گفت از طرف عیسی قائد جیش امین گفت از برای چه کاری امده ئی گفت تجسس تام نموده بمعسکر امین برگدم و او را از وضعیت مطلع سازم
- 6 طاهر او را بمعسکر عام برده امینی بهمراهی او فرستاد و اذن دخول داد که هر جا برود و هر چه بپرسد و بخواهد کسی مانع نشود چون از حفص و تفتیش برگشت طاهر پرسید چه کردی ؟ عرض کرد تحقیقات کامل کردم عساکر را دانستم حالت روسارا سنجیده قیادت فواد معسکر عام نفقات عسکریه بازجوئی کردم مهمات را تخمین زدم قوای مخویه عساکر را فهمیدم و جمیع لوازم تجسس را بکار بردم حالا مسرورا بحل خود بر میگرم
- 7 طاهر فرمانده تعجب از راستگوئی او نمود و از صداقتش در شگفت افتاد او را بذیرائی نمود و شب او را مهمانی کرد بعد از صرف شام تهیه خواب دیدند طاهر دید متصلا علی سر خود را از زیر لحاف بیرون میآورد و خوابش نمیبزد طاهر گفت علت ناراحتی چیست گفت میخواهم تا تو بخوابی که من فرار کنم طاهر گفت من میخواهم تو بروی امان الله سر خود را زیر لحاف کرده و چشمهای خود را بست علی هم فرار کرد

8 As fate would have it, Ma'mun achieved complete victory in the battle and Amin was defeated. After the conquest of Baghdad, Tahir inquired about Ali. Ali had hidden himself but was eventually found. In the end, Tahir made him Minister of Finance and said, "Had you not been truthful at first, I would have killed you then and there. But since you were honest and steadfast in your purpose, you deserve to be Minister of Finance."

KHHE.312-313, DAS.1915-04-12, STAB#011, STAB#012

8 از قضا در محاربه غلبه تام بامامون شد و امین شکست خورد طاهر بعد از فتح بغداد از احوال علی جويا شد علی خود را پنهان کرد بالاخره پیدا شد و عاقبت او را وزیر مالیه کرد و گفت تو اگر راستگو نبودی در اول و همه ترا کشته بودم چون صادق بودی و در رای خود ثابت لهذا مستحق آنی که وزیر مالیه بشوی .

KHH1.212-215 (1.298-301)

ABU1613

Words to the friends, spoken on 1915-Apr-12 in Abu Sinan

1 One of the friends submitted: "Through the blessing of the teachings of His Holiness, the Master of mankind, the Persians of Beirut are humble and submissive." He said:

2 People do not become submissive because of virtuous dictums; but rather, when they observe righteous deeds, they grow submissive. By God besides Whom there is no God, if the friends were to follow the teachings and exhortations of the Blessed Beauty, then the necks of the kings of the earth would be humbled. Consider the difference between one who speaks of generosity and the one who is generous; between the one who claims justice and equity, and the one who is just and equitable. Or how significant is the contrast between the one who speaks of light, and the one who is illumined. If we were to follow the teachings and dictums of the Blessed Beauty, even stones and plants would be affected.

3 The Blessed Beauty sustained all these trials and tribulations so that we would succeed in our deeds, not so that we would only make mention of our intentions. The sun dawns so that people are able to perform their duties, not merely speak of them. It is revealed, "Adorn thyself by deeds, if thou art of the righteous" and not "Adorn thyself by words, if thou art of the righteous."

4 How many people exist who constantly state their readiness for self-sacrifice. Several thousand times they state: "May my life be a sacrifice unto you!" Forfeiting possessions, rank and name in the path of Love is the first station. They express their desire for sacrifice, and perhaps it is based on truth. But how

1 یکی از احباب عرض کرد از برکت تعالیم حضرت مولی الوری ایرانیان بیروت خاضعند فرمودند

2 مردم از قول خلق خاضع نمیشوند ولی اگر عمل خلق ببینند خاضع میشوند اگر احبای الهی مطابق وصایا و نصایح جمال مبارک رفتار کنند فوالله الذی لا اله الا هو اعتناق ملوک خاضع میشود چقدر فرق است مابین کسیکه از کرم صحبت بدارد با کسیکه کریم است از عدل و مروت صحبت بدارد با آنکه عدالت بکند و با مروت باشد یا از روشنائی صحبت بدارد یا آنکه خودش روشن باشد و نور بدهد خیلی فرق میکند اگر بموجب نصایح و وصایای جمال مبارک رفتار میکنیم حیر و شجر متأثر میشود

3 جمیع این بلایا و رزایا را جمال مبارک تحمل نمود که موفق بعمل شویم نه موفق بقول آفتاب بجهت این طلوع میکند که نفوس موفق بعمل گردند نه موفق بوقل فات بعمل ان کنت من الصادقین فرموده نه فات بقول ان کنت من الصادقین

4 چقدر نفوس هستند که اظهار جانفشانی میکنند چند هزار مرتبه میگویند جانم بفدای تو بذل مال و جاه و ترک نام و ننگ در طریق عشق اول منزل است کز روی جانفشانی میکنند و شاید هم

different it is to say such a thing and to actually be sacrificed on the field of martyrdom! That is why deeds have an effect.

KHHE.310-311, DAS.1915-04-12, BSR_v13 p.100

فی الحقیقه از وجهه صدق باشد ولی چقدر فرق است با آن نفسیکه در مشهد فدا جانفشانی میکند اینست که عمل اثر دارد.

KHH1.212 (1.297)

AB10180

Date: 1915-Apr-13

- 1 O thou who art turned toward the Divine Kingdom and submissive to Divine Glory! 1 ایها المبتله الى الحضرت الرحمانه الخاضعة للعزة الالهيه
- 2 I beseech the Lord of the Kingdom, the Possessor of Glory and Might, to make thee and thy dear spouse two signs of harmony and unity, to bless your marriage for all eternity, to protect you both in the shelter of His protection, to watch over you with the eye of His providence, to cause your hearts to rejoice through His hidden favors, to gladden your eyes through divine bestowals, to continue upon you both magnificent bounties and heavenly blessings. 2 انی ابتهل الى رب الملكوت ذی العزت و الجبروت ان يجعلک و قرینک العزیز ایتین من آیات الالفه و الاتحاد و یبارک علیکما هذا الاقتران الى ابدالاباد و یحفظکما فی کھف حمایته یرعا کما بعین عنايته منشرحین الصدر بالا لطف الخفيه تریری العین بالمواهب الالهيه و یدیم علیکما النعم الجلیله و البرکات السماويه
- 3 And upon you be greetings and praise. 3 و علیکما التحیه و الثناء عبدالہا عباس

KHHE.315-316

KHH1.215 (1.301)

ABU3133

Words to the friends, spoken on 1915-Apr-13 in Abu Sinan

Greed and avarice are ingrained in human nature. However divine teachings will change these attributes. The Prophets and chosen ones have not appeared so that people will worship them and shower them with praise and laudation. They have sustained all their trials so that they may guide and educate people.

KHHE.316, DAS.1915-04-13, BSR_v13 p.101

حرص و طمع مخمر در طبیعت انسانی است ولكن تربیت الهی این صفات را تغییر میدهد انبیاء و اولیاء نیامده اند که نفوس آنها را بپرستند و تعریف و تحمید کنند بلکه از برای دلالت و هدایت نفوس حمل این بلیات فرمودند.

KHH1.215 (1.302)

ABU1165*Words to Ahmad Sohrab, spoken on 1915-Apr-15 in Abu Sinan*

While surrounded with all these innumerable sufferings and calamities my mind and spirit has been working day and night gathering brilliant pearls of New Ideals strewn on the azure shore of the boundless Sea of God's Reality. I have journeyed through the unseen worlds and invisible realms of the Almighty collecting New Thoughts, New Conceptions, New Proofs and New Evidences. If it is in accord with the Will of God we shall take another journey into the outside world and open other royal wings, the results of which will be infinite.

I have sent for thee to tell thee that thou must also be ready;- so that when the right time will come we may go forth together. Before us there are only three ways. First. The Authorities may seize and martyr us in the Path of Truth. Second. Before drinking the Cup of Martyrdom we may bid farewell to this world. Third. Provided that the two above conditions do not come to pass we shall make another voyage for the sake of the Blessed Beauty.

But this voyage will not be like the former ones. The Keynote of this forthcoming trip will be entire self-sacrifice, its watchword will be social service and its fundamental object the ultimate union of the East and the West. We must renounce everything in the path of the Beloved and with a New Melody summon mankind to usher under the Canopy of Universal brotherhood and fellowship and advance toward the Kingdom of Peace and reconciliation. What dost thou think of this plan?

DAS.1915-04-15

ABU0505*Words to the friends, spoken on 1915-Apr-16 in Abu Sinan*

- ¹ Harum ar-Rashid wanted to excavate [the Pyramids] but was unsuccessful. [His son] Ma'mun then decided to carry out the same task and, after much effort and many searches, they found a tablet in the hieroglyphs script. There was someone in Europe who could read hieroglyphs. Upon the tablet was written the identity of the king-builder and the fact that it was so

¹ هارون الرشید خواست حفر کند نتوانست بعد مامون باین خیال افتاد بعد از زحمت زیاد و کاوش فراوان لوحی پیدا شد بر بروی آن بخط هیروگلی مرقوم بود. شخصی در اروپا بود که میتوانست بخواند برآن نوشته بود من فلان ابن

strongly built that no one could open it until the end of time. With this, Ma'mun discarded his plans.

فلان هستم و اینجا را محکم ساخته ام و هیچکس نخواهد توانست باز کند مگر در آخر زمان این بود که مامونهم از صرافت افتاد

- 2 The Pharaohs raised the Pyramids. Rameses [I] built one, the construction of which lasted ten years, each day using ten thousand workers. He raised a city of six sides, divided into two halves. The Palaces of the king and the homes of the government chiefs and the prominent merchants and some of the poor were on the eastern flank with their resting-place on the western side. Similarly the [homes of the] chief religious figures and places of worship were situated on the western side as well. Every king or notable that raised a palace or a home would also build a grave [for himself], for they believed that the soul would last for as long as the body endures. Therefore they discovered a chemical agent that allowed preservation of bodies.

2 این اهرام را فراعنه ساخته اند د رسیس یکی ساخت که ده سال طول کشید و هر روز هم ده هزار کارگر کار میکرد شهری بود ششپر منقسم بدو قسم جهت شرق قصور ملوک و ارکان دولت بزرگان تجار و فقرا بود و طرف غرب قبور بهمان ترتیب برای روسای دین و معبد هم بطرف غربی بودند و هر پادشاهی و هر کسی که یک قصر یا یک خانه بجهت خود میساخت یک قبر هم میساخت و معتقد بودند که بقای روح منوط است ببقای جسد این بود دوائی پیدا کردند که جسم را باقی نگاهدارد

- 3 Hindus, on the other hand, believe in the exact opposite and say that the sooner the body is destroyed, the greater the glory of the soul. Consequently, they burn their dead.

3 هندو بعکس این اعتقاد دارند و میگویند هر چه جسد زودتر متلاشی شود بهتر است روح جلوه و جلالش بیشتر میشود اینست که جسد را میسوزانند .

- 4 Shaykh Yusuf asked, "How was Heliopolis built?" 'Abdu'l-Baha answered:

4 شیخ یوسف عرض کرد آثار بعلبک چطور فرمودند "

- 5 In those days, they had good cranes and therefore were able to place large stones above others. And now in New York they have built a hanging bridge. (He then proceeded to expand considerably about the roads built on this bridge and the many vehicles that pass over it. Then He told of a certain person that had said, "We do not know how to deal with easterners. We have built large ships that traverse oceans carrying much products and goods, trains that journeys enormous distance, planes that fly like a bird, and many other things, and still they regard us as dolts.")

5 در آن ایام آلات جرافتال خوب داشتند و باین لحاظ این سنگها را وری هم میگذاشتند اما حالا در نیویورک پلی است معلق در هوا و شرح آنرا مفصلا بیان فرمودند که چگونه راههای روی آن ساخته اند و سایل نقلیه در عبور و مرور است بعد ذکر شخصی را فرمودند که گفته بود ما نمیدانیم با این شرقیا چه بکنیم و اپور درست کرده ایم که روی آب حرکت میکند و حمل و نقل مینماید ترن درست کرده ایم که مسافات بعیده را طی میکند طیاره ساخته ایم که هوا پیماید و چه و چه درست کرده ایم باز هم مارا تیوس می دانند .

- 6 One thing that has enabled the Europeans to advance so considerably is their aptitude to accept the truth. After investigation and research, even if it is against their previously held notions, they do not reject the truth and testify to its veracity.

6 بعد فرمودند یک مسئله است که سبب ترقی اروپائیان شده و ان قبول حقیقت است بعد از تحقیق و احقاق حق ولو مخالف رایشان باشد ابداء اعتراض نمیکند و حقیقت را مدعند

- 7 I gave a talk for the professors at the renowned Oxford University, which ranks foremost in the world. They published My talk at the university's newspaper and in the Christian

7 در جامعه آکسفورد که نخیلی مشهور است و رتبه اولی را در دنیا دارد از برای پرفسورها نطق کردم نطق مرا در مجله جامعه و جریده کرسین کامن ولث طبع کردند خیلی مطالب

Commonwealth. Many things were spoken in this talk. For instance, I told them about the fact that all things are captive in the hand of nature. With all its majesty, our sun is governed by certain universal laws, which it cannot deviate by a hair's breath. However man has seized the sword from nature and with it is beating nature back. For example, the natural law is for man to remain on earth. Yet, he swims in the sea like a fish or flies in the air like a bird. Or the law of nature is for electricity to flow freely. But we see that man has captured this power in the confines of a bulb. The nature of man is to see for a proscribed distance and to hear only over a limited space. However, man has devised means to observe the heavens above and to communicate with every corner of the globe. Nature is tyrannical; uninformed of the past or the future. But man is not like that. Therefore, is it proper for man to continue thinking of himself as captive in the grasp of nature?

KHHE.319-321, BSR_v13 p.102

جمع تیس است یعنی ریش بزی گفته شده
منجمله اینکه جمیع اشیاء اسیر طبیعت است
آفتاب باین عظمت در تحت نظام کلی است
که بقدر سرموئی نمیتواند از آن تجاوز کند ولی
شمشیر را انسان از دست طبیعت گرفته و بر
فرقش میزند قانون طبیعت اینست که انسان
ارضی باشد ولی مانند ماهی در دریا شنا میکند
و مانند مرغ پرنده در هوا پرواز مینماید قوه
طبیعت اینست که برق آزاد باشد ولی انسان
آن قوه را اسیر و حبس در شیشه مینماید قوه
طبیعت اینست که انسان چند ذرعی ببیند و
بمسافت معینی صوت بشنود ولی انسان بواسطه
کشف آلات ستاره و سیاره ها را تماشا میکند
و با شرق و غرب مخايره مینماید طبیعت ظالم
است نه از مستقبل میداند و نه از گذشته ولی
انسان چنین نیست حال آیا سزاوار است انسان
خود را اسیر طبیعت بداند؟

KHH1.218-220 (1.305-307)

ABU0794

Words to the friends, spoken on 1915-Apr-17 in Akka

The tests of God have encircled the world of humanity from all directions. From one direction the horrors of war have laid waste millions of homes, destroyed the edifice of their wellbeing and prosperity and demolished the fabrics of their hopes and aspirations. From another direction famine and its evil plight is threatening the lives of many a community. From a third direction locusts have poured down upon the heads of the already poverty-stricken inhabitants. From a fourth direction we are told that epidemic diseases such as plague, typhus, cerebro-spinal meningitis have visited certain parts of the country. No one is beyond the range of these catastrophes. Everyone is suffering. To this general rule of the Creator there is not one single exception. It is as though God has thrown humanity into a boiling pot of trials and they are being refined, cleansed and purified. The gross matters will be cast away in this process.

Notwithstanding all this I do see very few who are really mindful; nay rather day by day their negligence is increased. Few are praying or supplicating or invoking God to turn away these

ordeals from mankind, to shower His Mercy upon them and to encircle them with His Bestowals. Thus it is said: 'We have caused to descend upon them the small Calamity and withheld the Most great one, lest they may be warned and return to their Lord' Again it is said: 'Their hearts are like stone or even harder, for perchance out of the stone will gush forth the limpid spring.'

Therefore you who are the believers and the elect of God pray, pray in their behalf;- so that the conflagration set ablaze by the Kings and emperors may be extinguished, the day of Peace, good will and better things will come, the afflicted souls may be set free from the chains of slavery and torment, the world may find rest and composure and the stars of prosperity may shine and gleam. Pray, pray that God may not punish His unfaithful servants more than this! that He may pity them! This is indeed a great punishment! Pray, again pray!

DAS.1915-04-17

ABU1931

Words spoken en route in carriage in Akka, 1915-Apr-17

Dost thou see the farmers furrowing the fields for the sowing of new seeds? Are they not working with tireless exertion? If they do not plough the ground, if they do not sow the seeds, if they do not look after them and pull out the tares and weeds, if they do not water the soil, will they gather any crops? No.

In serving the Cause of God we must ever keep the example of the farmers before our eyes. It is not enough to plough the ground. We must scatter the seeds. It is not sufficient to sow the seeds, we must root out the tares and weeds. It is not enough to pluck up the tares, we must water the soil and watch over it for several months till the harvests are gathered.

Thus in teaching the Cause it is not sufficient to give the message, we must live it, work for it, be attracted to it, enkindle others with its fire, perfume the nostrils with its fragrance, surround our companions with its atmosphere, impress mankind with its grandeur and loftiness and raise the lowly and downtrodden to the highest pinnacle of honor and

glory. Not through idleness do we accomplish anything but through ceaseless, joyful, ever expanding activity.

DAS.1915-04-17

ABU2009

Words spoken on 1915-Apr-17 in Abu Sinan

Mankind are naturally heedless and prone to commit injustice and excess. They do not turn their faces toward God and do not let their hearts be swayed by ideal emotions. Like unto the beasts they swallow in the mire of materialism and find no eternal consolation in heavenly objects. They graze over green pastures and are drowned in the sea of inadvertence.

Stiff-necked and self-willed they take their narrow circle of affected fellow-feeling as the limitless sea of universal sympathy or the tiny rivulet of their self-love as the fountain-head of an all-inclusive brotherhood. They are blind but suppose themselves to have been endowed with the all-searching eyes of the Omnipotence. They are deaf but imagine the all-hearing ears of the Almighty have been granted them. They are mute but they surmise the life-giving tongue of Christ is theirs. Bootless and vain are their imaginations!

The lovers of truth must not be deceived by these shadowy appearances. Their minds must be open for the reception of new revelations of reality, the gates of their hearts must be left ajar for the entertainment of new angelic guests from the supernal garden of Infinitude.

DAS.1915-04-17

ABU0515

Words to some Zoroastrian friends, spoken on 1915-Apr-18 in Akka

The Blessed Perfection expressed always great love for the Parsee friends. When Manukji came to Bagdad and stood in His spiritual Presence he related many stories concerning the humiliation of the Parsees and how in his travels from India throughout Persia he found them in the lowest degree of dispersion and abasement; how the Persian authorities persecuted and drove them from pillar to post and how these creatures like sparrows were made captives in the cruel claws of the falcon and how they were maltreated in the cities of Yazd and Kerman. Then His holiness Baha'u'llah promised him that the moral and material conditions of his people will undergo an entire transformation, assured him that the gates of God's rich treasures will be opened before them and they will rise in the scale of progress and civilization and their shame will be changed into great glory.

Afterwards those wonderful Tablets were revealed in the pure classic language of Persia to the Zoroastrians and announced to them that the Sun of the Prosperity of that ancient nation hath already arisen from the horizon of God's Power. The invisible spiritual Graces soon inspired and uplifted them. Day after day they became more honorable and respected. Their disgrace was changed into glory and they were everywhere esteemed and revered. They organized many Societies, laid the foundation of many philanthropic institutions and became famous for their charitable deeds. The leaders of the nation assisted them and protected their rights and interests. The foreign Powers listened to their petition and became the guardians of their privileges. Their Ambassadors in Teheran shielded them against the tyranny of Persian autocrats.

But many Zoroastrians thought that all these sudden, unexpected honors were realized through their own attainment and intelligence. They were incapable to comprehend that these splendors which overshadowed them were no other than through the Bestowals of the Almighty. They did not offer thanks at His Court for all these Bounties. For these reasons, the fabric of their welfare was shaken lately so that they may realize that these Favors are granted them by the Ancient Beauty and not through their own endeavors. But we hope the future will bring out better things and suffer this ancient and glorious Nation to attain to the highest apogee of progress.

His honor Mollah Bahram is in reality a brilliant Orb. His honor Seyavoush displays most splendid effort. The Zoroastrians of India have made great effort and served the Cause of God in the most unselfish manner. During these warring days the progress of the Cause has been stopped somewhat in India but God willing these obstacles will be soon removed. The Parsees have demonstrated very praiseworthy exertions in the promotion of Truth and have lived with utmost joy and fragrance. I beseech at the Holy Threshold to assist them in hoisting the banner of the oneness of the world of humanity.

DAS.1915-04-18

ABU0564

Words to the friends, spoken on 1915-Apr-18 in Akka

The Blessed Perfection educated us in this most great Prison. If we consider this fact with the sight of justice we will realize that He instructed us with the tears of His eyes. There was no Favor that He did not shower upon us; no Bounty with which He did not encircle us; no Bestowal with which He did not encompass us and no Grace with which He did not environ us. Like unto the birds we soared in the atmosphere of His Knowledge, Wisdom and Sagacity and studied in His divine Conservatory the music and harmony of the Kingdom of Abha.

All these lessons, instructions and examples were intended to prepare us for these days;- so that through our deeds, words, conducts and behaviours we may water the Blessed Tree. He planted in the garden of the world this Spiritual Tree of the Cause but It is in need of constant watchfulness and irrigation. Although he will water It Himself yet we must not stand aside and let the rare opportunity of service slip out of our hand. We must with the refreshing fountain of celestial severance, the cooling rain of sanctity and holiness and the tears of the eye of the Love of God water this Blessed Tree and cause Its growth and development through our Ideals, thoughts, conceptions and perceptions.

That Glorious Personage Baha'u'llah underwent all manner of calamities and persecutions. He was always beneath the threatening shadow of the sword. While in Teheran He was thrown into the dark cell of the prison, in Mazanderan[.] He

was bastinadoed, His estate was confiscated, His fortune pil-laged and finally with the utmost outward humiliation He was exiled from Persia with His family.

When in Bagdad he was enclosed with the severest hardships and misfortunes. One of His trials was the attack of the outside enemies, another trial was the machinations of Mirza Yahha from the inside. From all directions He was surrounded with the hatred and rancor of the foes. Many a night in Bagdad we entertained no hope that our lives will be spared in the morning. Every day we received sad news.

From there we were exiled to Constantinople, then to Adri-anople. In this latter city the rebellion of Mirza Yahya reached its height and his envy became virulent and a complete rap-ture became unavoidable. No tongue can adequately describe the troubles that he caused for the Blessed Beauty. He sent Sayad Mohamad to Constantinople with a long petition of com-plaints addressed to the Persian Ambassador. He attributed many false accusations to Baha'u'llah which precipitated the last and most great exile. The Persian Ambassador gave them fair but lying promises and this incited them to add to the catalogue of their calumnies. When the time of our exile came around he said: 'The real seditious people are these Yahya is. They must be banished first.' And thus it came around that they were sent to Cyprus before us.

You have all witnessed the sufferings of the Blessed Perfection in this Most Great Prison and have observed the magnitude of His woes. If His outward sufferings were innumerable His inward woes were countless. For this reason He often repeated that my sorrows do not come from strangers but from those who call themselves in my Name and do not live in accord with my teachings. In short, He accepted all these trials and ordeals for our education and He showered upon us so many blessings, benedictions and benefactions;- so that we may adorn ourselves with the mantle of loyalty at His Holy Threshold.

O friends! We must do something for the edification of His Cause. We must exert to water this Divine Tree. We must bid farewell to all ideas save the focal idea of Service. We must learn and grow and expand and develop. Why should we re-press our holiest feelings? Let them bloom. Why should we stand-still, let us go forward. Why should we obstruct the cur-rents of our thoughts? Let them flow on and on from eternity to eternity. Why should we remain idle and inactive? Let us rise and be doing and working and teaching and spreading the Message of the Kingdom.

DAS.1915-04-18

ABU2636*Words spoken en route in carriage in Haifa, 1915-Apr-18*

We are living and moving in a Cause the likeness of which is like unto this ocean. We must immerse ourselves in this sea and reach its depth;- so that we may gather the unseen, brilliant pearls of the Mysteries of the Kingdom of God; otherwise like unto broken debris and splinters the waves will carry us to the shore of remorsefulness and regret.

Thus Christ says: "From the East and the West, the North and the South mankind shall enter the Kingdom of God but the children of the Kingdom will go out["];- that is, those who swim only on the surface of this sea will be cast off but those who submerge themselves in the depth will become its eternal inmates.

DAS.1915-04-18

ABU3290*Words spoken on 1915-Apr-18 in Haifa*

The House of Justice has legislative authority and legislates what is not explicitly revealed, and it is not executive. Elections take place in different provinces and the House of Justice is formed, and they will determine the center according to their own judgment.

بیت العدل مقام تشریع دارد و آنچه منصوص نیست تشریع نماید و تنفیذی نیست. در ایالات مختلفه انتخابات می شود و بیت عدل تشکیل شود و مرکز را بصلاح دید خود معین خواهند کرد...

ZSM.1915-04-18

ABU0159

Words to the friends, spoken on 1915-Apr-19 in Haifa

Question/topic: Regarding the interpretation of Ezek ch7, Zeph ch1, and Zech ch 13.

The above verses are very clear and explicit that we are living in the time of their fulfillment. The globe is encircled with the fire of God's wrath and the nations are being swallowed by the Mollock of iniquity. The sword of retribution is drawn against every man, yet few souls are made aware and thoughtful. Hardly any man cries out from the depth of his heart:

'O Lord! have mercy upon us! O God! forgive our sins! O creator! We are regretful, we repent to Thee for our shortcomings, we are scattered, gather us under the shade of Thy eternal canopy. We are hopeless and helpless, inspire us with new hope, assist us under all circumstances. O Lord! We have forgotten Thy laws, negated Thy Will, abandoned Thy Path, forsaken Thy religion and surrendered Thy Truth! Leave us not to ourselves, reject not our humble offerings, we are turning our faces toward Thee. We invoke Thee, we long after Thy Graces, we pray for Thee with contrite hearts, O Lord of hosts! O Source of all good! We are dead, quicken us with Thy New Breath! We are weak, reinforce us with Thy New Power. We are poor, enrich us with Thy heavenly Treasury! We are extinct, enkindle us with the Fire of Thy Love. We are dark, illumine us with the splendors of Thy Supreme Revelations.'

Heedlessness indeed has taken possession of every heart! The nostrils of the inhabitants of Syria are not yet perfumed with the Fragrances of the Most Great Manifestation. So many wonders and signs appeared from the Blessed Perfection during His stay in Palestine! His fame reached the uttermost part of the earth, His Teachings promoted in the East and the West, yet few souls have really investigated the objects of this Cause;- in order that they become aware and inform others. When negligence overtakes a person he will become blind to everything else ... In former cycles local and general negligence on the part of the people was quite prevalent but it was never so universal as now.

Just as in the day of the Manifestations many individuals are regenerated who appear with the characteristic of faith, assurance, attraction and enkindlement, becoming unique and peerless,- so also others distinguish themselves with the opposite qualities of atheism, pride, arrogance and the love of self, and in these fields carry away the palm of precedence from their contemporaries. For this reason they are visited with the

dire vengeance of God. Consider to what height the negligence of the people has soared in these days that even the mention of the name of God is tabooed. This is the worst calamity that could befall the children of men!

Although in former ages people denied the Dawning-places of the Almighty and held tenaciously to the imitations and doctrines received from their ancestors and forefathers, yet in appearance they prayed and worshipped and cultivated the religious spirit and devotion, but in this century the cardinal principle of the existence of Deity is ridiculed and scoffed at and the commemoration of the True One is burlesqued and made fun of. It has reached to such a pass that if in any meeting or congregation the names of "God," "religions," "spirituality," "Immortality" are mentioned sleep overtake the audience and they will manifest the signs of ennui, tedium and listlessness. They do not desire to listen to spiritual discourses, and if they are forced into a listening attitude they will forget everything immediately and walk again in the same beaten tracks of materialism and agnosticism.

In this wonderful cycle such extraordinary signs and miracles appeared from the Blessed Perfection the like of which were not witnessed in former dispensations. From the time of Abraham to the day of his holiness the Bab only the believers of God testified to the grandeur and greatness of the Cause of God but the outsiders looked upon it with the utmost contempt and derision. Thus the enemies accused Mohamad to be no other than a mad man. Now they said: 'Verily he has blasphemed God or he is possessed;' anon they cried out: 'Verily he is enchanted.' Concerning the divine utterances they asserted: 'These are nothing else but the tales of the ancients,' or according to the idioms of the Persian people he was only a clever storyteller or a dexterous conversationalist.

The same allegations were attributed to Christ. In brief, not one single soul from amongst other contemporaneous nations bore testimony to the nobility and sublimity of their characters. But in the case of Baha'u'llah this case was completely reversed. Both friends and strangers, known and unknown, as well as the philosophers, writers and thinkers of other foreign and far off nations testified in the most eloquent and exalted language to the elevation and grandeur of the Blessed Perfection; even the opponents and antagonists unloosed the tongues of eulogy and laudation.

The Faith of His Holiness Jesus Christ underwent ten general periodic Persecutions and was under the severe interdiction of the Roman Emperors for 300 yrs before it was recognized as a state religion. His Holiness Baha'u'llah became well-known

throughout the wide world while He was still alive on this earth; even the adversaries exclaimed that this Personage was Unique in His age and was incomparable in Knowledge and Wisdom; only He was an innovator in religion and morality. When in prison He walked and moved in the sight of mankind as a majestic Sovereign and an authoritative King. In prison He ruled like a spiritual Monarch and established the validity of His Words. From the prison He addressed the Kings and rulers of the world and in His famous Tablets and Epistles He exhorted them to lay the foundation of the palace of Peace.

He arraigned the Kings for their utter disregard of the rights of their subjects and censured them for their cruelty, tyranny and oppression. He condemned their barbarous systems of human slaughter and indicted them for their foolish pomps and mawkish royalty. While He was in the prison of the Sultan of Turkey and the Shah of Persia He wrote them those dynamic epistles which are sufficient proofs for all mankind. These great events have no parallel or counterpart in former movements.

In no age the Manifestations of God wrote such powerful and resounding Letters to the Kings of the earth, while they were on the imperial thrones of majesty and supreme authority, predicting their fate, confusion, deposition and the disruption of their empires. Those who have read the book of the Letters to the Kings are well aware of this fact. When Napoleon III was at the height of power Baha'u'llah wrote him that God will destroy the foundation of his Kingdom. Likewise, His addresses to Sultan Abdul-Aziz, Sultan Abdul Hamid, the Shah of Persia, Nasser-ed-din etc are famous for the speedy fulfillment of their prophecies.

The contents of these letters were translated and published in the Press of the civilized world and their ringing spirit moved the hearts of men. Notwithstanding all these manifest miracles they are still asleep upon the bed of negligence, especially the people of Persia. All these stupendous events they witnessed with their own eyes, all these great incidents transpired in their midst. His Holiness the Bab was martyred in Tabriz before thousands of people, many friends sacrificed their lives, innumerable souls hastened toward the arena of self-immolation, persecutions and hardships descended upon the believers like hailstorm, still the people are not awakened nor are they made mindful ...

Today I called at the hotel Nassar and met a number of Christian gentlemen who boasted of the perfection of European civilization and the sagacity of their statesmen in being capable to solve the intricacies of every problems [sic] through their intellectual powers. I told them one of the most difficult problems

of this age is the solution of the problem of this universal War. Will they be able to do it in the spirit of justice and mercy? Preserving the rights of the vanquished and not letting the victor run off with spoils.

The body of the whole world is suffering with the chronic diseases of this conflict, let them come forth and treat it in a permanent way. But all their very best treatments are temporary and palliatives. Let these people take hold of the laws of the Kingdom of God, let them put into practice the principles of Eternal Truth, let them turn their faces toward God, let them bring into force the precepts of divine civilization and success will be assured, everlasting wellbeing secured and the oneness of humanity founded.

DAS.1915-04-19

AB05172

To: Martha L Root, in Alexandria

Date: 1915-Apr-19

O thou beloved daughter!

Thy letter was received, though much delayed on the way, and is now being answered. Praise be to God, all of us are safe and enjoy good health. Up to the present time roads were blocked but now someone is setting forth on a journey and this letter is being sent through him.

Communicate the news of our health and safety to all the friends. Moreover make every effort to come to Haifa and bring with thyself Wilhelm's donation. I earnestly hope that through divine bestowals thou mayest be protected and safeguarded. Should it prove impossible to come to Haifa then deliver Mr. Wilhelm's donation in Port Sa'id to Siyyid Javad or Aqa Ahmad Yazdi and return to America.

Convey thou on my behalf my deepest longings to all the friends and loved ones and let them know that I will continually supplicate at the holy Threshold of the Almighty, beseeching that they may remain firm in the Covenant and the Testament and that eternal life may be conferred upon them through the gracious outpourings of the Kingdom.

DAS.1915-04-19

ABU1626

Words to the friends, spoken on 1915-Apr-20 in Haifa

Association with outsiders is like unto a 'knife-edge file.' It wears and cuts away the spirit. One does not hear from them one joy-creating word. From noon till now I have been speaking with many people of various temperament and peculiar character. Each holds a place in my memory and to each I must give a portion of my life;- so that he may go out with a happier frame of mind. Their mundane conversations and meaningless chatters are like unto the agonies of death; nevertheless I must receive each and all with courtesy and politeness

Tonight they have brought to the town the censored moving-picture of the German war and all the people are going to see it. Those questions which are the cause of the wrath and indignation of the Lord are made the objects of the glorification of mankind.

Recent Congresses, through conventions and treaties have limited and defined the art of war;- so that the non-combatants, the defenseless towns, the open, unfortified cities, the innocent citizens and the peaceful commerce of the nations be not violated; but in this universal war all these rules which were ratified by the governments are set aside and abrogated.

It is as though the individual members of the world of humanity are in war with each other. Not the governments as it was customary in olden times but the nations in their totality are fighting each other with unexampled desperation and ferocity. Racial prejudices and commercial rivalries have assumed such a monstrous aspect that the peoples of the world goaded by their superiors have taken arms against each other...

DAS.1915-04-20

ABU1573*Words to some friends, spoken on 1915-Apr-21 in Haifa*

Look at these white lilies—How fragrant and pure they are! an emblem of the spotless heart, a token of graceful life, typifying virginity and harmonious existence. To this Rizwan of holiness Baha'u'llah summons mankind. Under the dancing shadows of this sylvan wood of fair beauty must we abide.

Praise be to God that we are enjoying the benefits of the material and spiritual Rizwan. We are alone but we are thinking of the Baha'is in different parts of the world who are serving and teaching the Cause. May their efforts be crowned with great success. And their prayers be accepted at the Threshold of the Almighty. They are present in my heart and memory and I will pray for them this afternoon at the Sacred Tomb of the Bab. We are going to have a very quiet Rizwan holiday but the unseen congregation of the friends are all around us. The mystic influence of the love of Baha'u'llah has united the hearts and we are all the members of one family.

The message of Rizwan is love, love and still more love, love amongst the believers, love for the strangers, love for the fallen and broken-hearted, love for mankind. If thou hast a universe of love, hunger for more. Live in the world of love, swim in the ocean of love, soar in the atmosphere of love, walk in the bright realm of love, speak the words of love, practice the deeds of love, adore the Beloved of love, sing the soothing lullaby of love and advance toward the palace of love. We must be all lovers, lovers of God and men. Thus the greeting of this Rizwan is Love, amity and peace.

DAS.1915-04-21

ABU1779*Words to the women believers, spoken on 1915-Apr-21 in Haifa*

I hope that this feast of Rizwan will be blessed to all the lovers of Baha! It was an hour like unto this and on such a day that Baha'u'llah was bidding farewell to the friends in Bagdad, preparatory to his departure for the garden of Rizwan outside the town.

When he left the house every one was weeping. The women in the 'Androun' were almost beside themselves with despair; the believers had gathered in the 'Beyrouni' to whose number were added many strangers and outsiders. From the house he walked to a place called "khezer", which is now ruined. Then he rode on a horse for the garden of Najib Pasha. We also accompanied him.

In the Centre of the garden a large tent was pitched, wherein the Blessed Perfection alighted and made His abode. This was then the beginning of the memorable days of Rizwan. It was a day full of joy for us, because we were going to travel with the Sun of Reality, and a day full of sorrow for those who were left behind.

For twelve days He was in this garden. The Door of Meeting was open to all the inhabitants of Bagdad. The Clergy, the theologians, the noblemen, the poets, the Pashas, the laity, all those who came were ushered into His Divine Presence and listened to His Words. No one was sent away, not one soul was excluded.

DAS.1915-04-21

ABU0814

Words to some friends, spoken on 1915-Apr-22 in Haifa

In past ages, every night from this Mount Carmel the voices of the invocations of the saints ascended to the Presence of the Almighty. Yonder plain has also been the habitation of many prophets. They raised the hands of supplication toward the heaven of Mercy, communed with their Maker and longed for the appearance of these Days. All that they could do was to gladden the hearts of mankind with the promises and prophecies of the Age of the Manifestation and were satisfied with the contemplation of His Uncreated, inscrutable Splendor. Alas! now that He has appeared with the sound of Trumpet and the hosts of Angels, they are drowned in the sea of negligence and sleep.

After a few moments of silence he said: "A few nights ago I had a lovely dream the memory of which has uplifted my soul. In the world of dream I found myself in the Holy Presence of the Blessed Perfection. With a number of other friends I was

standing before Him. He directed His gaze toward me and began to speak to me mercifully, compassionately. My heart felt the joy of His words and my spirit grasped the Favors of His utterances. His boundless Graces overpowered me to such an extent that I knelt and kissed His Divine Feet, seeping. When I awoke I found I was still weeping, the tears rolling on my cheeks.”

Speaking about his Western tour he said: “That voyage was epochal in the history of the Baha’i Cause. If we were now in the Western world we could indeed serve the Cause of the Ancient Beauty. While in California the Oriental friends wrote me many letters begging me to return for the sake of the Pilgrims who had gathered in the Holy land waiting for my arrival. Thus I yielded to their repeated requests and left those active, throbbing fields for these passive, dead ones. The eternal results of our lives in these days are our prayers and devotions offered at the Holy Tombs of Baha’u’llah and the Bab, in behalf of warring nations, antipathic races and clashing humanity. Let us therefore enter the Holy of Holies and pray.”

Commenting on the attachment of the people to material food he said:- “To what an astounding degree people are attached to their digestive organ! They are more captivated with appetizing, toothsome dishes than attracted to God, their Creator. They are deprived of all the spiritual nutriments, and strange to state, they do not feel its need. If the source of their material sustenance is somewhat decreased they are immediately agitated and their mental equilibrium disturbed. How low-minded and servile and mean are the people! To the same extent that they are ignoble and groveling in the boiling pit of passions and self, those souls who have received a portion and a share of the Celestial outpourings are high-minded and magnanimous. The former are worried and vexed if their victuals are not quite ready for one night, the latter are serene and peaceful even if they are starved to death. The real deprivation is when man deprives himself of the Lord’s supper which is the banquet of heavenly attributes and divine characteristics.”

DAS.1915-04-22

ABU2093

Words to some friends, spoken on 1915-Apr-22 in Haifa

Under all circumstances man must turn his face toward God and overlook the shortcomings of others;- so that he may prosper in his affairs.

There are some people who would go any length, in order to gain fame and station. For the ephemeral fame of a few days they would be willing to give up their lives and yet it eludes them. There are others who do not even dream of it, who shun it and keep out of its way but it shows its face to them and court their grace.

How can a man attain to the ethereal height of true, solid fame if he chases after the shadows of his own pleasures and lust? Will his spiritual station be equal to the one who followed none of these? No.

In brief, man must be severed from all the material conditions of life like unto the disciples of His Holiness Christ. They forsake the joys and delights of the physical life and attached themselves to the Cause of their Master. They became the embodiments of spirituality and the manifestors of mercifulness.

DAS.1915-04-22

ABU2265

Words to Ahmad Sohrab, spoken on 1915-Apr-22 in Haifa

Wait! till the end of the war. The New Ideals of Peace which I have nurtured in my mind will be promoted. God willing we shall take another journey and achieve greater victories.

After this war new plans, new thoughts and new sound theories are essential. Old thoughts will be good for the scrapbasket. A new table must be spread, new dishes must be cooked and new appetite must be cultivated. The seeds of new flowers must be sown, new saplings must be planted, new roads must be constructed, a new code of ethics must be discovered, new conventions for the amicable settlement of international disputes must be evolved, new lamps must be lighted, new truths must

be laid here, new capability and ability must be trained, new modes of expression must be found, new worlds must be conquered, new relations must be established and new standards of life must be upraised.

DAS.1915-04-22

ABU2791

Words to some friends, spoken on 1915-Apr-22 in Haifa

Horticulture is one of the most fascinating arts. I love it and watch the growth of the trees and flowers as one watches the growth of the babes.

If the heart of a gardener is not an artistic garden in itself he will not be able to produce a single flower. His outward garden must be a representative of his inner garden.

He must study well the nature and disposition of the flowers. Then his heart will be rejoiced and his spirituality increased.

As he progresses in his art he will be impressed more and more with the perfection of God's creation in producing the ever expansive varieties of plants and vegetations.

DAS.1915-04-22

ABU1397

Words to the friends, spoken on 1915-Apr-23 in Haifa

As much as possible we must make our lives simple and reduce its accumulated complexities. Our necessary wants were originally very few but with the increasing tide of modern civilization, our ancestors and fathers have added to our loads of superficial obligations. If we desire to emancipate ourselves and our children from this slavish custom, we must throw off these heavy burdens of external demands and live an independent, generous, liberal and bountiful life of democratic simplicity and poesy.

When so many divergent elements enter into the composition of a single life, its natural consequence will be an antagonistic clash of interests. Therefore if by the Grace of God and your own effort, your life is simple, do not make it complicated, do not let it be entangled with outside matters, keep it always full of the fragrance of pure trust and unalloyed confidence; but if through some unavoidable causes it has become a tangled skein of intricacies, try your best to unloose the confused mass, get another hold of the silken thread of life and start again on the royal path of artless and frank simplicity.

Let the furniture of your mind consist of the most precious ideals of this or any other age; let the walls of the galleries of your hearts be adorned with the costliest master-thoughts of the poets and philosophers; illumine the halls of your souls with the electrical concepts of the wise and the sage; decorate the tables of your spirits with the flowers of the imaginations of the scientists and inventors; embellish the museums of your brains with the noble meditations and antique reflections of ancient thinkers; adorn the long vistas of your intellects with the attributes of Knighthood and courage of the heroes of bygone centuries; beautify the gardens of your understanding with the sweet flowers of every clime and bedeck the dome of the palace of your intelligences with the glistening stars of spirituality.

DAS.1915-04-23

ABU2669

Words to some friends, spoken on 1915-Apr-23 in Haifa

When I was a young man I wished to be entirely free, devoting my time to the service of the Cause. My first intention was not to marry. Four times the means of marriage were brought about by my family and every time I refused their whole proposition. Finally the Blessed Perfection commanded me in the most empathic manner that I must marry. For the sake of His sacred Command I accepted it, otherwise I longed for an untrammelled life of divine liberty.

How glorious it would be if man could live for ever in an abstract atmosphere, free, sanctified, pure, unattached, like a disembodied spirit!

DAS.1915-04-23

AB01754

To: Tupakian Khan Persian General Consul in New York

Date: 1915-Apr-24

Dear and kind friend, your letter dated March 10, 1915 was received. Praise be to God, it brought news of the well-being of all that respected family, which brought great joy. We too, praise be to God, are safe and protected under divine protection and safeguarding. At all times we are occupied with thoughts of you and desire your comfort and joy through divine favors.

Your dear child is remembered - surely he has grown and become the bright candle of that home. You had written about not receiving news from us there - this bloody war has cut off all routes and closed all doors, hence there was a shortcoming in communication. We hope that this summer this war will end and means of rest and comfort will be attained.

News of the fellowship and love between you and Aliquli Khan brought utmost happiness. The more fellowship increases between you and him, the more honor and comfort will increase for both sides. In this matter make great effort.

Convey utmost love from me to Mr. Carnegie. This person is a lover of humanity and servant of universal peace, therefore he is the manifestation of heavenly confirmations. There is a letter enclosed - deliver it to him and send his photograph.

As for the matter of dates, since communication with Iran is cut off, God willing whenever the route opens, indication will be made to Iran about this matter. Convey my highest respects to the honored wife.

Whatever we proclaimed loudly and clearly in gatherings and churches in America that soon such and such would happen, now all has come to pass. We hope that after this war, days of utmost joy and sweetness will emerge and Europe and America will find new life according to the teachings of Baha'u'llah. This darkness will pass away and the illumination of God's Kingdom will enlighten hearts.

And upon you be greetings and praise.

DAS.1915-04-25x

ABU1101

Words to Ahmad Sohrab, spoken on 1915-Apr-24 in Haifa

The inner, spiritual life of man is like unto this well. He must allay the thirst of the travelers on the path of Truth with the water of significances, not in one or two seasons but during the years of his existence. Man must be the well of the Love of God, the well of divine faith, the well of affection and compassion, the well of generosity and benevolence."

He arose and walked toward home. On the way as though struck by another ide[a] he turned to me and said: "I hope that thou wilt become the boiling, gushing, flowing well of the Love of Baha'u'llah, irrigating the parched ground of the hearts with the water of zeal and enthusiasm. May'st thou spend thy days and nights in the service of the Cause of God! and raise the cry of Ya Baha El Abha from every meeting. Close thy eyes to all the material things and enter the heavenly palace of the Ancient Beauty.

In these days and months thou hast been my inseparable friend and companion. Thou has been always with me and associated with me continually. In thee I have great hope. I expect that in the future thou wilt render universal services to the Cause, that thou wilt promulgate His Message everywhere, that thou wilt display undreamed of efforts in the expansion of the Movement, that thou wilt sacrifice thy life for the sake of the Blessed Perfection. God willing at the consummation of this war we will travel together and raise the celestial clarion in many a meeting.

Consider what a dynamic spirituality and fragrance we obtained while we were journeying throughout America! because we were engaged in the propagation of the Word of God. The heavenly joy, the beatific delight is only possible when we are occupied with teaching the Cause of the Merciful. The more we convey the Message, the greater will be our happiness. All other affairs are fruitless and conducive to lukewarmness save the mention of God, the commemoration of God and the admonitions of God. This is the source of our life, the mainspring of our activities, the fountain-head of our pleasure and the light of our eyes. We must hold fast to this rope, gain this celestial vision, be filled with this all-conquering conviction, sing this stirring anthem and move and have our beings in this world of

idealism. I trust and pray that thou wilt be confirmed therein.”

DAS.1915-04-24

ABU1791

Words spoken on 1915-Apr-24 in Haifa

Now that sacred Tent which belonged to the Manifestation of God, the tent under which the Surat-El-Heiykal, the Ketab-El-Akdas and other glorious Tablets were revealed, the tent which was hallowed by the presence of the Sun of Reality, that tent of the Lord which was predicted by the prophets to be raised on the plain of Acca and on Mount Carmel, the tent under which international Congresses of humanity must be convened in the future and the Flag of Universal Peace waving over it - I say this tent is given by the violators of the Covenant to Jamal Pasha, the general of the Syrian Army.

The divine pavilion of Love is sent by these heedless ones into the infernal camp of hatred. The Canopy of Peace is forwarded to the battlefield of slaughter. The tabernacle of the oneness of the world of humanity is despatched to the scene of bloody hostilities. The tent of the Lord of Peace is offered to the lord of war.

Ah me! How I have felt sad since hearing this news! Consider how negligent and thoughtless are these Nazekeens! They are submerged in the sea of inadvertence and have renounced the Beauty of the Beloved of the world.

After the departure of the Blessed Perfection I did not consent that it may be raised for one hour but the violators pitched it up against my desire and invited under it questionable guests...

DAS.1915-04-24

AB11116*To: Herr Julius Rothschild, in Haifa**Date: 1915-Apr-24*

Man is created in the Image of the Lord of Mercy, that is, Divine Character. Physical likeness is mortal; merciful characteristics are immortal. Spirit is the Grace of God. Body is an earthly compound. Therefore strive ye to adorn yourselves with the Image of the Lord of Mercy.

DAS.1915-04-24

AB00609*To: Andrew Carnegie, in New York**Date: 1915-Apr-25*

- 1 O noble person and O mighty pillar of universal peace!
- 2 For some time I had intended to correspond with you but there was no intermediary. Now that Mr. Topakyan has become an intermediary, I therefore write you this letter, for you are truly a lover of humanity and one of the founders of universal peace.
- 3 Today the greatest service to the Kingdom of God is promoting human unity and serving universal peace. There are some souls who strive for this benevolent cause in words, but that respected person who promotes universal peace through both words and deeds, through sacrifice of life and wealth - be assured that you will be assisted by the confirmations of the Holy Spirit and supported in this service, and in this mortal world you are establishing an enduring foundation so that in the divine Kingdom you will be seated upon the throne of eternal glory.
- 4 All the great ones and nobles of Europe are thinking of war and destroying the edifice of humanity, while you are thinking of peace and love and strengthening and reinforcing humanity's foundation. They are the cause of death while you are the cause of life. Their foundation is weak and baseless while your foundation is firm and established.

1 ای شخص جلیل و ای رکن عظیم صلح عمومی

2 مدتی بود که ارادهء مکاتبه با شما نموده بودم ولی واسطهائی در میان نبود حال چون حضرة توپاکیان واسطهائی حاصل شد لهذا بشما این نامه مینگارم زیرا فی الحقیقه محب عالم انسانی هستی و از مؤسسين صلح عمومی

3 امروز اعظم خدمت بملکوت الهی ترویج وحدت انسانی و خدمت بصلح عمومی است نفوسی چند بقول ساعی در این امر خیرند مگر آنشخص محترم که بقول و عمل و جانفشانی و بذل اموال ترویج صلح عمومی مینماید یقین بدان که بتأییدات روح القدس موفق و مؤید بر این خدمت میگردد و در این عالم فانی تأسیس یک بنیان باقی مینمائی تا در ملکوت الهی بر سریر عزّت ابدی استقرار یابی

4 جمیع اعظام و اکابر اروپا در فکر جنگ و هدم بنیان انسانی هستند و تو در فکر صلح و محبت و تحکیم و تقویت بنیان انسانی هستی آنان سبب ممانند و تو سبب حیات بنیان آنان سست و بی بنیاد و بنیان تو ثابت و استقرار

- 5 In the days when I was in America and Europe, I proclaimed in all gatherings and assemblies and in all churches: "O attendees! The human world faces great danger ahead and severe peril. The European continent is like an arsenal and powder magazine, and beneath that entire continent are explosive materials of utmost power, therefore it depends on just one spark that will suddenly ignite and explode. Soon the European continent will be turned upside down by the fire of war." Therefore, O well-wishers of humanity, strive night and day so that perhaps these explosive materials will not detonate.
- 6 Today human life and eternal glory lie in striving according to the teachings of Baha'u'llah, for the first teaching of Baha'u'llah is the unity of the human world, for we are all God's sheep and the True Shepherd is the Lord who is kind to all sheep. So why should we be unkind to one another? And among the greatest teachings of Baha'u'llah is universal peace which is the cause of comfort and tranquility for humanity. And among Baha'u'llah's teachings are the unity of the foundation of divine religions, and unity of nations, and unity of language, and unity of homeland in the human world. Therefore in the future Baha'u'llah's teachings will prevent and avert the great danger, namely universal war.
- 7 Today the greatest foundation of the Kingdom of God is promoting universal peace and the unity of the human world. Whoever arises for this service will receive the confirmations of the Holy Spirit. Now all that was mentioned has come to pass and this fire of war has blazed in East and West and caused earthquakes in the pillars of the world. But after this war the advocates of universal peace will increase day by day and the peace party will surge forth and ultimately triumph over all parties. This matter is certain.
- 8 Therefore a vast field will open up for you and you must promote this noble aim through divine power and the confirmation of the Holy Spirit. And I pray for you that in the world of peace and love and eternal life you may pitch your tent and raise your banner. And I request that you accept these supreme respects from me.
- 5 در ایامیکه در امریکا و اروپا بودم در جمیع محافل و مجالس و در جمیع کائس فریاد میزدیم که ای حاضران عالم انسانی در استقبال در خطر عظیم است و خوف شدید اقلیم اروپا مانند جبهه خانه و قورخانه است و در زیر تمام آن اقلیم مواد التهابیه در نهایت قوت لهذا موقوف بیک شراره است که بعتناً شعله زند و منفجر گردد عنقریب اقلیم اروپا از نائره جنگ زیر و زبر گردد پس ای خیرخواهان عالم انسانی شب و روز بکوشید که شاید این مواد التهابیه انفجار نیابد
- 6 امروز حیات انسانی و عزت ابدی جهد و کوشش بموجب تعالیم حضرت بهاءالله است زیرا اول تعالیم حضرت بهاءالله وحدت عالم انسانی زیرا ما جمیع اغنام الهی و شبان حقیقی حضرت پروردگار و بجمیع اغنام مهربان پس ما چرا با یکدیگر نامهربان باشیم و از اعظم تعالیم حضرت بهاءالله صلح عمومی است که سبب راحت و آسایش عالم انسانی است و از جمله تعالیم حضرت بهاءالله وحدت اساس ادیان الهی و وحدت امم و وحدت لسان و وحدت وطن در عالم انسانی است لهذا در استقبال تعالیم حضرت بهاءالله مانع و دافع از خطر عظیم یعنی حرب عمومی است
- 7 الیوم اساس اعظم ملکوت الله ترویج صلح عمومی است و وحدت عالم انسانی هر نفسی بر این خدمت قیام نماید تأییدات روح القدس میرسد حال جمیع آنچه ذکر شده بود واقع شد و این آتش حرب شعله بر شرق و غرب زد و زلزله بر ارکان عالم انداخت ولی بعد از این حرب هواخواهان صلح عمومی روز بروز ازدیاد یابند و حزب صلح فوران نماید و عاقبت بر جمیع احزاب غلبه کند این قضیه حتمی است
- 8 لهذا از برای آنجناب میدان وسیعی حاصل خواهد شد و باید این مقصد جلیل را بقوه ملکوتی و تأیید روح القدس ترویج نمود و من در حق تو دعایم نمایم که در جهان صلح و محبت و حیات ابدیه خیمه زنی و علم افزایی و خواهش دارم این احترامات فائقه مرا قبول نمائید

ABU1709*Words spoken en route in carriage in Haifa, 1915-Apr-25*

These warring, Christian nations call themselves the followers of [the] Nazarene but do not live in accord with his teachings. In name they are Christians but in reality they are worse than pagan Hottentots. Do we who are Baha'is live according to the principles of His Holiness Baha'u'llah? We must be just. We must not speak with our eyes closed to our own shortcomings and expatiate on those of others. 'Why beholdest thou the mote that is in thy brother's eye but considerest not the beam that is in thine own eye?'

If we had lived in accord with the precepts of the Blessed Perfection, by this time, half the inhabitants of the world would have become Baha'is and peacemakers; attracted by the rays of the Sun of Truth and their nostrils perfumed with the Fragrances of Holiness. We must not begin with word[s] and end in word[s]. We must act and teach mankind with the irresistible force of example. We must be willing to give up our own ideas and opinions when the public weal is concerned. We must serve the world of humanity in a befitting manner. We must be self-sacrificing. We must clothe ourselves with the robe of joy and happiness. We must not be pessimists and misanthropes. We must pray to God that He may assist us in the accomplishment of real services in His heavenly Vineyard.

One drop of deed is better than an ocean of words. One ounce of action is more beloved than a ton of eloquent speeches.

DAS.1915-04-25

ABU1195*Words to the friends, spoken on 1915-Apr-26 in Haifa*

In his talk to the believers last night 'Abdu'l-Baha said:- "The influence of the Word of God is all-penetrative. One must simply arise and engage in the Service of the Cause. A letter is received today from Lua. There was a very important Personage that Lua desired to meet and speak with him about the Cause. She would have been glad, even if she could see him accidentally for a few minutes. Hearing that this particular

gentleman was going to sail for Europe she was willing to risk all and embark on the same steamer in the hope of seeing and speaking with him. One day just as unexpectedly she receive a telegram from him inviting her to be his guest. Lua starts immediately with another Zoroastrian woman, Doulat. Arriving at the station she finds the automobile of that personage is waiting for her. He receives her graciously and in the evening gives a reception in her honor. The next day she send again his automobile with the message that as long as she stays he will have the pleasure to entertain her every night. From an outward standpoint it looked quite impossible for Lua to meet this Personage but through the Confirmations of God it was realized. Today whomsoever arises in the servitude of the Holy Threshold the Confirmations of the Holy Spirit will surround him... the Armies of the Supreme Concourse are drawn in battle-array on the plain of the Kingdom of Abha and are gazing down to see who steps into the field of active engagement so that they may come immediately to his reinforcement..."

Then changing the theme of his conversation he spoke about the old Parsees:- "The Zoroastrians must be very enkindled, very attracted, very independent after their search for Truth, and very sympathetic toward this Message of Brotherhood. For many centuries the sun of Persia had set; but it has now arisen with iridescent rays from the East of the Placeless. The luminary of their ancient glory and majesty has again dawned. Sousheyanss has come and instead of unifying only Persia, he is the Unifier of mankind. The Parsee community must greatly rejoice, for their Promised One hath come. The Orb of Persia's success and greatness is slowly rising, the Glory of the King of Kings is vouchsafed to them..."

DAS.1914-04-26

ABU1398

Words to the friends, spoken on 1915-Apr-26 in Haifa

The signatory Powers of the Hague Conventions did not abide by their own agreement. They violated in this last outburst of savagery every article of those carefully-drawn, long-debated conventions. In the name of patriotism they have committed every shameful crime. They have been too willing to propagate those axioms and formulas which are injurious to others and

beneficial to themselves but the principles insuring the welfare of mankind they have been too ready to throw them overboard.

Instinctively the hearts of men are inclined to do evil, because they live in the material world; save those souls who through the Fragrances of the Merciful are freed from the circle of the bestial nature. Were the world not enlightened with the coming of the prophets, were there not the teachings of the heavenly books, were there not the appearance of the celestial rose-garden, were there not the effulgence of the Love of God; the world of humanity would have been the world of animality; nay rather lower and baser.

The holy Manifestations appear, the fragrances of God are diffused;- so that the world of humanity might be distinguished from the animal Kingdom; the realm of darkness be transformed into the sphere of light, the gloomy earth be changed into the celestial universe and the carnally-minded become endowed with godlike sentiments.

The philosophers claim that they also call the people to that which is praiseworthy and exhort them to shun evil. From what Source have they learned this fact? If we investigate carefully, we will understand that they have borrowed this very idea of good and evil from the prophets.

The messengers of God have not come with the sword of war and division but with the olive branch of peace and union. Their mission is to bind and not to break, to heal and not to wound, to educate mankind and not to add to their ignorance, to pull them out of darkness and illumine them with the light of Knowledge.

DAS.1915-04-26

ABU1793

Words to departing pilgrims, spoken on 1915-Apr-26 in Haifa

Intoxicated With the wine of love of God and the service of man. You must go forth with intensified faith and focalized attraction. Each one of you must become a storm center of spiritual influence and a whirling vortex of divine stimuli.

Each one of the believers of God is a teacher. Let him just turn his heart to the Blessed Perfection and unloose his tongue. God

will inspire him. Teaching the Cause of God is dependent upon the spiritual Power and not upon the variety of knowledges or the vast range of 'information'. Let a soul advance towards the True One, entreat assistance from the beauty of Abha and then commence to speak. Let him but begin teaching and God will come to his succor.

There are, however many Tablets, many books by Mirza Abul Fazl, and other Baha'i writers which you read and keep the contents in your memory, so that you may bring those proofs in your conversation.

It has often been observed that a learned and wise man has gone into a town but could not teach the Cause of God. On the other hand a simple man, attracted, holy, spiritual, divine is enabled to teach many souls. The higher the flame of the fire of the Love of God in the heart, the more eloquent and fluent becomes the tongue. The believers must strive so that each one of them may become a teacher in the Cause.

DAS.1915-04-26

ABU0684

Words to the friends, spoken on 1915-Apr-27 in Haifa

Amongst the believers of God there must exist the utmost co-operation, equality and the solidarity of rights. Through their deeds and lives they must demonstrate to the inhabitants of the world what mutual helpfulness and assistance means.

The Cause of the Blessed Perfection is a garden of infinite beauty and attraction. From amongst the people He elected us and as His tender plants He planted us with His own Holy hand in this divine garden. The rays of His educative sun shone upon us, the showers of the Clouds of His Generosity poured over us, the breezes of His Providence wafted by us;- so that we may grow and develop and send down our roots deeper and deeper into the heart of the earth. If one of the trees of the garden is not well-rooted in the soil, there will be no doubt that its progress will be stopped and wither away. It will then be only good for fuel. But if its roots are impelled downward into the rich soil, it will yield luscious fruits.

In order to offer praise and thanksgiving at the Threshold of Baha'u'llah for His Supreme Grace in choosing us from

amongst His creatures and signaling us with His special Bounty - we must strive day and night to become lusty and strong trees in His garden, be firmly and steadfastly rooted in the ground;- so that we may produce every season more and more fruits. In what way should we become deeply-rooted trees in the garden of Abha? By living in accord with the Teachings of the Ancient Beauty and putting into practice the fundamental principles of the religion of God. His most powerful injunction is love and amity amongst the friends, the realization of unity and agreement in their meetings and the practice of the axiomatic laws of co-operation and reciprocity. Our spiritual and material attachment must be so consolidated and interpenetrated that if it will be found necessary we may sacrifice our lives for each other and for the world. If we fulfill the prerequisite of this standard we have then offered our thanksgiving at the Court of the Almighty, otherwise we have been all this time, Baha'is in name and not in reality.

The grandeur of the Cause of God enhances the value of every moment, hence we must cultivate the feeling of appreciation and devote every spare hour to the promotion of the principles of God, the diffusion of the Fragrances of God and the exaltation of the religion of God. Consider! Although I was well advanced in years and although the means of rest and comfort were made available for me to spend my last days on Mount Carmel and enjoy the hard-earned tranquility and peace, yet I overlooked these considerations advanced on all sides and left my narrow prison for the wide world, to proclaim the Manifestation of the Lord of Hosts. Why did I do this? I desired to become a sturdy and strong and fruitful tree in the Garden of the Blessed Perfection. In this manner I wished to gain growth and development, produce fruits for the healing of nations, deliver the Word of God and unfurl the banner of Reality. Day and night I worked, taught and rested not. In various tongues and under different expressions and sundry terminologies I presented to the world the same eternal message and voiced forth the same truth. To all the teachers of the Cause I have pointed the way of service and the promulgation of the Words of Truth. Will they avail themselves of this celestial opportunity or let it slip out of their hands?

DAS.1915-04-27

ABU1187*Words to the friends, spoken on 1915-Apr-27 in Haifa*

Beneath the shade of the Blessed Perfection there must occur in a Baha'i life a complete regeneration! If he continues to live in accord with the old standards and habits, then what has he gained by the change of a name! His Holiness Baha'u'llah hath said that there are two kinds of revival. The first kind is only in the realm of word. I is not transmuted into action. For example the black stone of Mecca was, is and will ever remain a black stone but because it is connected with the name of Mohamad every year thousands of men and women undergo the severe hardships of long journey to see, touch and kiss it; or the water of Jordan is the same as the water of any other river, but simply because it is attributed to Christ the Christians ship it therefore to foreign countries for benefic purposes.

The real revival therefore is the revival of conscience and heart and not the change of name. For example, a person thrown headlong in the lowest degree of immorality rises to the glorious height of sanctity and purity; the bloodthirsty tyrant becomes a just and upright man; the coward is changed into a brave soul; the traitor becomes most trustworthy and the heedless mindful. Whereas formerly he was afflicted with all the debasing and social sins he becomes cleansed through the purifying water of the Holy Spirit. His former life becomes non-existent, his very innermost being is changed. Angelic, divinely pure, radiantly spiritual, white as the snow on the summit of the mountain, white as the lily of the field - he stands amongst men as a flawless pearl of sanctification, as a spotless diamond of holiness and as a paragon of perfection to all mankind. Every Baha'i, nay rather every individual soul must attain to this lofty pinnacle of virtue.

I hope when thou returnest to Alexandretta thou wilt become the means of the happiness, joy and pleasure of the friends of God and confer upon them the glad-tidings of the Kingdom. Say unto them: 'Praise be to God you have witnessed that the glory of all the emperors and kings is ephemeral, but the majesty of the believers of God is undying and everlasting, even in this world their traces are eternal...

DAS.1915-04-27

ABU0136

Words spoken on 1915-Apr-30 in Haifa

His life [Khalil's] was an example of honesty and activity. He was a flame of the love of God and a true lover of humanity. By profession he was a coppersmith and often worked till midnight in order to make enough money to support the poor believers. While he worked he chanted the poems and Tablets of the Blessed Perfection and wept in such a heart-moving manner that all those who heard him were stirred.

Although he was not well off yet he was open-handed and generous, the door of his home was open always and friends and strangers received a cheering welcome. His simple but hearty feasts were ever remembered. Occasionally he indulged in poetry and when the news of the martyrdom of the 'King of the Martyrs' was received he composed a very effective elegiac which can never be forgotten. He was a native of Kashan and migrated to Haifa with his family soon after the arrival of Baha'u'llah.

With peace and contentment he spent his last days in Acca and when his spirit soared toward the Kingdom of Abha his body was interred in the Cemetery just outside of the town. In character he was irreproachable, in truthfulness he was proverbial, in the fulfillment of his engagements he was an example, in the honesty of his purpose he was unquestioned and in the beauty of his life he was well-known.

(Another person mentioned in the Tablet was Abdollah. Concerning this man he said:)

This man lived in Bagdad and was notorious for his evil deeds and shady practices. He was a man of pleasure and very wicked and dissolute. He met by chance the Blessed Perfection one day and listening to His Divine Exhortations embraced the Baha'i Cause and received the baptism of the Holy Spirit. His regeneration was so complete and the reformation of his character so radical that every one expressed amazement at the instantaneous change and wished to know the underlying cause of this spiritual revolution. Whereas before he was tainted with the colors of satan he became now clothed with the radiant characteristics of the angels. Whereas formerly he was dead he was vivified by the pure breath of Baha'u'llah. In the display of praiseworthy attributes he surpassed the degree of the seraphs. He was made of the substance of darkness but at a glance of

an eye he was re-made into the essence of light. He was attached to every kind of evil habit, he became severed from aught else save God. He was extinct, cold and unresponsive to noble feelings, he became enkindled with the Fire of New birth, attracted and most sensitive to the subtle emotions of the Spirit.

His moral awakening endowed him with such heavenly qualities that his simple association with others impressed them with awe and respect and created in their hearts the susceptibilities of the Kingdom of Abha. After our exile from Bagdad he walked on foot to Acca. He arrived at a time when we were incarcerated in the barrack. The guards at the gate prevented his entrance and he was sorely disappointed. I saw his face from the window of the upper story of the prison while he was walking beyond the walls of the fortification. Without any exertion on my part I remembered him and by seeing the officers of the guards and convincing them that there will be no harm done to whatsoever they permitted him to enter the barrack. Whenever I think of his first meeting with the Blessed Perfection in the prison, tears come to my eyes."

(Another name mentioned in the above Tablet is Esmael. About the life of this man the Master said:)

This man was the well-known architect of Farrokh Khan in Teheran. He was respected and beloved by all the citizens and served the community with zeal and straightforwardness. Whenever he found an opportunity he spoke about the Cause and little by little every one came to know that he was a Baha'i. They advised him to be more cautious in the declaration of his faith but he became more intrepid. For this reason Baha'u'llah wrote him the famous poem beginning with the verse:

'O Love! I belong to Thee. I am Thy wooer and wanderer around Thy Abode.'

He was commanded to turn his face and attention toward the Bab and sing those stirring lines with spirituality and attraction. Day and night to whichever meeting he was invited he sang the poem and made the people understand that it was sent him by his Lord. Thus it became established beyond a shadow of doubt that he was a Baha'i and the enemies arose in his persecution.

Farrokh Khan who was at the time the Grand Vizier sent for him and told him that so far he has been able to protect him but now the power has gone out of his hand and because he was in danger of losing his life he advised him to leave the city. Ostad Esmael was not afraid of martyrdom but observing the Grand Vizier's perplexity said: 'My highest desire is to sacrifice

my life in the path of the Beloved but because I have been your architect I see you are afraid of your position, hence for your sake I will comply with your request.'

Leaving the royal residence of his master, with his newly-married wife, they left the city and after awhile arrived in Bagdad. In Teheran they were accustomed to abundance, comfort, wealth and affluence but in their new home they had to face hard circumstances of poverty and wants. Notwithstanding their great destitution they never seen to express any sadness or complain of their lot.

The Blessed Perfection allotted them a room and they lived together most happily. After while his mother-in-law making a pilgrimage to the holy shrine of Karbala and Najaf passed through Bagdad and on her return insisted on the fact that her daughter should go with her to Teheran to visit her relatives. Ostad Esmael gave his consent to this and the mother and daughter left with the stipulation that the latter will return as soon as she has finished her visit.

Arriving in Kermanshah she took her to a Mullah and asked him to divorce [her] from her absent husband because he was a Baha'i and therefore a heterodox and the marriage not lawful. When the divorce was effected she was forced into a second marriage with a rough and coarse muleteer. Although Ostad Esmael was very fond of his wife yet when he heard this calamitous news his strong faith in God came to his aid and he stood firm in the hour of this supreme test.

After our successive exiles from Bagdad to Constantinople, Adrianople and Acca the believers were also exiled to Mousel. This Ostad Esmael was at the time of his exile about 80 years old and at this advanced age he walked on foot to Acca. When he arrived in Haifa his feet were sore and blistered and he was in the utmost poverty. Having not any money to rent a room he with a number of other believers passed their nights in one of the caves on this mountain while their gladsome songs of thankfulness were raised to heaven.

With a few piastres for his capital he became engaged in business. He had a small wooden box which contained needles, pins, combs, thimbles, rings and spools of thread. Every morning he got out of his case and made a tour around the town. Two or three piastres profit, daily, satisfied him and the hour that this was procured he returned to his natural mountain abode to enjoy the fruit of his labor. He ate his frugal meal with such wealth of spiritual pleasure that even the Kings might envy him.

After sometimes I sent for him and through the kindly assistance of the guards I brought him to the barrack and took him into the glorious presence of the Blessed Perfection. Because he was so very poor he could not afford to drink tea ever day and during his stay with us in the prison I served him with it every morning and evening. Drinking the cup of tea he would exclaim with delight: 'Oh Master! This is not tea. It is the vivifying breath of the spirit.'

In brief, he spent many years between Haifa and Acca receiving the divine Favors of the Manifestation till he passed away into the larger life of the Kingdom. He was indeed a blessed soul; he was the essence of love and the embodiment of kindness. He endured many sufferings for the sake of truth and was continually living in the station of thankfulness and gratitude.

Notwithstanding all the persecutions he was always serene and happy. In his estimation hardship in the path of truth was the most great bounty. The vicissitudes were innumerable but we were continually sustained by the Confirmations of the holy Spirit. During the days of tests and trials for the sake of God the souls are gladdened and the hearts are rejoiced by the uninterrupted outpourings of the Merciful."

DAS.1915-04-30

ABU1782

Words spoken on 1915-May-01 in Haifa

How the children love the small, innocent lambs! especially when they run after them, filling their ears with baa-aa-aa, baa-aa-aa-. Because their nature is so simple, children love all kind of animals and stories related to them as well as to inanimate objects.

I remember an incident of my childhood which will bear out this matter. I was then very, very young, probably 3 or 4 yrs. At the time the Blessed Perfection lived in Teheran. In our street, close by to our house lived one of the Farrashes of the palace. He was a bird fancier and in a peculiar manner all his own he had tamed a number of nightingales which followed him everywhere, sitting on his head and shoulders and while he walked in the streets they warbled melodiously. He had cut

a piece of the lower bills of the poor birds;- so that they could not pick up the grains and were forced to eat out of his hand.

Often he used to come to our garden with the nightingales perched on his head. As a child I was delighted with the strange spectacle. The birds flew away and sat on the branches of the trees singing. Then suddenly the man whistled and they returned back swiftly, roosting on his head, shoulders and hands. This sight especially pleased me and I clapped my hands with glee as I watched them.

DAS.1915-05-01

ABU0510

Words to some young Baha'is, spoken on 1915-May-02 in Haifa

All the Baha'i children must learn a trade or manual profession. This must be aside from their literary education. The study of foreign languages, such as English, French, German etc must be coupled with the study of an art, craft or profession. "Bonjour," "bonsoir" "comment ça va" "au revoir" are not the sole insignia of an educated person. Do not be satisfied with a superficial smattering of a language. If you learn it, learn it thoroughly, scientifically. Even the Arab porters in the street speak as much and more, but they go hungry, because they have not been taught a trade. Learn to do something in this world, no matter how small it may be. it is better to be a good carpenter, a fine shoemaker, a skillful physician, an accomplished engineer, an excellent gardener, a brilliant artist, a superior teacher, an inspired writer than to be an angel in heaven with nothing to do but to sing hallelujah and play on golden harp. The mothers who have nursed and trained you have a great claim on your productive income and the girls whom you expect to marry desire to see in you the examples of manly honor and useful activities. Do not waste your energy over that which is not practicable.

Let me repeat again this fundamental rule that every Baha'i child without any exception must be taught in some kind of trade or craft;- so that if he should travel around the world he may not become a burden on the shoulders of other communities and wherever he may go the people may apply for his talent. This will guard him against all future poverty, misery

and wants. This is the explicit command of the Blessed Perfection and all mankind must abide by it. I desire for you that which would become conducive to the exaltation of your own station and the increase of your moral and intellectual stamina.

Now I have grown old and my hairs have become white and hoary. I advise ye, o youths of Baha! Learn the arts, study the sciences, acquire the practical methods of knowledges, trades and professions, learn the most useful crafts of the age;- thus you may be honored amongst men and respected by all the people. Be ye the fruit-bearing trees of the garden of Abha, the shining lamps in the gathering of the friends, the fragrant flowers of the meadows of the world and the efficient members of the body polity.

Be ye original, invent your thoughts and deeds. Do not let the sphere of your ideals be contracted. Be not imitators. Seek the radiant path of Divine Glory. Be ye attracted and enkindled. Do not sit idle, trust in God and walk in the spiral road of progress. Be ye full of dynamic motion and let the rhythm of your life be perfect. Be ye the embodiments of animation and the rolling ball of good cheer and stirring joy. In this century of light precede all others in sympathy, in philanthropic actions, in physical and intellectual culture and in association with the rest of mankind.

Do not let the pool of your thoughts become stagnant. Open the shutters of your mind and air its secret chambers. Refresh and renew the growing temples of your characters by the blowing breezes of the sunlit ideals. Adorn yourselves with the gems of rare and world-enlightening actions, sing like unto the nightingales, move through the illimitable space like unto the stars, sweep along like unto a mighty river and let not the tributaries of your beings be frozen by the cold blast of the winter of disappointment and hopelessness. Pour down like unto the rain, weep like unto the clouds, laugh like unto the roses. Be inquisitive and learn every good thing. Once you have finished the course of your discipline, strike in the new, untrodden paths of life. Go forward. Learn the law of self-control. Bring under your own dominion the lower appetites of human nature. Practice that which you teach. Unravel those mysteries of the universe which are conducive to the welfare of humanity.

Stand firm on your own ground without the borrowed staff of another man. No one will help you if you do not help yourselves and your fellowmen. Work and its reward will come to you. Work and wait for the results. Work and its traces will immortalize your name. Work and when final success comes

the world will applaud and cheer your pluck and patient perseverance.

DAS.1915-05-02

ABU2349

Words to the friends, spoken on 1915-May-02 in Haifa

The individuals of humanity are in different degrees. They are like unto the candlesticks. There is a candlestick whose candle sheds light and illumination; another candlestick is holding a candle but not yet ignited; a third has not a candle and is for a mere show; a fourth has had a candle but now it has burned out and is forever extinct.

Similarly there are some enkindled souls whose very presence in a meeting changes its atmosphere, suffering the people to become truly spiritual, turning their faces towards God; others like unto the black smoke, darken the horizon of the minds. Thus in whatever meeting I enter and find Haji Mirza haydar Ali I obtain joy and fragrance.

My counsel to you is: Never let the candle of your heart become extinct. Strive to increase its light. Add to it the oil of wisdom. Illumine every one with its rays.

A candlestick without the candle! Ah me! a body without life, a sun without light, a pearl without lustre, a sheaf without wheat, a garden without vegetation and a mine without gold.

DAS.1915-05-02

ABU1399

Words to Doctor Finkelstein, spoken on 1915-May-03 in Haifa

Buy a piece of land on the top of the Mountain and build for yourself a lovely summer house. Then marry a strong, vigorous, athletic girl like thyself. Marriage is a holy and divine Covenant, and young men, in order to partake of the responsibilities of life, must enter into this sacred compact of physical and spiritual relationship. They must bring into their new lives pure bodies, pure thoughts and pure motives. This is the richest settlement on the part of the young man and the most priceless dowry by the young girl.

Through the inculcation of a thorough knowledge of hygiene humanity must be freed from all manner of diseases and ailments. The parents must teach their children the laws of life and how to avoid evils and temptations. Thus may they grow into healthy and robust manhood and womanhood. This is indeed the most glorious heritage they can hand down to posterity. Generally the offsprings of marriages between the age of 25 and 40 become hale, muscular, able-bodied and brawny; provided the contracting parties have been free from diseases and certain weaknesses of the body.

Every couple must bring into their new home that quality of love and devotion which is solid and permanent. Their attachment must not be based upon the foundation of changing, personal attraction but founded on the deeper laws of spiritual co-operation and good-fellowship. As the years roll on their respect and fondness for each other must increase. Hand in hand they must go on and on, learning new things, revealing the subtle tenderness of wedded life, unfolding the rich meanings of the ideal family and diffusing the sweet fragrances of mutual association.

It is an axiomatic fact that all the lasting and beneficial reforms must commence with the family. Both the father and mother must contribute their share to the idealization and sanctification of the hearth. This is the cornerstone of national greatness.

DAS.1915-05-03

ABU2670*Words to Ahmad Sohrab, spoken on 1915-May-03 in Haifa*

Whosoever I send to America must at first gain the regenerative power of the second birth, be baptized with the water of universal ideals and be a living torch of the Fire of the Love of God. He must be spiritual, celestial, severed, well-acquainted with the history and teachings of the Cause and a sign of the mercy of the Almighty. He must be an embodiment of exhilaration and an announcer and liver of the Glad-tidings of the Kingdom. Then all his words and deeds will tend toward the glorification of the Cause and the promotion of the Principles.

DAS.1915-05-03

ABU1378*Words spoken on 1915-May-05 in Abu Sinan*

- 1 I wish for you consecrated service to the Cause of God. I wish for you to manifest radiant attributes under all conditions and to raise the Word of God. 1 من شما را بجهت خدمت امرالله میخواهم
میخواهم شما در
- 2 All that you have seen or experienced, all that exists in the world of humanity, [is transitory and fleeting,] much like a picture reflected on water. Consider how many men are engaged most devotedly in the present War; how they sacrifice and give their lives and possessions; how great is the number of soldiers among them. They are commanded by men who have dedicated their lives to the study of the science of war. They are all ready to sacrifice themselves in an instant. And yet their sacrifice has no benefit. [It is transient,] like a picture reflected on water. The most they can hope for is to have the names of the most prominent among them recorded in history, remembered for loving their nation and sacrificing their lives and possessions for its sake. 2 جميع آنچه ميبينيد و تجربه کرده ايد جميع آنچه
که در عالم بشر است مثل نقش بر آبست شما
ملاحظه دمائيد در اين حرب چقدر ميکوشند
چقدر جانفشانی میکنند جان و مالشانرا فدا
ميکنند چقدر از آن نفوس ضابطانند در بين آنها
امرای عسکريه هستند که تمام عمرشان را در
تحصيل گذرانیده اند هميشه در تحصيل بوده اند
در يک دقيقه خودشانرا فدا میکنند و حال آنکه
نتيجه دذارد مثل نقش بر آبست نهايتش اينست
که اسم اعظم اينها در تاريخ داخل ميشود که
اين شخص وطن پرور بوده است جانش و مالش
را در حب وطن فدا کرده است
- 3 However, for those that sacrifice in the path of the divine Cause and exert every effort to raise the Word of God, their glory is everlasting. It will not change nor be forgotten over the passage of time, and their effulgence will remain ever-resplendent. 3 لکن نفوسي که در سبيل الهي جانفشانی کرده
اند در اعلا کلمةالله کوشيده اند فيوضات آنان
ابدی است تغيير و تبديلي از برايش حاصل نميشود
فيوضات آنان مستمر است الى الابد

- 4 A person must exert his very best in every undertaking and in all fields of endeavor and must employ the means and techniques of that field; otherwise, there will be no benefit. For instance, a person who arises to diffuse the divine fragrance in the path of the Blessed Beauty must be completely detached. He must be attracted, sanctified, righteous, itinerant and consecrated. Otherwise, the desired results will not be wholly achieved. In fact, great efforts may be lost through the slightest negligence.

- 5 I will pray for you and fervently supplicate the Abha Kingdom to perfect you in every way.

KHHE.324, DAS.1915-05-05, BSR_v13 p.102

4 ولی خوبست انسان در هر راهی که قدم میگذارد تمام قوی عمل کند بانچه از لوازم آنطریق است عمل نماید والا نتیجه حاصل نمیشود مثلا شخصی که در سیل جمال مبارک بنشر نفعات میپردازد باید فی الحقیقه منقطع باشد منجذب باشد منزّه باشد مقدس باشد باید همیشه متحرک باشد مهتر باشد والاچنانچه باید و شاید نتیجه حاصل نمیشود چه بسا که زحمات بسیار عظیمی باندک قصوری از میان میرود

5 من از برای شما دعا میکنم و بملکوت ابهی تضرع و زاری مینمایم که از جمیع جهات شما را کامل بدارد.

KHH1.221-222 (1.309-310)

ABU0277

Words to Habib Mu'ayyad, spoken on 1915-May-06 in Haifa

- 1 Divine matters are in complete accord with reason and science, but the issue lies in the expression of things, which requires an interpreter. The same matter can be presented in many different ways. For example, in Europe and America, we never said, "O people, the Promised One of all has appeared, come and worship!" Had we done so, they would have shunned us from the first word and would not have listened.

- 2 In all gatherings we proclaimed that while the East was in utter darkness, when the fire of prejudice was aflame and innocent blood was being shed, when ignorance was at its height - at such a time Baha'u'llah, like the morning star, rose from the horizon of Iran and spread His teachings. For example, the first teaching is that God is the kind Shepherd of all. If He were not a kind Shepherd, He would not create, would not provide sustenance, would not educate. Therefore, since God implements this policy, is it better for us to follow this divine policy or human policy? Another teaching of Baha'u'llah is the oneness of humanity, another teaching... In this way other matters were brought forth. For instance, we would say that divine sovereignty is not limited to six thousand years, this world is not a world of six thousand years. Sovereignty requires an army, requires a realm - we cannot say that God was God but

1 مسائل الهیه مطابقت تام با عقل و علم دارد ولی مسئله در بیان شیئی است مبین لازم دارد همان مسئله را میشود بچندین شکل در آورد مثلا ما در اروپا و امریکا ابدا نگفتیم ای مردم موعود کل ظاهر شده بیائید ستایش کنید اگر چنین کرده بودیم از اول کلام دوری میجستند و گوش نمیدادند

2 در جمیع مجالس فریادزدیم در حالتیکه شرق در نهایت ظلمت بود و آتش تعصب شعله و رو خونهای پاک بیگانه ریخته میشد و جهل در منتهای درجه بود در چنین وقتی حضرت بهاءالله مانند ستاره صبحگاهی از افق ایران طلوع فرمود و تعالیهی انتشار داد مثلا اول تعلیم اینست که خدا شبان مهربان کل است اگر راعی مهربان نبود خالق نمیکرد رزق نمیداد تربیت نمیکرد پس در سورتیکه خدا این سیاست را مجری میدارد آیا خوبست ما پیروی این سیاست بکنیم یا پیروی سیاست بشری؟ تعلیم دیگر حضرت بهاءالله وحدت عالم انسانی است تعلیم دیگر بهمین نحو سایر مسائل بمیان میآمد مثلا میگفتیم

had no creation. This limitation belongs to man, not to God... Similarly, we would not say that these people have abandoned their religion and become Baha'is, rather we would say that in one gathering Jews, Christians, Muslims and Zoroastrians associate with the utmost joy and fragrance like members of one family.

سلطنت الهی منحصر بشمزار سال نیست این دنیا دنیای ششزار سال نیست سلطنت لشکر لازم دارد کشور لازم دارد نمیشود بگوئیم خدا خدائی میکرد ولی مخلوق نداشت این حد و حصر شان انسان است نه خدا ... همچنین نميگفتيم حضرات دست از دين خود كشيده اند و بهائى شده اند بلکه ميگفتيم در يك مجلس كليمي مسيحي مسلم و زردتشي در نهايت روح و ريحان مانند اعضاي يك خانواده معاشر و مجالسند .

- 3 The essential point is the manner of expression. They say Harun al-Rashid had a dream that all his teeth fell out. The interpreter was summoned and interpreted thus: that all his children, grandchildren and relatives would die, and he himself would die after them. Harun al-Rashid became sorrowful and disturbed, and ordered the interpreter's imprisonment. Then he asked if another interpreter could be found. They said yes and brought one forth. He commanded him to interpret the dream. The interpreter said: "The sign and indication is that His Majesty the Caliph will live longer than all others." This was the same matter, but expressed differently. The Caliph became joyful and bestowed extraordinary favors and bounties.

3 اصل مطلب سر بیان شیئی است میگویند هارون الرشید خوابی دید که جمیع دندانهایش ریخته معبر طلبید چنان تعبیر شد که جمیع اولاد و احفاد و اقربایش خواهند مرد خودش بعد از آنها میمیرد هارون الرشید محزون و متغیر شده امر به حبس معبر نمود بعد پرسید آیا معبر دیگری یافت میشود گفتند بله و حاضر نمودند امر بتعبیر رویا فرمود معبر گفت دلیل و نشانی اینست که حضرت خلیفه پیش از سائرن یعنی پیش از همه عمر طولانی خواهند داشت این همان مسئله است ولی بیانش طرز دیگر است خلیفه مسرور شد انعام و اکرام فوق العاده نمود

- 4 Now if divine matters are expressed pleasantly, they will never cause rejection and aversion, but rather will lead to the guidance of many souls. When we climbed up a few meters, nearly two or three hundred poor people were waiting half-naked for the blessed arrival. He said that if divine teachings were to spread, even outward poverty would cease to exist.

4 حال اگر مسائل الهیه را بطور خوشی ادا کنند ابدا مورد دوری و استیحاظ نمیشود بلکه سبب هدایت نفوس کثیره خواهد شد چند متری که بالاتر رفتم قریب دویست سیصد نفر فقیر نحقی منتظر مقدم مبارک بودند فرمودند اگر تعالیم الهیه نشر بشود بحسب ظاهر هم فقری نخواهد ماند

- 5 Now societies have formed in America and Europe called Socialists who say: "Why should so many souls be in need of their daily bread while others possess such wealth that they cannot even keep track of it? This is the result of the sweat of the poor's brow. This is the outcome of the destitute workers' lives - that someone has employed a commercial trick to hoard this wealth. All should be equal." But it is impossible for all to become equal. If there were no workers, no master craftsmen, and all were wealthy, the affairs and order of the world would be suspended. No one would do masonry or carpentry or butchery anymore.

5 حال جمعیهائی در امریکا و اروپا تشکیل شده بنام سوسیالیست که میگویند " چرا اینقدر از نفوس محتاج نان شب باشند و در عوض چندین نفوس دارای میالغی باشند که ابدا قادر بضبط و ربط و احصا آنها نباشند این نتیجه عرق جبین فقرا است این ماحصل زندگی عمال بینواست که فلان شخص یک حیلہ تجارتی بکار برده که احتکار این ثروت شده باید همه مساوی باشند " این محال است که همه یکسان بشوند اگر عمال نباشد ارباب صنایع نباشد و همه صاحب ثروت باشند امور و نظم عالم معوق میماند دیگر کسی بنائی یا نجاری یا قصابی نخواهد کرد

6 مثلی است مسلمانها میگویند. نقل میکنند که یکوقت حضرت موسی مناجات کرد الها چرا

- 6 There is a Muslim saying. They relate that once Moses supplicated: "O God, why are not all people wealthy?" and beseeched that all become self-sufficient. All became wealthy. That night Moses' house fell into disrepair. He sent for a builder who refused to come, saying he had no need. The carpenter likewise, the laborer likewise. Moses became desperate. The divine call came: "O Moses, divine wisdom has necessitated that there be ranks, otherwise the world's order would be disrupted."
- 7 The matter of society is like an army - it needs a commander, needs cavalry, needs infantry, needs servants and attendants, needs everything. All cannot be equal. The ultimate solution is to arrange things so there is less poverty and all can live comfortably in their own rank, and wealth is not hoarded in one place. For example, in a village they establish a public storehouse and select some trusted locals to supervise and manage it.
- 8 There are seven types of income and likewise seven types of expenditure.
- 9 Income:
- 10 1. Tithes from agriculture
 - 11 2. Alms from livestock
 - 12 3. Mines
 - 13 4. Treasures
 - 14 5. Inheritance
 - 15 6. Donations
 - 16 7. Unexpected income like found items
- 17 Expenditures:
- 18 1. Tithes to central government
 - 19 2. Alms
 - 20 3. Support for the disabled
 - 21 4. Orphans
 - 22 5. Support for those whose income is less than expenses or those whose property has suffered damage
 - 23 6. Schools
- همه مردم غنی نیستند و رجا نمود همه مستغنی بشوند همه مستغنی شدند شب خانه موسی خراب شد سراغ بنا فرستاد از آمدن امتناع نمود که من احتیاجی ندارم نجار همچنین عمله همچنین حضرت موسی مستاصل شد خطاب عزت رسید که یا موسی حکمت الهی چنین اقتضائوده که مراتبی باشد و الانظم عالم بهم میخورد .
- 7 مسئله هیئت جامعه مانند سپاه است سرکرده لازم دارد سواره لازم دارد پیاده لازم دارد خدم و حشم لازم دارد همه چیز لازم دارد نمیشود همه یکسان باشند متبایش آنکه باید یکنوعی ترتیب بدهند که فقیر کمتر باشد و جمیع در رتبه خود براحتی زندگی کنند و احتکار ثروت در یکجا نشود مثلاً در فلان ده یک انبار عمومی درست میکنند و یکعه از معتمدین محل را از برای سرپرستی و اداره آن انتخاب میکنند
- 8 هفت قسم هم واردات است همچنین هفت قسم مصارف
- 9 واردات
- 10 ۱- اعشار از زراعت
 - 11 ۲- زکوة از مواشی
 - 12 ۳- معادن
 - 13 ۴- دفاین
 - 14 ۵- ارث
 - 15 ۶- تبرعات
 - 16 ۷- واردات غیر منتظره مانند اشیای یافت شده
- 17 مصاريف يا مخارج
- 18 ۱- اعشار بحکومت مرکزی
 - 19 ۲- زکوة
 - 20 ۳- خرج عجزه
 - 21 ۴- ایتام
 - 22 ۵- خرج نفوسیکه واردیشان کمتر از مصاريف است یا نفوسی که آفتی باموالشان رسیده
 - 23 ۶- مدارس

- 24 7. Public health and general expenses 24 -۷ حفظ الصحة و مخارج عمومیه
- 25 The surplus goes to the public treasury. 25 زیادیهم بخزن عمومی می‌رود
- 26 After proceeding a few steps, the blessed landau arrived at a lush and verdant field of abundant crops, which was exceedingly pleasant, with undulating ears of wheat that were truly a sight to behold. The blessed countenance was radiant and smiling, in a state of delight and joy, and He said: "How joyful becomes the farmer when he sees that his labor has not been in vain and that the seed has become a harvest - green, pleasant, abundant and free from blight. In like manner are the divine teachings: when they are scattered in the soil of pure hearts, and yield fruit and bring forth flowers and hyacinths, they produce in the soul a sweetness beyond all description." 26 بعد از چند قدمی لندو مبارک بیک زراعت پر برکت سبز پر باری رسید که خیلی خرم و بود و خوشه های گندم موج میزد و واقعا تماشائی بود وجه مبارک بشاش و خندان در کیف و حظ بودند فرمودند. " چقدر زارع مسرور میشود وقتی که میبند زحمتش بهدر نرفته و دانه خرمن شده سبز است خرم است پر برکت است بی آفت است همین نحو تعالیم الهیه است وقتی که در اراضی قلوب طیبیه افشانده شود و مثمر گردد و گل و سنبل بیاورد یک حلاوت زاید الوصفی در مذاق میدهد "

KHHE.327-329, STAB#052, STAB#108

KHH1.224-227 (1.312-317)

ABU1329

Words to some friends, spoken on 1915-May-06 in Haifa

I am tired with the inactivity of these days. Our precious time has become unprofitable and valueless. The Persian poet says: 'The tree of my life has brought forth neither branches nor leaves, no blossoms and no fruits. I wonder for what purpose the Old Farmer planted me in His Garden.'

How will I welcome the hour when the locked doors will be widely opened and the means of travelling and teaching the Cause of God will become available! I would like to travel from country to country, city to city, village to village and hamlet to hamlet and announce the Glad-tidings of the Kingdom. If we could journey through those states that we have not been before, it would yield spiritual results.

When a soul is engaged in the mentioning of the True One and demonstrating the existence of eternal verities, he will attain to an astonishing degree of spirituality and attraction but on the other hand if he is pre-occupied with the material things he will become cold, spiritless and apathetic. When in Europe and in America we had no other concern save the glorification of God and the propagation of the Principles of the Blessed Perfection. For this reason we lived in an atmosphere of joy and fragrance.

The constant presentation and reiteration of worldly talk wear away the sharp edge of the spiritual susceptibilities. The teaching of the Cause is like the wafting of the vernal breeze through the trees, it vivifies them but the discussion of material things is as the autumnal gale the blowing of which causes the trees to dry and the leaves to fall on the ground.

That great overmastering joy which overwhelmed all the outward difficulties and overrode all the visible obstacles of the journey is now lacking. How I love to be a wanderer and a traveler over mountains and deserts! How much one gains spirituality, illumination and attraction! Now what are we doing? We are sitting in this lovely garden, eating, drinking and sleeping. Oh! I feel so very strongly that we must get out and work!

DAS.1915-05-06

ABU2180

Words to some friends, spoken on 1915-May-06 in Haifa

One of the most necessary and at the same time difficult things in this Cause is amicable association with the outsiders. Only through the constant widening of the circle of one's acquaintances and friends the Truth will be made known and the principles proclaimed. Save this there will be found no other way. Those who have received this Message must give it to others. How do they expect to teach and become strong in their faith if they do not come in contact with men?

In their hands they are holding the glass of the Water of Life; is not the world thirsty? Of the supper of the Lord they have had their full share, is not mankind hungry? In the chambers of their hearts they have set aglow the light of Guidance, are not men in error? In the garden of their minds they have planted the trees of the knowledge of God, will they not produce fruits? In the blue heaven of their consciences they have studied luminous stars of inspiration, will they not direct the wandering steps of the weary travelers in the sandy desert of heedlessness?

DAS.1915-05-06

ABU1466

Words to some friends, spoken on 1915-May-07 in Haifa

When the Blessed Perfection was in Constantinople He sent a message to Mirza Hossein Khan, the Persian Ambassador, through the then well-known Mirza Safa to this effect: What dost thou expect to do with me? If by these persecutions and exile thou dost desire my destruction, very well, singly and along I am in your midst without any protector or guardian. You may do with me whatever you please. You may banish or hang me on a pillary; you may throw me into the dungeon or kill me in the public square, in fact you may inflict upon me the worse imaginable punishments. I will welcome all these as the signs of the Favor of my Lord.

But if through these misguided efforts you intend the annihilation of the Cause of God, bootless are your exertions. If your aim is the extinction of this divine lamp, you shall surely fail. If these are your objects you are wasting your force. You were vainly imagining that with the martyrdom of His Holiness the Bab this spiritual lamp would have been died out but contrary to the expectation of all the opposers, its light illumined the horizons of the East and the West.

On this account we are not hopeless. No man-made dam can hold back the battling waves of the sea. No Chinese wall can stay the aerial tide of the life-imparting breezes. No ingenious project can obstruct the shining forth of the rays of the Sun. All the changes and disturbances in the world contribute to the promotion of this glorious Cause and consolidate its unifying forces. This blessed tree will grow and develop. No power under the sun will stop its progress. The spirit of the Cause will never become weak, its sight will not be dimmed, its hearing will not be list, its hands and feet will not be paralyzed nor its faculties atrophied.

DAS.1915-05-07

ABU1757

Words to some friends, spoken on 1915-May-07 in Haifa

1 The Cause which is endued by the dynamic, spiritual energy will advance and develop in spite of all obstacles. That dynamic spiritual energy will force men into most extraordinary activities. Although invisible, yet it works its way through the hearts of the people, impelling them to rise and serve their fellowmen. It is the most irresistible, irrepressible energy in the world of creation. In a twinkling of an eye it removes the most insurmountable barriers and defeats the most determined army of opposition. Its nature and property may be unknown to the skeptical men of science who weigh everything in the balance of sense and reason but its manifestations and functions are evident and clear to the people of understanding and sagacity.

1 هر امری که قوه دارد خودش کار میکند

2 Just now all the doors are closed and all the ways are blocked but this Divine Energy is working in America. It has taken possession of the subterranean layers of human consciousness, causing the evolving of new plans, new ideals and new services. The Word of God is being proclaimed without the Crier and the Celestial Flag is held aloft without the standard-bearer. The songs of the Kingdom are sung without the nightingale and the garden of the Lord is adorned without the gardener. There is motion without the mover and deeds without the doer. The poet Masnavi says:- 'Seest thou not the pen, writing? although the hand cannot be seen. Beholdest thou not the dust raised aloft? although the horseman is invisible.' Similarly the ensign of God is being hoisted in all parts of the world without the General; the Voice of the True One is lifted up without the herald and the heavenly light is radiating to all directions without the protecting glass. This is no other than through that mysterious, hidden Energy of the Cause.

2 حال ما اینجا هستیم جمیع ابواب مسدود و طرق مقطوع است ولی امر خودش در شرق و غرب عالم کار میکند کلمه الله نفوذ میکند علم الهی بلند میشود ملای رومی میگوید . دست پنهان و قلم بین خط گذار گرد پیدا بین و ناپیدا سوار دست پیدا نیست ولی قلم کار میکند حالا هم همین طور در جمیع اطراف عالم علم الهی بلند است بدون علمدار ندای حق بلند است بدون منادی سراج الهی روشن است بدون مشکوة این از قوه امر است

3 When the Blessed Perfection was in Constantinople He sent a message to Mirza Hossein Khan, the Persian Ambassador, through the then well-known Mirza Safa to this effect: What dost thou expect to do with me? If by these persecutions and exile thou dost desire my destruction, very well, singly and along I am in your midst without any protector or guardian. You may do with me whatever you please. You may banish or hang me on a pillary; you may throw me into the dungeon or kill me in the public square, in fact you may inflict upon me the worse imaginable punishments. I will welcome all these as the signs of the Favor of my Lord. But if through these

3 این بود که جمال مبارک باری میرزا حسین خان مشیرالدوله سفیر اسلامبول بواسطه میرزا صفای معروف پیام فرستادند که شما مقصدتان چه چیز است اگر مقصودتان منم که من در دست شما هستم میتوانید هر مصیبت و بلائی بر ما وارد بیاورید ولی اگر مقصودتان اینست که امرالله را از میان بردارید نمیتوانید اگر بخواهید سراج امر را خاموش کنید نمیتوانید رغما لکل مهاجم این

misguided efforts you intend the annihilation of the Cause of God, bootless are your exertions. If your aim is the extinction of this divine lamp, you shall surely fail. If these are your objects you are wasting your force. You were vainly imagining that with the martyrdom of His Holiness the Bab this spiritual lamp would have been died out but contrary to the expectation of all the opposers, its light illumined the horizons of the East and the West. On this account we are not hopeless. No man-made dam can hold back the battling waves of the sea. No Chinese wall can stay the aerial tide of the life-imparting breezes. No ingenious project can obstruct the shining forth of the rays of the Sun. All the changes and disturbances in the world contribute to the promotion of this glorious Cause and consolidate its unifying forces. This blessed tree will grow and develop. No power under the sun will stop its progress. The spirit of the Cause will never become weak, its sight will not be dimmed, its hearing will not be list, its hands and feet will not be paralyzed nor its faculties atrophied.

آتش شعله خود را بر آفاق میزند از این جهت
مایوس نیستم .

KHH1.228 (1.317)

KHHE.334-335, DAS.1915-05-07

ABU2896

Words to some friends, spoken on 1915-May-07 in Haifa

The believers of God must invite the people to the Feast of the love of God. The result of such a feast is the spirituality of the souls and the upliftment of the minds, while the outcome of the material feasts are temporal and superficial.

In the Baha'i feasts the expression of moral sentiments must become very strong and overpouring and the table of divine life be spread. When the material and spiritual feasts are wedded together in love and affection, the child of harmony and peace will be born in the assemblage of the elect.

DAS.1915-05-07

ABU0801

Words to Habib Mu'ayyad, spoken on 1915-May-08 in Haifa

- 1 'Abdu'l-Baha summoned me and spoke the following exalted words as we walked the streets and alleys: ... 1
- 2 You truly worked hard in Abu-Sinan this year. You had no other purpose save the good-pleasure of God. Planting such seeds will assuredly give results. I hope that your efforts in Beirut and the Holy Land will not fall by the wayside. If they do not bear fruit today, then they will tomorrow; and if not tomorrow, then definitely the next day. It is not possible for someone to sow pure seeds and then harvest weeds. Insha'llah, great benefits will appear from your work in Beirut. Always rely on God. Ceaselessly His divine confirmations will pour forth. Your services in Beirut and here will have great results. It was very necessary to organize the gatherings of the [Baha'i] students in Beirut and see to their needs. Insha'llah it will have great gains.
- 2 فی الحقیقه شما امسال در ابوسنان خیلی زحمت کشیدید هیچ مقصودی جز رضای الهی نداشتید این بذر افشانی لابد از نتیجه است که این دانه خرمن بشود امیدوارم زحمات شما در بیروت و اراضی مقدسه بهدر نرود اگر امروز نتیجه ندهد فردا میدهد فردا ندهد بعد خواهد داد ممکن نیست انسان دانه پاک بکارد و زوان حصاد کند اعظم نتیجه زحمات شما در بیروت انشاءالله ظاهر خواهد شد شما همیشه توکل بخدا کنید تأییدات او پی در پی میرسد این خدمات شما در بیروت و در اینجا نتیجه کلیه خواهد بخشید وضع تلامذه بیروت و ترتیب مجالسشان خیلی لازم بود انشاءالله نتایج عظیمه حاصل خواهد شد
- 3 I wanted you to stay here and practice medicine since all the doctors have been taken away and a vast field for practice is available. I once asked a British physician, "Why do you not practice medicine in your own country?" He responded, "I do not have the same opportunities for practice. Several doctors must gather and consult for every surgery. Then they closely scrutinize to see if the primary physician has committed an error or not. There are also many other obstructions. But here I perform twenty surgeries every day [without any interventions]." Therefore, I wanted you to practice here for your own development and advancement.
- 3 من میخواستم شما در حیفا تمرین کرده باشید چه که جمیع حکما را برده اند و میدان وسیعی از برای تمرین باز بود از حکیم انگلیسی پرسیدم شما چرا در بلاد خود حکمت نمیکنید؟ گفت اینقدر میدان تمرین ندارم اگر بخواهم یک عمل بشود باید اطبای چند باشند جمعیت حکما کنند بعد ببینند حکیم اشتباه کرده یا نکرده و ولی من در اینجا روزی بیست عمل میکنم حال من میخواستم محض ترقی شما تمرین بشود
- 4 However, on the other hand, I see that your work here is completed for some time and your father is old and bent. He especially suffered after the martyrdom of your brother. From seeing you, he will gain new spirituality and vitality.
- 4 ولی از طرف دیگر میبینم شما مدتی است کارتان تمام شده و ابوی پیر و شکسته شده خصوصاً بعد از شهادت اخوی که خیلی صدمه دیده ولی از رفتن شما یک روحانیت و نورانیت تازه ئی پیدا میکند
- 5 Also, consider that Iran is an important field. There is much work to be done there. Many wondrous men will appear. They desperately need physicians, especially like you, who are a spiritual healer and attracted to the divine fragrance. Your life-giving breath will bring healing.
- 5 دیگر آنکه ایرانهم خیلی خوب است کار زیاد است نفوس بدیعہ ئی پیدا خواهند شد خیلی محتاج بطیب هستند خصوصاً شما که طیب الهی هستید و منجذب بنفحات رحمانی نفس شما شفا است

- 6 I desire for you to raise the standard of guidance and meet with prominent men. Since you are a physician, all doors will be open to you, but your focus must be solely the prominent figures. If you are well-known [as a Baha'i], then you will be unable to render service. When you are remedying certain prominent citizens and discern in them a hearing ear, share the Word of God. However, all your teaching must be through deeds. [Teaching] a prominent person is equivalent to a thousand others. If two or three of the notables of Kirmanshah embrace the Cause, great results will appear. When men like them accept the Faith, keep it secret and do not introduce them to the believers, as the foolish will be the cause of trouble.
- 7 My point is to ensure you do not become well-known [as a Baha'i]. Teach by deeds only. Praise be unto God that your intentions are sanctified and that you desire naught save service to the Cause of the Almighty. This will indeed attract divine confirmations.

KHHE.338-339, DAS.1915-05-08

6 امیدوارم علم هدایت کبری بلند کنید بانفوس مهمه ملاقات نمائید چون شما طیب هستید در همه جا راه دارید فقط نقطه نظر تان نفوس مهمه باشد اگر مشهور بشوید کار نمیتوانید بکنید بعضی نفوس مهمه را که معالجه میکنید و استعداد در آنها میبینید القأ کلمه الله بکنید ولی کلیه تبلیغ شما بعمل باشد یک شخص مهم مقابل هزار نفس است اگر دوسه نفر از نفوس مهمه در کرمانشاه تبلیغ بشوند خیلی کار میشود از پیش برد اینها که تبلیغ میشوند مخفی بدارید باحبا معرفی نشوند که سبب ضوضا جهال میشوند

7 مقصود اینست نگذارید مشهور بشوید فقط بعمل تبلیغ کنید حمد خدا را نیت شما صرف الله است و آرزوی جز خدمت بامرالله نداری و این جاذب تائید است .

KHH1.230-231 (1.321-323)

ABU0855

Words to Habib Mu'ayyad, spoken on 1915-May-08 in Haifa

- 1 Once more that afternoon in 'Abdu'l-Baha's company we went strolling. He remarked:
- 2 Your journey is indeed a blessed one because, for many years, you were in Holy Land and its vicinity, able to visit the Shrines of Baha'u'llah and the Bab, and engaged in service. Even though you were acquiring education, truly you and other students devoted your time to the service of the Cause of God. Your behavior in school was a service to the Faith and a source of its exaltation. Now you are departing. Insha'llah you will be enabled to guide sanctified souls so that the fire of God's love will engulf that region. However, you must be careful that once notables embrace the Faith, their affiliation does not become public knowledge since others will then cause difficulties for them.
- 3 The Prime Minister Mirza 'Ali-Asghar Khan had embraced the Faith, but when it became public, he withdrew. The reason

1 بعد از ظهر هم در حضور مبارک گردش رفتیم فرمودند

2 این سفر شما بسیار سفر مبارکی است چرا که سالهای سال در این صفحات در اراضی مقدسه بوده اید زیارت روضه مبارکه و مقام اعلی مشرف میشدید و بخدمت مشغول بودید فی الحقیقه هر چند در مدرسه بودید ولیکن شما و تلامذه شما به خدمت امرالله اوقات را میگذاریدید نوعی تحصیل میکردید که خدمت بامرالله بود و سبب عزت امرالله شدید حالا میروید امیدوارم انشاءالله سبب هدایت نفوس مبارکه گردید تا نار محبت الله در آن صفحات شعله زند ولی این ملاحظه را داشته باشید که نفوس مهمه که تبلیغ میشوند شهرت نکنند چه که نفوس مهمه را زیاد باپی میشوند .

3 میرزا علی اصغر خان صدراعظم اظهار تصدیق میکرد ولی چون شهرت یافت خود را بگزار

is: when the friends see that someone prominent has become a Baha'i, they spread the news, which causes complications for the new convert and results in the authorities, the 'ulama and the people arising against him. You must explain to the community not to announce the names of such men. This problem has prevented the diffusion of the Cause of God.

- 4 The friends of God must teach by deeds and conduct so that all will testify that verily their behavior and manner is a reflection of the heaven above. At worst, it may be said of them, "Alas, they are Baha'is!" Although under all conditions, with utmost earnestness, it would be testified on their behalf that they are manifestations of sanctity, purity, piety, and sagacity. Friends should regularly recite the Persian and Arabic Hidden Words and behave in accordance with them. If we live for only one day in conformity with those divine edicts, it will have a profound effect in all corners of the earth. Once a lamp is lit, it will instantly give brilliance to all its surroundings.
- 5 Consider these nuns. ('Abdu'l-Baha pointed to several nuns that were passing by.) They are not aware of the teachings of Christ, nor of His ordinances, and indeed are ignorant of everything. But in following their own vain imaginings are in fact performing these sacrificial deeds. They withdraw from society and normal life and live in these convents. Some perform useful services, such as nursing of the injured and sick or educating children. Now, we must ask ourselves, we who stand as believers in the Blessed Beauty, who have understood the reality of His revelation and have borne witness to His days, what behaviors are incumbent upon us?

KHHE.340-342, DAS.1915-05-08

کشید بجهت اینکه احبا وقتیکه یک نفس مهمی تصدیق میکنند شهرت میدهند و ا را در مشکلات میاندازند حکومت و علما و مردم بر ضد او قیام میکنند شما بآنها بفهمانید که اسامی این نوع نفوس را شهرت ندهند این مسئله مانع از تبلیغ امرالله شده

4 باری وضعی باشد که احبای الهی بمشی و عمل تبلیغ کنند تا جمیع نفوس شهادت دندان که اعمال و رفتار آنها الهی است نهایت بگویند حیف که بهائی هستید اما در جمیع اطوار و رفتار بخلوص نیت شما شهادت دهند که اینها در نهایت تنزیه و تقدیس و طیب و طاهر هستند این کیمات مکنونه فارسی و عربی را تلاوت کنند و بموجب آن عمل کنند اگر انسان یکروز بموجب آن وصایای الهی عمل کند تاثیر در غیب امکان نماید چراغ بجزر اینک روشن شد اطراف را روشن مینماید

5 ملاحظه کنید این دخترهای راهبه (اشاره بچند نفر از دخترهای راهبه ترک دنیا که از انطرف عبور میکردند) بفکر و همی نه از تعالیم مسیح خبر دارند نه بفرمان مسیح فائزند از هر چیزی بیخبرند بجزر و همی خود شانرا فدا میکنند دست از هر کاری میکشند میایند در این دیرها مسکن و ماوی میگیرند بعضی ها بد نیست بخدمت مشغول میشوند پرستاری مرضی میکنند اطفال را تربیت میکنند حالا ما که مومن بجمال مبارک هستیم و بحقیقت مومن باو شده ایم و در ایام مبارک او بوده ایم چگونه باید عمل نمائیم؟

KHH1.231-232 (1.323-325)

ABU1843

Words to some friends, spoken on 1915-May-08 in Haifa

- 1 From every direction destitution has surrounded man. Our affairs are presently such that we cannot offer substantial help. "God will not burden any soul beyond its power." Charity to the poor and needy is the best of all deeds. Similarly, providing welfare to the elderly, the disabled and orphans is the greatest

1 فقر از هر جهت بر ناس غلبه نموده ما هم امور مان وضعی است که نمیتوانیم کمک حسابی بکنیم لایکلف الله نفسا الاوسعها اعانه به فقرا و ضعفا بهترین امور است همچنین نگهداری از

service in the world of humanity. Its effect is like giving water to the thirsty soil, or bestowing life and spirit on the dead or granting the perfect healing medicine to the ill. The poor are the trust of God. Although they appear destitute before men, they are glorified in the Kingdom. And that is why the Blessed Beauty adopted the title Darvish, meaning, the poor:

عجزه و ایام بهترین خدمات بنوع انسانی است
مثل این میماند که آبرا بزمین تشنه بدهند و روح
و حیات بمرده بدمند یا در یاق اعظم بدرد
مندی بخشند فقرا امانت الهی هستند هر چند
در پیش خلق ذلیلند ولی در نزد حق عزیزند
اینست که جمالبارک تخلصشان درویش است
یعنی فقیر میفرماید :

2 Darvish, world is consumed by God's blazing flame,

2 درویش جهان سوخت از این شعله جانسوز الهی

3 It's time to breathe life through Thy Hidden Melody.

3 وقت آست کنی زنده از این نغمه راز

4 Or Darvish, do not utter too many words,

4 یا آنکه درویش میازار زین گفته بسیار

5 Since of a word came forth this world.

5 کز حرفی شده موجود این گنبد مینائی

6 His Holiness Christ lived in destitution, which is why He revealed, "Blessed are the poor." However the wealthy person who is not held back by his riches, provides charity to the needy and spends generously in the path of God, he is preferred to the patient poor. That is because such a wealth is the manifestation of divine benevolence and the wellspring of good to the whole of humanity.

6 حضرت مسیح بفقر زندگانی میفرمود اینست که
میفرماید طوبی للفقرا اما غنی که غنائش مانع
نشود و انفاق بر فقرا کند و در سبیل الهی صرف
نماید اعظم از فقیر صابر است زیرا این غنی مظهر
خیر است و مصدر الطاف بجمع عالم انسانی

KHH1.233 (1.325-326)

KHHE.342-343, DAS.1915-05-08

ABU0396

Words to Ahmad Sohrab, spoken on 1915-May-09 in Haifa

1 Together we went to the house used by the Ancient Beauty and, from there, to the house employed after His ascension and then to a well in the German Colony. The Master said:

1 در حضور مبارک به بیت قدیم جمال قدم و از
آنجا مخانه بعد از صعود و از آنجا بسر چاه در
کلونی آلمانیا رسیدیم فرمودند

2 "They have capped this well so that others would not benefit from its drinking water. Sanctified is God! What gain or profit do they expect by showing such iniquity towards others? Some people are unable to hide the secrets of their hearts and inner thoughts, and they are incapable of not perpetrating harm. In this regard, the Iranians are better. In Tihran we had a neighbor by the name of Haji Muhammad-'Ali who was extremely frugal. Each day he would only give a piece of bread and a coin to his wife and children. After he died, however, he left behind one hundred thousand tumans and willed that an aqueduct be constructed in his name. Accordingly, a quarter of his estate

2 این چاه را بسته اند که مبادا سائرین از آبش
استعمال کنند سبحان الله از مضرت بدیگران
چه نتیجه و ثمر ظاهر است بعضی نفوس حقیقت
حال و مافی الضمیر خود را نمیتوانند مخفی بدارند
و از صدمه بدیگران بی اختیارند باز اهالی ایران
یک حاجی محمد علی نامی بود در طهران همسایه
ما بود این شخص بسیار خسیسی بود روزی یکان
بایک پول بعیال و اطفالش میداد بعد که مرد
صد هزار تومان پول گذاشت اما وصیت کرده
بود که قناتی باشمش بکنند فی الحقیقه بموجب

was spent on this charity, and now that aqueduct is known by his name.”

KHHE.344x, DAS.1915-05-09

وصیتش ربع این پول را صرف قنات نمودند
حال باسم او معروف است

KHH1.233-234 (1.327)x

AB04766

To: Baha'is of Germany

Date: 1915-May-09

- 1 O ye true friends of God! 1 ای دوستان حقیقی
- 2 Although my correspondence with you hath suffered a set-back, yet my thoughts are always with you and I pray that the confirmations of the Kingdom and the breaths of the Holy Spirit may be vouchsafed unto you, for the outpourings of divine grace are infinite, they have no beginning, nor have they any end. The portals of the Kingdom are wide open and the inner ears are continually attuned to the Voice of the Lord of Hosts. 2 هرچند در ارسال رسائل فتوری حاصل ولی همواره بیاد شما هستم و از برای شما تأییدات ملکوت الله می‌طلبم و نفحه روح القدس میجویم زیرا فیوضات الهیه نامتناهی است بدایتی نداشته و نهایتی نخواهد داشت ابواب ملکوت باز است و نداء ربّ الملکوت بگوش جان میرسد
- 3 Joyful news is now being received from the friends in Germany, indicating that, by the grace of God, the friends there are extremely firm and steadfast and their hearts are attracted to the Kingdom. It is my ardent hope that the power of the Holy Spirit may turn that country into a paradise and that the effulgent rays of the Sun of Truth may illumine that territory, so that it may move forward in every aspect of spiritual development, that the light of divine guidance may shine forth, the reviving fragrance of the rose-garden of God may waft over it and the clouds of His gracious favour may rain down, thus bestowing freshness and beauty to those territories and regions. 3 از احبای آلمان خبرهای خوش میرسد که الحمد لله در نهایت ثبوت و استقامتند و منجذب بملکوت الله امیدم چنان است که قوه روح القدس آن اقلیم را بهشت برین نماید و اشعه شمس حقیقت آن کشور را روشن کند و در جمیع مراتب روحانی ترقی نماید نور هدایت بتابد و نسیم ریاض الهی بوزد و ابر رحمت بیارد و آن خطّه و دیار در نهایت طراوت و لطافت جلوه کند
- 4 Convey the expressions of my fervent eagerness to every one of the friends. 4 جمیع یاران را فرداً فرداً نهایت اشتیاق ابلاغ دارید و علیکم و علیکم التّحیه و التّناء

BBBD.347-348, KHHE.465-466, DAS.1915-05-09x

BBBD.346, KHH1.328-329 (1.457)

ABU1217

Words to Mr Michel and others, spoken on 1915-May-10 in Haifa

When I was travelling in Europe and America I attended some concerts and oratories and was delighted with the progress of the vocal and instrumental art in those parts. Although it seems to them they have exhausted the subtle, chromatic resources of music yet they are on the threshold of the revelation of celestial, universal music, which shall revolutionize the present system and usher in a new era of musical progress. The musical consciousness of future generations will become so rarified and trained that today's masterpieces will be as dissonant noises in their ears...

At one time I was walking along the shore of Euphrates[.] Absorbed in my thought I suddenly heard the most charming and sweetest sound. I turned my head and saw a simple Arab lad riding on a donkey, loaded with under-brushes and playing on his flute. I was so intoxicated with the melody of his faultless tone that I requested him to get down from his donkey and play for me. I helped him to unload his donkey and then quietly we sat under the inviting shade of a tree. Then he began to play with such depth of feeling and beauty that my whole heart went to him. I drank deeply the sweet cadences and harmonies of his flute to such an extent that I was entranced thereby.

When he finished playing I assisted him again to load his donkey, gave him a present and the address of our house and asked him to call on me next day. At the appointed hour he came and played for us and as there were several prominent men in the room they all liked his music and asked him in turn to go to their homes one night a week and entertain them and their guests. In a short while he became famous throughout all Bagdad and leaving his hard labor of thorn-picking he devoted his career to the inspiring art of music. With his growing popularity he grew in wealth and position and became a respected, loved and honored member of the community. He was still in Bagdad when we were exiled to Constantinople and used to call on me almost every week antecedent to our departure.

DAS.1915-05-10

ABU0423

Words to Habib Mu'ayyad, spoken on 1915-May-13 in Haifa

- 1 (This morning, I was summoned by myself into the presence of 'Abdu'l-Baha, and together we went to the street of the German [Templars]. He remarked:)
- 2 Leave tomorrow assured of the bounties and the favors of the Blessed Beauty. Insha'llah with the breath of the Holy Spirit, illumined by the divine teachings and renewed by the celestial fragrance, you will encourage the friends to be steadfast, firm, engaged in service and detached.
- 3 I have wanted to share a secret with you but was unable to do so [earlier] at My home and, therefore, I disclose it now: These days, I am in the utmost danger. Perhaps I will be martyred. Tell the friends not to be saddened or perturbed. I eagerly desire to quaff from this chalice of sacrifice in the path of the Blessed Beauty and thereby attain unto my highest aspiration. That would allow My end to be perfumed like musk. What bounty is greater than hastening to the immortal abode through crucifixion? Being permitted to drink from this sweet cup and to surrender life on a cross is the greatest divine favor that can be bestowed upon Me. How much more glorified to die at the hands of the executioner and in the path of God, than to die of various ailments in one's bed! I pray that, insha'llah, I may attain unto this most beneficent bounty.
- 4 Presently Mirza Muhammad-'Ali is associating with our most inveterate enemies in 'Akka and is exerting to cause a great commotion in the Holy Land. He has arrayed several others against us and has also leagued with the 'ulama of Jerusalem. They have sent certain letters to Jamal Pasha claiming that I have uprooted faith and convictions and have established a new religion. Even prior to his campaign against Egypt, they gave him documents filled with slanders [against Me]. In the gatherings of the 'ulama, he [i.e. Jamal Pasha] had promised that, on his return from the conquest of Egypt, he would slay Me; but God protected Me, and he was not victorious in that campaign.
- 5 However, in these days, they have devised new schemes and connived with the 'ulama of Jerusalem. Mirza Muhammad-'Ali has given to this man [Jamal Pasha] a large tent belonging to the Blessed Beauty [as a ransom] to slay us. This tent was

1 امروز صبح هم بنده را در حضور تنها طلبیده
بکوچه آلمانها تشریف بردند و بیانات ذیل را
فرمودند قوله عز بیانه:

2 دیگر فردا بعون و عنایت جمال مبارک حرکت
نمائید که انشاءالله بانفس روح القدسی مستبشراً
ببشارات الله و مهتراً بنفحاته احباً رابه استقامت
و ثبوت و خدمت و انقطاع بخوانید

3 من میخواستم یک سری بشما بگویم در خانه
ممکن نشد لهذا اینجا میگویی و آن اینست که
من اینروزها در خطر عظیم هستم شاید مسئله
شهادت بمیان آید باحباباً بگوئید محزون و مضطرب
نشوند امیدوارم در سبیل جمال مبارک این کاس
مزاجها کافور را بنوشم و بمنتهای آمال خود برسم و
خاتمه احوالم چون مشک معطر شود چه نعمتی
اعظم از این که در سر صلابه برقیق اعلی بشتابم
و از این کاس پر حلاوت بنوشم از اعظم مواهب
الهی است که در سردار خاتمه حیات من منتبئی
شود . چه نسبتی دارد انسان در سردار در سبیل
حضرت پروردگار از این عالم برود تا در فراش
بعلل و امراض وفات کند

4 انشاء الله امیدوارم موفق باین فیض عظیم بشوم
حال که متصل میرزا محمد علی در عکا با الد
اعدای ما محصور است و میکوشد که اراضی
مقدسه را بهم یزند چند نفر را تحریک نموده
که باعلمای قدس هم دست شوند و لوائی به
جمال پاشا دادند که فلانی دین و آئین را بهم
زده و تأسیس دین جدید نموده حتی قبل از
حمله اش بمصر در سفر برلک لوائی دادند و
مقترباتی نسبت دادند در مجلس علما در حضور
جمعی وعده کرده بود که بعد از فتح مصر فلانی
را تا رو مار میکنم ولی خدا در آن سفر حفظ
نمود و این شخص موفق نگردید

5 اما این روزها نقشه جدیدی کشیده اند و با
علمای قدس همدست شده اند و میرزا محمد علی
هم چادر بزرگ جمال مبارک که خیمه صلح
عمومی است و در کتب مقدسه بکرات ذکرش

meant to be the canopy of the universal peace and is repeatedly mentioned in the Sacred Books which foretell the raising of the tabernacle of God on Mount Carmel and the gathering of the representatives of the Great Peace beneath it. My point is that this person [Jamal Pasha] is a cruel, boisterous, impetuous and barbarous man beyond any description. They constantly provoke him against us, never leaving him alone, ceaselessly sowing seeds of doubt.

شده که خیمه خدا در کوه کرمل بلند میشود و میبایستی نمایندگان صلح اکبر در اوج جمع شوند باین مرد که داده که خوزیزی نماید مقصود اینست این شخص سفاک بیباک سریع الرای خونخوار است که وصف ندارد و متصل القا آتی باو میکنند و راحتش نمیگذارند تخدیش فکر میکنند

- 6 My purpose is for the friends of God not to be perturbed should something happen [to Me]. With utmost firmness and resolve, they should arise in the service of the Cause. Eventually at some point I must bid them farewell, but I hope to do so on the field of martyrdom, quaffing from the overflowing cup of self-renunciation, allowing the end of my earthly life to be musk-laden. This is My highest aspiration!

6 مقصود اینست اگر واقعه رخ داد احباً ناراحت نشوند بکمال قوت و استقامت بخدمت امر قیام کنند عاقبت من آنها را وداع خواهم نمود ولی امیدوارم منتهی بشهادت کبری شود و از این جام سرشار بهره و نصیبی گیرم و خاتمه حیاتم چون مشک معطر شود این منتهی آرزوی منست

- 7 I said to the Mutasarrif of 'Akka, "Tell Khalil Pasha, the Vali of Beirut, that God has not decreed abasement for Me. The Vali thinks that if I was compelled into manual labor, beaten in the head, made the target of various sufferings, imprisoned or killed, that would be My humiliation. Astaghfuru'llah! That would be My greatest glory! I pray to God to hasten such a blessed day! In Adhirbayjan, the blessed breast of My Murshid was made the target of a thousand bullets. Therefore, how can I, Who follow in His footsteps, be perturbed by the threat of injury, captivity or death?"

7 من بمتصرف عکا گفتم پیام بخلیل پاشا ولی بیروت نماید که خدا از برای من ذلت خلق ننموده گمان میکنند از توی گل کشیدن و توی سر زدن و زجر و حبس و قتل برای من ذلت است استغفرالله این عین عزت است خدا آرزو را مقدر فرماید مرشد من در تبریز سینه مبارکش را هدف هزار گلوله فرمود حال که من بر اثر اقدام او میروم از زجر و حبس و قتل آزاده شوم؟

- 8 My point is that the friends of God should not be disturbed by the occurrences in the Holy Land. They must continue with their work and propagation of the Cause of God. The Tree of Faith is watered by the blood of martyrs. I cherish the hope of winning this prize in the path of the Blessed Beauty. The Imams in Islam were twelve in number; but since He drank from the chalice of sacrifice, it is the Prince of the Martyrs Who shines like a brilliant sun in the Abha Kingdom. I pray that out of the bounties and favors of the Blessed Beauty, this sweet cup be bestowed upon Me as well.

8 باری مقصود اینست احباً از اوضاع ارض مقصود مضطرب نشوند بکار خود و تبلیغ امرالله مشغول باشند شجره امرالله باید با خون سیراب شود من امیدوارم در سبیل جمال مبارک عاقبت موفق باین فیض شوم ائمه اسلام دوازده نفس بودند ولی حضرت سیدالشهدا مانند آفتاب در ملکوت الهی میدرخشد چه که جام شهادت کبری نوشید من از فضل و عنایت جمال مبارک امیدوارم که این کاس پر حلاوت را نصیب فرماید

- 9 Since you are consecrated and devout, your words will have an effect. The teacher must be constant and dedicated for his words to have an influence on his listeners, otherwise if he is not constant, it will bear no results.

9 شما چون متوجه هستید و متأثر هستید صحبت شما اثر دارد مبالغه باید خود با حالت تأثر باشد و متوجه باشد تا در مستمع تأثیر کند اگر خود متأثر نباشد ممکن نیست نتیجه حاصل شود.

ABU0595

Words to some friends, spoken on 1915-May-13 in Haifa

- 1 Today I had some yogurt. Since I am fond of Aqa Mirza Habib, I listen to whatever he prescribes. Normally I do not eat yogurt, as I dislike it. There are many things that a person may not like, and this very dislike may be a sign that the particular item is harmful to the person. For instance, while in Edirne, at a time when Mirza Aqa Jan had raised the standard of rebellion and enmity and had spoken most presumptuously in Baha'u'llah's presence, I rebuked him one day. I did not wish to rebuke him; but he had greatly exceeded his bounds, and My reprimand was necessary. Afterwards, I ate a pear, and immediately My body began to severely ache. All My nerves were in pain and I grew very ill. Moreover, a considerable inner turmoil and convulsion overcame Me. I sensed that I desired some salt, so I had some. It helped. I had another piece, and then another, and soon I were well. My point is that whatever a person dislikes is probably not good for him.
- 2 God forbid if a person is overtaken with pride. During His last days, the Blessed Beauty was greatly annoyed [with Mirza Aqa Jan] to the point that I wanted to punish him physically. When a person becomes prideful, first he becomes self-centered. That is, he believes all his doings are correct and the best way. Secondly he causes dissension. His inner thoughts are then in conflict with his behavior, and this results in his quick demise. Mirza Aqa Jan did not have a good end.
- 3 There is a story that someone went to a psychiatric ward and noticed that a man was sitting there with great dignity. He asked him, "What do you do here and why were you brought to this place?"
- 4 He replied, "I had many enemies. Since I was an expert masseur and the Caliph was fond of me, my enemies became jealous and accused me of mental disturbance. They spoke of this matter so much that it reached the Caliph, and eventually they conspired together and sent me here."

1 من امروز ماست خوردم چون آقا میرزا حبیب را دوست میدارم هر چه میگوید میشنوم من ماست نمیخوردم بجهت اینست که دوست نمیدارم بسیار از چیزها است که انسان دوست نمیدارد همین عدم میل علامت این است که مضر است در ادرنه در ایامیکه میرزا آقا جان بنای انانیت و عناد گذاشت و در حضور مبارک بنای جسارت را گذاشت من یکروز باو تغیر کردم نمیخواستم که تغیر کنم ولی جسارتش زیاد شده بود اینطور هم تصادف کرد که من باو تغیر کردم بعد از تغیر یک گلابی خوردم فوراً بدنم بنای خورده شدن و درد کردن گذاشت جمیع اعصابم بدر آمد بدحال شدم آشوب و هیجان در وجودم پیدا شد من دیدم میلم به نمک است یک تکه نمک خوردم حالم بهتر شد یک تکه دیگر خوردم بعد هم یک تکه حالم بکلی خوب شد مقصود اینست هر چیزیکه انسان از او تنفر دارد بحالش مضر است ...

2 خدا نکند انسانرا کبر بگیرد در این اواخر جمال مبارک را بسیار آزوده خاطر کرد که من میخواستم او را بزیم انسانرا که کبر میگیرد اول خود پسند میشود یعنی آنچه که خود میکند عین صوابست درجه دوم نفاق است ظاهر سازی میکند باطنش نوع دیگر است چون ظاهر سازی کرد دیگر سرعت تمام بقهقری میرود میرزا آقا جان آخرش را نیاورد.

3 مثلی است میگویند که شخصی در دادالمجانین رفت دید یک شخصی در نهایت ادب نشسته پرسید تو اینجا چه میکنی برای چه ترا اینجا آورده اند

4 گفت من دشمن زیاد داشتم چون دلاک ماهری بودم و محل وثوق خلیفه شدم اعدا حسد بردند و بمن نسبت جنون دادند و همههمه کردند تا بگوش خلیفه رسید همه دست بهم دادند و ما را اینجا آوردند .

- 5 The questioner decided to test him, so he asked, "How do you shave heads?" 5 آن شخص خواست امتحانش کند گفت سر را چطور میتراشی
- 6 The inmate replied, "I place a towel around the client's neck, sharpen my blade, wet and shampoo his hair, and then I shave him." 6 گفت اول دستمال میبندم بعد تیغ را تیز میکنم بعد سر را تر کرده میمالم و ترم میکنم بعد هم میتراشم
- 7 "Very well. How do you perform phlebotomy?" 7 گفت بسیار خوب فصد چطور میکنی
- 8 "I tie a knot around the veins, then massage the vein for it to be ready and then with my sharpened knife stab him in the stomach!" As he raised his hand to demonstrate, the questioner said, "Never mind, I understand. You almost had me convinced, but at the end you ruined it!" 8 گفت اول شریط میبندم بعد رگها را مالیده درشت میکنم بعد تیغ را تیز کرده میزنم توی شکم دست خود را بلند کرد که بزند ناگاه آن شخص گفت فهمیدم دست نگهدار تا اینجا خوب آمدی ولی حیف آخرش را نیاوردی
- 9 They say that when the scribes excel in their craft, they begin to forge money, as they consider this the height of their skills. 9 میگویند مشاقتها خیلی که در صنعت خود ماهر میشوند بفکر پول قلب میافتند چه که این را کمال صنعت خود میدانند .
- 10 Yesterday, you were such that none was like you, 10 دیروز چنان بدی که کس چون تو نبود
- 11 Today, you have become such that none should be like you! 11 امروز چنان شدی که کس چون تو مباد
- 12 'Abdu'l-Baha then turned to me and said: Aqa Mirza Habib now you are leaving and will surely give a breath of joy to the friends. Move forward with celestial fragrance, heavenly attraction, divine undertakings, reliance on the Almighty, and assured of confirmations from on high. Although you will pour water on barren land, know of a certainty that affirmations of the Abha Kingdom will surround your deeds. Be assured that, until a person has not concentrated all his energies on a particular effort, it will not bear results. "And even make my supplications, my prayers, my entreaties, and my remembrance as one." 12 بعد بفانی اشاره فرمودند: حال آقا میرزا حبیب شما حرکت میکنید و نفحه سروری باحبا میدمید با نفحه رحمانی و انجذاب ملکوتی و همت ربانی و توکل الهی و تائید سبحانی حرکت کنید آبرا بزمن خشک میدهید بقتین بدانید تائید ملکوت ابهی میرسد مطمئن باش انسان تا جمیع قوایش را حصر در امری نکند نتیجه حاصل نمیشود " حتی اجعل اورادی و اذکاری و ردا و ذکر و احدا "
- 13 The honored Haji Mirza Haydar-'Ali said, "Teaching through deeds is far more effective than through words." 13 جناب حاجی میرزا حیدر علی عرض کردند یک تبلیغ بعمل موثر تر از هزار قول است
- 14 'Abdu'l-Baha replied, "If both words and deeds were congruent, then it would be much better. It would be light upon light." 14 فرمودند قول و عمل هر دو باشد بهتر است نورا علی نور است

ABU2429

Words to Habib Mu'ayyad, spoken on 1915-May-13 in Haifa

- 1 Your journey is of great importance, much like the journeys of Isaiah. The Prophet Isaiah traveled throughout the length and breadth of the Holy Land and bestowed a new vitality to the Israelites. I cherish the hope that you too will revive the friends through the breath of the Holy Spirit.
- 2 When a person is consecrated and devout, his influence will even penetrate stones and hard rocks, causing great miracles. Consider what immense effect resulted from the nightingale of love going to Sheba, and by nightingale is meant a spiritual person. Whenever I go to the Cave of Elijah, a new vivacity is wafted over Me. This is because the life-generating spirit of Elijah envelops that Cave, though outwardly it is a ruin in comparison to this place (the German Colony). That is, notwithstanding the fact that it has no scenery, streets, trees or buildings, it has a spirit that is absent here. A person who is surrounded with divine confirmations is also able to render deeds that otherwise seem supernatural."

KHHE.354

KHH1.240 (1.336)

AB02509

To: Kalimi, Khudabakhsh father of Habib Muayyid, in Kirmanshahan

Date: 1915-May-14

- 1 O servant of God! It has been some time since I wrote you a letter. This was due to numerous obstacles, otherwise the pen would not cease its scratching nor the dove its cooing. Now since the bounty of God has made Aqa Mirza Habibu'llah ready to depart, it became necessary for 'Abdu'l-Baha to take up the pen and write you a letter.
- 2 Praise be to God, Aqa Mirza Habibu'llah, in the utmost spirit and fragrance and faith and certitude and firmness in the Covenant, completed his studies in arts and sciences and surpassed all the other students at that school. He was always

successful in serving the Holy Threshold within the school itself. He kept the student friends in a spirit of joy in every way, and in the examination he received a complete and adequate certificate. Even after leaving school he spent some time serving these wanderers. Now he is returning to those parts. Surely you will become infinitely pleased and happy to see his face and smell his fragrance. Thank God that you have such an illustrious son who is a luminous lamp in the love of God and strives to serve the world of humanity.

- 3 Convey the Most Glorious and Most Wondrous greetings to all the friends of God. Do not be sorrowful and grieved at the martyrdom of your blessed young martyred son. Though that lamp departed from the niche of this earthly realm, it was kindled in the glass of the Kingdom, and though that nightingale flew from the meadow of this dust-heap, it ascended to the rose-garden of the All-Merciful. And Aqa Mirza Habibu'llah is worth a hundred children.

- 4 And upon you be the Most Glorious Glory.

KHHE.358-359, DAS.1915-05-15

از هر جهت در روح و ریحان داشتند و در امتحان شهادتنامه کافی وافی گرفتند و بعد از خروج از مدرسه نیز مدتی بخدمت این آوارگان پرداختند حال راجع بانصفاحت هستند البتّه از دیدار روی او و شمیم خوی او بی نهایت مسرور و خوشنود خواهید گردید شکر کن خدا را که چنین سلیل جلیلی داری که در محبت الله شمع نورانی است و در خدمت عالم انسانی ساعی

3 جمیع یاران الهی را تحیت ابدع ابهی برسان از شهادت نجل سعید نوجوان شهید محزون و دلخون مباش آن شمع هرچند از مشکات ناسوت برون رفت ولی در زجاجه ملکوت برافروخت و آن مرغ سحر هرچند از چمن خاکدان پرواز کرد ولی بگلشن رحمن صعود نمود و جناب آقا میرزا حبیب الله بمثابه صد اولاد است

4 و علیک البهاء الابهی

TZH8.0748, ANDA#73 p.76, KHH1.244

(1.340)

ABU0624

Words to Ahmad Sohrab, spoken on 1915-May-15 in Haifa

“The Cause of God is in need of many active, efficient workers and the time is soon coming when the whole responsibilities of the religion of Baha'u'llah will fall on their shoulders. Thou must be one of the standard-bearers of the Cause. For more than three years thou hast lived and traveled with me day and night and I have been contemplating sending thee away in the not distant future;- so that thou mayst be engaged in the service of the Vineyard.

“Do not forget the words that I am telling thee now. Each letter will act as a light, guiding thee and illumining thy path toward the ultimate goal. They are as follows: ‘Walk thou in my footsteps. If I look to earth, do thou the same; if I gaze toward heaven, turn thou also thy eyes heavenward; if I am sitting, sit; if I am walking, walk; if I am silent, be thou silent; if I speak, speak; if I am praying, pray; if I work, work; if I love the poor, be thou also kind to them. In brief, be thou a

pattern of good deeds and an example of patience, purity and forbearance. Rest thou assured that I will be always with thee. I will not be far from thee for one second, I did not bring thee with me without a good reason nor have I kept thee so long without a cause. Be thou not grieved. I am thy instructor. I have educated thee in my own college. Thou art my student. Adorn thyself with my words, deeds, morals, manners. See thou with my eyes. Listen thou with my ears, speak thou with my tongue, hold thou with my hands and walk thou with my feet.”

(I said: “I will always pray that I may be assisted in the fulfillment of the Master’s hopes... Because in Turkey, teaching is not permitted one does not gain the same spirituality and joy.” ‘Abdu’l-Baha answered:)

“This is true; but I am not training thee for these parts; the field of thy labor is beyond these limited confines. As thou knowest it is very easy for us to teach and spread the Cause in this country but the government will rise immediately against us and the Blessed Tombs of Baha’u’llah and the Bab will be demolished by the hands of a fanatical mob. This is one of the many reasons that we must not raise our voice in Turkey.”

(I said: “This is the fourth year that I am serving at the threshold of the Beloved. If the result of this apprenticeship does not appear in the world of action and practical services, I will be ashamed before God and His creatures and as a dried tree will be only worth to be cast into the fire.” ‘Abdu’l-Baha said:)

“Praise be to God the result has become manifest and as time rolls on thou wilt be confirmed in the accomplishment of greater and greater things. On the eve of thy departure I will breathe in thee such a breath whose effect will be universal. Wait and see. At that time thou wilt thyself stand astonished. Thou art my son and my whole aim is thy education according to my own standard. Thou observes that I do not speak in this manner with some persons who have not the capability of rendering any service to the Cause. I do not interfere with their affairs. I have left them to their own devices. They may go where they are pleased and come whenever they are pleased. I do not expect them to listen to my advice nor have I any hope in their ability or mediocre attainment. They are not made of heroic stuff. They are self-occupied and incapable to conceive any large and universal plan. In thee I have great hope. I am assured that thy intentions are for the promotion and protection of the Cause.”

DAS.1915-05-15

ABU1196

Words to the friends, spoken on 1915-May-17 in Haifa

There are two kinds of afflictions, the first is human, the second is divine. Human affliction can be coped with and eradicated by human agencies and methods but when an affliction is brought down upon mankind, occasioned by their utter heedlessness and negligence the displaying of all their available forces will not be crowned with the least success. Under such exceptional circumstances they must gather in their temples of worship and raise their hands toward heaven, begging and invoking God to shower upon them His benedictions and turn the tide of trials away from them. With heartfelt contrition and humiliation they must invoke and beseech Him to forgive them and overlook their sins and rebellion.....

These heedless people merit the descent of the terrible wrath of God. they are not at all entitled to His Love. Even what they have and are enjoying has been and is through His limitless Mercy. On the other hand if we look upon this God's catastrophe from another standpoint, it is Mercy itself, for it may become the cause of their wakefulness and mindfulness. But if this much-desired spiritual regeneration is not obtained, then it is indeed God's wrath.

For example, the student commits a mistake, the teacher punishes him. Now if this correction will become conducive to his improvement, then indeed it is identical with mercy and kindness but if on the contrary it adds to his unawareness, obtuseness and doltishness, it is a heavy and grievous chastisement.

Therefore, God has never and will never be anything else but Clement, Merciful and Kind. From whatever standpoint we may approach the Creator and the Sustainer we find Him the Mainspring of Mercy. In short you must know that God is the source of heavenly goodness, and the Giver of life and light.

Thus it is written in the book of Psalms chapter 9th: "The Lord shall endure forever: he hath prepared his thrones for judgment. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness. The Lord also will be a refuge for the oppressed, a refuge in times of trouble. And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee."

DAS.1915-05-17

ABU0562

Words to Ahmad Sohrab, spoken on 1915-May-18 in Haifa

I have sent for thee this morning, to speak on a confidential matter. The enemies of the Cause have again resorted to another device, whereby they may terminate my life. Through one of the prominent inhabitants of Jerusalem, they have forwarded to Jamal Pasha, a long list of new accusations against me, charging me with the corruption of the morals of the youth, and undermining the religion of their ancestors.

Jamal Pasha, in turn, has expressed his ideas in a public meeting that 'If in reality Abbas Effendi is disseminating such pernicious doctrines, God willing, when I return from my conquest of Egypt, I shall hang him on a pillory.'

He does not realize that I am day and night longing and praying for the station of martyrdom. What greater happiness than this, what Mercy more glorious than this? I am ready and expectant to drink from this Celestial Chalice of God's Bestowal. In brief, I am telling thee this matter in confidence. I have not spoken about it to others for they will become sad and confused. I am telling this so that thou mayest know that I am encircled with an impending danger, thus if anything should happen, thou mayest convey my Message to all the believers of God, and it is this:-

"The friends of God, must not be shaken by any test.

As the lofty mountains, you must stand firm in the Cause.

As the tempestuous sea, you must never become calm and still.

As the brilliant stars, you must ever shine and gleam.

As the sweet flowers, you must always diffuse the fragrances of Divine civilization.

As the warbling nightingales, sing ye, throughout all the seasons.

As the cool fountain, gush ye forth, with the waters of spiritual explanations.

As the verdant meadows, be ye not scorched, by the blowing of the hot winds of opposition.

As the sun, wander ye through your course, and be not wearied of well doing.

As the real guides of humanity, illumine the ignorant with the Light of Wisdom, raise the lowly, inspire with noble ideals the despondent, and lead the erring ones into the Path of Truth.

Live ye, in accord with the good-pleasure of God.

Arise ye, with an irresistible force in the promotion of the Teachings.

Like unto the sanctified Apostles of Christ, summon ye, the people to the Kingdom of God, and invite them to walk in the Road of Heavenly Prosperity and Success.

Let not any hindrance or obstacle dampen your enthusiasm.

Set aglow the hearts with the fire of joy and exhilaration.

Adorn the temple of the world with the Garment of the New Creation.

I have trained you and educated you for this. your reserve powers are needed for such a Day.

Beware! Beware! Lest luke-warmness overtake you, indifference master you, negligence take hold of you, listlessness overwhelm you.

You must nurse and water and take care of the Blessed Tree of the Cause of God,- so that It may grow and develop. Its branches giving shade to the people of the East and the West, and Its luscious fruits satisfying the hunger of mankind.

Seek ye no other pleasure! Long ye for no other delight!

Be ye filled to over-flowing with the love of Baha'u'llah!

Promulgate ye the Traces of His Grandeur and Dominion!

Be ye attached to His Cause! Advance ye toward His Beauty and receive Divine Bounty from His inexhaustible Storehouse!

The Tree of the Cause must be watered by you, so that it may bring forth leaves, blossoms and fruit.

If you do not arise, in the accomplishment of this service, who then will arise?

To whom should I look forward? Whom can I trust with this Pearl of Great price?

Who! Will uphold the Name of Baha'u'llah?

Who! Will make me happy in the Kingdom of my Father?

Who! Will carry away this ball, from the field of self-sacrifice?

Who! Will give up his rest and comfort for the promotion of the Cause?

Who! Will raise the voice of 'Ya Baha El Abha' in the vast congregations of humanity?

Ah me! Who! Who! Will turn his face toward heaven and pray, "Thy Kingdom come, Thy Will be done, and not mine".

DAS.1915-05-18

AB03312

To: Fatimih mother of Aqa Siyyid Husayn (Alexandretta)

Date: 1915-May-18

O my God, my God! Thou seest me prostrate in the dust of humility and self-effacement, supplicating toward the Kingdom of Thy oneness, agitated in the wilderness of abasement and distress, beseeching the dominion of Thy singleness, while tears stream from mine eyes in anguish in the desert of deprivation, yearning to attain Thy presence.

How long, O my God, wilt Thou leave me in the wilderness of forgetfulness and not call me to the proximity of Thy mercy? By Thy glory! My bones are ground down, my flesh hath melted, my strength hath dissolved, my limbs tremble, and my being is shaken by the pain of separation and my wandering in the wilderness of remoteness and forgetfulness.

O Lord! Ordain for me the chalice of supreme martyrdom and ascension to the proximity of Thy mercy, O Thou Creator of earth and heaven! Verily Thou art the Bestower, the All-Sufficient, the Faithful, the Giving, the Generous.

O Lord! Verily Thy pure handmaiden, who is related to Thy servant Muhammad-Qabli-'Ali who hath ascended to the kingdom of Thy mercy - she hath believed in Thee and in Thy signs, and hath borne every hardship in Thy path, and hath migrated unto Thee, and hath yearned for the kingdom of Thy mercy, and hath been honored at the threshold of Thy holiness, and hath humbled herself before the dominion of Thy grandeur, seeking Thy good-pleasure, longing to attain Thy presence, attracted to the gardens of Thy mercy.

O Lord! Ordain for her every good in the next world and send down upon her the outpourings of mercy from heaven. Verily Thou art the Mighty, the Powerful, the All-Bountiful. Verily

Thou art the All-Merciful, and verily Thou art the Bestower,
and verily Thou art the Compassionate, the Generous.

DAS.1915-05-18

ABU1233

Words to Ahmad Sohrab, spoken on 1915-May-19 in Haifa

All the Baha'i books are being preserved in boxes and in these days I have no inclination of opening them. In former years month after month I worked from sunrise till midnight and I did not feel the effect of it, but now it is different.

For the last few weeks I have been thinking of my possible attainment to the most great station of martyrdom - perchance the end of my life may be diffused with the fragrance of this musk and that I may quaff this goblet of the most exhilarating wine. I am placing myself on the plain of perennial spiritual prayerfulness, - so that if it comes it may find me ready, resigned and in a state of submission.

I am also thinking, dreaming, cogitating what will become of the future of the Cause when I am not in this world, where are the souls who shall meet and solve the perplexing, crucial problems that shall constantly arise, of what materials are they made, how will they bring together the contending, antagonistic parties? I am hourly supplicating and entreating at the Threshold of the Blessed Perfection to upraise such spiritually-minded souls for the promotion of the principles of His Cause, men and women, endowed with extraordinary powers, angelic strength and world-subduing resolutions. I desire them to dedicate their whole beings to the service of the Lord of hosts. According to the ultimate wish of my heart and soul should they go forth and teach the glad-tidings of the Kingdom of Abha.

Whily my body lives in Haifa my mind is searching throughout the world to see whether there are such capable servants. For this work I am daily instructing thee; for the carrying out of this divine behest I am training thee. In the realms of thought thou must hurl a new commotion. As long as I live and after me thou must consecrate thy entire life to the proclamation of the Word of God. Thou must abide in the station of renunciation

and self-sacrifice. Under all conditions thou must show firmness, steadfastness and stability. Encourage and incite others in the execution of those affairs which would become conducive to the glorification of the Cause.

DAS.1915-05-19

ABU0232

Words to some friends, spoken on 1915-May-20 in Haifa

His real name was Mirza Mohamad Ali Gaini. He was a man of great spirituality and wit. Long before the appearance of the Bab from Shiraz, he and the son of Mir Assadollah Khan, the brother of Mir Alam Khan, the Ameer of Gain, were brought to Teheran. The government held them as hostages, because they asserted they were in a state of rebellion and revolution against the established authority. Together they lived in the capital under the secret eye of the police. Nothing however could be detected from their words and actions that they harbored in their minds any revolutionary plan - and thus the restriction and precautions with which they were hedged in were temporarily removed.

One night the Blessed Perfection invited these two men to His residence and showing them much kindness, consoled them with His utterances. From that time on Mirza Mohamad Ali became the devoted friend of Baha'u'llah and under all circumstances expressed for Him his respect and love. Later on His Perfection expoused his Cause and became the staunch supporter of his principles. When Mirza Mohamad Ali heard about the appearance and execution of the Bab and the manifestation of the Sun of Reality under the title of 'Him Whom God shall manifest' he became a believer without asking a single question.

He would often state that he was a believer in Baha'u'llah before He declared Himself, for on the night that he was invited to His house he observed in His general appearance the grandeur and spiritual authority of the Lord. 'Through His elevated discourse' he would say 'He cheered and brightened us, saying, 'Be not unhappy, be not sad, ere long you will become free. And return to your town with honor.' At that time we entertained no hope of liberty, for our enemies had woven

the iron webs of accusations all around us. But all of a sudden the authorities sent for us and informed us that we are free, that his imperial majesty the Shah was very gracious toward us and held no grudge against us and that full permission was granted us to go wherever we were pleased. In short during those days Baha'u'llah told us many things in the course of conversation, all of which came to pass. Hence from His manner behavior and morals one could easily see that He was an individual distinct from other members of humanity.'

In short, this Mirza Mohamad Ali was at the time living in Khorassan and associating with the erudite philosopher and Baha'i thinker Aga Mohamad Nabeel, well-known in the Baha'i world for his deep learning and eloquence. (in another letter I will translate the story of the life of this second Nabeel as related by the Master.) Through their public teaching of the Baha'i Cause they became famous and the ignorant mob arose in their persecutions. Realizing how impossible it was to live in such fanatical communities both of them journeyed to Teheran and here also their open way of spreading the teachings made them odious in the sight of the public. Mirza Mohamad Ali could not tarry any longer and decided to leave the capital. Going through a series of startling difficulties and sorrows and travelling on foot, he at last reached behind the gate of Acca. It was in the first year of our arrival and thus we were imprisoned behind the thick walls of the military barrack. Seeing how utterly impossible it was to enter the town he went to Nazareth and passed his days in selling needles and his nights in prayer and supplication, but he behaved with such an independence of spirit that all the Nazarenes thought he was a wealthy man. Meanwhile I was watching for the opportunity to send for him and when it was offered I took it by the forelock. Secretly and with the utmost precautions I brought him to the prison and all his troubles were compensated the moment he stood in the presence of the Blessed Beauty and hearkened to His life-giving words. After a number of days he was permitted to return to Nazareth and engage in business. At that time he was accompanied by his two sons, Mirza Ali Akbl[o]r [sic] and Aga Galam Hossein, the latter of whom is now living in Ramleh, Alexandria.

When the freedom of the town was granted us he used to come and go oftener. On one of his trips he came to me and said: 'Sir! I desire to enter into a partnership with you. You invest the capital, I will work and the profit to be divided equally between us. Let our capital be seven piastres and half. With this I shall buy needles and in selling them make a world of profit.' I laughed at his modest demand for such an insignificant capital (about 0.30 cents) and his expectation of making

a 'world of profit.' I gave him the required sum and he went away. Buying several packages of needles he started on his road toward Nazareth. Now he used to exchange needles for one egg and when the eggs were collected he sold sixty or fifty of them for one Beshleek (ten cents) Out of the profit of this 'prosperous business' he made a living.

After a few months he came back to Acca and I asked him for my share of profit of our partnership. 'I hope thy expectation of making a 'world of interest' is realized. Come now my friend, and let me have my share. Thou must have become as rich as Croesus.' He laughed and was full of joviality and good humor. 'O my Lord! we are ruined, our very capital is gone. I don't think I am a good business man.' I asked him with amused amazement: 'How is that? What didst thou to demolish our house of fortune?' He answered: 'One day I got sick and could not go around peddling my needles for eggs, but toward the afternoon I felt better and thought I will leave my lodging and do at least a little business. It was a little dark and my eyes could not see very clearly, hence I gave four needles instead of three for one egg. Oh! this was the beginning of our business collapse! The women, communicative as they always are, informed each other immediately that this Persian peddler is a rich 'merchant,' that all along I have been cheating them, that today I have given them four instead of three needles for one egg and that if they boycott my 'ware' I will raise the number of needles to five. For several days they did not buy anything from me and thus I was forced to give them five needles for one egg. This combination of feminine determination drove a dagger into the very heart of my profit-making ambition and reduced my income. After a time I was with astonished disgust that the capital is gone and now I have come back to you with another proposition of 'commercial partnership' which in a short space of time will make both of us quite rich! While talking in this half-serious, half-joking manner he laughed all the time. He was in the highest station of joy, fragrance and attraction, as though established on the golden throne of Sovereignty.

DAS.1915-05-20

ABU1386

Words to some friends, spoken on 1915-May-21 in Haifa

Question/topic: Supposing there were a few Baha'i members in the national parliaments and senates of the nations, would they have been able to promote in a practical manner the cause of universal peace?

Yes. It would have had a marked effect. God willing this excellent idea will become realized, for such representatives and Senators would concentrate all their energies and influence on the side of Peace and conciliation. Their public utterances in the national councils will be listened to respectively and their sincere strivings crowned with success. By the delivery of eloquent speeches they will attract the attention of the world to the insanity of war adherents - thus organizing a strong, virile, wisely-propelled public opinion capable to stem the furious tide of any uprising and changing the current of blind evil forces into the channels of world solidarity and inter-racial brotherliness.

Such Baha'i members having drank from the pure fountain of the Universal Teachings of Baha'u'llah, are in reality cosmopolitan in spirit, mind and soul and have arisen above the stultifying limit of nationality and patriotism. They exert all their moral, religious and intellectual powers for the progress of the world and the perfection of mankind. God will assist and confirm them in all their undertakings. Of a truth they are the harbingers of the roseate dawn of the Sun of world's amity and friendship. Their words and deeds will exert a decided influence on the decisions of their governments.

They will become enabled not only to usher in the era of the United States of Europe but the infinitely more important measure will be brought into fruition under their wise and statesmanlike leadership and that is - the Organization of the United States of the world. If there has been possible in the past the formation of a United States of America, the next natural step will be the constitution of a United States of Europe, each state autonomous within its boundary, interdependent and working for the common prosperity, general advancement, expansion of commerce, diffusion of learning, the welfare of the whole community, the socialization of industries and the improvement of arts, inventions, crafts and sciences. This is indeed the ideal state of the human Society.

DAS.1915-05-21

ABU2181

Words to some friends, spoken on 1915-May-21 in Haifa

Question/topic: It seems to me that the present war is rather intensifying the root of enmity and hatred between the nations... Have they another power through which they may eradicate the basis of this new evil?

It is now demonstrated that all their existent powers have contributed something toward the realization of this world war, even their so-called Christian religion has been made a pliable instrument for the promotion of war purposes. Hence it is evident that they have no other executive power strong enough to remove the accumulated load of their new-created rancours.

The Only power that is left is the Power of the Baha'i Movement which is impartial and entirely spiritual. This is the only highway through which they can marshal their armies of Peace. When they turn their faces toward this Point their hearts will be illuminated with a new light, their complicated relations will be readjusted and their problems solved.

For this reason I have said that after this war there must needs be many Baha'i teachers, equipped and ready to go out into the world and explain to the sorrow-stricken nations the self-evident benefits of peace. The whole world will then be in a listening attitude and willing to forget the past and strike a new road of mutual helpfulness and co-operation.

DAS.1915-05-21

ABU2497

Words to some friends, spoken on 1915-May-21 in Haifa

Question/topic: Will it help the promotion of the Baha'i principles and the establishment of universal peace if at the termination of this war an international Baha'i conference could be formed in London?

Yes. we must wait and see how the results of the mighty events which are taking place in these days will shape themselves into concrete facts and how far the Western nations will soar toward the bright heaven of human brotherhood!

This old world of ours is undergoing undreamed of changes and revolutions. It is in a transitional state, shedding off its

old skin and taking into itself new ligaments and building up new tissues. The happy and healthy children of a new order of public opinion are being born, the ethical laws of the world are in the process of a radical reformation and an entirely new code of statutes will be legislated for the international relations and the final consolidation of the modern and ancient nations.

No human mind can conceive the startling changes which God has in store for His chastened children.

DAS.1915-05-21

ABU0953

Words to the friends, spoken on 1915-May-22 in Haifa

I found the Jews very crestfallen today, because on slight excuses the government has exiled eight of their prominent leaders. The new rigorous laws of the naturalization wear heavily on them. They are actually accused of planning secretly to establish a visible Kingdom in Palestine.

The Orthodox Jews according to the literal interpretation of a number of passages in the Old Testament, of course are holding such a belief but the growing literary and intellectual party, having cast away the enthusiasm born out of ignorance, discredit the whole proposition as nothing else but a dream. They think it is no more than a wild fancy on the part of the Jews to ever harbor the idea of founding the Solomonic Sovereignty in Jerusalem.

Firstly, the economic and social status of the Jews in different parts of the world preclude the idea of bringing all of them together. Secondly, the Christians and Mohamadans who claim equal shares in the sacred spots of the holy land will never permit them to so much as draw the plan of such a Kingdom. Thirdly, the European Powers who have vital and permanent interests in Syria will do everything to extirpate the growth of such a national feeling amongst the Jews.

One of the Turkish officers had asked a Jewish woman in Damascus, what did the Israelites think about the organization of a Kingdom in Palestine and she had answered that this was the cornerstone of their belief. This confession has been much made of, although the whole belief has been known to every on[e] from time immemorial. Much importance has been given

to it at this special hour because it is serving the peculiar and sinister purposes of those who are in authority. This has been made also the reason for the banishment and imprisonment of their leaders.

If the Turkish government is so anxious to preserve her integrity, would it not be better to protect her domains from the aggressions of Russia, England and France and leav[e] these poor Jews and their Messianic dream of a concrete Sovereignty to themselves?

DAS.1915-05-22

ABU1363

Words to the friends, spoken on 1915-May-22 in Haifa

Question/topic: Although it is assured that the life of this world is transitory and attachment to it is not praiseworthy, yet in many a sacred Tablet the Blessed Perfection and the Master himself have lamented and bemoaned the physical deaths of those who have journeyed to the abode of eternal Peace. What is the wisdom of this?

The physical body has also a share. When I was in America a number of Christians came to me and asked a most subtle and difficult question. It was this: 'While the apostles longed with perfect resignation and radiant acquiescence for the station of martyrdom and many of them and thousands of later converts sacrificed their lives with joy and happiness, how is it that his holiness Jesus the Christ, just before his crucifixion prayed to His Father to take away this cup from him, saying: 'The spirit is truly ready, but the flesh is weak?' (St Mark Chap 14.v. 38)

I told them, you may go first to your own ministers and clergy and ask this question from them, for they look upon the Easterners as heathens, unbaptized, unregenerated, unconfirmed and unordained while they consider themselves as the heirs and joint-heirs of the Kingdom of God and well-informed of the mysteries of Holy Writ; hence they are not willing to accept our interpretation quite readily.' They went away and returned after a few days that the Ministers answers did not agree with each other nor did they satisfy them.

I said: The answer to your question is very simple and given in a few words: The body or the flesh was 'sorrowful and very heavy' (Math chap 26th v. 37) because it loathed to be separated from the companionship of such a divine, celestial Spirit

and be returned to clay and dust. This was the secret of its weakness, sorrow and heaviness.

DAS.1915-05-22

ABU1405

Words to some friends, spoken on 1915-May-23 in Haifa

A Baha'i must conform all his great and small affairs in accord with the good-pleasure of the Blessed Perfection. This is the unerring criterion. For example if he takes one step forward or one step backward, he must first think whether this will be according to the good-pleasure of Baha'u'llah or whether such a step will be considered as a service or not. If he sees that his forward step will not contribute something to the promotion of the Cause, it will be better for him to stand still.

The people of the world are thinking of, by, and for themselves. They are promoting their own selfish interests and serving their own small causes. Each soul is attached to his own hobby and beating his own drum and soaring in the atmosphere of his own desire. If they speak they have some known or unknown objective point in view, if they eat and sleep they desire to be strengthened in order to advance their own ideas. In brief all their movements are dictated by obedience to self. They live, move and feel like unto the animals, self-centred, self-occupied, seeing nothing, believing in nothing beyond their five senses.

But the moving-spring of the actions and deeds of the believers of God must be the good-pleasure of Baha'u'llah. All their services and thoughts must be for the sake of God. If they sleep they must sleep with the idea of being refreshed;- so that when they arise next morning they may serve the Cause with greater efficiency and strength. If they eat they must eat with the object of building up new life-force, in order that they may move and walk in the Celestial Highway.

The life of such Baha'is with these lofty purposes will bear great fruits, otherwise no results will be gathered from all their strivings and efforts. They will spend a few profitless years and then there will be nothing for them left in the end save regret, deprivation and remorse.

DAS.1915-05-23

ABU0106

Words to some friends, spoken on 1915-May-24 in Haifa

The parents must exert their utmost effort;- thus their children may learn trades and professions. The first and primal thing that is essential for every young man is a trade. This is supremely an industrial age and the man who has not specialized himself in some line, will be crippled on every side and hampered on every step in his pursuit of a livelihood. No sooner the children have laid the foundation of their theoretic and primary knowledge in the school-rooms they must be sent to the workshops to learn the applied and practical sciences. This is of course not a universal necessity for there will be found always some well-to-do families who by providing a complete course of academic, intellectual and philosophic education for their sons and daughters will enable them to shoulder in its proper time the civic, moral, and spiritual responsibilities of the growing communities, giving wings to the birds of ideals and raising the general tone of the mass by noble utterances and heaven-glittering thoughts.

In this dispensation to study an art is prayer; work is considered as worship. For this reason it is said: 'The tradespeople are the friends of God.' Reflect for a moment how blessed is art or trade that its acquirement or occupation therein is regarded as prayer. Through the educational laws of 'attention' and 'suggestion', encourage and incite the children to characterize themselves with merciful ethics, spiritual qualities, praiseworthy deeds and moral principles. Study well their moods and feelings and through the many pleasurable enterprises direct them into inspiring channels. Do not lose an opportunity in cultivating in their minds a sense of the beautiful and the perfect.

When we were imprisoned in the barrack, one day, the Blessed Perfection spoke about the necessity of industrial education of the believers of God and their descendents. This was before the revelation of the Book of Akdas wherein the command of industrial education was laid down. When I heard His words I addressed myself: What can I do to learn a trade? I am in the prison. I cannot go out. There are no arts and trades schools in Acca. After much inquiry I found there was a mat-weaver in the town and I sent for him and stipulated with him for a certain sum to teach me his trade. He installed his simple weaving machine in one of the prison rooms and for six months I was an apprentice under the direction of my master.

The first mat that I wove with my own hands I spread under the feet of the Blessed Perfection. "God confirms and assists those souls who obey and follow His laws and commandments. Obedience to the divine statutes is conducive to eternal life. The very thought that he has carried out one of the principles of God will grant him joy and pure happiness; he will soar in the spiritual realms of the Almighty and advance toward the heaven of bliss."

I am solicitous about the conditions of the friends of God and am concerned with their steady progress. I love them and wish for them unlimited development. Others do not worry themselves about it nor are they anxious. They say: Why should we bother ourselves about the conditions of those that do not concern us. But I am not so constituted. I must look after your welfare and speak to you about these things which would exalt your stations.

The mothers and fathers must not leave any stone unturned in the thorough education of their children according to their aptitudes and potentialities. Day and night they must exert themselves. One moment of negligence is culpable. If they have not received a technical and manual education in their childhood, when they grow up they will be poor, miserable, homeless, shelterless, hopeless, walking all nights in the streets, or at the best sleeping in public lodging house and becoming imbued with the sinful and unpardonable quality of beggary and mendicacy, either directly or indirectly.

God has created man noble, how can he degrade this station of divine nobility by begging? He has made him of the pure essence of spiritual wealth, how does he dare to alloy it by the base metal of mendicacy?

One minute of negligence on the part of the mothers may cast the children years of pain and sufferings. Manual training, technical education, industrial efficiency must be the object of every mother in raising her sons and daughters. The mothers must not spoil the children by showering upon them too many endearing words. They may better decrease the numbers of 'my darling,' 'my lambkin,' 'my dove,' 'my sweet baby,' 'my fragrant narcissus,' 'light of my eyes,' 'my heart,' 'my beauty,' and many other such affectionate titles copiously indulged in by fond mothers - and increase the quality of education and the quantity of instruction given to the growing minds and spirits of their children. If possible they must go over their lessons every night and help them in every way to pass through the trying and important period of adolescence. They must watch their habits and sympathetically find out and stop the source of their evil customs. As far as it lies in their powers they must

not let them associate with bad and immoral companions and both by example and advice teach them to avail themselves of the friendship of the worthies and the communion of the pure.

In short, the explicit command of Baha'u'llah is that every child, whether rich or poor, aristocrat or democrat, high or low must learn a trade, an art or a craft. This law must be incorporated in the constitution of every school. Supposing that a person is not in need, that economically speaking he is rich, even he, for the sake of obedience to the blessed command must acquire a profession. A Baha'i must correlate his actions, words and affairs with the basic principles of the Blessed Perfection. If he sees that the former agrees with the latter, he may feel quite sure that he is on the right track. All our difficulties arise from the fact that our deeds do not correspond with the good pleasure of Baha'u'llah. With the presence of such a condition, it is passing strange that we still hope for benefic results. Is this possible? We have sown the wind and we must inevitably reap the whirl-wind. We have repeatedly experienced that those actions which have not been found approvable by the Blessed Perfection have yielded no good results and have always been terminated by undesirable consequences and yet we have not been warned nor have we taken this lesson home.

Consequently, if we desire to succeed in this life we must conform all our deeds, thoughts and habits with the good-pleasure of Baha'u'llah. We must suppose Him as alive and sitting in His room and we, standing in His Divine Presence and if we explained to Him our aims and purposes, would He have been pleased with them or not? Would He have addressed us: 'Well done! This is good?' Now the Blessed Perfection is not in our midst but we have with us His Teachings and Exhortations. Therefore we must correspond them with those heavenly instructions and keep them ever before our minds.

DAS.1915-05-24

ABU1253

Words spoken on 1915-May-24 in Haifa/Akka

Poor Haji Mirza Hassan has found peace at last. He was a very zealous man, steadfast and firm in the Blessed Cause.

Death is a good thing - there is nothing like death. It delivers one from every hardship and affliction. I don't know why people have such aversion to it. No matter how many worries and pains and difficulties a person has, when they think about departing this world, they find peace. This is why holy souls always longed for death, like a bird in a cage always yearning for freedom.

How peaceful Haji Mirza Hassan is now, having turned toward the shelter of the Most Great Mercy. People no longer have anything to do with him - his affairs are with God.

He was truly zealous. During his lifetime he did everything in his power to serve the Cause of God and the friends. He gathered all the friends in Alexandria together, like Aqa Ghulamhusayn and Aqa Muhammad and Aqa Abdul-Husayn. He made great efforts and for several years kept them all working in the store. He had some Arab believers working in the store as well. Every Friday there was a gathering of friends at his house. During the holy days he would host feasts for the friends with perfect joy and delight. It is good that he sent a chandelier to the Most Exalted Shrine and also a large table - these are two good memorials.

He was a warm person, full of enthusiasm, never cold or indifferent. He went through much trouble for the friends. It's a pity that he passed away, but now he is at peace. He has gone to a world that is sanctified from all these conditions. Steadfast, firm, believing, assured - what else is the fruit of human life but this?

DAS.1915-05-25

ABU2671*Words to some friends, spoken on 1915-May-26 in Haifa*

The sandy desert along the beach is full of mystic stillness. Here a person is far away from the weaknesses of the flesh and out of the reach of all the human temptations.

If a person could disclose and bring into the light of day the real and secret qualities of the hearts, he would observe that although these people are human in outward form and shape yet in truth they are wolves, jackals, leopards, elephants, hyenas, serpents, scorpions and tarantulas. Of the human and divine attributes they are totally deprived.

Therefore a spiritual man keeps himself always out of their venomous and ferocious company and associates only with the pure in hearts and devout in contemplation.

DAS.1915-05-26

ABU0074*Words to the friends, spoken on 1915-May-27 in Akka*

In the world of creation every cause has a magnetic focus, a centre of attraction around which revolves its powerful activities and interests. The magnetic centre of the Baha'i Cause which attracts unto the personality of the holder all the spiritual benedictions and privilege is steadfastness. Whosoever has gotten a firm hold of this spiritual principle, divine Confirmations shall descend upon him and attainment to eternal Good will be made easy. Especially when with this supreme quality is joined the practical and altruistic ability to serve and teach the Cause of Reality. This is the magnet of real attraction; otherwise the end of every success is failure, the goal of every rest is trouble, the bound of every immortality is mortality, the purpose of every glory is disgrace, the conclusion of every affluence is poverty and the termination of every union is dispersion.

Ponder for a moment by whom this house was built and with what pride and self-assertion he walked on the face of the earth. While he was alive all the people of Acca envied his wealth and

position and longed to receive one twentieth part of his comfort and riches. He walked on the earth as though he bestowed upon it a great favor. What did become of him[?] he died and passed away as though he had never been born, named or lived. Thus it is evident that the end of that honor which is not gained in, for and through the Cause of God is identical with degradation, collection is similar to scattering and the accumulation of riches will be followed by destitution. Where is the Sovereignty of Nasser-Eddin Shah? Where is the imperial haughtiness and arrogance of Sultan Abdul Hamid? Where is the overbearing egoism of Ali Pasha? Where is the ministerial deceits and corruption of Mirza Aga-ssi? Where are the tactics of the commandership of Moshired-Doulet? Where is the splendor and magnificence displayed by Ameen-es-Sultan? Like unto the unreal ghosts they appeared upon the stage and vanished away. But had these men served at the Divine Court they would have illumined the vast majestic audience of humanity. This is no other than truth.

Similarly in the religious world there lived in Najaf Sheik Morteza who was the chief Pontiff of fifty million Shiites. Before him there was Sheik Mohamad Hassan who became famous for his theological learning. He was revered and respected by the Mohamadan world. Likewise great metaphysicians like Ayatollah of Khorassan and Mirza Habibollah of Shiraz became well-known for their religious erudition. Above and beyond all these towered high Haji Mohamad Karim Khan of Kerman who held in his hand the sceptre of temporal and spiritual powers. By virtue of his being a prince he lived as a King and having reached the position of an authoritative religious leader he wielded an overwhelming moral force. Whenever he made a pilgrimage to the holy shrine of Mashad more than one thousand knights dressed in gold and silver-plated cuirasses bucklers etc, followed and served him[!] All these pomps [sic], ostentations and flourish have passed away as the bad dreams of a feverish brain.

Amongst the many students of Sheik Morteza there was a brilliant fellow by the name of Aga Mohamad of Gaiin, whose title in the Baha'i world is 'His holiness, Nabeel, the Great.' Having finished his theological studies in the college of Sheik Morteza he investigated and accepted this revelation. When he received his diploma from his master he came to Bagdad. Here we met him. He was in reality the flame of the love of God. he stood or sat in the Presence of Baha'u'llah with the utmost lowliness and humility and listened to His utterances of wisdom. One day he was thus sitting with gentle submission while the Blessed Perfection was talking to him when the door was opened and Haji Mirza Hassan Ammou,

the unquestioned leader of the Mullahs of Karbala, accompanied by Zein-el-Abeddin Khan (title, Fakhrod-Doulet) entered the room. Ammou was surprised to see Nabeel sitting with such humility in the presence of Baha'u'llah. Sheik Morteza had not given in his life a religious diploma to any of his students save Nabeel and through this particular distinction he had become a well-known scholar for his extraordinary intellect and acumen. Therefore Ammou asked him with wonder in his eyes, what he was doing there. Nabeel answered meekly: 'I am here after the same quest that has brought you.'

From Bagdad Nabeel returned to Gaiin, his native town in Persia. The Ameer of Gaiin, Mir Alam Khan received him with marked respect and distinguished honor. He showered upon him much love and attention. When the people observed their chief honoring Nabeel in such a whole-hearted manner they all followed in his footsteps and paid him unprecedented homage. The flame of the Love of God was so enkindled in his heart that he could not keep it hidden for a long time and thus it bursted [sic] out in glowing coruscations. Truly I say he illumined the district of Gaiin and guided many souls to the fountain-head of Reality. When he became known as a standard-bearer of this revelation, the fanatical clergy arose against him and incited the mob to persecute him. Mir Alam Khan also followed the crowd and manifested the greatest opposition. The affairs reached to such a height that they finally banished him from the town and after a long and arduous journey he reached Teheran. Here he removed the turban and placed a simple lambskin hat on his head;- so that no one may recognize him and he may become better able to teach the Cause and spread the Holy Fragrances. Of a truth he was the brilliant lamp of guidance and the Celestial torch of spiritual illumination. Dangers encircled him on every side, the minions of darkness searched after him to arrest and execute him but the hand of destiny directed his steps toward Ashkabad and Bokhara. While he was engaged in the latter city in the service of the Cause he departed to the Kingdom of Abha. He has composed a very eloquent book to demonstrate the validity of this dispensation. It is my hope that that book will become ere long available, published and circulated.

In short, the point is this: these great religious pontiffs like Sheik Morteza, Mirza Habibollah, Ayatollah Khorassani, Ayatullah Mazandrani disappeared like clouds, leaving behind no eternal trace nor any permanent landmark, no result and no fruit. Millions of Sheiks, pontiffs and clergymen have come into this world and each and all have disappeared from the face of the earth; but the star of his holiness Nabeel will shine

for eternity from the horizon of everlasting glory. Why? Because he was steadfast in the Cause of God till the end of his life; was occupied in the service of the King of heaven and was teaching the people the statutes of the Lord. Day and night he was engaged in the diffusion of the Fragrances of the Merciful. Hence it became evident that every honor which is not gained in the Cause of God will be followed by degradation, every tranquility is disrupted by confusion and the fortune is ended by misery. Indeed his holiness Nabeel was the sign of guidance. In the Cause of God he lived up to the requirement of the law of self-renunciation. He abandoned the glory of this world, forsook the affluence of position, relinquished the comfort of home, renounced the fame of ecclesiastical leadership and even parted with his life - in order to become a real servant at the holy Threshold of Baha'u'llah.

He was a learned and wise man. He had studied deeply the different branches of Knowledge. He was a theologian, a philosopher, a Sufi and a Baha'i. The eloquence and fluency of his tongue was matchless and when he began to speak he moved the hearts of men with the power of the Spirit. In brief, he was a symposium of finely-balanced intellectual and spiritual knowledge and his death deprived the Cause of one of his most sincere defenders.

DAS.1915-05-27

ABU0296

Words to the friends, spoken on 1915-May-30 in Akka

One day the course of conversation Haji Sayad Javad said to me: 'I was a good friend of Haji Sayad Ali, the maternal uncle of the Bab. During my travellings I reached Bushir and inquired about him. They directed me to his office and to my chagrin I found that he has left for Shiraz but the Bab who was then in the efflorescence of his youth was appointed in his place to manage the business of the office. His mustache was just beginning to grow and the signs of manhood appearing in his whole being. As I looked into his young countenance I was wonder-struck with his spiritual dignity, stateliness of manners and the nobleness of his depo[rt]ment. At the time his holiness was engaged in the business of indigo. After a

short conversation I left him impressed with the loftiness of his ethical standard and the purity of his personal character.

Another day I called on him and while I was sitting in his presence several commission men entered the office. He received them with due courtesy and bade them to be seated. After a few preliminary remarks they broke the news that letters are being received from India that the market value of indigo has dropped one or two points. Other merchants were also present and they refuted strongly the assertion made by the commission agents. Pro and Con the conversation lasted for two hours, each side trying to down the other. While the bitter controversy was raging, the Bab sat silent and still and seemed to be not at all interested in the talk which has been going on with such animation. This was rather a crafty device for they intended to buy indigo from the Bab in the absence of his uncle at a lower price than the market value.

When they finished their talk, one of them addressing him said: 'Malek-ottojjar has heard that you have in your office many boxes of indigo and he desires to buy some of them from you at the current price. Will you be kind enough to specify your terms?' Up to this moment the Bab had not said a word but now with the utmost calmness and dignity and with as few words and as simple as possible he told them the price and the terms by which the different installments were going to be paid. Loudly and vociferously they protested against the high price and the terms, as it was their wont stating that there must be a reduction. He listened to their words silently and at last getting exasperated at his serene imperturbability they cried: 'What is your wish?' He answered: 'I have already told you. Have I to repeat again the same propositions?'

Now they were indeed exasperated. 'What is this new custom?' they bemoaned. 'We have an inherent right to bargain. This shall never be. Are you going to dictate to us? Do you, a young man, know the commercial laws of the country better than we do? Who has ever heard of such strict adherence to one idea? We will not have it. we warn you that if you want to carry on business amongst us you must change this novel, peculiar custom, otherwise no one will approach your office! The Bab just looked into their faces and did not answer them. When they got tired with their harangues and realized that their words produced not the slightest effect they left the office with disgust and grumblings.

In an hour they were back with a message from Malek-Ottojjar that he says the price of this indigo is quite high and he begs him to make at least a slight reduction for his sake. 'I have

stated in so many words' he said 'the last fixed price and reduction is an impossibility. You are wasting your precious time uselessly.' The commission men were beside themselves with fury and attributed this one-sidedness to his stubbornness and obstinacy. Seeing how futile would be their rage they betook themselves away but soon returned in a chastened mood that the buyer has surrendered and would like to have so many cases. The full terms were drawn up and the cases of indigo were transferred to the store of Malek-ottojjar.

A few days passed and in order to gain their point they turned another leaf of double-dealing and pretended the papers were tampered with and certain conditions were incorporated therein by the force of circumstance. Boisterous and noisy they came to the Bab, shouting for a considerable reduction of price and insisting that it must be done immediately. Without heeding their heated protestations he gently said: 'Are you not satisfied with our former stipulations?' They all answered: "Of course not. We are duped, we are hoodwinked!" "Very well, then, you may send back the goods." "What! Sending back the goods!" Who has ever heard of such a thing! You are insulting the dignity and honor of Malek-ottojjar.' (the King of the merchants.) 'Then you do not intend to send them back.' 'No, indeed. We will be considered worse than fools.' Calmly turning only his face to his servant he said: 'Go and take with thyself a number of porters. Call at the store of Malek-ottojjar and ask, in my name, for the cases of indigo. Do not return till you bring them.' The men were so stupefied at this thunderous command that they could not utter a sound and preferred to sit there and see the result. In an hour they were more than amazed to see the servant back with the goods.

This incident was widely circulated in Bushir that Mirza Ali Mohamad has had the daring and courage to precipitate a commercial altercation with the King of the merchants and that his career will be brought to an end by the secret machinations of the powerful man whose dignity has been so sorely wounded. The intimate friends of Aga Sayad Ali called and begged him to go to the enraged man and beg his apology and pardon, intimating that the result of this injured feeling will probably be ruinous to the trade of his uncle. The Bab listened to their advice and said simply:- 'Do not worry about our business. There [is] a God who will protect it from all outside encroachments.

DAS.1915-05-30

Study guide to this volume

By January 1915, the World War had been raging for five months with no sign of resolution. ‘Abdu’l-Baha and the Baha’i community in Haifa and ‘Akka were effectively isolated: “We are hedged in from all directions. The roads of correspondence are all blocked.” The Holy Land was now caught between the Ottoman military machine—which would requisition supplies, impose martial law, and conscript labor throughout the war—and the British forces advancing from Egypt toward Palestine. Abu-Sinan, a Druze village not far from Haifa, served as a refuge for part of this period. Ahmad Sohrab’s diary, supplemented by letters and tablets addressed to communities in Persia, America, Germany, and India, gives the volume its range: intimate table-talk about history, music, character, and the nature of sacrifice, set against a backdrop of universal catastrophe and spiritual urgency. The dominant themes of this period—the vanity of military conquest, the care of children, the world as theatre, the elastic spirit of revelation, and the peculiar spiritual richness of war’s aftermath—reflect a mind that uses the extremity of historical crisis to press toward the deepest questions about the human condition and the purposes of God.

Isolation, War News, and the Joy That Remains

Key Passages

We are hedged in from all directions. The roads of correspondence are all blocked and it is impossible to receive or send any news. From one standpoint to have no news in these days is an advantage, because there is no joy-imparting news. Only the news from the believers impart happiness and that is also interrupted. What can one possibly gain by reading the wild, contradictory reports of slaughter and bloodshed in England, France, Russia, Germany, Egypt, Persia, China, India, Japan, Austria and other parts of the world? This current news occupies the minds without any results. The doctrine of patriotism has brutalized the civilization of the West and vitiated the ideals of humanity.
— ABU1224

O ye beloved of God, dearly cherished friends! The darkness of heedlessness hath encompassed the world, and sombre clouds have concealed the horizon of humanity... Strive ye, therefore, and arise with all your might, that the banner of the oneness of the world of humanity may wave from the pole of existence, and that the Sun of Truth may illumine all horizons with the light of love; that sword and spear may be cast aside, and the life-giving breeze of fellowship and affection may breathe a new life into the world.
— AB00177

Praise be to God! Under the protection of the Most Great Name, all the friends in the Holy Land are in the utmost joy and fragrance, and this is naught but from His grace, His generosity, and His bounty.
— AB00177

Context for Study

ABU1224, delivered in late January 1915, is among the frankest assessments of the relationship between media and the soul to be found in ‘Abdu’l-Baha’s writings. The war news, he observes, “occupies the minds without any results.” This is a critique of what we might now call the attention economy of crisis: the endless absorption in news that produces anxiety without enabling action. The diagnosis is pointed: the source of this unproductive absorption is the “doctrine of patriotism,” which has “brutalized the civilization of the West.” ‘Abdu’l-Baha does not oppose love of one’s country; he opposes the elevation of national loyalty to the level of an absolute that justifies any sacrifice, including the wholesale slaughter of millions. The doctrine is not merely politically dangerous; it is spiritually corrosive, because it displaces the universal from the particular rather than finding the universal within the particular.

The major peace tablet AB00177 develops this diagnosis at length and places it in a cosmic frame: the “darkness of heedlessness” that has led to war is the condition against which the work of the Baha’i community must be defined. The contrast is stark and deliberate: while Europe is consumed in fire, the community in the Holy Land is in “the utmost joy and fragrance.” This is not indifference to suffering—the same text speaks with anguish about orphaned children and weeping mothers—but testimony to the existence of a source of joy that war cannot reach. The contrast belongs to the long tradition of martyrological witness: the early Christians in the arena were described as radiating a serenity that confounded their executioners; the Sufi martyr al-Halláj reportedly recited poetry as he walked to his execution. The inner peace that cannot be destroyed by external catastrophe is itself a form of proclamation.

Questions for Reflection

1. ‘Abdu’l-Baha’s description of war news as occupying the mind “without any results” is a critique of passive media consumption that has become more rather than less relevant in the age of twenty-four-hour news cycles and social media. How does this counsel toward selective information relate to the classical Stoic practice of distinguishing what is and is not within one’s control?
2. The “doctrine of patriotism” is identified as the spiritual root of the war’s horror. How does this analysis compare with Hannah Arendt’s account of the *banality of evil*—the way ordinary ideologies produce extraordinary suffering when taken to their logical extreme—and with Reinhold Niebuhr’s concept of collective pride as the primary form of human sin?
3. ‘Abdu’l-Baha reports that the community in the Holy Land is in “the utmost joy and fragrance” even as the world burns. How does this claim function as theological testimony rather than psychological boast? What makes it credible, and what would falsify it?
4. The peace tablet AB00177 calls believers to prepare themselves so that when the fire is extinguished, they may immediately raise the melody of the Kingdom. What is the relationship between preparation during catastrophe and action after it? How does this counsel compare

with the rabbinic tradition of study and hope during exile, and with Christian eschatological expectation?

5. 'Abdu'l-Baha speaks of "thorn-brakes" becoming "rose-gardens" and "gloomy furnaces" becoming "gardens of the All-Merciful." What tradition of prophetic reversal—the valley shall be exalted, the desert shall bloom—does this imagery invoke, and how does it function as a mode of spiritual resistance to despair?

The Vanity of Conquest and the Permanence of Spiritual Victory

Key Passages

All these victories and defeats are ephemeral and shall pass away. Our triumphs which are of a spiritual character are eternal and everlasting. When Halágú Khan, the great Tartar Conqueror entered Baghdad, he ordered his men to look over the records and the books of the financial department of the Abbasid Caliphs... While they were searching through the books they came across two items... Under one day it was recorded that Ja'far Barmakí has paid one hundred thousand dinars as taxes, and right beside the account, another small item was inserted two days afterwards that half dirham was expended on old clothes and naphtha with which to burn the body of the same man.—ABU0509

Tamérláne ordered Bayazeed to be seated and take part in the festivity of the night. Bayazeed was however taciturn, sullen and mournful. "Why art thou not happy, my royal friend?" asked Tamérláne. "Well, I am ruined, my empire is collapsed, my army is shattered and myself a prisoner!" "Let me tell you one thing," replied Tamérláne humorously, "let your soul rest assured that God does not value the sovereignty of this world as much as one of the wings of the mosquito—otherwise He would not have made a lame good-for-nothing man like me and a one-eyed good-for-nothing fellow like thyself the Kings of the earth." — ABU0509

This globe with all the infinite forms of life teeming through its length and breadth is but a grain of poppy in comparison to this stupendous creation and man is a part of this grain of poppy. Notwithstanding this infinitesimal smallness how proud, haughty is he of his origin! He is indeed negligent and unaware. It is through the Guidance of God and His Mercy that man assumes greatness, provided he lives in accord with the behests of his Creator. — ABU2797

Context for Study

The long historical meditation in ABU0509—delivered at the House of 'Abbud in 'Akka as Ottoman forces massed for war—draws on the deep fund of Islamic historiography to make a single, devastating point about worldly sovereignty. Halágú's discovery in the Baghdad treasury records—the enormous tax paid by Ja'far Barmakí, two days before the notation for a few cents' worth of fuel to burn his body—compresses centuries of Islamic moral wisdom about the transience of worldly glory into a single archival juxtaposition. The story of Tamérláne and Bayázíd adds the dimension

of self-knowledge: Tamérláne, in the moment of his greatest triumph, acknowledges that God's estimation of worldly kingship is less than a mosquito's wing. Even the conqueror knows that conquest is ultimately worthless.

These historical narratives function in the context of 1915 as a form of anti-war argument. The nations currently tearing each other apart are competing for precisely the kind of worldly sovereignty that the greatest conquerors in history recognized as illusory. 'Abdu'l-Baha's argument is not pacifist in the technical sense—he does not argue from an absolute prohibition of violence—but from a metaphysics of value: what humanity is sacrificing so much to obtain is, by any serious reckoning, not worth the price. The cosmic scale established in ABU2797—the entire earth is a “grain of poppy” in creation—reinforces this argument by defamiliarizing the object of contention. The nations are fighting over a grain of poppy.

The parallel in Persian and Arabic literary tradition runs deep: the *ubūl-faná'* (fathers of extinction) genre of poetry—in which great kings and their empires are surveyed from beyond the grave—is a standard form of wisdom literature. 'Abdu'l-Baha's narration participates in this tradition while redirecting its energy toward a Baha'i conclusion: the only sovereignty worth pursuing is spiritual.

Questions for Reflection

1. The narrative of Tamérláne and Bayázíd includes the conqueror's sardonic self-knowledge: God would not have given the world to “a lame good-for-nothing” and “a one-eyed good-for-nothing” if it were worth anything. What is the spiritual significance of this form of self-deprecating wisdom? Where does a similar motif appear in the wisdom literature of Solomon (Ecclesiastes), in the *Pensées* of Pascal, and in Tolstoy's account of death in *The Death of Ivan Ilyich*?
2. 'Abdu'l-Baha uses the contrast between Ja'far Barmakí's enormous tax payment and the trivial expense of burning his body as a historical memento mori. How does the genre of the memento mori function in spiritual formation across traditions—in the *Ars Moriendi* of the late Middle Ages, in the Islamic tradition of frequent remembrance of death (*dhikr al-mawt*), and in Buddhist mindfulness of impermanence?
3. The cosmic scale of ABU2797—humanity is a part of a grain of poppy in an infinite universe—is used as an argument against human pride. How does this argument from scale compare with Pascal's description of humanity as a “thinking reed” in an infinite universe, and with the modern cosmological challenge to anthropocentrism?
4. 'Abdu'l-Baha delivers this historical meditation at the House of 'Abbus, the building in 'Akka where Bahá'u'lláh once stayed, surrounded by warships. How does the specific physical location inflect the meaning of the meditation on worldly vanity?
5. The Iranian political history in ABU3762 lists every political experiment Persia has tried—constitutionalism, absolutism, republicanism, anarchy—and concludes that only the application of Bahá'u'lláh's teachings can rescue the country. What theory of political failure underlies this diagnosis, and how does it compare with Plato's analysis of the corruption of constitutions in the *Republic*?

Protecting Children and Forming Character

Key Passages

It is universally recognized that evil is stronger than good. Evil has rapid influence, where good is slow in its impact. If a trustworthy person and a thief were together, the thief would never become righteous, but the converse may occur... Consider how much time it takes to raise a building, but dynamite can destroy it in a blink of an eye. It takes five years to build an armored ship, but only a minute for a torpedo to sink it to the bottom of the ocean. It takes twenty years to raise a person to maturity, but he perishes in an instant by the assassin's bullet. — ABU0793

There is a story of a Shaykh meeting a Baktashi and saying to him, "Why do you continue causing mischief and spending your time gratifying your carnal desires? Come with me and pray, meditate, fast for forty days, fear God and become righteous." The Baktashi responded, "There is no need for forty days of prayer. Stay with me for just one night and all religion will be forgotten to you!" — ABU0793

Now I have grown old and my hairs have become white and hoary. I advise ye, O youths of Baha! Learn the arts, study the sciences, acquire the practical methods of knowledge, trades and professions, learn the most useful crafts of the age—thus you may be honored amongst men and respected by all the people. Be ye the fruit-bearing trees of the garden of Abha, the shining lamps in the gathering of the friends, the fragrant flowers of the meadows of the world and the efficient members of the body politic. — ABU0510

Context for Study

The conversation in ABU0793 about children's moral formation, occasioned by a question from Shaykh Salmán about the competing educational philosophies of his brothers, develops into one of 'Abdu'l-Baha's most detailed social-psychological analyses. His central argument is that the asymmetry between good and evil in terms of communicative speed and power has direct implications for how children must be protected and formed. The analogy to disease is stark: illness spreads from one to a thousand; health rarely spreads the other direction. This epidemiological model of moral influence places a heavy responsibility on parents and educators to control the social environment of the young.

The Baktashi story is a masterpiece of dark comedy that makes the same point through narrative. The Shaykh's advice for moral reform is earnest but slow: forty days of prayer and fasting to build a new habit of virtue. The Baktashi's counter-offer is devastating: one night in his company and the religion will be forgotten. The asymmetry is not merely about time; it is about the power of embodied example and social contagion. Moral formation requires sustained effort in protected environments; moral deformation can occur in a single encounter. This is essentially the argument of Aristotle's account of habituation in *Nicomachean Ethics* II: virtue is built by the repeated performance of virtuous acts in a context that rewards them, while vice is easily acquired and difficult to shed.

‘Abdu'l-Baha’s address to the youth in ABU0510 reverses the perspective: having established the dangers of corrupting association, he now turns to the positive vision of what the young Baha’i should aspire to become—fruit-bearing tree, shining lamp, fragrant flower, efficient member of the body politic. These images are not merely decorative; they define the relationship between spiritual formation and social contribution. The Baha’i youth is called to excellence in the sciences and trades, not as an alternative to spiritual formation but as its expression in the world.

Questions for Reflection

1. ‘Abdu'l-Baha’s claim that evil spreads faster than good has been widely confirmed in contemporary social psychology under the heading of “negativity bias.” How does this empirical observation intersect with theological accounts of original sin, the Buddhist concept of *upakkilesa* (mental impurities that accumulate through association), and Confucian accounts of the moral environment’s formative power?
2. The Baktashi story implies that a single corrupting night is more powerful than forty days of virtuous formation. How does this asymmetry shape the Baha’i approach to community formation and boundaries? How does it compare with the monastic tradition’s use of enclosure as protection for spiritual formation?
3. ‘Abdu'l-Baha advises the creation of Baha’i schools or peer circles as a form of protective environment. This is a counsel given in wartime, when the Baha’i community in ‘Akka is itself under pressure. What does it reveal about the priority the community places on the formation of the next generation even in extremity?
4. The youth address in ABU0510 calls for excellence in “arts, sciences, practical methods of knowledge, trades and professions.” How does this comprehensive vision of practical excellence relate to the Baha’i theology of work as service and worship?
5. ‘Abdu'l-Baha says he is old and white-haired in ABU0510. The address to youth from a position of acknowledged age gives it the quality of a testament. Where in the wisdom literature tradition—Proverbs, Ecclesiasticus, the Psalms of Ascent—does the elder’s address to the young function as a structural form for the transmission of accumulated wisdom?

The World as Stage: Vocation, Iron Will, and Creative Service

Key Passages

Some people are satisfied to be always part of that intangible, unnamable indistinct mass—called the Audience; others urged by the spirit of unrest and ambition, break the fetters which bind them to established inventions and morbid respectabilities and enter upon the stage. They are however glad to fill minor parts and play inferior roles. The tremendous trials and besetting difficulties of the world-stage encircle them like unto a whirl-wind... and ere long you see them flowing back to their origin—the indistinct mass of humanity. — ABU0833

A third class of men and women to whom nature has bestowed an iron will, an adamant determination, an unwavering strength, a sterling character, a dominating personality,

a passionate desire in doing good—look upon all hindrances and stumbling-blocks as so many ladders or stepping-stones to rise and rise till they have grasped into their mighty hands the scepter of glory. By the power of intuition and an innate knowledge of things they overthrow all the towers of difficulties and reduce to ashes all the strongholds of opposition. By the right of merit they become the heroes and heroines of the world-stage. —

ABU0833

Create, create, my friends. Although the attribute of creation, primarily belongs to God; He has bestowed this marvelous gift on man. The chief and cardinal characteristic of a Baha'i is to mingle and unite the opposite elements, through the power of spiritual chemistry, into one harmonious compound. Spiritual chemists are therefore, the Baha'is, and if they wished to become competent they should acquire the practical knowledge and the laws of this most important science. — ABU0389

Context for Study

The two passages ABU0833 and ABU0389, delivered on consecutive days in February 1915, constitute a paired meditation on vocation and creative agency that is among the most philosophically rich in the volume. The theatrical metaphor in ABU0833 divides humanity into three classes: the passive audience (the vast majority, who watch life happen to others), the aspirant who enters the stage but lacks the preparation to sustain the role, and the hero or heroine of iron will who uses every obstacle as a stepping-stone. The third class is not defined by social position or intellectual gifts but by a quality of soul: the willingness to be schooled in “the bitterness and sweetness of every experience.” This is a curriculum in which the tuition is paid in suffering.

The “spiritual chemist” image in ABU0389 reframes the same vision in a different register. Where ABU0833 uses the theatre to speak about individual vocation, ABU0389 uses chemistry to speak about the Baha'i's social mission. The chemist does not merely observe the elements; she combines them into new compounds. The Baha'i is called to take the diverse, apparently incompatible elements of humanity—different religions, races, classes, cultures—and combine them into a new synthesis through “the power of spiritual chemistry.” The catalyst is the love of God; the compound is a unified human civilization. This is a distinctly modern metaphor: the industrial chemistry of the early twentieth century was one of the great transformative forces in the world, and ‘Abdu'l-Baha appropriates its creative power for the spiritual domain.

Both passages are addressed to a community enduring a world war in which everything is being destroyed. The call to “create, create” in the midst of the greatest destruction in living memory is itself a form of spiritual resistance. Creation is the divine attribute most fully available to human beings; its exercise, in service to God, is the most powerful counter to the destructive nihilism of the war.

Questions for Reflection

1. ‘Abdu'l-Baha divides humanity into passive audience, aspirant who retreats, and heroic actor of iron will. This is a typology of vocation that cuts across social class, education, and privilege. How does it compare with Weber's typology of charismatic, traditional, and rational authority, and with Nietzsche's concept of the will to power as the defining quality of the *Übermensch*?

2. The “world as stage” metaphor (the *theatrum mundi*) has a long philosophical and literary history: Shakespeare’s “All the world’s a stage,” Calderon’s *El Gran Teatro del Mundo*, Stoic accounts of the philosopher as actor in God’s play. How does ‘Abdu’l-Baha’s version of this metaphor transform its inherited meaning by introducing the category of “iron will” in service of goodness?
3. The spiritual chemist metaphor frames the Baha’i’s social mission as the creative combination of diverse human elements. How does this metaphor compare with Paul’s account of the Body of Christ as the organic integration of diverse gifts (1 Corinthians 12), and with Hegel’s account of Geist synthesizing opposites through the dialectic?
4. ‘Abdu’l-Baha says “Create, create” as a command at a moment of maximum destruction. How does the vocation to create function as spiritual resistance to a culture of destruction? Where in the tradition of prophetic or artistic response to catastrophe—Rilke during the First World War, Lamentations after the fall of Jerusalem, Camus after the Second World War—does this same impulse appear?
5. The heroes and heroines of the world-stage acquire their standing “by the right of merit,” earned through being schooled in every kind of experience. How does this earned authority compare with the Confucian ideal of the *junzi* whose moral authority derives from the disciplined cultivation of virtue, and with the mystical tradition’s account of the soul’s earned illumination through the purgative way?

The Elastic Spirit of the Revelation: Law, Unity, and Interpretation

Key Passages

No obstacle should be placed before any soul which might prevent it from finding the truth. Baha’u’llah revealed his directions, teachings, and laws, so that souls might know God, and not that any utterance might become an obstacle in their way. Holding to the letter of the law is many times an indication of a desire for leadership. One who assumes to be the enforcer of the law shows an intellectual understanding of the Cause, but that spiritual guidance in them is not yet established. The Pharisees were extremely orthodox, holding strictly to the law. They were the cause of the condemnation and ultimate crucifixion of Jesus. — ABU0180

Were not the Revelation of Baha’u’llah one adaptable to the entire world and its diverse nations, it could not be a unique and universal Revelation, but its elasticity adapts itself to all conditions, and its spirit is one that moulds itself into every vehicle and need for the accomplishment of the divine plan of unity. But when some follow merely the hard and fixed letter of the law, they deprive it of its elastic quality—the spirit—and endeavour to convert it into a hard instrument of inflexible qualities. — ABU0180

Blessed are they who are the means of making unity among the friends, and pity on those who in the right or wrong are the cause of discord. For instance: When one is in the right in a case in dispute, and his minority prevents him from establishing this rightful matter, instead of agitating the subject, if he will humbly submit to sacrifice his

position for the sake of unity and peace, God will accept that sacrifice and ere long the rightful matter will be established without any further dispute, by the Divine assistance.
— ABU0180

Context for Study

ABU0180, delivered to Edward Getsinger and others in late January 1915, is one of the most philosophically searching passages in this entire period of 'Abdu'l-Baha's writings. Its subject is the relationship between the letter and the spirit of the Revelation, and the danger that "holding to the letter of the law" may become a form of spiritual ambition masquerading as fidelity. The comparison with the Pharisees is deliberate and theologically weighty: the Pharisees were not hypocrites in the vulgar sense, but the most rigorous interpreters of the Law in their generation. Their failure was precisely the failure to perceive that the Law's purpose was not the Law itself but the knowledge and love of God. When the Law became an obstacle to recognizing its own fulfillment in Jesus, it had been inverted from means to end.

'Abdu'l-Baha's concept of the Revelation's "elasticity" is philosophically important. A truly universal Revelation cannot be a rigid code applicable only to one culture or historical moment; it must be sufficiently adaptable to be received by "the entire world and its diverse nations." This adaptability is the sign of genuine universality, not of relativism. The spirit of unity is universal; the forms through which it expresses itself in different contexts may vary. The person who enforces the letter at the expense of the spirit has mistaken the form for the content.

The remarkable counsel about submitting even when one is right—sacrificing one's correct position for the sake of communal unity—belongs to a long tradition of what might be called "kenotic politics." In the short term, this sacrifice appears to be a defeat of truth; in the long term, 'Abdu'l-Baha insists, the divine assistance will establish the rightful matter without dispute. This is a counsel of profound trust in a providential order: the truth does not need to be defended by human combativeness, because the divine process will vindicate it in time.

Questions for Reflection

1. 'Abdu'l-Baha argues that legalism—holding to the letter of the law as an end in itself—reveals a desire for leadership rather than genuine spiritual attainment. How does this critique compare with Paul's distinction between the letter and the spirit of the Law (2 Corinthians 3:6), with the rabbinic doctrine of *lifnim mishurat hadin* (going beyond the letter of the law in the spirit of generosity), and with Ibn 'Arabi's concept of *kashf* (spiritual unveiling) as the mode of true understanding?
2. The concept of the Revelation's "elasticity" as the mark of its universality is a significant philosophical claim. How does this compare with Hegel's account of the Idea as a universal that actualizes itself in particular historical forms while always remaining more than any one form, and with the Catholic doctrine of *semper reformanda* applied to the Church's application of permanent principles?
3. The counsel to sacrifice a correct position for the sake of unity is one of the most demanding spiritual directives in the volume. How does it compare with Gandhi's concept of *satyagraha* (truth-force that wins through non-resistance) and with the Christian tradition of turning the other cheek as a form of moral judo that ultimately vindicates truth?

4. 'Abdu'l-Baha says that the worst enemies of the Cause are those within it who violate the fundamental law of love and unity. How does this inside/outside distinction in the theology of community threat compare with the prophetic tradition's identification of internal corruption as more dangerous than external persecution?
5. The letter ABU0180 concludes with a striking personal disclosure: "If you knew what great things would happen to the Cause after my departure, you would pray every day and night for my release and demise." What does this disclosure reveal about the relationship between 'Abdu'l-Baha's continuing presence and the community's need to develop its own spiritual maturity?

The Maturity of the World and the Post-War Dawn

Key Passages

The Glorious maturity of this world depends upon the realization of two things: the establishment of the era of Universal Peace and the discovery or appearance of the hidden science which shall renovate all the conditions of existence... There is a recondite wisdom and divine prescience in all these universal revolutions and upheavals. God is working out His Plan through all these sweeping organic changes, destructive social cataclysms and the overthrow of all the tenacious old maxims and ideas. — ABU0929

At the end of this war the Baha'is must declare their war. With the heroism of intrepid soldiers they must open fire and vanquish the enemies of mankind. Theirs will be a vast battlefield and they must throw in their forces with earnestness and enthusiasm. Their ammunition is the Love of God, their sword is the Knowledge of God and their trust is in the protection of God. They must arise and travel and teach and spread the Teachings and unfurl the Banner of brotherhood and Peace. — ABU0929

Like unto sparrows they are caught captives in the claws of the falcons of self. They have no other thought, volition, cognition, judgment and discrimination... But you who are the servants of the Blessed Perfection must ignite a lamp in the darkness of this world, diffuse the Fragrances of Peace and Love, teach mankind the lessons of truth and veracity, raise the tone of public morality, unfurl the standard of divine justice, inculcate the principles of equality, brotherliness and unity, suffer men to be inspired by the breaths of the Holy Spirit. — ABU0646

Context for Study

ABU0929 is the most forward-looking passage in the volume, and it brings together several of the period's governing themes in a single sweep. The "maturity of the world" depends on two conditions: the political achievement of universal peace and the discovery of a "hidden science" that will transform the conditions of existence. The second condition is deliberately mysterious and invites interpretive curiosity. 'Abdu'l-Baha does not specify what this hidden science is—it may refer to a technology, a social science, a spiritual discipline, or some combination—but its

pairing with universal peace suggests that humanity requires both a political architecture and a transformative epistemic breakthrough to enter its maturity.

The distinction between the divine Plan and human catastrophe is crucial to the argument. The wars, revolutions, and “destructive social cataclysms” of the age are not the Plan; they are the convulsions through which the old order is broken up so the new order can grow. The winter storms are the precondition of the spring, not the desired end. ‘Abdu'l-Baha’s theodicy here is not that God wills suffering, but that divine providence uses the consequences of human heedlessness to remove the obstacles to a better order. This is a teleological account of historical suffering that has precedents in Hegel’s “cunning of reason” (the way history achieves its purposes through the passions of men who intend no such achievement), in Paul’s account of creation “groaning in travail” toward a redemption not yet visible (Romans 8:22), and in the Islamic concept of *ibtilá’* (divine trial as the instrument of purification).

The martial metaphor for the post-war Baha’i mission—the Baha’is must declare their own war, using love as ammunition—inverts the language of the surrounding catastrophe. When the political war ends, the spiritual war begins; when the weapons of iron are laid down, the weapons of love and knowledge are taken up. This inversion is a characteristic rhetorical strategy: ‘Abdu'l-Baha inhabits the dominant metaphor of his audience and redirects it toward an entirely different end.

Questions for Reflection

1. ‘Abdu'l-Baha pairs universal peace with a mysterious “hidden science” as the two conditions for the world’s maturity. What might this hidden science be? How does the pairing of political and epistemic transformation as joint conditions for historical maturity compare with Francis Bacon’s claim in *Novum Organum* that a new science would restore humanity’s dominion over nature, and with Karl Popper’s account of the open society as requiring both institutional reform and scientific epistemology?
2. The argument that divine providence works through catastrophe and destruction—“God is working out His Plan through all these sweeping organic changes”—is a theodicy. How does it compare with the Book of Job (God present in the whirlwind), with the theology of the Cross (God working through the worst of human violence), and with the Islamic tradition of interpreting historical catastrophe as divine test?
3. The call for the Baha’is to “declare their war” at the end of the political war, using love and knowledge as weapons, inverts the martial vocabulary of the surrounding conflict. Where else in spiritual literature does this inversion of warfare metaphors appear—in the Sufi concept of the “greater holy war” (*jihád al-akbar*) as the war against the ego, in Paul’s “armor of God,” in Gandhi’s *satyagraha*?
4. The analysis in ABU0646 identifies the fundamental condition behind the war as humanity being “caught captives in the claws of the falcons of self.” How does this diagnosis of war as the exteriorization of unchecked ego compare with William James’s “moral equivalent of war,” with Freud’s account of the death instinct (*Thanatos*), and with René Girard’s mimetic theory of violence?
5. ‘Abdu'l-Baha says that before the Western tours his warnings “exercised no permanent influence, because the people were rocked in the cradle of peace and tranquility.” Now, after the catastrophe, they will listen. Is it morally tolerable to speak of catastrophe as creating the

conditions for spiritual receptivity? How does this logic compare with the prophetic tradition of speaking to the exiled community in Babylon about a future more glorious than the past?

A Guiding Question for the Whole Volume

The first five months of 1915 find 'Abdu'l-Baha surrounded by war, isolated from the global community he had been building, living in the modest circumstances of wartime Palestine, and yet producing some of the most searching analyses of his entire literary output. The contrast between the world's destruction and his creative fecundity is itself one of the volume's most significant features.

A guiding question for the whole volume might therefore be: **If the “maturity of the world” requires the joint achievement of universal peace and a transformative hidden science, and if the Baha'is are called to be the “spiritual chemists” who catalyze this transformation—what does it mean, in a season of maximum destruction, to “create, create,” and what resources of soul, knowledge, and community does such creative service require?**