



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 168:

Writings and Utterances of Abdu'l-Baha, 1915, part II
(Jun-Dec and misc.)



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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)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
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- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
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- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
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- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
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- 114. Letters and utterances in the year 1895
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- 116–117. Letters and utterances in the year 1897 I–II
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- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

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

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

This June–December 1915 volume continues the wartime Haifa record, but its center of gravity shifts from immediate alarm toward historical interpretation, teaching strategy, and the preservation of sacred memory. ABU0164 is one of the major retrospective items: ‘Abdu’l-Baha gives an extended account of Baha’u’llah’s Tablet to Nasiri’d-Din Shah, calling it a uniquely comprehensive epistle—historical, supplicatory, admonitory, spiritual, and evidentiary—and then recounts Badi’z journey on foot from ‘Akka to Tehran, his three days of waiting at Dushan-Tappih, his delivery of the Tablet, and his martyrdom under torture. ABU0087 similarly preserves early Baghdad history through the encounters of learned Shaykhi and Shi’i figures with Baha’u’llah, especially the contrast between those who refused investigation and those, like Siyyid Muhammad Tabataba’i and Mirza ‘Ali-Taqi Simnani, who tested the reports against direct encounter. ABU0352 and ABU0813 recount the conversion and martyrdom of Mirza ‘Abdu’l-Vahhab, whose joyful dance before death becomes one of the volume’s most vivid embodiments of sacrifice.

A second major strand is the continuing doctrine of teaching as the foundation of future civilization. ABU1766 states this directly: for many years the spread of the message must be the supreme concern of every assembly and the driving force of every individual, and teaching one soul is more profitable than writing a thousand ineffective letters. The building metaphor is important: the friends must gather stones, mortar, cement, iron, and wood before thinking about interior decoration; speculation about future refinements is premature while the walls of the Cause are still being raised. ABU0617 gives the principle in biographical form through Haji Mirza Muhammad-Taqi Afnan, whose “very being was teaching,” and who is remembered as the first builder of the Mashriqu’l-Adhkar in ‘Ishqabad. ABU1973 adds a theology of confirmation: eloquence and learning are secondary to spiritual aid, and when one arises to teach, unseen hosts come from behind.

The war remains an ever-present interpretive frame. ABU2234 rejects the political claim that war causes intellectual and material progress, comparing European warfare to Bedouin raiding with cannon and rifle rather than sword and spear; fifty years of labor, it says, have been wasted in six months. ABU1163 returns to universal peace as “God’s greatest sign,” imagining the earth as paradise if peace had been established and recalling even Hudson Maxim’s sense that humanity suffers under the destructive force of modern weapons. ABU1080 then gives a concise restatement of Baha’u’llah’s public teachings—oneness of humanity, universal peace and a world tribunal, religion as love, harmony with reason, equality of women and men, universal education, a universal language, and attention to the economic question—making the wartime setting a renewed occasion for summarizing the Baha’i social program. ABU0561 adds a striking historical-technological reflection: steamships, railways, tramways, and rapid communication are divinely prepared means for the diffusion of a world religion, since previous Revelations could not have reached America in their own age.

The volume is also rich in reflections on Iran, civilization, and progress. ABU0117 gives a long meditation on Persepolis, cuneiform, Darius, and the ancient grandeur of Iran, lamenting the country's present abasement while hoping that a Mashriqu'l-Adhkar may one day arise at Persepolis and that the land may be made prosperous again. Its governing principle is continuous ascent: human spirit, heart, intelligence, science, art, sanctity, and material civilization must all advance, for the moment progress stops, decline begins. ABU1306 gives a related lesson through specialization, explaining Europe's technical progress by concentration of labor and citing the decipherment of cuneiform as an example of focused inquiry. ABU2443, in a brief but revealing sentence, says that conversations about the Cause, science, history, and the arts all give joy, "because in this Cause science and religion are twins."

Several items refine spiritual psychology and devotional practice. ABU1605 interprets Qur'anic imagery of water and foam as a law of Revelation: in every dispensation divine bounty descends according to capacity, while doubts and intrigues rise like foam and pass away. ABU2346 gives practical counsel on obligatory prayer, preferring individual prayer for its spiritual attraction and warning that congregational prayer can invite hypocrisy. ABU2162 returns to the divine-physician motif: physical weakness may be easily treated, while spiritual illness requires the Prophets and Manifestations, the true physicians of the world. ABU0663 and ABU1365 use birds, cattle, deer, salt, and tribal hospitality to teach contentment, gratitude, and fidelity to divine bounty. ABU2546 adds fellowship as a practical power: through intimate association, farmers can make hardship a paradise, craftsmen perfect their work, seekers gain knowledge, and servants of God succeed.

Finally, the miscellaneous and undated materials broaden the volume into a treasury of interpretive fragments. ABU0869 surveys Jewish, Christian, Muslim, Zoroastrian, and materialist expectations of a Promised One, dismissing inherited literalism and insisting that questions be weighed by intellect, history, and the eternal continuity of divine creation. ABU1262 contrasts Christ's crown of thorns with ecclesiastical pomp, using the American memory of clerical opposition to expose the gulf between Christlike poverty and religious grandeur. ABU1672, on Haji Hashim, gives a model of detachment from property: Baha'u'llah says that He had taken "Haji Hashim" from the house and wanted nothing else. ABU0576 recalls the desolation in Baghdad during Baha'u'llah's absence in Kurdistan and the transformation after His return, when poverty and danger were transfigured by spiritual joy. Taken together, the volume presents late 1915 as a period in which outward war and isolation intensify the inward tasks of the community: preserve the founding memories, teach before all else, read world events through the peace teachings, cultivate prayer and fellowship, and keep the Cause moving toward the material and spiritual progress for which the Manifestations have suffered.

Sohrab's diary, which figures prominently in the record going back to December 1912, comes to an abrupt end on 24 June of this year with the terse announcement that "The order of meetings with the Lord is changed", leaving the reader to guess at the circumstances. Responsibility for recording Abdu'l-Baha's movements seems to have passed to Badi' Bushru'i, whose daily diary entries begin at this point.

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

The Master said: "In this glorious Tablet to the King of Persia Baha'ullah has perfected His Proof from every standpoint. There has been left for him no loophole through which he might escape. First, there are ample references to history, both spiritual and descriptive. Second, there are supplications, the effect of which would move the hearts and melt the adamant rock. Third, there are exhortations, advice, behests, and counsels. Fourth, there are glowing spiritual utterances whereby mankind might turn their faces toward God, receive the Bestowals of their Maker, walk in the path of righteousness and be characterized with the qualities of severance and detachment from the world and its material conditions. Fifth, the Blessed Perfection offers to the King of Persia a most unmistakable

DAS

In this glorious Tablet to the King of Persia Baha'u'llah has perfected His Proof from every standpoint. There has been left for him no loophole through which he might escape. First, there are ample references to history, both spiritual and descriptive. Second, there are supplications, the effect of which would move the hearts and melt the adamant rock. Third, there are exhortations, advice, behests, and counsels. Fourth, there are glowing spiritual utterances whereby mankind might turn their faces toward God, receive the Bestowals of their Maker, walk in the path of righteousness and be characterized with the qualities of severance and detachment from the world and its material conditions. Fifth, the Blessed Perfection offers to King of Persia a most unmistakably proposition to the effect that he might invite and gather together all the Ulemas and theological leaders in a large conference and ask Him also to be present - thus He may produce for their conviction the most irrefutable proof and incontrovertible argument. In that Conference they might demand the performance of any miracle or extraordinary feat - thus the mystery of reality be revealed, light be distinguished from darkness, the rays of the Sun of Truth dispel the gloom of doubt and the hidden facts of the spiritual world become evident and manifest. If their demands be not promptly performed they might do unto Him and inflict upon Him all that they desired.

Up to the present time no such comprehensive Epistle has been revealed by any of the former Manifestations. It is an Arcana of divine Mysteries. But it is most regrettably that it played no marked effect upon the mind of the recipient. Before the Epistle was read the messenger, the faithful courier was put to death by inflicting upon him the most cruel tortures. They branded him with hot iron and brick;- so that he may reveal the Name of the Baha'is but all that could be extracted from him was this: "I d[o] not have any friends. I know no Baha'is, I am all alone in this."

When his holiness Badi reached Teheran he found the Shah was not in the city but in Doushan Tappeh,- a royal summer resort -, therefore he marched toward that place. Because the guards, the soldiers, the doorkeepers and the Ferrashes prevented his approach to his Majesty he went away and finding a commanding hill, opposite the imperial quarter sat on a rock. Without much food and drink he sat motionless for three days on that stone, waiting patiently to be called. The Shah through his looking-glass had seen him several times during those three days and wondered at his steadfastness and power. Finally, his curiosity being arisen he sent for him and inquired about his business. He drew the holy Epistle out of his pocket and offered it to the King: "This is a book from Baha'u'llah." Immediately he was arrested by the courtiers and thrown into the prison. Repeatedly he was branded;- in order that he may divulge the names of his 'accomplices' with no evident result. Then they made him be seated, put chains around his neck and with his two executioners on his right and left they took his photograph. In that photograph he is sitting with the utmost supplication and invocation and truly I say the lights ascend from his blessed face to the Supreme Concourse. This photograph is still extant amongst the friends and be procured by every person.

In reality, from the beginning of the world up to the present day not a more trustful messenger has appeared! With the utmost sanctity and holiness, severance and detachment, with a heart attracted by the Fragrances of God and a spirit rejoiced by the glad-tidings of God he travelled on foot from Acca to Teheran ever carrying this wonderful Epistle in his bosom, not revealing his whereabouts to friend or foe and finally delivering it into the very hand of the Shah of Persia. This is an unprecedented service in the Baha'i Cause.

According to a report it is stated that the Shah read the Epistle afterwards and was much struck with its unparalleled contents. It is also claimed that he regretted the death of Badi. After reading it he sent it to the representative Ulemas and demanded of them a direct, logical, satisfying answer. They read and deliberated on it and wrote back their consensus opinion that this Person (Baha'u'llah) is the enemy of the Shah and as such he must be destroyed. When he received this irrelevant, ludicrous decree he was quite angry and said: 'I have kept, fed, honored and respected these Ulemas for the solution of such problems. Now is that an answer that they have sent me? How can they prove through the contents of this Epistle that the Writer is the enemy of the Shah?'

In short, Badi displayed such supreme self-sacrifice that caused happiness and rejoicing to the hearts of the dwellers of the Supreme Concourse and became the object of the praise and glorification of the angels of the Kingdom of Abha. Throughout all the succeeding generations he shall shine like unto a brilliant star from the horizon of Everlasting Glory. Had he not attained to the station of self-sacrifice in the path of the Beloved he would have been dead a long time ago but like unto the real winning hero he carried away the ball from the field and adorned his brow with the imperishable garland of victory. Those whose characters are woven out of such real stuff display such courage and accomplish such deeds! What a rare spiritual soul was he! When the Blessed Perfection was incarcerated in the barrack he stood in His Holy Presence and received this memorable commission. He was a flame of fire, a torch of light.

DAS.1915-06-03

ABU0087

Words spoken on 1915-Jun-17 in Haifa

- 1 When the Blessed Beauty was in Baghdad, the renowned Shaykhi, Mirza Muhit, came to Dar'us-Salam, ostensibly for the purpose of visiting Kazimayn. Keyvan Mirza, son of Rida-Quli Mirza, grandson of Farmanfarma, son of Fath-'Ali Shah, was there at the time. This Keyvan Mirza would attain the presence of the Blessed Beauty.

1 وقتی که جمال مبارک در بغداد بودند میرزا محیط مشهور شیخی آمد به دارالسلام یعنی بعنوان زیارت کاظمین کیوان میرزا پسر رضا قلی میرزا نوه فرمانفرما پسر فتحعلی شاه آنجا بود این کیوان میرزا بحضور مبارک مشرف میشد
- 2 Mirza Muhit went to him and said, "Go to the presence of the Blessed One and submit that I desire to attain His presence, but on the condition that no one should know of it except you. Not even those who are in the company of the Blessed One - neither the servants, nor others, nor the secretaries - should know. You alone should know, and I wish to come at midnight. One night I will come from Kazimayn to Baghdad to your house, and at midnight we will go together to attain His presence." With these conditions, Keyvan Mirza came to the presence of the Blessed One and submitted that Mirza Muhit wished to attain His presence under these conditions. He replied, "Tell Mirza Muhit that I composed a ghazal during My journey to Kurdistan, and among its verses are these: 'If thou dost cherish the desire of life within thy heart, come not

2 میرزا محیط رفت نزد او و گفت برو بحضور مبارک عرض کن من میل دارم مشرف شوم لکن بشرط اینکه هیچ کس خبردار نشود جز تو کسی نداند حتی نفوسی که در اطراف مبارک هستند از خدام و غیر خدام و منشیان نباید بدانند باید تو بدانی فقط و میخواهم نصف شب مشرف شوم شبی از کاظمین می آیم به بغداد در خانه تو و نصف شب با تو میرویم مشرف میشوم باین شروط کیوان میرزا آمد حضور مبارک عرض کرد که میرزا محیط میخواهد باین شروط بحضور مبارک مشرف شود فرمودند به میرزا محیط بگو که من در سفر کردستان غزلی گفتم از جمله

hither; But if thou art ready to sacrifice both soul and heart, come and bring others too. This is the path, if thou desirest reunion with Baha; But if thou art not ready for this journey, trouble not thyself to come.” Keyvan Mirza went and told him, but he did not come. The next day he mounted his horse and went to Karbila. On the third day he developed a fever, and on the seventh day he died. Between this response of the Blessed One and the death of Mirza Muhit, only one week elapsed.

- 3 After Mirza Muhit, Siyyid Muhammad - the brother of the renowned mujtahid Mirza Ali-Naqi in Karbila - who was himself among the eminent mujtahids, came from Karbila to Baghdad and took residence in the home of Haji Ja'far Dawlat-Abadi. Haji Ja'far and Haji Jalil Dawlat-Abadi were two brothers among the prominent merchants of Baghdad, though they harbored the utmost enmity and hatred. Mirza Hasan, titled Gul-Gulab, was among the friends and was the brother of the late Abdul-Majid who was well-known in this Cause, though he associated with all people, and whoever associated with him would become suspected of this name.

- 4 In brief, when this Siyyid Muhammad Mujtahid Tabataba'i met Mirza Hasan Gul-Gulab, he said, "I wish to attain the presence of the Blessed One but I want no one to know except you and me - meaning that strangers should not find out. At midnight, you and I will go and attain His blessed presence." However, he did not specify that even the servants and secretaries of the Sacred Threshold should not know - he only said that strangers should not be informed. Mirza Hasan came and submitted this to His presence. He said, "Very well, any time he comes between sunset and sunrise, he is welcome."

- 5 In any case, he dined at Haji Ja'far Dawlat-Abadi's house and after dinner said, "I wish to go somewhere for an evening visit and will return." They asked where, and he said, "Somewhere." That night he attained the blessed presence with Mirza Hasan Gul-Gulab. He asked questions and received complete and sufficient verbal answers, and acknowledged and confessed that these proofs were conclusive evidence leaving no room for hesitation. Until dawn he remained in the blessed presence, asking questions and receiving answers. After midnight he was dismissed.

ابیات آن غزل این است گر خیال جان همی هستت بدل اینجا میا ورنه جان و دل داری بیا و هم بیار رسم ره این است گر وصل بها داری طلب ورنه نباشی مرد این ره دور شو زحمت میار کیوان میرزا رفت باو گفت نیامد روز ثانی سوار شد رفت به کربلا روز سوم تب کرد روز هفتم مرد میان این جواب مبارک و مردن میرزا محیط یک هفته طول کشید

3 بعد از میرزا محیط سید محمد سید محمد برادر میرزا علی نقی مجتهد مشهور در کربلا از مشاهیر مجتهدین بود از کربلا آمد به بغداد رفت در خانه حاجی جعفر دولت آبادی منزل کرد حاجی جعفر و حاجی جلیل دولت آبادی دو برادر بودند از مشاهیر تجار بغداد ولیکن نهایت عداوت و بغضا را داشتند میرزا حسن ملقب به گل گلاب از احباب بود برادر عبدالمجید مرحوم مشهور باین امر بود لکن با جمیع خلق معاشر بود و اگر کسی با او معاشر میشد متهم باین اسم میگردد

4 خلاصه این سید محمد مجتهد طباطبائی میرزا حسن گل گلاب را دید گفت میخواهم بحضور مبارک [مشرف] شوم ولی هیچ کس نمیخواهم بداند جز من و تو یعنی اغیار خبر نگیرند نصف شب من و تو میرویم بحضور مبارک مشرف میشویم لکن این شرط را ذکر نکرد که حتی ملازمان و منشیان آستان مقدس خبر نگیرند گفت فقط اغیار مطلع نشوند میرزا حسن آمد بحضور مبارک عرض کرد فرمودند بسیار خوب بعد از مغرب تا صبح هر وقت بیاید خوش آمده است

5 باری در خانه حاجی جعفر دولت آبادی شام خورد بعد از شام گفت من یک جائی میخواهم بروم شب نشینی میروم و برمیگردم سؤال کردند کجا گفت یک جائی آمد آن شب با میرزا حسن گل گلاب بحضور مبارک مشرف شد سؤالاتی کرد شفاهاً جواب شافی و کافی شنید و اقرار و اعتراف کرد که این دلائل حجت بالغه است ابداً محل توقف نمانده است تا سحر در حضور مبارک بود و سؤال میکرد و جواب می شنید بعد از نصف شب مرخص شد

6 When he returned home, he found Haji Ja'far and his brother Haji Khalil still waiting, as Siyyid Muhammad Tabataba'i was a highly respected mujtahid. They said, "Sir, where have you been until now? We have not slept, waiting for your return." He said, "The truth is, when I was leaving I kept it hidden from you, but now my duty is to reveal it to you. I went to the presence of the Blessed Beauty." As soon as he said "I went to the presence of the Blessed Beauty," they became alarmed. They said, "Sir, you too?" He said, "Yes." He said, "Before I attained His blessed presence, I had heard various reports, but when I attained His presence I found all those reports to be false. In short, I tell you that I expressed every question I had and received clear and brilliant answers. But my investigations are fruitful for myself - you too must investigate for yourselves. My beliefs cannot be the standard for you. But this much I say: it is a religious obligation that you go and investigate." They became very alarmed.

6 چون مراجعت بخانه نمود دید حاجی جعفر با برادرش حاجی خلیل هنوز منتظر نشسته‌اند زیرا سید محمد طباطبائی بسیار مجتهد محترمی بود گفتند آقا شما تا بحال کجا بودید ما نخواستیم و منتظر ورود شما بودیم گفت حقیقتش این است وقتی که من میرفتم از شما مکتوم می‌داشتیم ولی حالا تکلیف من این است که بر شما آشکار کنم من رفتم حضور جمال مبارک تا گفت من رفتم حضور جمال مبارک حضرات استیحا ش کردند گفتند آقا شما هم گفت بله گفت حضرات پیش از اینکه بساحت مبارک مشرف شوم انواع روایات می‌شنیدم ولی چون مشرف شدم دیدم جمیع آن روایات دروغ است مختصر این است بشما می‌گویم که هر سؤالی داشتیم اظهار کرده جوابهای واضح لامع شنیدم ولی تحقیقات من از برای خودم مثمر ثمر است شما هم باید خود تحقیق کنید عقاید من از برای شما میزان نمی‌شود ولی همین قدر می‌گویم واجب دینی است که بروید تحقیق کنید حضرات بسیار استیحا ش کردند

7 Therefore, Siyyid Muhammad left their house in the morning and went to Kazimayn (peace be upon him), and from there to Karbila, and from there to Najaf. In Najaf he went to the lesson gathering of the late Shaykh Murtada. Shaykh Murtada's custom was to show respect to the Siyyids, so he seated Siyyid Muhammad above himself. After formal courtesies, Siyyid Muhammad said, "Your honor Shaykh, I have a submission to make." He said, "Please proceed." He said, "I went for pilgrimage to Kazimayn, peace be upon him, and from there I went to Baghdad and attained His presence."

7 لهذا آقا سید محمد صبح از خانه آنها بیرون آمد و رفت به کاظمین علیه السلام و از آنجا رفت به کربلا و از آنجا به نجف در نجف رفت در مجلس درس شیخ مرتضی مرحوم شیخ مرتضی قاعده‌اش این بود که سادات را محترم می‌داشت لهذا آقا سید محمد را بالای دست خودش نشاند بعد از تعارفات رسمیه آقا سید محمد گفت جناب شیخ عرضی داشتم گفت بفرمائید گفت من رفتم زیارت کاظمین علیه السلام و از آنجا به بغداد رفتم و بحضور ایشان رسیدم

8 The students who were present suddenly began reproaching Aqa Siyyid Muhammad, saying "Have you too, sir, become a Babi?" Sheikh Morteza became disturbed and said, "Gentlemen, why are you so agitated and why do you object? First of all, have any of you gone there to investigate and examine?" They said "No." He responded, "When you have made no investigation or examination, how can you show such aversion, denial and pride, even though religiously you are obligated to first investigate and then either confirm or deny? And secondly, how did you determine that his honor Aqa Siyyid Muhammad went there and became a Babi?" Then he turned to Aqa Siyyid Muhammad and said, "Please say whatever you wished to say."

8 طلاب که حاضر بودند بغتاً زبان بلامت آقا سید محمد گشودند که شما هم آقا نیز بابی شده‌اید شیخ مرتضی تغییر کرد گفت حضرات چرا این طور بهیجان آمدید و چرا اعتراض میکنید اولاً اینکه شماها رفته‌اید آنجا تحقیق کرده‌اید تجسس نموده‌اید گفتند خیر جواب داد در صورتی که تحقیق و تجسس نکرده‌اید چگونه استیحا ش و انکار و استکبار مینمائید با وجودی که دنیا بر شما لازم است که اول تحقیق کنید و بعد تصدیق و یا تکذیب نمائید و ثانیاً از کجا فهمیدید که جناب آقا سید محمد آنجا رفته و

Aqa Siyyid Muhammad said, "Your honor Sheikh, I have not yet uttered a word and they have shown such aversion toward me - imagine when I present proof! I will come to see you alone another time and will tell you." Despite Sheikh Morteza's insistence, he would say no more. In brief, wherever Aqa Siyyid Muhammad sat, to those whom he saw were truly seekers of truth, he would relate these details. In any case, after leaving His blessed presence, Aqa Mirza Hasan Gol-Golab asked him, "How did you find the honored divine?" He replied, "This is not the place to speak. What I saw was contrary to what I had heard." He asked, "What had you heard? What did you know?" He said, "They had told us that even in His blessed room, in one corner there was wine, in another corner there was hashish, in another corner they were smoking marijuana, in another corner they were smoking opium. But I felt it my duty to come and investigate.

بانی شده است بعد به آقا سید محمد توجه نمود و گفت هر چه میخواستید بفرمائید بفرمائید آقا سید محمد گفت جناب شیخ من هنوز یک کلمه نگفته این طور بر من نخاشی کردند وای وقتی که من حجت بدارم وقتی دیگر تنها خدمت شما میروم و عرض میکنم آنچه شیخ مرتضی اصرار کرد نگفت خلاصه آقا سید محمد در هر جائی نشست کسانی را که میدید فی الحقیقه حقیقت جو هستند از برایشان این تفصیل را ذکر میکرد باری بعد از خروج از حضور مبارک آقا میرزا حسن گل گلاب از او سؤال نمود که جناب مجتهد چطور دیدید گفت اینجا محل حرف نیست آنچه دیدم بر خلاف آنچه می شنیدم بود پرسید چه می شنیدید چه میدانستید گفت چنین بما میگفتند که حتی در اطاق مبارک یک گوشه اش خم شراب است گوشه دیگر بنگ است گوشه دیگر چرس می کشند گوشه دیگر تریاک می کشند لکن واجب ذمه خود میدانستم که بیایم تحقیق کنم

- 9 When I came, I saw that this was a sanctified atmosphere that the Concourse on High would envy. Wherever I looked, there were only signs of knowledge, virtue, perfection, sanctity and holiness. I remained bewildered that what was reported was such, while the reality was this." The late Sheikh never opposed this Cause and never uttered a word against it. He would always say, "I must investigate and examine - I have not yet done so. Everyone must go and investigate for themselves."

9 ولی آمدم دیدم اینجا یک بساط تقدیسی است که ملاً اعلی غبطه آرا میخورند بهر طرف نظر انداختم همه اش آثار علم و فضل و کمال و تنزیه و تقدیس بود حیران ماندم که مسموعات چنان و حقیقت چنین مرحوم شیخ ابدلاً تعرض باین امر نکرد و کلمه ای ضد این امر بر زبان نراند همیشه میگفت من باید تحقیق و تجسس کنم هنوز نکرده ام هر کس باید بنفسه برود تجسس بکند

- 10 In any case, this brief conversation of Aqa Siyyid Muhammad in Sheikh Morteza's gathering caused Aqa Mirza Ali Taqi Semnani to become alert and he began to investigate. He specifically arose from Najaf and came to Baghdad. He was among the disciples of the late Sheikh Morteza and was trusted by him. In Baghdad he attained the blessed presence, became a believer, assured, steadfast and firm. Whatever doubts he had, he presented and received answers. He returned to Najaf and went directly to Sheikh Morteza's house. At that time Sheikh Morteza was the leader of fifty million Shiites. By chance, the Sheikh was ill and lying in bed. The Sheikh's eyes had become weak in those later days. He asked Mirza Ali Asghar the mujtahid, "Who is this person?" "Physicians and the disciples of Truth - the Red Sea beheld us and parted asunder." The late Shaykh Murtada, by way of pleasantry, said, "Then it would

10 باری این صحبت مختصر آقا سید محمد در مجلس شیخ مرتضی سبب انتباه آقا میرزا علی تقی سمنانی شد و او تجسس افتاد از نجف مخصوص برخاست و به بغداد آمد از جمله تلامذه مرحوم شیخ مرتضی بود محل اعتماد او بود در بغداد بحضور مبارک مشرف شد مؤمن و موقن و ثابت و مستقیم شد هر شبهه ای داشت عرض کرد و جواب شنید مراجعت به نجف کرد و یک سر بمنزل شیخ مرتضی رفت در آن وقت شیخ مرتضی مقتدای پنجاه میلیون شیعیان بود از قضای اتفاقیه شیخ ناخوش بود در بستر خوابیده بود چشم شیخ آن اواخر ضعیف شده بود از میرزا علی اصغر مجتهد سؤال کرد که

have been good if he had checked my pulse.” Mirza ‘Ali-Taqi replied, “Those physicians are of a different nature, who discern the heart through feeling the pulse. We are physicians of the heart and speech.” Later, his honor the Shaykh declared, “I went to Baghdad and attained the presence of the Manifestation, and the proof was fulfilled for me. And I say to you that it is incumbent upon you to immediately investigate this Cause.” The Shaykh replied, “Yes, I greatly desire to spend some time studying Divine Unity, but I have not yet found the opportunity. God willing, I shall find the time and will work on Divine Unity.” Mirza ‘Ali-Taqi said jestingly, “Your honor the Shaykh, then it is evident that you have not yet worked on Divine Unity and have no knowledge of it.” They laughed greatly at this jest.

- 11 In any case, Shaykh Murtada passed away during that illness. May God have mercy upon him. He was a very fair-minded person. His position was important. Such a soul, in such an important position, being so fair-minded, is very rare indeed.

STAB#082x

این شخص کی است طبیبان و شاگردان حقّ بحر قلزم دید ما را فانلق شیخ مرتضی مرحوم بجهت مطایبه گفت پس خوب بود نبض مرا میدید میرزا علی تقی گفت آن طبیبان طبیعت دیگرند که بدل از راه نبض پی برند ما طبیبان فوایدیم و مقال بعد اظهار کرد جناب شیخ من رفتم به بغداد و بحضور ایشان مشرف شدم و حجت بر من بالغ شد و بشما عرض میکنم که واجب است بر شما فوراً تحقیق این امر را بکنید شیخ در جواب گفت بله من خیلی آرزو دارم که مدتی در توحید کار کنم و لکن هنوز مجال نیافته‌ام انشاء الله فرصت خواهم یافت و در توحید کار خواهم کرد میرزا علی تقی از طریق مزاح گفت جناب شیخ پس معلوم است هنوز در توحید کار نکرده‌اید اطلاعی ندارید از این مطایبه خیلی خندیدند

- 11 باری شیخ مرتضی در آن ناخوشی فوت شد خدا رحمتش کند بسیار شخص باانصافی بود مرکزش مهم بود چنین نفسی و در چنین مرکز مهمی و این قدر باانصاف خیلی نادر است

BRL_DAK#0719,

AHDA.077-078X,

ZSM.1915-06-17

ABU3147

Words spoken on 1915-Jun-19 in Haifa

The Hidden Words was revealed after the journey to Sulaymaniyyih. The Sprinkling of the Cloud was revealed in the year sixty-seven. The fame of the Blessed Beauty as Baha'u'llah was at that time. The Temple that the Bab wrote was in sixty-seven in the final days of the Bab.

کلمات مکنونه بعد از سفر سلیمانیه نازل شد. رشع عما در سنه شصت و هفت نازل شد. شهرت جمال مبارک به بهاء الله آنوقت شد. هیکی که حضرت اعلی نوشته اند در شصت و هفت بود در آخر ایام حضرت اعلی.

ZSM.1915-06-19

ABU0352

Words spoken at House of the Master in Haifa, 1915-Jun-20

- 1 The Blessed Beauty - may my spirit be a sacrifice for His loved ones - made two journeys to Baghdad and Karbala. One journey was after the martyrdom of the Bab - may my spirit be a sacrifice for Him - during the time of Mirza Taqi Khan, the Prime Minister Atabik, and one journey was after the attempt on the Shah's life when He was exiled and banished.

1 جمال مبارک روحی لاجبائے الفداء دو سفر به بغداد و کربلا فرمودند. یک سفر بعد از شهادت حضرت اعلی روحی له الفداء در زمان میرزا تقی خان صدر اعظم اتابک، یک سفر بعد از قضیه شاه که نفی و سرگون [شدند].
- 2 During the first journey, when He arrived in Kazimayn, there was a young man from Shiraz named Mirza 'Abdu'l-Vahhab who attained His presence and was instantly attracted. He then beseeched the Most Holy Presence, saying that he had a father of utmost piety, devotion and righteousness, whose blessed name was Haji 'Abdu'l-Majid, who had migrated from Shiraz to Kazimayn to attain the blessings of proximity to the Holy Shrines, but who was very religiously prejudiced. "Whatever I say to him has no effect, but I greatly desire that he become intoxicated with the wine of the love of God. I also have an honored mother of utmost piety, devotion and righteousness, and I wish for both of them to believe."

2 در سفر اول چون به کاظمین علیهما السلام وارد شدند جوانی بود شیرازی میرزا عبدالوهاب نام، به ساحت اقدس مشرف شد، فوراً منجذب گشت. بعد از ساحت اقدس استدعا کرد که پدری دارم در نهایت زهد و ورع و تقوی، نام مبارکش حاجی عبدالمجید است و از شیراز هجرت به کاظمین علیهما السلام نموده تا ببرکت مجاورت عتبات عالیات فائز شود ولی تعصب دین بسیار دارد. آنچه باو صحبت می دارم تأثیر نمی نماید، ولی بسیار آرزو دارم که از کأس محبت الله سرمست گردد و همچنین والده مخدیره ئی است در نهایت زهد و ورع و تقوی، آرزوی ایمان هر دو دارم.
- 3 The Blessed Beauty said, "Bring your father to My presence by some means; find some pretext so that by whatever way possible, a meeting may take place." Mirza 'Abdu'l-Vahhab went and told his father that an illustrious person had come from Tehran who, although He wore a hat, was a surging ocean in divine knowledge. His blessed countenance was radiant and He was the very essence of joy and delight. "We must go to see Him."

3 فرمودند ابوی را بوسیله ئی بحضور آر، بهانه ئی کن تا آنکه هر نوع هست یک دفعه ملاقات حاصل شود. میرزا عبدالوهاب رفت و پدر گفت شخص بزرگوار از طهران آمده است. هر چند کلاه بسر دارد ولی در علم الهی دریای پر موج است. روی مبارکش پر نور و در نهایت بشاشت و سرور، باید بدیدن ایشان رویم.
- 4 The mentioned Haji, upon attaining His presence, immediately cried out: "Our Lord! We have heard a caller calling to faith, saying 'Believe in your Lord!' So we believed. Therefore forgive us our sins." He became so attracted that he lost all self-control and openly arose to teach. In Kazimayn he became known by this designation and exemplified the meaning of this verse: "O Love! I am bewildered and maddened by you, And throughout all the world known as love-struck am I."

4 حاجی مذکور بمحض تشرف بحضور نعره بلند نمود: "ربنا انا سمعنا منادياً ينادي للإيمان ان آمنوا بربكم فآمنّا فاعفّرنا ذنوبنا". ولی بنوعی منجذب شد که اختیار از دست بداد و واضح و آشکار بتبلیغ پرداخت. در کاظمین مشهور باین اسم شد و مفاد این بیت شد: ای عشق منم از تو سرگشته و سودائی و اندر همه عالم مشهور به شیدائی
- 5 His beloved son, Mirza 'Abdu'l-Vahhab, begged to accompany His blessed footsteps, but He commanded him to remain with his father, as his parents were deeply attached to him. The Blessed Beauty returned to Tihiran. Mirza 'Abdu'l-Vahhab

5 پسر عزیزش میرزا عبدالوهاب رجا کرد که در رکاب مبارک باشد ولی امر فرمودند که نزد پدر بماند زیرا پدر و مادر باو نهایت تعلق داشتند.

was so aflame that he could not bear to wait. He obtained permission from his parents and hastened to Tihran.

جمال مبارک مراجعت به طهران فرمودند. میرزا عبدالوهاب چنان پر شعله بود که صبر و تحمل نتوانست نمود. از پدر و مادر اذن و اجازه گرفت و رو به طهران سرگشته بتاخت.]

- 6 Immediately upon his arrival in Tihran, the attempt on the Shah's life occurred. Aqa Mirza 'Abdu'l-Vahhab was teaching in the streets and bazaars. The footmen were after him and the officers in pursuit. He was captured and cast into prison.

6 [مخض] ورود به طهران قضیه شاه واقع شد. آقا میرزا عبدالوهاب در کوچه و بازار تبلیغ می کرد. فراشان از پی بودند و جاوشان در عقب. گرفتار شد و زندان افتاد.

- 7 When the Blessed Beauty was brought from Niyavaran bare-headed and barefooted in chains and fetters to Tihran, Mirza 'Abdu'l-Vahhab attained His presence in the prison. Like an overflowing cup and a radiant flame, he spent several days in the utmost joy and delight in His presence in the prison.

7 وقتی که جمال مبارک [را] از نیاوران سر برهنه و پا برهنه با زنجیر و اغلال به طهران آوردند در زندان میرزا عبدالوهاب به حضور مبارک مشرف شد. وی [چون] جام سرشاری و لمعه پر شعله ای، ایامی چند در نهایت سرور و حبور در زندان در حضور بود.

- 8 A number of the friends of God were in chains; each day several were martyred. The executioner would come and call out the name of the person and take him to be martyred. One day the executioner entered the prison and called Mirza 'Abdu'l-Vahhab's name, saying they wanted him. He knew it was time for martyrdom and sacrifice at the divine altar. That radiant youth arose and performed an elaborate dance in the prison. Then he kissed the blessed hand and surrendered himself to the executioner. They took him and martyred him.

8 جمعی از احبای الهی در زیر زنجیر بودند، هر روز معدودی را شهید می نمودند. میر غضب میامد و نام آن شخص را می خواند و میبرد شهید می کرد. روزی جلاد وارد زندان شد و نام میرزا عبدالوهاب را خواند که ترا می خواهند. دانست که وقت شهادت است و جانفشانی در قربانگاه الهی. آن جوان نورانی برخاست و رقص مفصلي در زندان کرد. بعد دست مبارک را بوسید و تسلیم جلاد شد. بردند و شهید کردند.

- 9 This Aqa Mirza 'Abdu'l-Vahhab was among the martyrs whose manner of martyrdom astonished the people of Tihran, for he sacrificed his life dancing with utmost joy. When news of his martyrdom reached his loving father, he fell prostrate saying "Praise be to God that the sacrifice was accepted at the divine threshold."

9 این آقا میرزا عبدالوهاب از شهدائی است که حین شهادتشان اهل طهران حیران ماندند زیرا در نهایت شادمانی رقص کتان جانفشانی کرد. چون خبر شهادت او پدر مهربان رسید بسجده افتاد که الحمدلله آن قربانی در درگاه الهی مقبول.

- 10 When we came from Tihran to Baghdad, we went to Kazimayn. This noble Haji had a shop but since he was known far and wide by this name, there were no customers. He had a secondhand goods shop but had fallen into distress. Some sugar remained in his shop and whenever any of the friends were his guests, since he had no means for other provisions, he would quickly dissolve some of that sugar in water, prepare some bread, and would say "the bread and sherbet is very sweet" and would serve bread and sherbet.

10 وقتی که از طهران به بغداد آمدیم به کاظمین رفتیم. این حاجی بزرگوار دکانی داشت ولی چون باین اسم مشهور آفاق بود مشتری در میان نبود. دکان سقط فروشی داشت ولی پریشان گشته بود. قدری شکر در دکان باقی مانده بود هر یک از احباء که مهمان او میشد چون وسعت موائد دیگر نداشت فوراً قدری از آن شکر در آب می ریخت و نانی حاضر می کرد و می گفت ترید شربت بسیار شیرین است [و] ترید شربت می داد.

- 11 This blessed soul was among those who remained firm and steadfast after the Blessed Beauty's journey to Kurdistan, and

11 این نفس مبارک از نفوسی بود که بعد از سفر جمال مبارک به کردستان ثابت و راسخ ماند

Mirza Yahya was related to him. No matter how much he tried to shake his love for the Blessed Beauty, he could not, and until his last breath he remained firm and steadfast. After the Blessed Beauty's departure from Baghdad, he became one of the exiles of Mosul. In the beginning of life he was attracted to the divine fragrances and at the end of life he joined the mercy of his Lord in a state of exile. Upon him be the glory of the All-Glorious.

و میرزا یحیی با او خویشی داشت. هر چه خواست او را در محبت جمال مبارک متزلزل نماید نتوانست و تا نفس اخیر ثابت و مستقیم بود. بعد از خروج جمال مبارک از بغداد، از اسراء موصل شد. در فاتحه الحیات منجذب بنفحات الله و در خاتمه الحیات بحالت اسیری برحمت پروردگار پیوست علیه بهاء الله الأبهي.

ZSM.1915-06-20

ABU0813

Words spoken ca. 1915 in Abu Sinan

This seems the place to relate the story of 'Abdu'l-Vahhab, as told at Abu-Sinan, by 'Abdu'l-Baha.

One day, whilst at Kazimayn, through which He passed on his first journey to Karbila and Baghdad, Jamal-i-Mubarak was appealed to by a young man, 'Abdu'l-Vahhab, who was much attracted to Him, saying:

"One request, my Lord. My father and my mother have come to spend their latter days, and to die, in this holy place. They are very fanatical! I pray that they may be given grace to drink of the Chalice of Life."

Baha'u'llah answered: "Persuade your father to come to me." To his father the youth went, saying:

"O my father, there is here an honourable person from Tihiran, who, although wearing a kulah, not a turban, is a surging sea of divine knowledge; he has a shining countenance, and a radiance of joy and happiness is with him, surely we should go to see him."

His father, as soon as he came into the presence of Jamal-i-Mubarak, exclaimed:

"Oh! Lord, we have heard One calling us to faith, therefore we believe. Forgive us our sins." (From the Qur'an.)

Immediately he, heaving understood and believe, began to treach publicly, and became a famous Babi.

‘Abdu’l-Vahhab (the son) implored to be allowed to accompany Baha’u’llah; he was, however, directed to remain with his parents, whose love for him was very great. ‘Abdu’l-Vahhab continued to ask his father’s permission to join Baha’u’llah. To this at length the father agreed, and the young man made his way to Tihiran, where he was unable to find his beloved Lord.

He, meanwhile, proceeded to teach the people openly in the street, ignoring all personal risk.

Now took place the deplorable incident of the insane youth shooting at the Shah.

Mirza ‘Abdu’l-Vahhab was instantly seized and thrown into the horrible prison, where very soon Baha’u’llah Himself arrived, having been arrested at His village, Niyavaran, whence He had been made to walk barefoot, with heavy chains on His neck, and fetters on His limbs; in this condition, without His kulah, did the friends see their Beloved.

Mirza ‘Abdu’l-Vahhab spent a few days in that dungeon in great joy and happiness, for was he not in the presence of Him, Whom he recognized as his Lord?

Each day would the executioner come and call out certain names. ‘Abdu’l-Vahhab’s turn came. He arose and danced in the prison, knowing that his hour of martyrdom had come. He kissed the beloved hand, and gave himself over into the hands of the executioner and his assistant torturers.

When the news reached his father, he bowed his head and thanked God that his sacrifice had been accepted at the Divine Threshold.

He is amongst those martyrs who were so great an amazement to the people of Tihiran.

It is related that the torturers said “Let us nail red horseshoes on to his feet, we then shall see where his joyful dance will be.”

This was done! But never did he flinch, and passed to his Crown of Martyrdom, praising God with his last breath.

Little wonder that the people of Tihiran were filled with astonishment and awe.

CHH.196-197, BLO_PN#022, STAB#035

ABU3140*Words to some friends, spoken on 1915-Jun-22 in Haifa*

¹ Last night I dreamt I was riding on a dromedary, going fast through a desert. The animal became wild and beyond my control. Then I jumped down from its back and ran away and stood on a hill.

¹ دېشب خواب دېدم که روي شتري سوارم و
این شتر مرا اذیت مي کرد. از گردن او پیاده
شدم.

² Somehow he had got hold of my shirt and imagined that I was in it. He was striking it against the sand with great rage as though he wanted to tear me to pieces. However from my vintage-ground I was looking at him and was much amused at his irresistible fury.

² بعد این شتر پیراهن مرا دندان گرفته و بزمن مي
مالید و گمان مي کرد من در پیراهن هستم و حال
آنکه من ایستاده تماشا مي کردم.

ZSM.1915-06-22

DAS.1915-06-22

ABU1766*Words to Ahmad Sohrab, spoken on 1915-Jun-23 in Haifa*

I have repeated on various occasions that the foundation of the progress of the Baha'i Cause consists in the spread of the message and the diffusion of the principles. For many years to come this must be the supreme concern of every Baha'i assembly and the driving force of every individual. To be able to teach one soul is more profitable than to write a thousand ineffective letters. The corner-stone of the spirituality of the future humanity is based upon the rock of teaching. No obstacle must discourage us and no persecution must shake our faith in the ultimate triumph of Truth. At all times and under all circumstances the friends must proclaim the Cause and promulgate the principles of divine Civilization. This will become conducive to their own salvation and the elevation of their station in the Kingdom of Abha.

This is the time for laying the foundation and raising the walls. This is not the time to think of the interior decoration and furniture. Our duty is to gather stones, mortar, cement, lime, bricks, iron, wood and other building materials. It may be an interesting speculation but quite profitless for the immediate purpose to think of the ornamentation and embellishment of the interior of the chambers and halls which have not yet come into being. Now, we must teach the people, awaken the souls,

invite men to usher into the Kingdom and praise the Flag of Peace.

DAS.1915-06-23

ABU0617

Words to the friends, spoken on 1915-Jun-23 in Haifa

- 1 [Haji Mirza Muhammad Taqi Afnan] was of excellent conduct. From the day he accepted this Cause he served until his final breath - truly, he did not pause for a moment. His movements, his conduct, his interactions - everything was teaching. He was a cause of awakening for people. When he came to Baghdad and attained the presence [of Baha'u'llah] and returned, he engaged in teaching. He possessed learning and perfection. This is the kind of good teaching that he did. He taught with eloquent speech, with his pen, with his beauty, with his character, with his conduct.
 - 2 All enemies testified to his lofty station, saying that truly this person is unequaled in terms of character, conduct, speech, piety, trustworthiness and religious devotion. In all qualities he is unique and peerless, but alas that he is a Babi. They would end with these words, meaning "alas that he is not like us - reckless, careless, immersed in passions, afflicted with selfish desires, and obedient to self and caprice."
 - 3 During the time they were in Yazd, they strived day and night and truly their very being was teaching. He had no purpose except exalting the Word of God, no desire except spreading the divine fragrances, and no aim except drawing near to the divine threshold. The Blessed Beauty was pleased with them and repeatedly expressed utmost satisfaction regarding him from His pure lips, and he knew that he would be the source of a great matter.
 - 4 After the Ascension [of Baha'u'llah] he showed the utmost firmness and steadfastness in God's Covenant and engaged in service more than before, despite there being many obstacles. He left behind his comfort, trade, properties, lands and relatives,
- 1 بسیار خوش رفتار بود. از روزی که باین امر اقبال کرد خدمت کرد تا نفس اخیر، یعنی فی الحقیقه دقیقه ای فتور نداشت. حرکتش، رفتارش، معامله اش، همه اش تبلیغ بود. سبب تنبه ناس بود. وقتی که آمد به بغداد و مشرف شد و مراجعت کرد مباشرت بتبلیغ نمود. با فضل و کمال بود. این طور تبلیغ خوب است که او کرد. هم بلسان فصیح تبلیغ می کرد هم بقلم، هم با جمال، هم باخلاق، هم برفتار.

2 جمیع اعداء شهادت بر علو منزلت او می دادند که فی الحقیقه این شخص از جهت اخلاق و از جهت رفتار و گفتار و از جهت تقوی و امانت و دیانت بی مثل است. در جمیع شئون فرید و وحید است ولی حیف که بابی است. آخر این کلمه را برلسان می راندند یعنی حیف که مثل ما بی مهابا و بی مبالی و منهمک در شهوات و مبتلا بحوادث نفسانی و مطیع نفس و هوی نیست.

3 در ایامی که در یزد بودند شب و روز ساعی بودند و فی الحقیقه وجودش تبلیغ بود. مقصدی جز اعلاء کلمه الله نداشت و آرزویی جز نشر نفحات الله نمی نمود و مقصدی جز تقرب ببارگاه کبریا نمی جست. جمال مبارک از ایشان راضی بودند و بکرات و مرات از فم مطهر اظهار نهایت رضایت در حق او می شد و [او] هم می دانست که مصدر امر عظیمی خواهد شد.

4 تا آنکه بعد از صعود [جمال مبارک] نهایت ثبوت و رسوخ در میثاق الهی نمود و بیش از پیش بخدمت پرداخت با وجود اینکه موانع بسیار بود. راحت خویش و تجارت و املاک و اراضی و

and journeyed straight to Ishqabad where he engaged in building the Mashriqu'l-Adhkar. Truly he was confirmed in a great service. He was the first person to undertake building the Mashriqu'l-Adhkar, and with heart, soul and wealth he engaged in establishing that edifice and was successful. He is the first builder of the Mashriqu'l-Adhkar. He took precedence over others and during this time in Ishqabad he had no rest. Night and day he strived and encouraged and urged others. The friends in Ishqabad truly showed the utmost effort. They contributed beyond their capacity and means until that edifice was raised and its fame spread in East and West.

اقارب را ترک کرد، یک سفر به عشق آباد نمود و در آنجا بنیای مشرق الاذکار پرداخت. فی الحقیقه بخدمتی عظیم موفق شد. اوست اول شخصی که مباشرت [به] بنیان مشرق الاذکار کرد و بجان و بدل و مال بتأسیس آن بنیان پرداخت و موفق شد. بانی اول مشرق الاذکار است. سبقت بر دیگران گرفت و این مدت که در عشق آباد بود آرام نداشت. شب و روز می کوشید و تشویق و تحریص می کرد. احبای عشق آباد فی الحقیقه نهایت همت را نمودند. بیش از استطاعت و قوتشان انفاق کردند تا آنکه آن بنیان بلند شد و صیت آن بنیان در شرق و غرب منتشر گشت.

- 5 Afterwards he hastened to the Holy Land and spent some time near the circumambulation point of the Supreme Concourse and the Most Exalted Shrine in utmost sanctity and holiness. He was always engaged in remembrance of God and would suplicate with heart and tongue. He possessed great spirituality and a wondrous luminosity. Whenever I was saddened, upon meeting with him joy and delight would immediately appear. Praise be to God that finally he hastened to the Abha Kingdom in the proximity of the Most Great Mercy, and his passing greatly affected me. His illumined resting place should be built with utmost perfection, and upon him be the Most Glorious Glory and upon him be greetings and praise.

5 بعد به ارض اقدس شتافت و در جوار مطاف ملاء اعلى و مقام اعلى در نهایت تنزیه و تقدیس ایامی بسر برد. همیشه بذکر حق مشغول بود و بقلب و لسان مناجات می کرد. روحانیت عظیمی داشت و نورانیت عجیبی. هر وقت محزون بودم با ایشان ملاقات می کردم فوراً فرح و سرور رخ می داد. الحمدالله عاقبت در جوار رحمت کبری بملکوت اهی شتافت و مصیبت [صعود] ایشان بمن خیلی تأثیر کرد. مرقد منورش باید در نهایت اتقان بنیان شود و علیه البهاء الأهی و علیه التحیه و الثناء.

DAS.1915-06-24

ZSM.1915-06-23

ABU1494

Words spoken at House of the Master in Haifa, 1915-Jun-24

Question/topic: Since men and women are equal in this Revelation, why do the Hidden Words begin with "O Son of..."?

- 1 I asked why, given that women and men are equal in this Cause, all the addresses in the Hidden Words are to "Son." In response He said that it includes both, like Bani Israel, Bani Hasham, Bani Umayya, Bani Yafith, Bani Sam, and Bani Abbas - this is an Eastern convention.

1 سؤال نمودم که در حالتی که نساء و رجال در این امر مساوی هستند چگونه است که در کلمات مکنونه همهء خطابات به ابن است. در جواب فرمودند شامل هر دو است مثل بنی اسرائیل و بنی حشام و بنی امیه و بنی یافث و بنی سام و بنی عباس، این اصطلاح شرق است.

- 2 Then He said: The sudden calamity mentioned in the Hidden Words - this war is one of them. Among them was the famine illness in Iran where they would dig up corpses from graves and eat them - hunger cannot be endured.
- 3 Then in connection with these statements He said: "In Tehran, whenever they want to say someone is oppressed, they say they are a pilgrim, because pilgrims are greatly persecuted. The Blessed Beauty made His first journey to Karbila and Baghdad alone, with only servants in attendance. This journey took one year. He would relate that in Samarra there was an Ali Khan who had taken lodging [somewhere] and had given fifteen qirans to the landlord. There was a dispute and he had come before the Blessed Beauty to settle their dispute. He [Baha'u'llah] had asked 'What do you say, Siyyid?' He didn't know Persian properly and replied 'In the morning he says drink tea, at noon eat lunch, in the evening eat dinner, and then he gives fifteen qirans too...'"
- 2 بعد فرمودند: بلای ناگهانی که در کلمات
مکنونه است، این جنگ یکی از آنها است. از
جمله ناخوشی جوع در ایران بود که مرده ها را
از قبر بیرون آورده و می خوردند، جوع را نمی
شود تحمل نمود.
- 3 بعد بمناسبت این بیانات را فرمودند: در طهران
هر کس را که می خواهند بگویند که مظلوم
است می گویند زوار است، زیرا زوار را خیلی
اذیت می کنند. جمال مبارک سفر اول تنها به
کربلا و بغداد تشریف بردند، فقط خادمان در
حضور بودند. این سفر یک سال طول کشید.
حکایت می فرمودند که در سامره علی خانی
بود [که در محلی] منزل کرده بود و پانزده قران
به صاحب منزل داده بود. مرافعه شده بود،
آمده بود حضور مبارک که مرافعه ما را قطع
کنید. فرموده بودند سید چه می گوئی؟ فارسی
هم درست نمی دانسته، عرض می کند صبح
می گوید چائی بخور، ظهر نهار بخور، شام هم
شام بخور آنوقت هم پانزده قران می دهد...

ZSM.1915-06-24

ABU2051

Words to the friends, spoken on 1915-Jun-26 in Haifa

- 1 When we were there, on the day we were departing, someone came crying and shouting that "Last night, thinking there were people here, I slept for a while. A thief came and stole my two mules." The Blessed Beauty commanded that they must be found. They called for the mukhtar (headman), who said "There are three tribes here - Arab, Kurd and Turk - how is it possible to get them back from them?" They commanded it must be found.
- 2 They sent a telegram to the governor of Diyarbakir and also informed the qa'im-maqam. The qa'im-maqam said the thief of these mules is the mukhtar himself. He is under French protection and nothing can be done to him.
- 1 در آنجا بودیم، روزی که حرکت کردیم شخصی
آمد و داد و فریاد می زد که من دیشب باطمینان
اینکه اینجا آدم هست قدری خوابیدم. دزد آمده
و دو قاطر که داشتم برده است. جمال مبارک
فرمودند این باید پیدا شود. مختار را خواستند،
گفت اینجا سه ایل عرب و کرد و ترک هست،
چگونه ممکن است از اینها گرفت. فرمودند باید
پیدا شود.
- 2 تلگراف زدند بجا کم دیار بکر و به قائم مقام هم خبر
دادند. قائم مقام گفت دزد این قاطرها خود مختار
است. وی در تحت حمایت فرانسه است و نمی
شود باو کاری کرد.

- 3 They commanded that the mukhtar be imprisoned. The mukhtar cried out that "I am under French protection!" They commanded "Bring the mules - be under whoever's protection you want." He asked for twenty-four hours' grace and brought the mules.

3 فرمودند مختار را حبس کنند. مختار فریاد کرد که من در تحت حمایت فرانسه هستم. فرمودند قاطرها را بیار در تحت حمایت هر کس می خواهی باش. بیست و چهار ساعت مهلت خواست و قاطرها را آورد

ZSM.1915-06-26

ABU2569

Words to some students, spoken on 1915-Jun-29 in Haifa

- 1 The teachings of the Blessed Beauty have made the divine friends distinct from all who are on earth. It is through the blessings of the counsels and teachings of the Blessed Beauty that they associate with all people with utmost love and kindness, they harbor no ill will toward anyone. They do not interfere in matters of corruption, they are well-wishers of all. They are the same with everyone. These are the party of God.
- 2 The favors of the Blessed One have made the friends dear even to their enemies. In Iran there were all these revolutions, praise be to God the divine friends did not interfere in any revolution...

1 تعالیم جمال مبارک نوعی کرده است که احبای الهی از جمیع من علی الأرض ممتازند. اینها از برکت نصایح و تعالیم جمال مبارک است که با جمیع خلق در نهایت محبت و مهربانی [معاشر]، با هیچکس غرض و مرضی ندارند. در امور فساد مداخله نمی کنند، خیرخواه عموم هستند. با کل یکسان هستند. اینها حزب الله هستند.

2 الطاف مبارک احباء را عزیز کرده است حتی پیش دشمنان. در ایران این همه انقلاب شد احبای الهی الحمدلله در هیچ انقلابی مداخله نداشتند...

ZSM.1915-06-29

ABU0947

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

- 1 Look at these birds, how content they are - no thoughts, no grief, no sorrow. The beloved friends of God who are pure and sincere are under the blessed protection, and every calamity for them is a bounty. Every great calamity for them is a great bounty.

1 این طیور را ببینید چقدر راحتند، هیچ فکری، هیچ غمی، هیچ غصه ئی ندارند. احبای الهی که خالص و مخلص هستند در ظلّ عنایت مبارک هستند، هر مصیبتی از برای آنها یک موهبتی است. هر مصیبت عظمائی از برای آنها یک موهبت عظمائی است.

- 2 They say Moses was a child. They told Pharaoh "This is from the Children of Israel, from the newly born infants." He said "Bring him to me that I may see." They brought Moses. He said "hot" instead of "date" and put a piece of burning coal in his mouth. Pharaoh said "Leave him alone, he cannot distinguish between 'date' and 'hot'." Moses' tongue was burned, and from the burning of his tongue he became the One Who Spoke with God. This calamity resulted in this bounty. Therefore every calamity that befalls the friends of God, though outwardly it is a calamity, in reality it results in a bounty.
- 3 What calamity could be greater for the friends of God than when they expelled the Blessed Beauty from Iran? Although at that time there were no believers in Tehran, wherever they were, they were very sorrowful and no affliction is greater than hopelessness. However this calamity became such a bounty because it was the cause of the exaltation of God's Cause. If the Blessed Beauty had not gone to Baghdad, the Cause would not have attained this exaltation.
- 4 Likewise when they sent the Blessed Beauty from Baghdad to Constantinople. The friends were grief-stricken, weeping blood, their wailing and lamentation reached to heaven, but how much it became the cause of the glory of God's Cause. Similarly when they were sending Him from Constantinople to Adrianople, how much it caused sorrow to the friends to a degree that cannot be described. Likewise when from Adrianople to Akka which was the prison for criminals. When this news reached various places all the friends became distraught. This calamity affected them so much that it cannot be described, and yet this became the greatest cause of the exaltation of God's Cause. If the Blessed Beauty had not come to Akka, where would the divine power and might be manifested such that imprisonment became the cause of the proclamation of God's Cause and its fame, prison became paradise, and jail became a palace.
- 2 می گویند حضرت موسی طفل بود. بفرعون گفتند این از بنی اسرائیل است، از اطفالی که تازه متولد شده اند. گفت بیاورید ببینم. حضرت موسی را آوردند. یک پاره آتش را گفت تمر تمر و انداخت در دهنش. گفت کاری باو نداشته باشید، بین تمر و تمر فرق نمی گذارد. زبان حضرت سوخت، از سوختن زبان کلیم الله شد. این مصیبت، مورث این موهبت شد. لهذا هر مصیبتی که بر احبای الهی وارد می شود هر چند بظاهر مصیبت است ولی بحقیقت منتج موهبت است.
- 3 چه مصیبتی اعظم از این می شد از برای احبای الهی که جمال مبارک را از ایران بیرون کردند. اگرچه آنوقت در طهران احبائی نبود لکن در هر جائی که بودند بسیار محزون بودند و هیچ صدمه ای اعظم از ناامیدی نیست. حال آنکه این مصیبت چنین موهبتی شد چه که سبب علو امرالله بود. اگر جمال مبارک به بغداد تشریف نبرده بودند امر این علو را پیدا نمی کرد.
- 4 هم چنین وقتی که از بغداد جمال مبارک را به اسلامبول فرستادند. احباء محزون بودند، خون می گریستند، ناله و فغانشان به آسمان می رسید، لکن چقدر سبب عزت امرالله شد. همچنین وقتی که از اسلامبول به ادرنه می فرستادند، چقدر سبب حزن احباء شد بدرجه ای که وصف ندارد. همچنین وقتی که از ادرنه به عکا که سجن مجرمین است. این خبر وقتی که باطراف رسید جمیع احباء پریشان شدند. چنان این مصیبت بر ایشان تأثیر کرد که وصف ندارد و حال آنکه این اعظم سبب علو امرالله شد. اگر جمال مبارک به عکا تشریف نمی آوردند کجا قوت و قدرت الهی ظاهر می شد که سجن سبب اشتہار امرالله و صیت امرالله بشود، سجن جنت شود، زندان ایوان گردد.

ZSM.1915-06-30

ABU2162*Words spoken on 1915-Jul-01 in Haifa*

- 1 Physical weakness is eliminated by small means. Within a few days in good air and with good food it is eliminated, but spiritual weakness is difficult. No matter what you do to strengthen it, it does not strengthen. Even in the human body, if minor organs experience a weakness, if an illness occurs and a weakness results, it is quickly eliminated, but if the principal organs experience a weakness, strengthening them is relatively difficult.
- 2 By the same measure is the human spirit, which is the greatest divine gift. If illnesses afflict the spirit then it is obvious how difficult its treatment is. The divine Prophets are the true physicians and the Holy Manifestations of God are the divine healers. They treat the world of being. If the world of being is weak, they give it strength. If it is withered, they make it fresh and verdant.
- 1 ضعف جسم باندک اسبابي زائل مي شود. چند روزي در هواي خوب و غذاي خوب زائل مي شود، لكن ضعف روح مشکل است. هر کار بکني که قوت بگیرد نمي گیرد. حتي در جسم انسان اعضاي جزئيہ اگر از برايش فتوري حاصل شود، مرضي حاصل شود و ضعفي حاصل گردد زود زائل مي شود، لكن اگر اعضاي رأسيه از برايش ضعفي حاصل شود بالنسبه تقويتش مشکل است.
- 2 بهمين قياس روح انسان که اعظم موهبت الهي است. اگر از براي روح علل عارض شود ديگر معلوم است معالجه اش چقدر مشکل است. انبياي الهي طبيبان حقيقي هستند و مظاهر مقدسه الهيه حکماي الهي. آنها عالم کون را معالجه مي کنند. اگر عالم کون ضعيف است قوت مي دهند. اگر پژمرده است تر و تازه مي کنند.

ZSM.1915-07-01

ABU2446*Words spoken on 1915-Jul-02 in Haifa*

- 1 The Prophet says: "May God's mercy be upon white hair that has grown in Islam." Now, when hair turns white in servitude to the Glory (Baha), when hair turns white in love of the Glory, it is light. Each hour of it equals a thousand hours, each day of it equals a thousand days.
- 2 When He says "The Day of Resurrection is fifty thousand years," it means matters that would take fifty thousand years to occur or be achieved will be manifested in one day in the Day of Manifestation. Among these matters is progress, among these matters is drawing near unto God - meaning the progress
- 1 حضرت رسول مي فرمايد رحمة الله شبيه شابت في الاسلام. حالا نفحات الله علي شعر ابيض في عبودية البهاء، اذا ابيض شعر في محبة البهاء فهو نور. هر ساعتش مقابل هزار ساعت، هر روزش مقابل هزار روز است.
- 2 اينکه مي فرمايد يوم القيامة خمسين الف سنة يعني اموري که بايد پنجاه هزار سال طول بکشد يا حصول يابد، در يوم ظهور در يک روز ظاهر يابد. از جمله امور ترقي است، از جمله امور تقرب الي الله است، يعني ترقي که موقوف

that would depend on fifty thousand years is achieved in one day for souls.

بخمسین الف است در یک روز حاصل می شود
برای نفوس.

ZSM.1915-07-02

ABU1262

Words spoken on 1915-Jul-04 in Haifa

- 1 In New York, Denur, the manager of one of the hotels had become attracted [to the Cause] and, having attaining the presence of 'Abdu'l-Baha, implored the Master to stay at his hotel, even without payment. Because of his insistence and invitation, 'Abdu'l-Baha went. While there, a Catholic priest entered the premises and spoke in such way that caused the manager to have a change of heart. Thereupon the Master left the hotel and departed for Washington. [While there,] the Master spoke in churches and Jewish synagogues on the validity of Christ and Muhammad. This fueled the enmity of the priests. They published certain polemics, calling 'Abdu'l-Baha "the false prophet and antichrist." One cardinal even followed the Master to Denur. The cardinal traveled under the pretext of inaugurating a new church; in reality, his intention was to assail the Cause, for he spoke against it.

- 2 The Master remarked:

- 3 I heard that here they have had a great religious procession with much pomp and ceremony: a procession the likes of which was not seen before. This ceremony of the honored cardinal is like that of Christ's in Jerusalem. However, there is a slight difference. In Christ's divine ceremony, He had a crown, but it was made of thorns, while this cardinal wears a crown adorned with lustrous jewels. Christ had garments, but they were torn, while in this ceremony, the cardinal's robe is made of the finest brocade. In that ceremony, those that followed Christ were the object of [people's] contempt and abuse, while those that were with cardinal walked in great honor, pomp and glory. Christ was the target of people's insults and harm. In this procession, people showered the cardinal with their praise, salutation and support. Christ's procession was the manifestation of humility, reverence, hardship, spirituality and divine attraction,

1 در نیویورک - دنور - مدیر یکی از مهمانخانه ها خلوصی پیدامیکند بحضور حضرت عبداله‌ا بمهمانخانه او نزول اجلال فرمایند و لو اینکه بطور مجانی باشد بنا بتقاضا و اصرار او قبول میفرمایند و تشریف میبرند در این بین پطریک کاتولیک هم وارد میشود و تلقیناتی میکند که حال مدیر عوض میشود حضرت عبداله‌ا هم مهمانخانه را ترک فرموده بواشنگتن مسافرت میفرمایند در کنیسه و مجمع یهود اثبات حقانیت حضرت مسیح و حضرت محمد را میفرمایند بطوری کشیشها عصبی میشوند که اوراقی منتشر مینمایند و نسبت "دجال و ضد مسیح" میدهند حتی شخص کردینال بدنبال حضرت عبداله‌ا تا شهر دنور میرود ظاهرا قصدش کشایش کنیسه و باطنا مخالفت امری بوده چون تظاهراتی میکند

2 حضرت عبداله‌ا این بیانات را میفرمایند قوله الاحلی

3 از قرار مسموع نمایش عظیم دینی در اینجا داده اند یک نمایشی که مثل و مانند نداشته این نمایش حضرت کاردینال نظیر نمایشی است که در اورشلیم حضرت مسیح داد فقط یک فرق جزئی در میان است در آنجا نمایش الهی بر سر حضرت مسیح تاجی از خار بود لکن در این نمایش بر سر حضرت کاردینال تاج مرصع در آن نمایش البسه حضرت مسیح پراه پراه بود درین نمایش البسه حضرت کاردینال حریر زربفت در آن نمایش کسانیکه همراه حضرت مسیح بودند همواره در مصیبت و بلایا بودند درین نمایش کسانیکه بالاردینال بودند در نهایت عزت و احترام و افتخار در آن نمایش

while the cardinal's is the display of might, wealth and power. Christ's throne was upon a cross, while this cardinal's place is upon a much adorned pulpit. So, there are some differences!

جميع مردم سب و لعن ميکردند درين نمايش
جميع نفوس صلوٰة و سلام و تعرف و توصيف
مينمودند در آن نمايش خضوع و خشوع و بتذلل
و انکسار و تبتل و ابتال بود در اين نمايش
عظمت و ثروت و اقتدار بود در آن نمايش بر
روی صليب بود اين نمايش بر روی محراب و در
نهایت ترين فرق همينقدر بود

- 4 Consider how ignorant and neglectful people are. They say what a wonderful procession this was. Christ spent His days in sorrow, sustaining every manner of trial, tribulation, hardship and affliction. Day and night, single and alone, He roamed in the deserts, His food being no more than weeds and barbs of the field. His night's lamps were the stars of the heaven, and in daytime He walked in solitude. Now, these honored gentlemen, in utmost majesty and grandeur, live in the most splendid mansions, enjoying their comfort and claiming to be the Disciples of Christ. A disciple must follow the example of his master so that all his deeds and ways reflect that of the master. But these men have immense estates, with immense endowments and properties. They spend their days and nights in lust, deprived of the slightest breath of detachment manifested by Christ.

4 واقعا مردم چقدر جاهل و غافل هستند تعريف
ميکردند که چقدر نمايش خوبی بود گفتم
حضرت مسيح جميع صدمات و رزايا و مصائب
و بلايا را تحمل مينمود و ليل و نهار در اين
بيابانها تنها و يئنا بود و خوراکش علفهای
صحرا بر سرش خار و چراغش ستاره های
آسمان هر روزی در یک صحرائی سرگردان بود
حالا حضرات در نهایت حشمت و عزت در
ديراهای بزرگ که بهترين قصور است كيف
ميکنند و ميگویند ما شاگرد مسيح هستيم
شاگرد بايد پيروی از معلم بکند تا جميع اطوار
و رفتار او مطابق تعاليم استاد باشد ولی اينها
دستگاهی دارند اوقاف و واردات بسيرا دارند
و شب و روز در جميع شهوات منمک هستند
کو آن نفعات انقطاع حضرت مسيح؟

- 5 The aforementioned cardinal stopped his opposition and remained silent.

5 کاردينال مذکور دست از معارضة بر میدارد و
سکوت اختيار ميکند

KHHE.463-465

ZSM.1915-07-04, KHH1.327-328 (1.455-457)

ABU1672

Words spoken on 1915-Jul-04 in Haifa

- 1 Jamal-i-Mubarak (Baha'u'llah) personally taught Haji Hashim. He had a son-in-law named Aqa Khalil Dawlat-Abadi who was an enemy of the Faith but did not show it. Haji Hashim invited Jamal-i-Mubarak and also invited the notables of Baghdad, the clergy and merchants. They went to the house he had newly built and he himself served them. Everyone was astonished. They knew he was of this community but weren't certain; that day they became certain. After lunch they went to his library.

1 حاجي هاشم را جمال مبارک بنفس خود تبليغ
فرمودند. دامادي داشت آقا خليل دولت
آبادي، اين داماد مبغض بود ولي اظهار نفي
کرد. حاجي هاشم جمال مبارک را دعوت کرد
و اعظم بغداد و علماء و تجار را نيز دعوت
کرد. تشریف بردند به خانه اي که تازه ساخته
بود و خودش بخدمت پرداخت. همه حيران
ماندند. مي دانستند که از اين طائفه است اما

In the library he had written in his own hand dedicating all his possessions, but they returned it to him.

یقین نداشتند، آن روز یقین کردند. بعد از نهار به کتابخانه او تشریف بردند. در کتابخانه بخط خودش جمیع مایملک خود را تقدیم کرده بود ولی اعاده فرمودند بخودش.

- 2 The night he died, his son-in-law thought Jamal-i-Mubarak would seize all his property. He sowed enmity and hatred in the hearts of the daughter and heirs, saying that one day Jamal-i-Mubarak would make a claim. Finally their relationship deteriorated until his wife and daughter came before the Blessed Presence and begged Jamal-i-Mubarak to take possession of that property. Jamal-i-Mubarak said, "I had one Haji Hashim in that house. I took my Haji Hashim out of that house, nothing else belongs to me."

2 شبی که فوت کرد دامادش گمان کرد که جمال مبارک جمیع اموالش را ضبط خواهند کرد. در قلب دختر و ورثه بغض و عداوت انداخت که یک روزی جمال مبارک ادعا خواهند کرد. بالاخره میانه شان بهم خورد تا اینکه زنش و دخترش آمدند به حضور مبارک و رجا کردند که جمال مبارک آن اموال را تصرف بفرماید. جمال مبارک فرمودند من در آن خانه یک حاجی هاشم داشتم. حاجی هاشم خودم را از آن خانه بیرون بردم، دیگر چیزی بمن تعلق ندارد.

ZSM.1915-07-04

ABU0576

Words spoken on 1915-Jul-07 in Haifa

- 1 The Blessed Beauty had departed from Baghdad and there was no news. There were no believers except for some Arabs in Kazimayn. The late Haji Abdul-Majid was also in Kazimayn along with two or three others, but such fear had taken hold that it cannot be described. None of the believers dared to mention this Cause even in the underground passages.
- 2 Mirza Yahya spent most of his time selling shoes in Suq al-Shuyukh, Basra and around Najaf. He dared not associate with any of the believers or let anyone know of his whereabouts. Sometimes you would suddenly see he had come from Najaf and taken a house in the Arab quarter near Bab al-Hilla. Only Aqa Amu knew this, we did not know - Mirza Aqa Jan also knew. Such was his fear that someone might find out.
- 3 Despair had taken over. There was no news from Iran either. Even when two young men from Milan in Azerbaijan came to Baghdad - they were believers hoping to get some news - they

1 جمال مبارک از بغداد تشریف برده بودند و هیچ خبری نبود. احبابی نبود مگر در کاظمین از اعراب. حاجی عبدالمجید مرحوم هم در کاظمین بود و یک دو سه نفر دیگر لکن چنان خوف مستولی شده بود که وصف ندارد. هیچکس از احباء جرئت نمیکرد در توی سرداب ذکر این امر را بکنند.

2 میرزا یحیی هم اکثرش را در سوق الشیوخ و بصره و طرف نجف بکفش فروشی مشغول بود. جرئت نمی کرد با نفسی از احباء معاشرت کند و جرئت نمیکرد خبر از خودش بدهد. یک دفعه می دیدید از نجف آمده و در محله عربها در باب الحله خانه ای گرفته. اینهم آقا عمو می دانست، ماها نمی دانستیم، میرزا آقا جانهم می دانست. از بسکه خوف داشت که مبادا کسی بفهمد.

3 یأس فرو گرفته بود. از ایران هم هیچ خبری نبود حتی دو نفر جوان میلانی از آذربایجان آمدند به

searched everywhere but could not find anyone. Until they got news of the house and came and knocked on the door. No one was home, Aqa Amu was also out. I came and opened the door. They sat in the corridor and wept profusely for a while, then left. No period could be worse than those days.

بغداد، از احباء بودند که بلکه خبري بگيرند، هر چه گرديدند که یک نفر پيدا کنند پيدا نکردند. تا آنکه در خانه را خبر گرفتند آمدند، در خانه را زدند. کسي در خانه نبود، آقا عمو هم بيرون بود. من آمدم در خانه را باز کردم. در دالان نشستند یک فصل مشيبي گريستند و رفتند. ديگر بدتر از آن ايام ايامي نمي شود.

- 4 After the Blessed Beauty returned, they opened the door. The Kurdish nobles, both from the Pashas and the ulama who had attained His presence in Kurdistan, came to Baghdad. Some of them attained the Most Holy Presence and became the cause of spreading knowledge of Him. They told everyone that when He arrived in Sulaymaniyyih no one knew Him, even His blessed name was Darvish Muhammad. He took residence in the Sulaymaniyyih monastery. Then the ulama and learned ones became so attracted to the knowledge and mysticism of the Blessed Beauty that all acknowledged this person was the manifestation of divine and outer knowledge. In any case, the Blessed Beauty rent asunder the veil and rose manifestly like the sun in the horizon of Iraq.

4 بعد از اینکه جمال مبارک مراجعت فرمودند در را باز کردند. بزرگان کردستان چه از پاشاوات چه از علماء که حضور مبارک مشرف شده بودند اينها آمدند به بغداد، بعضي شان بساحت اقدس مشرف و سبب شهرت علم مبارک شدند. اينها پيش همه ذکر کردند که وقتي که تشریف آوردند به سليمانيه کسي ايشان را نمي شناخت حتي اسم مبارک درویش محمد بود. در خانقاه سليمانيه منزل فرمودند. بعد چنان علماء و فضلاء منجذب علم و عرفان جمال مبارک شدند که کل اذعان مي کردند که اين شخص مظهر علم لدني است و علم ظاهري. باري جمال مبارک پرده را دريدند و واضحاً مشهوداً مثل آفتاب در افق عراق طالع شدند.

- 5 The situation completely changed. The believers who were there and those who came from Iran were all in the utmost joy. During this period, despite the daily threat of death for all - as Nasiri'd-Din Shah was constantly sending telegrams and the Iranian ambassador was constantly scheming, and after him Mirza Husayn Khan; and the ulama in Karbala declared holy war - despite that no night held hope of seeing morning, yet these were good days.

5 بکلي حال منقلب شد. احبائي که بودند و کساني که از ايران آمدند جميعاً در نهايت سرور. باري اين مدت با وجود آنکه هر روزي خطر قتل از براي کل بود چه که ناصرالدين شاه متصل مخبره مي کرد و ايجلي ايران دائماً مي کوشيد و بعد از او هم ميرزا حسين خان. حضرات علماء در کربلاء اعلان جهاد کردند. هيچ شبي اميد صبح نبود با وجود اين خوب ايامي بود.

- 6 In truth the divine believers were not of this world at all. They walked upon the earth but though their eyes were on the ground their souls soared in the Supreme Concourse. For instance, seven people lived in one room. Some nights they had no dinner, other nights they would get five thousand dates. Sometimes they had lunch and dinner, and this depended on one of them finding work and sharing equally with the others. Many times they went to sleep without dinner. All hearts were attracted to the divine fragrances, all eyes were turned to the Supreme Concourse - it was a very good state.

6 في الحقيقه احبائي الهي هيچ در اين عالم نبودند. در روي ارض مشي مي کردند و هر چند چشمشان در زمين بود لکن جانشان در ملاء اعلي سير مي کرد. مثلاً هفت نفر در یک اطائي منزل داشتند. بعضي شبا شام نداشتند بعضي شبا پنج هزار خرما مي گرفتند. بعضي وقتها نهار و شام داشتند و اين بسته باین بود که يکيشان کاري بکند بياورد وسط و مواسات کنند. بسيار شده بود که شب شام نخورده بودند. جيمع قلوب منجذب بنفحات الله، جميع

چشمها متوجه بملاء اعلي، بسيار خوب حالي
بود

ZSM.1915-07-07

ABU1605

Words spoken on 1915-Jul-13 in Haifa

- 1 Life depends upon water; therefore divine verses and heavenly bounties have been likened to water: "And We send down water from the sky according to measure, and thereby valleys flow according to their capacity, and the torrent carries along a swelling foam. And from that which they smelt in the fire for the sake of ornaments ariseth a foam like unto it. Thus doth God set forth truth and falsehood. As for the foam, it passeth away as doth all that is worthless, while that which profiteth mankind remaineth on the earth."
- 2 The divine bounties are likened to water. He says We send down water from heaven. Rivers and streams flow according to their measure and capacity. When the torrent flows, foam inevitably appears. This foam has no permanence; it vanishes and disappears, but that which benefits mankind endures.
- 3 He says in the days of the Manifestations of God, when infinite bounty descends, souls each receive according to their capacity and measure. Like rivers which flow according to their capacity, souls receive illumination according to their capability. And the torrent inevitably produces foam - meaning in the days of the Holy Manifestations, in every dispensation doubts must needs arise like foam, and intrigues and evil whisperings must needs appear. Then He states that those doubts and intrigues have no permanence and vanish away, but the divine bounty endures. That is the cause of the life of the world.

1 حیات اشياء بآب است بجهت این آیات الهی و فیوضات ربانی بآب تشبیه شده "و انزلنا من السماء ماء وصارت اودية بقدرها فاحتمل السيل زبداً راویاً فاما الزبد فيذهب جفاء و ما ينفع الناس فيمكث في الارض"

2 فیوضات الهی بآب تشبیه شده، می.رمايد از آسمان آب فرو می ریزیم. نهرا و رودخانه ها راه می افتد بقدر اندازه و بقدر وسعت. سيل وقتی که جاری است لابد کف پیدا می شود. این کفها بقایي ندارد، محو می شود و نابود و اما آنچه که نفع بناس می دهد آن باقی می ماند.

3 می فرماید در ایام ظهور مظاهر الهی که فیض نامتناهی نازل می شود نفوس هر یک بقدر وسعت و اندازه استفاضه از او می کنند. مثل نهرا که بقدر وسعت آب جاری است، نفوس بقدر استعدادشان اقتباس انوار می کنند و سيل لابد کف پیدا می کند، یعنی در ایام مظاهر مقدسه در هر کوری لابد بر این است که شبهات مثل کف حاصل شود و لابد بر این است که دسائس و وسائس پیدا شود. بعد می فرماید که آن شبهات و دسائس بقایي ندارد محو می شود اما آن فیض الهی باقی می ماند. آن سبب حیات عالم است.

ZSM.1915-07-13

ABU2346*Words spoken on 1915-Jul-13 in Haifa*

- 1 Prayer is very easy because there is the Long, Short and Medium Obligatory Prayer. Mustafa Ramzi Pasha used to say "I want to say my prayers but I don't have time, and they have additional voluntary prayers and traditions that take so much time." In this Dispensation prayer is very easy.
- 2 When one feels spiritually uplifted and attracted, one can say the Long Obligatory Prayer, and even that is not so lengthy. What a wonderful state comes over a person.
- 3 Congregational prayer has no spiritual attraction. Much hypocrisy enters into it. But if one closes the door of one's room and prays, it creates a different state. Praying individually gives much spirituality to a person.

1 نماز خیلی سهولت دارد بجهت اینکه کبیر و صغیر و وسطی هست. مصطفی رمزی پاشا می گفت من می خواهم نماز بخوانم ولی وقت ندارم و اینها نوافل و سنن هم دارد و این همه وقت می گیرد. در این کور نماز خیلی آسان است.

2 در وقتی که روح و ریحان حاصل شود صلوة کبیر را بخواند، آنهم اینقدر مفصل نیست. چقدر حالت خوشی بانسان دست می دهد.

3 نماز جماعت، روح و ریحان ندارد. خیلی هم ربا داخلش می شود. ولی اگر [انسان] در اطاق خود در را ببندد و بخواند حالت دیگر دارد. منفرداً بانسان خیلی روحانیت می دهد.

ZSM.1915-07-13

ABU1306*Words spoken on 1915-Jul-14 in Haifa*

- 1 (Haji submitted that Shaykh Baha'i had said: "I have ever prevailed over the possessor of many arts, but never over the master of a single art.")
- 2 Well said. Europe has progressed in this way because their work is not scattered. For instance, in watchmaking, one person makes only the hands, another polishes, another applies paint, and thus they have achieved perfection. Each component of the watch is made by a different person. Until this method is adopted, perfection cannot be attained, independence cannot be achieved. This is how work progresses.
- 3 In Iran, at Persepolis, there is an inscription called cuneiform, which was unknown. Many years passed and people wanted to understand it, but no one could. Some Iranian scholars also

1 حاجی عرض کردند که شیخ بهائی گفته که من همیشه بر ذی فنون غالب شده ام، ولی نه بر ذی فن.

2 خوب گفته. اروپا از اینجهت ترقی کرده زیرا کارشان متفرق نیست. مثلاً ساعت سازی، یکی فقط عقربه می سازد، یکی صیقل می زند، یکی رنگ می زند، لهذا اینست که کامل شده اند. هر یکی از این آلات ساعت را یکی می سازد. تا اینطور نشود کمال حاصل نمی شود، استقلال حاصل نمی گردد. اینست که کار پیش می رود

3 در ایران در تحت جمشید یک خطی هست آن را خط میخی می گویند، مجهول بود. سالهای سال گذشت و می خواستند بفهمند ولی هیچکس

wanted to understand it but could not. A Mr. Spiegel from Germany set his mind to reading this cuneiform script. He came to Iran, and though he tried to find a way to understand it, he could not succeed at first, but he had focused all his efforts on this cuneiform script. It is the Aryan script; Aryan is a language that preceded Pahlavi and Dari. From the Aryan language emerged Pahlavi and Persian; Aryan is the mother of these two languages.

نمی دانست. بعضی از ارباب معارف ایران نیز می خواستند بفهمند ولی [نتوانستند. یک مستر اسپیگل از آلمان بفکر این افتاد که این خط میخی را بخواند. آمد رفت بایران آنچه کوشید که بتواند یک راهی پیدا کند نتوانست لکن حصر کرده بود همتش را در این خط میخی. خط آریاست، آریا لسانی است که پیش از پهلوی و دري بود. از لسان آریا پهلوی و پارسی پیدا شده، مادر این دو لسان آریاست.

- 4 A seeker indeed finds. Finally, in Greece, he found a document that had translated cuneiform into Pahlavi. He returned and took this to Iran, and began to read and decipher the script through Pahlavi and related languages, through context and indications. He read all the inscriptions that had been unknown. For thirteen hundred years the Iranians had not solved it, but one person from Germany went there and solved it because he had focused his mind on it.

4 آدم جوینده یابنده بود. نهایتش در یونانستان ورقه ئی دستش آمد که خط میخی را به پهلوی ترجمه کرده بودند. مراجعت کرد و این را برداشت برد بایران، بنا کرد از پهلوی و زبانهای که مناسبت دارند از قرائن و اشارات آن خط را خواند و کشف کرد. جمیع خطوطی که مجهول بود همه را خواند. هزار و سیصد سال ایرانیها حل نکردند یکی از آلمان رفت آنجا و حل کرد چون فکرش را حصر کرده بود.

ZSM.1915-07-14

ABU1973

Words spoken on 1915-Jul-14 in Haifa

- 1 They went to America and were good speakers and had many talents. They knew English well. Nevertheless, they accomplished nothing, while we sent those who were dumb and the work progressed. When I went to Europe, I had never given a speech before, for it is not customary in the East, yet I plunged into speaking. It was like someone who had never studied or heard music, nor even hummed a tune, being told to sing any melody. Thus the matter is momentous.

1 اینها به امریکا رفتند و نطق خوب می کردند و ذوق فنون هم بودند. انگلیزی را خوب می دانستند. معذلتک هیچ کاری نکردند ولی ما لال ها فرستادیم و کار از پیش رفت. من که به اروپا رفتم هیچ نطق نکرده بودم زیرا در شرق رسم نیست ولی در بحر نطق افتادم. مثل این می ماند که کسی هیچ موسیقی نخوانده و نشنیده و زمزمه هم نکرده باو بگویند بیا هر نغمه ای را بخوان. اینست که موضوع عظیم است.

- 2 A single soul may go forth to battle, yet legions will come to his aid from behind. Now, wherever any of the friends of God may go, the hosts of divine confirmation will reach them. This is why Christ said to His disciples, "I am with you." Rest assured

2 نفسی تنها به حرب برود ولی از عقب افواج باو برسد. حال هریک از احبای الهی بهر سمتی بروند افواج تأیید باو می رسد. اینست که حضرت مسیح بحواریین می فرماید که من با شما هستم.

that the Holy Spirit will confirm you, and when you speak, do not think - say whatever is cast into your hearts.

مطمئن باشید روح القدس تأیید شماها می کند و در وقت صحبت فکر نکنید، آنچه بر قلب شما القا می شود آن را بگوئید....

ZSM.1915-07-14

ABU0663

Words spoken on 1915-Jul-15 in Haifa

1 Regarding Europe, on one occasion I mentioned that all which people consider the utmost of their hopes and desires, what they strive for but cannot attain, dying and being reborn in the attempt—God has freely bestowed upon the animals without any effort.

1 در اروپا بمناسبتی ذکر می کردم که آنچه را جمیع ناس نهایت آمال و آرزویشان است و دستشان بآن نمی رسد و می میرند و زنده می شوند، خدا بصرف موهبت بدون تعب بچووانات داده.

2 For instance, how much must a person toil and labor to secure his livelihood, and even then hardly one in a thousand succeeds in fully providing for his needs. But observe a bird that builds its nest on a lofty mountain overlooking the sea and plains, on the highest branch of a tree. Better than any royal palace, this nest commands a view in all directions. When the wind blows, it rocks like a cradle. In this nest, the bird inhales the gentle breeze in perfect peace of mind, free from care and sorrow. The vista is supremely sweet, the water perfectly pure, all harvests are its wealth—without toil or effort, without struggle, the entire plain belongs to it. A palace of such height, its nest on the highest branch of a tree! This is not attainable even for kings.

2 مثلاً یک انسان چقدر باید تعب بکشد و زحمت بکشد تا معیشت را مهیا کند، آنهم از هزار یکی موفق نمی شود که بتواند مایحتاجش را مکمل مهیا کند. لکن شما نگاه کنید یک مرغی در کوه بلندی ناظر بدریا و صحرا در بلندترین شاخه ای از درختی آشیانه می سازد. بهتر از قصر ملوکی از جمیع اطراف این قصر کاشف است. باد که می وزد آن را مثل گهواره حرکت می دهد. این مرغ در این آشیانه در نهایت راحت فکر، بی غم و بی غصه نسیم لطیفی استنشاق می کند. منظر در نهایت حلاوت، آب در نهایت عذوبت، جمیع خرمن ها ثروت او، بی مشقت و بی زحمت بی آنکه بکوشد جمیع صحرا مال او. قصر باین بلندی در بلندترین شاخه درخت آشیانه او است. این از برای ملوک میسر نمی شود.

3 Consider a cow in a meadow among springs and forests—no cares, no sorrows. The forests all belong to it, the waters all belong to it. A deer—all meadows and plains belong to it, never any sorrow, never any toil. If this worldly life were true happiness, God would not have given it to animals.

3 مثلاً یک گاوی در یک مرغزار در میان چشمه ها در میان جنگل ها، نه غمی، نه غصه بی. جنگلها همه مال او، آبها همه مال او. یک آهو جمیع مرغزارها و صحراها مال او، ابداً نه غصه بی، نه تعبی. اگر این حیات دنیوی سعادت بود خدا این را بچووان نمی داد.

4 حال ملاحظه کنید انسان چقدر باید تعب و زحمت بکشد تا این را حاصل کند، اما به چه

4 Consider how much man must toil and labor to achieve this, and with what difficulty—yet this is the ultimate desire of people. Kings yearn for this life of the bird. Every hour brings a new pain. The condition of kings today could not be worse—what anxiety, what fear, what grief and sorrow! And [the animals'] greater comfort stems from the fact that a bird is content with a few grains it eats, never thinking about supper, while man is not content even if he possessed all the wealth in the world. Holy souls are also content with little. This is why Christ says "Be ye as the birds."

5 Birds' lives are very well ordered. In summer they all go to cool regions and in winter to warm places. They have their winter and summer migrations. Even locusts all went northward to cool places. When they migrate, with what glory they soar, in what ranks, with what order, with what arrangement! None of this is possible for man. How great is the difference between flying in the air and walking on earth! Some birds can fly in the air, walk on land, and go under water like ducks. Poor man endures so much trouble building railways while they fly with God-given wings...

تعی و این نهایت آرزوی خلق است. پادشاهان این زندگانی مرغ را نهایت آرزویشان است. هر ساعت یک دردی. آآن حالت ملوک بدترین از این حالت نمی شود، در چه اضطرابی، در چه خوفی، در چه غم و غصه ای. و [حیوانات] بیشتر سبب راحتشان اینست که مرغ بیک چند دانه که می خورد قناعت می کند، ابداً بفکر شام نیست، اما بشر همه ثروت عالم را داشته باشد قناعت نمی کند. نفوس مبارکه هم بیک چیز جزئی قناعت می کنند. اینست که حضرت مسیح می فرماید کونوا کالطیور.

5 طیور معیشتشان بسیار منظم است. جمیع در تابستان می روند به ییلاقات و در زمستان بحال گرمسیر. رحله الشتاء والصیف دارند. حتی ملخ ها جمیع رفتند رو بشمال بجای خنک و سرد. در وقتی که رحلت می کنند بچه کیفیتی بلند پروازی می کنند، به چه صفتی، به چه نظمی، به چه ترتیبی. هیچ از برای انسان میسر نیست. چقدر فرق است بین پرواز در هوا و راه رفتن روی زمین. بعضی طیور هستند هم در هوا پرواز می کنند، هم روی زمین راه می روند، هم زیر آب مثل مرغابی. این انسان بیچاره چقدر زحمتها می کشد راه آهن می کشد اما آنها پر خداداده پرواز می کنند...

ZSM.1915-07-15

ABU2041

Words spoken on 1915-Jul-15 in Haifa

1 They needlessly drove these helpless ones away from here; at the very least they could have educated the girls. Although they are prejudiced and constantly teach prayers to the children, this is due to ignorance. They are better than others who render no service at all...

1 این بیچاره ها را بیخود از اینجا بیرون کردند، اقلاً دخترها را تربیت می کردند. هر چند متعصب هستند و متصل به بچه ها نماز یاد می دهند ولی این از نادانی است. بهتر از سایرین هستند که هیچ خدمت نمی کنند...

2 حیوانات وحشی شاید در سال تصادفی بکند که در نزاع و جدال باشند لکن بشر مستمراً در نزاع

- 2 Wild animals may perhaps by chance engage in strife and contention once a year, but human beings are perpetually in conflict and contention. For instance, a wolf may encounter another wolf once a year, likewise a leopard with another leopard, but humans are continually in strife and contention.
- 3 Whenever man becomes heedless of God, he is in conflict and contention with his fellow beings. Censure stems from heedlessness of Truth; hence He says that if you possess a word of which others are unaware, share it. If it is accepted, well and good; if not, do not contend.

و جدال است. مثلاً گرگی به گرگی شاید سال بسالی تصادف کند همین طور پلنگی به پلنگی، لکن بشر متصلاً در نزاع و جدال است.

3 هر وقت انسان از خدا غافل می شود با خلق در نزاع و جدال است. ملامت، غفلت از حق است اینست که می فرماید اگر نزد شما کلمه ایست که دیگران از آن بیخبرند القا کنید. اگر قبول شد خوب و الا نزاع نکنید.

ZSM.1915-07-15

ABU0117

Words spoken on 1915-Jul-18 in Haifa

- 1 If one goes to Persepolis, one can see how buildings are constructed. Yet there is no edifice that does not fall into ruin. Persepolis, with all its grandeur, was destroyed and demolished - what then of these lesser buildings? Those who say Jamshid built this edifice speak without knowledge. Persepolis was built by Gushtasb, Isfandiyar, and Darius. They laid these foundations, though the full truth is quite detailed. Few ruins of this caliber can be found. This edifice is situated on a mountainside and has several levels. In front of it they built a wall ten cubits high. It has two staircases, one on the right and one on the left. These staircases are sixty feet long, but they are remarkable stairs, with each step one-fourth and one knot in height. When you reach the top of the stairs, you turn right for sixty feet and left for fifty feet, totaling one hundred and ten feet. The staircases on the left similarly extend sixty feet to the left and fifty feet to the right, and these stairs are constructed such that a person's feet do not bend and horses can ascend and descend with perfect ease.

1 اگر کسی برود به تخت جمشید می بیند چطور خانه ها بسته می شود. هیچ عمارتی نیست که خراب نشود. تخت جمشید با آن مفصلی خراب شد و منهدم گردید، دیگر این عمارات که هیچ است. اینکه می گویند این عمارت را جمشید ساخته، بیخود می گویند. تخت جمشید بنای گشتاسب و بنای اسفندیار و بنای دارا است. این بنیان را آنها گذاشته اند، اما حقیقت خیلی تفصیل دارد. کم آثاری پیدا می شود باین ترتیب. این عمارت در دامنه کوه واقع شده و چند طبقه است. در جلوی آن سدی بنا کرده اند که ده ذرع بلندی آن است. دو پله دارد یکی از یمن و یکی از یسار. این پلکانها شصت پا است اما پله عجیبی است، یک چهار یک و یک گره بلندی آنها است. چون بالای پله ها رسیدی می گردی رو یمن شصت پا و رو به یسار پنجاه پا که جمعی صد و ده پا می شود. پلکانهای طرف یسار همچنین شصت پا و رو به یسار و پنجاه پا و به یمن و این پله ها چنان ساخته شده که انسان پایش خم نمی شود و اسب بکمال آسانی بالا و پائین می رود.

- 2 When you reach the top, you see a platform that is four hundred and seventy cubits (470) in length and [two hundred and

ninety] (290) cubits in width. It is a very large platform. Gushtasb built a gateway atop this platform, setting up four pillars. Atop these four pillars are four creatures. The body of the creature is like a bull, with a human head and wings. Behind these figures, they raised the pillars to nine cubits. This is a corridor through which one enters the terrace that had forty columns. This building was overseen by Gushtasb and completed by Isfandiyar. Here too the stairs are short. Up above is the forty-columned hall. The columns are very large and tall, though not monolithic. They are in three pieces but joined so perfectly that no seams are visible.

2 چون ببالا رسیدی صفه ئی در آنجا دیده می شود که چهار صد و هفتاد و پنج (۴۷۰) طول آن است و [دویست و نود] (۲۹۰) ذرع عرض آن. صفه بسیار بزرگی است. گشتاسب بالای این صفه دری ساخته است، چهار پایه گذاشته است. روی چهار پایه چهار حیوان است. تن حیوان شکل گاو است سر [آن] سر انسان [و] پر دارد. پشت این صورتها پایه را بلند کرده اند بقدر نه ذرع. این دالانی است که از آن داخل صفه که چهل ستون داشته می شوند. این عمارت را گشتاسب مباشرت نموده و اسفندیار اكمال کرده است. بهمین طور اینجا هم پله ها کوتاه [است]. آن بالا که می رود عمارت چهل ستون است. ستونها بسیار بزرگ و بلند لکن یک پارچه نیست. سه پارچه است ولی چنان بهم دیگر التیام داده اند که درز ندارد.

3 After that building of the Forty Columns, one cometh to the edifices which Darius built. They have spacious chambers. For example, its gateway is composed of three stones: two great pillars and a single slab of stone. Its walls are of hewn stone, which to this day shineth like a mirror. It possesseth such refinement and polish that the image of a man is reflected therein. Alas, however, it hath fallen into ruin. Most of the columns have fallen; of the forty columns, thirteen remain standing.

3 بعد از آن عمارت چهل ستون، میرسد بعمارتهائی که دارا ساخته است. اطاقهای مفصل دارد. مثلاً دروازه اش سه سنگ است دو عمود بزرگ و یک پارچه سنگ. دیوارهایش از سنگ تراشیده شده که الی الآن مثل آئینه می درخشد. یک لطافتی دارد که صورت انسان در آن پیدا می شود، اما حیف که خراب شده است. اغلب ستونها افتاده است. از چهل ستون سیزده ستون ایستاده است.

4 Apart from this edifice of the Forty Columns, there is another building which had one hundred columns and was very extensive. Passing beyond that, one ascendeth the mountain, and upon that low summit there is a sepulchral chamber. Here, too, its exterior is fashioned with columns. Beyond this portico is a tomb-chamber wherein they placed the dead.

4 غیر این عمارت چهل ستون یک عمارت دیگر است که صد ستون داشته است، خیلی مفصل. از آنکه انسان می گذرد و ببالاتی کوه می رود و در آن قله کوتاه یک دخمه ایست. اینجا هم بیرونی اش با ستونها ساخته شده است. بعد از این ایوان دخمه ایست که اموات را می گذاشتند.

5 Furthermore, upon the walls of these edifices they have carved images, and have hewn figures out of the mountain itself. In the building of Gushtasp, beside the stairway, many images have been carved; and the stones of the edifice and structure of Gushtasp are each two cubits in length and breadth. Upon its walls they have carved many forms: the figures of kings, of soldiers—one holding a shield, another a spear—and likewise the figures of peasants, of the various trades and craftsmen. Cuneiform writing is upon the wall of this building.

5 دیگر آنکه بر دیوار این عمارات صورتها کنده اند و مجسمه ها از خود کوه در آورده اند. در عمارت گشتاسب در طرف پله خیلی عکسها تراشیده و سنگهای عمارت و بنای گشتاسب هر یکی دو ذرع طول و عرض دارد و بر دیوارهایش خیلی صورتها بجاری کرده اند. صورتهای پادشاهان و سپاهی که یکی سپر در دست دارد و دیگر نیزه و همچنین صورت دهقان و اصناف و کسبه و خط میخی بر دیوار این عمارت است.

- 6 These inscriptions a certain German was able to decipher. For years he went to Persia and strove to read them, yet could not. Afterwards a sheet was found in Greece beneath the cuneiform writing whereof there was a translation in Pahlavi script; and by means of the corresponding letters he read that writing. For cuneiform, Pahlavi, and Zend are all, in origin, Aryan. They are all from one branch and are near akin. Therefore, with the help of that sheet, this German deciphered the cuneiform writing of Takht-i-Jamshid.
- 6 این خطوط را یک نفر آلمانی توانست بخواند. سال‌های سال رفت بلیران و زحمت کشید که بخواند نتوانست، بعد یک ورقه در یونانستان پیدا کرد که زیر خط میخی ترجمه آن بخط پهلوی بوده است، بقرینه حروفات آن خط را می‌خواند. چگونگی خط میخی و پهلوی و زند اصلش از آریایی است. اینها همه از یک شاخه اند، با هم نزدیکند، لهذا این شخص آلمانی بمعاونت این ورقه آن خط میخی تخت جمشید را خواند.
- 7 In brief, it is written in cuneiform who the builder of this edifice was. It is current among the people that Jamshid built it, but this is not correct. Jamshid lived five thousand years ago. One of those columns they have taken to Paris and placed in the museum; and atop that column are two heads of bulls, upon which they had built the structure.
- 7 خلاصه بخط میخی نوشته است که بانی این عمارت کیست. در افواه ناس است که جمشید ساخته است، ولی صحیح نیست. جمشید پنج هزار سال قبل بوده. یک ستون از آن ستونها را به پاریس برده اند، در موزه گذاشته اند و بالای آن ستون دو سر گاو است که روی آن عمارت را ساخته اند.
- 8 In very truth, what monuments Iran once possessed! What a wondrous civilization the Persian state enjoyed! Upon those very stones it is written: "I am Darius, King of kings. By the aid of Hormuzd I built this edifice, and I conquered the lands of Iran and Egypt and India," and the other lands whose names he mentioneth.
- 8 فی الحقیقه چه آثاری ایران داشته است. عجب تمدنی داشته دولت فرس. روی همان سنگها نوشته است که من داریوش پادشاه پادشاهان، بمعاونت هرمزد این عمارت را ساختم و ممالک ایران و مصر و هندوستان و سایر ممالک که اسم آن را می‌برد تسخیر کردم.
- 9 Now the Iranians of this time have reduced their country from that glory to this poverty and abasement, and still they strive in the ruination of their land. Indeed what ignorance does! We hope that it will again become better than before. That they will build a magnificent Mashriqu'l-Adhkar in Persepolis. That Persepolis will become more prosperous than before. That they will build according to the ancient principles and establish a Mashriqu'l-Adhkar. But that structure which exists must be built according to the ancient style, built in the same way. Complete it and additionally establish a Mashriqu'l-Adhkar.
- 9 حالا ایرانیهای این زمان مملکت خود را از آن عظمت باین فقر و مذلت رسانیده اند و باز در ویرانی مملکت خود می‌کوشند. واقعاً جهل چه می‌کند. امیدواریم که دوباره بهتر از اول شود. در تخت جمشید یک مشرق الأذکار عظیمی بسازند. تخت جمشید معمورتر از اول شود. بر همان اصول قدیم بسازند و یک مشرق الأذکار بنا کنند. اما آن بنیان که هست باید بر اصل قدیم ساخت همانطور ساخت. آنرا مکرر نمود و بعلاوه یک مشرق الأذکار تأسیس کرد.
- 10 How strange it is that every bounty which God bestows upon souls, while it exists they know not its worth, but when it is lost, then do they bewail its passing. Now divine favors have bestowed such grace and bounty upon Iran that it is progressing more than before, yet glorified be God, the Iranians know not its worth at all.
- 10 عجیب است هر موهبتی که خدا بنفوس عنایت می‌کند تا هست قدر آنرا نمی‌دانند ولی چون از دست رفت آن وقت افسوس می‌خورند. حالا الطاف الهی چنان عنایت و موهبتی در حق ایران کرده [که] از پیش بیشتر ترقی می‌کند، ولی سبحان الله ایرانی‌ها ابداً قدر نمی‌دانند.

- 11 The glory and joy and spirit and fragrance of the human world lies in this: that it should continuously and successively advance toward spiritual progress, and thereafter make material progress. If thought is not directed toward constant progress, it is stagnation. Whatever may be, this is it: that the human spirit must ever be advancing. The human heart must ever be advancing; day by day human intelligence, human understanding, human spirit and delight, human sanctity and holiness must progress. But the moment it stops, decline sets in. No spirit and delight remain. No matter how much one progresses in spiritual things, the moment a halt occurs, no spirit and delight remain. Likewise in physical matters and sciences and arts, man must be constantly progressing and increasing in knowledge. The moment there is a halt, decline occurs.
- 12 Man must ever be ascending. The Holy Manifestations of God have appeared for this purpose and have accepted all these trials and ordeals, so that the human world might achieve material and spiritual progress and advance further than before. But the people say "No, we do not want it. We are content with what we are. We do not want this progress. Decline is pleasing to us. The lower we are the better." Like a teacher who educates children, but some children are displeased with the teacher, saying "Let us go and play. What need have we of education and learning, what need of these sciences and arts and the acquisition of perfections? Let us go and play. This acquisition of perfections is troublesome for us, we do not want it. Let us laugh, let us talk, let us strut, let us be proud. We do not want these perfections. Let us go hunting, shooting, walking about, eating, sleeping, playing. We do not want these things, these are good for us. Those things to which you guide us are causes of trouble and difficulty."
- 13 In any case, pray for Iran. We hope that the friends of God will be the cause of compensating what has been lost, that desolate Iran will be made prosperous.
- عزت و سرور و روح و ریحان عالم انسانی در این است که متصلاً متتابعاً رو بترقیات معنویه باشد و بعد ازان ترقیات مادی نماید. اگر فکر رو بترقی دائمی نباشد نحوودت است. هر چه باشد، اینست که روح انسانی همیشه باید رو بترقی باشد. قلب انسانی همیشه رو بترقی باشد، روز بروز عقل انسانی، ادراک انسان، روح و ریحان انسان، تنزیه و تقدیس انسان ترقی نماید. ولی بحض اینکه توقف کرد رو بتدنی است. دیگر روح و ریحانی نمی ماند. هر قدر در معنویات ترقی کند بحض اینکه توقف حاصل کرد دیگر روح و ریحان نمی ماند. همچنین در جسمانیات و علوم و فنون انسان باید متصل در ترقی و ازدیاد اطلاعات باشد. بحض توقف تدنی حاصل می شود.
- 12 همیشه انسان باید رو بعلو باشد. مظاهر مقدسهء الهیه بجهت این ظاهر شده اند و اینهمه مصائب و بلاها برای این قبول نموده اند تا اینکه عالم انسانی ترقیات مادی و معنویه حاصل نماید و بیشتر از پیش جلو رود. ولی خلق می گویند خیر، ما نمی خواهیم. بر آنچه که هستیم راضی هستیم. ما این ترقیات را نمی خواهیم. تدنی برای ما خوشی است. هر چه پست تر باشیم بهتر است. مثل معلمي که اطفال را تربیت می کند، لکن بعضی اطفال از معلم دلگیرند، می گویند بگذار برویم بازی کنیم. ما را بتعلیم و تعلم چه، این علوم و فنون و کسب کمالات چه لازم، بگذار برویم بازی کنیم. این کسب کمالات برای ما زحمت است، ما نمی خواهیم. بخندیم، بگوئیم، بیالیم، بنازیم. ما این کمالات را نمی خواهیم. بگذار برویم به صید، به شکار، به گردش، بخوریم، بخوابیم، بازی کنیم. ما اینها را نمی خواهیم، اینها برای ما خوب است. آن چیزهایی که تو ما را بآنها دلالت می کنی اسباب زحمت و مشقت است.
- 13 باری در حق ایران دعا کنید. امیدواریم که احبای الهی سبب شوند که تلافی مافات شود، ایران ویران آباد شود.

RKS.151-157

RHQM2.1048-1051 (499-502) (305-307),
ZSM.1915-07-18

ABU1163

Words spoken on 1915-Jul-19 in Haifa

- 1 Man must strive to pass his days in the utmost joy, spirit and delight, and this is not possible except through the divine fragrances and the exaltation of the Word of God. If people would conduct themselves according to the divine teachings, they would prosper even in their material affairs, but in opposing the divine teachings they suffer setbacks in all stations. Even their worldly livelihood becomes ruined.
 - 2 Now if universal peace had been established in accordance with the divine teachings, the earth would be paradise. How much joy, comfort and happiness there would be! How much delight and joy there would be! Its very contemplation brings spirit and delight to a person, let alone its realization. Universal peace is God's greatest sign. What could be better than for all humanity to dwell in the utmost love and kindness? Everyone understands and acknowledges this.
 - 3 In America, one of the prominent figures who created the Maxim gun confessed that truly humanity is in grievous torment and eternal punishment. Today there is no matter greater than universal peace, and likewise nothing in the human world is worse than war. Even one of his fingers had been lost in making these weapons.
 - 4 The fragrances of this Cause have opened eyes and ears, except for those souls who harbor ulterior motives. The Law of God, from the moment of its revelation, is like the sun rising from the east—how its rays fall upon the horizons; similarly its light falls upon all horizons. Eyes become seeing, understanding. Even if one is not a believer, one acknowledges that this law is truly like the spirit in the human world. It promotes itself without people becoming believers. For example, previous religious laws were abrogated without people becoming believers. These laws superseded religious law, itself was superseded, and civil law came in place of religious law.
- 1 باید انسان بکوشد که ایام را بنهایت سرور و روح و ریحان بگذراند و این جز بنفحات الله و اعلاء کلمه الله میسر نشود. خلق اگر بموجب تعالیم الهی رفتار کنند در معیشت ظاهری هم خوب می شوند و در مخالفت تعالیم الهی در جمیع مراتب بصدمة می افتند. معیشت دنیویشان هم خراب می شود.
- 2 حال اگر بموجب تعالیم الهی تشکیل صلح عمومی شده بود ارض جنت بود. چقدر سرور و آسایش و خوشی بود. چقدر فرح و سرور بود. تصورش برای انسان روح و ریحان می آورد چه جای تحقیقش. صلح عمومی آیت کبری الهی است. چه بهتر از اینکه جمیع بشر در نهایت محبت در نهایت مهربانی باشند. همه آنرا می فهمند و تصدیق می کنند.
- 3 در امریکا شخصی از مشاهیر آنکه توپ مکسیم را ایجاد کرد اعتراف کرد که فی الواقع عالم انسانی در عذاب الیم و عقوبت سرمدی است. مسئله ای امروز اعظم از صلح عمومی نیست و همچنین از جنگ چیزی بدتر در عالم انسانی نیست. حتی یک انگشت او هم در ساختن این آلات رفته بود.
- 4 نفحات این امر چشمها و گوشها را باز کرده است مگر نفوسی که غرض داشته باشند. شریعت الله بمحض نزولش مثل آنکه آفتاب از مشرق طلوع می کند چطور انوارش بر آفاق می افتد، همین طور پرتوش بر آفاق می افتد. چشمها بینا می شود، می فهمد. ولو اینکه مؤمن نیست، تصدیق می کند که این حکم فی الحقیقه مثل روح است در عالم انسانی. خودش ترویج می شود بدون اینکه مردم مؤمن شوند. مثلاً شرایع سابقه بدون اینکه مردم مؤمن شوند نسخ شد. این قوانین ناسخ شریعت است، خودش نسخ شد، عوض شریعت قانون آمد ...

ZSM:1915-07-19

ABU1365

Words spoken on 1915-Jul-19 in Haifa

- 1 All people are ready to eat, yet if they wished to create a single grain they would be unable. God bears all the burdens for humanity, while mankind partakes of all these divine bounties. Among the Arabs it is customary that if someone drinks another's coffee and then betrays him, it is considered reprehensible. They say: "How could he drink his coffee and then betray him, oppose him, and act against him?" Such is the consideration given to a mere cup of coffee, yet mankind, having partaken of all these bounties, still proves faithless to God.
- 2 It is recorded in history that there was a king in Sistan. A thief named Ya'qub entered the royal treasury one night. As he was gathering the implements and jewels, he saw something white and shining in the darkness. Thinking it was a diamond, he touched it with his tongue. As it happened, it was salt, whereupon he left all the items and departed. In the morning, the treasurer came and saw that though the treasury wall had been breached, nothing had been taken. The king was amazed and ordered a herald to announce that the thief should come forward and would be granted immunity. The thief then told the story. The king said: "You deserve to hold high office because of this trustworthiness." He eventually became the king of Bukhara, rising from thief to sovereign.
- 3 The morals of tribal peoples are in many ways superior to those of city dwellers, for instance in forgiveness, generosity, and tolerance. If someone has killed another's father and then takes refuge in his tent, he is safe.

1 جميع بشر حاضر خوردن هستند، اگر بخواهند یک حبه را خلق کنند نتوانند. همه زحمت انسان را خدا می کشد و جمیع این نعمای الهیه را بشر می خورد. در میان عرب عادت است که اگر کسی قهوه کسی را بخورد و با او خیانت بکند قبیح است. می گویند چطور است که قهوه او را خورد و خیانت کرد و با او مخالف و بر ضد او حرکت کرد. مراعات یک قهوه اینطور است لکن بشر تمام این نعماء را خورده با وجود این با خدا خائن است.

2 در تاریخ نوشته است در سیستان پادشاهی بود. دزدی یعقوب نام شب بخزینۀ سلطان می رود. چون آلات و جواهرات را جمع می کند در تاریکی چیزی سفید درخشنده می بیند. گمان می کند که الماس است زبان می زند. از قضا نمک بوده، اشیاء را بتامه می گذارد و می رود. صبح خزینۀ دار می آید می بیند که دیوار خزینۀ شکافته است اما هیچ نرفته است. پادشاه متحیر می ماند می گوید منادی صدا کند که دزد بیاید و در امان است. حال حکایت را می گوید. پادشاه می گوید سزاوار است که تو صاحب مناصب باشی بواسطه این امانت. آخرش پادشاه بخارا شد. از دزدی بسطنت رسید.

3 اخلاق قبائل در خیلی چیزها از اخلاق [مردم] شهر بهتر است، مثلاً عفو و کرم و مسامحه. اگر کسی پدر کسی را کشته باشد و به چادر او پناه ببرد در امان است.

ZSM.1915-07-19

ABU1492

Words spoken at House of the Master in Haifa, 1915-Jul-19

- 1 It is not a case of confusion at all - self-interest comes into play. All those who turned away knew that Mirza Muhammad Ali was opposing the Cause of the Blessed Beauty. 1 خیر، هیچ مشتبّه نمی شود، غرض بمیان می آید. همه حضرات که راجع شده اند می دانستند که میرزا محمد علی مخالفت امر جمال مبارک را می نمود.
- 2 There was a Shaykh Baqiri of Yazd, one of those who fled from Badasht. He came to Tehran and caused many souls to waver. He would weep and say that the Babis had deceived him. Later he went to Baghdad and repented, saying he had done those things out of fear. 2 یک شیخ باقری بود یزدی از فراریهای بدشت. این آمد به طهران و سبب تزلزل خیلی نفوس شد. گریه می کرد و می گفت بابیه مرا گول زدند. بعد به بغداد آمد و توبه کرد و می گفت از خوف آن کارها [را] می کردم.
- 3 Even the Sunnis themselves admit that they were not confused about the matter. For instance, when Salah al-Din Ayyubi came to Egypt and eliminated the Fatimid caliphate, he had the khutbah read in the name of the Abbasid caliphs and placed the Fatimid nobles under close surveillance in one location in Sudan, and the women in another place, until not even a generation of them remained. In any case, Salah al-Din died and had a son named Ali. This son had two uncles named Abu Bakr and Umar who attacked him and seized his domains from him. He wrote a letter to the caliph saying what a strange fate was destined for this name - just as Abu Bakr and his companion had oppressed the first one, now they were attacking the last one. The caliph wrote in reply, "Do not grieve, for the caliph is your helper." 3 خود اهل سنت اقرار دارند که امر بر آنها مشتبّه نبود. از جمله صلاح الدین ایوبی بمصر آمد و خلافت فاطمیه را از میان برداشت و خطبه باسم خلفای عباسی خواند و رجال فاطمیه را در محلی در سوداق و زنهارا در محلی دیگر در تحت رصد تام جای داد تا اینکه حتی نسلی از آنها نماند. باری صلاح الدین مرد، پسری داشت علی نام و این پسر دو عمو داشت [بنامهای] ابابکر و عمر [که] بر او هجوم کردند و ممالک او را از او گرفتند. مکتوبی بخلیفه نوشت که عجب نصیبی مر این اسم راست. همانطوری که بر او لی جور و جفا مجری داشتند ابابکر و صاحب او، [حال نیز] بر آخری هجوم کرده اند. خلیفه در جواب نوشت که غم مخور خلیفه ناصر تو است.
- 4 The point is that there was no confusion - it was self-interest at work. 4 مقصد اینست که امر مشتبّه نبود، غرض در میان بود.

ZSM.1915-07-10

ABU1667*Words spoken on 1915-Jul-21 in Haifa*

- 1 A Baha'i, in whatever city he may dwell, must become renowned for his deeds. Being a Baha'i is a matter of deeds, not words. That is why He says one must teach through deeds, for otherwise all the peoples of the world share in mere words. The loved ones of God must be such that from them the fragrance of musk is diffused, not the foul odor of ungodliness.
- 1 بهائی در هر شهری که باشد باید بافعال مشهور آفاق شود. بهائی بودن بعمل است نه بقول. اینست که می فرماید باعمال تبلیغ کند والا در قول همه طوائف عالم مشترکند. احبای الهی باید که از آنها روائح مسک استشمام شود نه رائحه کریمه فسق.
- 2 The Blessed Beauty declares that harm comes not from His imprisonment, but rather from the deeds of those who claim attachment to Him. The Cause of God is like unto an ocean - it rejects a lifeless body.
- 2 جمال مبارک می فرماید ضر من سجن من نیست بل اعمال نفوسی است که خود را بمن نسبت می دهند. امرالله مثل دریا می ماند، جسم مرده قبول نمی کند.
- 3 When passion comes, man's work is rendered vain. How regrettable it would be for one who dwells beneath the shade of the Blessed Beauty to sully himself with dust and besmear himself with clay. People give their lives for the sake of dust, forsake all things, and sacrifice themselves - all this stems from base ambition. When ambition becomes debased, it descends to every passion. For instance, it descends to a cup of wine. One squanders all he has for wine.
- 3 هوی که می آید از برای انسان کار ضایع می شود. حیف نیست که انسانی در ظل سایه جمال مبارک باشد، خودش را بخاک آلوده کند، بگل آلوده کند. مردم در سبیل خاک جان می دهند، از هر چیز می گذرنند، جانفشانی می کنند، اینها همه از پستی همت است. همت که پست شد بهر هوائی تنزل می کند. مثلاً تنزل بیک پیاله شراب می کند. هر چه دارد هدر می دهد برای شراب.
- 4 The Blessed Beauty has opened before our faces the gates of all things; we too must show forth high endeavor. Truly He has opened gates that defy description - gates of eternal glory and everlasting illumination. "I created thee rich, why dost thou bring thyself down to poverty?"
- 4 جمال مبارک ابواب کل شیء را بر وجه ما مفتوح کرده، ما هم باید همتی داشته باشیم. واقعاً ابوابی باز کرده که بوصف در نیاید، ابواب عزت ابدیه، نورانیت سرمدیه. خلقتک غنیاً کیف تفتقر...

ZSM.1915-07-21

ABU1670*Words spoken on 1915-Jul-21 in Haifa*

- 1 What a fine memorial they have left behind, which is mentioned in all divine worlds, even in the realm of Lahut. Consider what institutions Moses established for the wavering and troubled children of Israel in this earthly world, that even after three thousand years schools, educational centers and factories have been built for them in Haifa.
- 1 چه خوب یادگاري گذاشته و در جميع عوالم الهي مذکور است حتي در عالم لاهوت. ملاحظه کنيد که حضرت موسي از براي بني اسرائيل متزلزل مضطرب در همین عالم ناسوت چه تأسيساتي کرد که بعد از سه هزار سال در حيفا از براي آنها مدرسه و مکتب و کارخانجات بنا کرده.
- 2 These holy Manifestations of God establish eternal institutions for humanity in all worlds, even in this dusty realm, but alas that human souls do not appreciate their worth. Moses showed such kindness toward the children of Israel, yet they worshipped the calf. Now too, the Blessed Beauty has bestowed such a gift upon us as the eye of creation has never seen and has opened doors, yet we are occupied with our own desires and do not appreciate its worth.
- 2 اين مظاهر مقدسه الهيه از براي عالم انسان در جميع عوالم تأسيسات ابدیه مي فرمايند حتي در عالم خاكي، لکن چه فايده که نفوس انساني قدر نهي دانند. حضرت موسي چنين عنايتي مي کرد در حق بني اسرائيل ولکن آنها گوساله مي پرستيدند. حالا هم جمال مبارک چنين موهبيتي که چشم ابداع ندیده در حق ما فرموده، ابواب باز کرده، لکن ما مشغول بهواهائي خود هستيم، قدر نهي دانيم.
- 3 None of mankind's deeds bear fruit. They strive so much - these buildings, these wars - yet days do not pass before they are scattered dust. Whatever they build, they leave as inheritance for others, and those others do likewise. All are deprived, all are without portion, except the friends of God, for every step they take and place yields results...
- 3 جميع اين بشر اعمالشان ثمر ندارد. اينهمه مي کوشند، اين بنيانها، اين محاربه ها، ايامي نهي گذرد مگر آنکه هباءً منبثاً مي شوند. آنچه ساخته اند از براي ديگران ميراث مي گذارند، ديگران هم همین طور. جميع محروم، جميع بي نصيب، مگر احبائي الهي که هر قدمي که بلند مي کنند و مي گذارند نتيجه دارد...

ZSM.1915-07-21

ABU2742*Words spoken on 1915-Jul-21 in Haifa*

1 Thirty-six persons sat upon the throne of the caliphate, and all were bound to name and fame, yet of none of them does any trace or sign remain. But because Bahlul was known as the madman of God, they are still building domes and shrines in his honor.

1 سي و شش نفر بر تخت خلافت نشستند و همه مقید بنام و نشان و از هیچ کدام نام و نشانی نمانده ولی بهلول چون دیوانه خدا نامیده شده بود تازه قبه و باره برایش می سازند.

2 Thus it is that everything belongs to those souls who desire nothing, who are detached from all things, who have no wish save the good-pleasure of the Blessed Beauty, and who occupy themselves with nothing except service to the Cause of God. They are averse to fame and keep far from renown...

2 اینست که همه چیز از برای نفوسی است که هیچ نمی خواهند، منقطع از هر چیز هستند. جز رضای جمال مبارک آرزویی ندارند و جز بخدمت امرالله بامری نپردازند. از نام بیزارند و از نشان در کار...

ZSM.1915-07-21

ABU3310*Words spoken on 1915-Jul-21 in Haifa*

[The people] would prostrate themselves before the stones upon which the apostles had sat, and this is due to their connection with God and from the power of the persistence of their reality, such that even their sitting upon a stone has this effect.

مردم بر سنگهایی که حواریین بر آن نشسته بودند سجده می کردند و این از اثر نسبت الی الله و از قوه بقای حقیقت آنها است که حتی جلوسشان بر سنگ این تأثیر را دارد.

ZSM.1915-07-21

ABU2234*Words spoken on 1915-Jul-23 in Haifa*

1 The politicians of the world maintain that war is the cause of material and intellectual progress. Yet they themselves consider the Bedouin Arabs to be contemptible and savage because they raid one another and plunder each other's property, while they themselves do exactly the same thing. The only difference

1 سیاستورین عالم برآنند که چیزی که سبب ترقیات مادی و عقلی است حرب است. ولی خودشان عربان بادیه را حقیر و متوحش می دانند زیرا هجوم بیکدیگر می کنند و اموال همدیگر را تاراج و تالان می نمایند و حال آنکه خودشان همین کار

is that the Arabs do this with sword and spear, while they do it with cannon and rifle.

را مي کنند. فرق اينجاست که عربان بشمشیر و نیزه این کار را مي کنند و اینها با توپ و تفنگ.

- 2 For fifty years they have strived, yet they have wasted all their efforts in six months. How many souls have perished! Even if they conquer a country, how can a mother whose children have been killed find any joy or delight in such a victory?

2 پنجاه سال است که اینها مي کوشند، همهء زحمت خود را بشش ماه هدر داده اند. چقدر نفوس کشته شدند. گیرم که مملکتی فتح کنند. آن مادری که اطفال او کشته شده اند بچه دلخوشی برای این ظفر عیش و عشرت کند

ZSM.1915-07-23

ABU2443

Words spoken on 1915-Jul-23 in Haifa

- 1 How excellent are these discussions, how much they bring joy to a person, they give exhilaration to a person. Every conversation, when it goes on too long, brings weariness to a person except conversation about the Divine Cause, conversation about the Exalted One [the Bab], about the Blessed Beauty [Baha'u'llah], about the beginning of this Cause, about the details of this Cause, about the proofs of this Cause, about the glad tidings of this Cause, about the events of the martyrs - how much joy these bring to a person.
- 2 And likewise about scientific matters, about historical matters, about the existing arts, because in this Cause science and religion are twins.

1 چه قدر خوب است مذاکرات، چقدر سبب سرور انسان است، نشئه مي دهد بانسان، هر صحبتی از برای انسان وقتی که طول بکشد کسالت مي آورد مگر صحبت که در امر الهی باشد، صحبت از حضرت اعلي باشد، از جمال مبارک باشد، از بدایت این امر باشد، از تفصیل این امر باشد، از براهین این امر باشد، از بشارات این امر باشد، از وقایع شهداء باشد، چقدر انسان را بسرور مي آورد.

2 و همچنین از مسائل علمی باشد، از مسائل تاریخی باشد، از فنون موجوده باشد، بجهت اینکه در این امر علم و دین توأم است.

ZSM.1915-07-23

ABU0561

Words spoken on 1915-Jul-24 in Haifa

- 1 (Then He spoke of His blessed travels, which were very lengthy, and took four years. Likewise He spoke of how ships, railways, and tramways have made travel easy, even as it is said in the tradition that, on the Day of Resurrection, the earth will be brought nigh together:)
 - 2 God hath created all means; whatsoever means conduce to the spread of the Cause of God He hath created. Among these means is this swiftness of travel. Were it not so, how could We have reached America? It would have been impossible; it would have been inconceivable. His Holiness Christ appeared, His Holiness Moses was raised up, His Holiness the Messenger was sent forth, and yet the tidings of Moses, Abraham, Jesus, and even of the Messenger Himself had not reached America. Only after America was discovered did those tidings arrive there.
 - 3 Now consider what means have been prepared in this Cause, so that in a single hour the news reacheth the East and the West of the world. The greater the Cause, the greater are the means for its diffusion. This is one of the evidences of the greatness of the Cause.
 - 4 We reached the state of California, whose centre is San Francisco. They insisted and entreated very much that We should go to other cities, but I saw that I was very weary. Los Angeles is one of the cities of California, and it was very far away. Mr. Chase, one of the firm and steadfast friends, had passed away there, and he had greatly longed that We should go there. When We arrived, he had already died. For his sake We went, found his grave, and visited it.
 - 5 His grave was in a place of great beauty: a garden and meadow like Paradise, with grass, flowers, and many trees. We went to his grave, placed flowers upon it, chanted a prayer, and visited it. He was a most noble being. Yet, alas, the son is as dark as the father was illumined. May God guide him. As noble as the father was, the son is ignorant.
- 1 بعد ذکر سفر مبارک شد که خیلی مطول بود و چهار سال طول کشید. هم چنین بیان اینکه کشتی ها و راه آهن و تراموای سافرت را آسان کرده چنانچه در حدیث بود که در یوم قیامت زمین بهم نزدیک می شود.
- 2 جمیع اسباب را خدا خلق کرده، هر اسبابی که سبب انتشار امرالله است خلق کرده است. از جمله اسباب این سرعت سیراست. اگر این نبود چطور می شد که ما به امریکا برسیم. ممکن نبود، مستحیل بود. حضرت روح ظاهر شد، حضرت موسی مبعوث شد، حضرت رسول مبعوث شد و هنوز خبر موسی و ابراهیم و عیسی و خود رسول به امریکا نرسیده بود، بعد از اینکه کشف شد به امریکا رسید.
- 3 حالا ملاحظه کنید در این امر چه اسبابی مهیا شده که در یک ساعت خبر بشرق و غرب عالم می رسد. هرچه امر عظیم تر است اسباب انتشارش بیشتر است. این از عظمت امر است
- 4 به ایالت کالیفرنیا رسیدیم که مرکزش سانفرانسیسکو است. خیلی اصرار و الحاح کردند که به شهرهای دیگر برویم، دیدم خیلی خسته ام. لوس آنجلس یکی از شهرهای کالیفرنیا هست که خیلی دور بود. مستر چیس یکی از احبای ثابت و مستقیم در آنجا فوت شد و بسیار آرزو داشت که ما به آنجا برویم. وقتی رسیدیم فوت شده بود. محض خاطر او رفتیم قبرش را پیدا کردیم.
- 5 قبرش در جای بسیار با صفائی بود. باغی و چمنی مثل جنت، با چمن، گلها، و درختهای زیادی بود. رفتیم سر قبرش گل گذاشتیم، مناجات خواندیم، زیارت کردیم. بسیار وجود بزرگواری بود ولیکن حیف که پسر اینقدر که پدر روشن بود، تاراست. خدا هدایتش کند، اینقدر که پدر بزرگوار بود، پسر نادان است.

- 6 He was spirit embodied. He had also come to 'Akka. There are certain souls who are like oil and wick: as soon as they reach the fire, they blaze forth and become illumined; or like dry wood, which, as soon as it toucheth the fire, bursteth into flame. There are other souls who are like green wood: they smoke, and in the end are extinguished. Some, again, are like stone: nothing affecteth them; they require an intense heat to melt the stone.
- 6 روح مجسم بود. به عکا هم آمد. بعضی نفوس هستند که اینها بمنزله دهن و فتیلند، بجردی که بآتش برسند شعله می زنند، روشن می شوند یا مانند چوب خشک بجرد تماس بآتش شعله می زنند. بعضی نفوس هستند که مثل هیزم تر می مانند، دود می کنند آخر هم خاموش می شوند. بعضی هم مثل سنگ می مانند هیچ تأثیر نمی کنند، دیگر آن حرارت شدید می خواهد که سنگ را آب بکند.
- 7 There were souls who, as soon as a word was uttered, were affected and were truly transformed, passing from one state into another. Their qualities were wondrous; they became a new creation. There were also souls who acknowledged the truth, yet their inner being was not quickened; they became no new creation.
- 7 نفوسی بودند که بجرد القاء کلمه تأثیر می کرد واقعاً منقلب می شدند، از برزخی به برزخ دیگر انتقال می نمودند. اخلاقشان غریب بود، خلق جدید می شدند. نفوسی هم بودند که اعتراف می کردند لکن کینونتشان مبعوث نمی شد، خلق جدید نمی شد.
- 8 Well hath Hakim Sana'i said—Mulla hath translated it:
- 8 خوب می گوید حکیم سنائی ، ملا ترجمه کرده است:
- 9 From the radiance of the sun, replete with light, The blind eye gaineth naught save heat.
- 9 از فروغ آفتاب پر ز نور غیر گرمی می نیابد چشم کور گرمی
- 10 It feeleth the warmth of the sun, but perceiveth not the effulgence of its rays. Yet there were souls who were gladdened by the glad-tidings of God and attracted by the fragrances of God. Had they known Persian and understood Arabic, they would have been greatly moved. Nor were the means provided for these Tablets to be properly translated—a complete translation.
- 10 آفتاب را احساس می کند نه اشراق انوار. لکن نفوسی بودند که مستبشر ببشارات الله بودند، منجذب به نفحات الله بودند. اینها اگر لسان فارسی می دانستند و عربی می فهمیدند خیلی منقلب می شدند و اسباب هم فراهم نیامد که این الواح ترجمهء درستی بشود، ترجمهء تام.
- 11 Let us see what the students will do. God willing, may they acquire such mastery in the English tongue that they may be enabled to accomplish this work. They must have the utmost proficiency in English, and likewise in Persian and Arabic...
- 11 ببینیم حضرات تلامذه چه می کنند. انشاء الله چنان مهارت در لسان انگلیزی پیدا کنند که موفق باین کار شوند. باید در لسان انگلیزی نهایت مهارت را داشته و در لسان فارسی و عربی هم همینطور...

ZSM.1915-07-24

ABU1080

Words spoken on 1915-Jul-24 in Haifa

- 1 At a time when the darkness of ignorance had obscured the horizon of the East, at such a time Baha'u'llah appeared. His light in the East was like the light of the sun, illuminating the world of thought after it had been in utter darkness. He promulgated teachings.

1 در وقتی که ظلمت نادانی افق شرق را تاریک کرده بود در چنین وقتی حضرت بهاء الله ظاهر شد. نورش در شرق مثل نور آفتاب بود، عالم افکار را روشن کرد بعد از اینکه در نهایت تاریکی بود. تعالیمی انتشار داد.
- 2 The first teaching of Baha'u'llah was the unity of mankind, that all created beings are God's sheep and God is the true Shepherd, kind to all His flock. Since He is kind to all His sheep, why should we be unkind?

2 اول تعالیم بهاء الله وحدت عالم انسانی بود که جمیع خلق اغنام الهی هستند و خدا شبان حقیقی و جمیع اغنام مهربان است. مادام که او جمیع اغنام مهربان است چرا ما نامهربان باشیم.
- 3 The second teaching of Baha'u'llah was universal peace, that all nations of the world must establish relations with one another and make peace, and establish a universal tribunal. In that tribunal, members should be from all countries. These members should be elected by national assemblies, an upper house should be organized, and governments should assist in electing the members. All people of the world should have representatives. Any international issues that arise should be referred to that tribunal, and that universal tribunal should resolve them.

3 ثانی تعالیم بهاء الله صلح عمومی بود که باید جمیع ملل عالم با یکدیگر ارتباط پیدا کنند و صلح کنند و یک محکمه عمومی تشکیل کنند. در آن محکمه اعضاء از جمیع ممالک باشند. آن اعضاء را باید مجالس ملی انتخاب کنند و مجلس اعیان ترتیب دهند و دولت کمک کند تا اعضاء را انتخاب کنند. جمیع اهل عالم وکیل داشته باشند. هر مسائلی بین المللی که حاصل می شود بآن محکمه حواله کنند، آن محکمه عمومی فصل کند.
- 4 The third teaching of Baha'u'llah was that religion must be the cause of fellowship and love; if religion becomes the cause of enmity, irreligion is better. For religion is a remedy; if the remedy causes illness, it is better to have no remedy. God has sent the Prophets to establish love; Christ came to establish fellowship, not to establish war.

4 ثالث تعالیم بهاء الله این بود که باید دین سبب الفت و محبت باشد، اگر چنانچه دین سبب عداوت بشود بی دینی بهتر است. بجهت اینکه دین علاج است، اگر علاج سبب مرض شود نبودن آن علاج بهتر است. خدا پیغمبران را بجهت تأسیس محبت فرستاده، مسیح بجهت این آمده که الفت تأسیس کند نه تأسیس جنگ.
- 5 The fourth teaching of Baha'u'llah is that religion must accord with reason. If religion be contrary to reason, it is superstition.

5 رابع تعالیم بهاء الله اینکه دین باید با عقل مطابق باشد. اگر چنانچه دین مخالف عقل باشد اوهام است.
- 6 The fifth teaching of Baha'u'llah is that there must be equality between women and men.

6 خامس تعالیم بهاء الله آنکه باید میانهء نساء و رجال مساوات باشد.
- 7 The sixth is that education must be universal.

7 سادس اینست که باید معارف عمومی باشد.

- 8 Among the teachings of Baha'u'llah is the unity of language, that a universal language should be established, and among the teachings of Baha'u'llah is the economic question.
- 9 Such are the teachings of Baha'u'llah. This was a summary of the heavenly teachings. They exist in the world of thought and are the cause of human education.

8 از جمله تعالیم بهاء الله وحدت لسان است که لسان عمومی تأسیس شود و از جمله تعالیم بهاء الله مسئله اقتصاد است.

9 از این قبیل است تعالیم بهاء الله. این خلاصه تعالیم آسمانی بود. در عالم افکار است و [سبب] تربیت بشر است

ZSM.1915-07-24

ABU1119

Words spoken on 1915-Jul-24 in Haifa

Question/topic: It is said in the Visitation Tablet of the Prince of Martyrs: "Through Thy calamity, the Point forsook its most exalted seat and took for itself a station beneath the letter Ba."

- 1 First, this is a matter of relationship. For instance, when a point of dust becomes related to Truth, it becomes the point of circumambulation for all souls. Even the Prophet Himself circumambulated it. This refers back to His Holiness, though they circumambulate the stone, that circumambulation of His Holiness refers back to His Holiness - it is just a stone. If you offer any praise to the guides, it refers back to the Center.
- 2 For example, the Bab states that in the world of dreams He saw Moses son of Ja'far who gave Him a handful of sugarplums, which in Persian is called "nuql-i hil". When He ate it, these revelations came to Him. This refers back to the Center. Any decree you make about the circle refers back to the Center.
- 3 Mirza Hasan Bajistani denied the Bab. They asked why he denied Him. He said, "He praised me and I know that I am nothing." Later he became [...] and the Blessed Beauty banished him. The dust related to Truth is the Qiblih of all worlds - what has it to do with mere dust? Now if the dust of Mecca were to say the Prophet is false because "I know I am just dirt."

1 اولاً اینکه این بجهت نسبت است. مثلاً نقطه [ای از] خاک منسوب بحق شد، این مطاف جمیع نفوس واقع شد. حتی خود حضرت رسول طواف کرد. این راجع بخود حضرت است هر چند سنگ را طواف می کنند، آن طواف حضرت بخود حضرت راجع است، آن یک سنگ است. اگر چنانچه بر ادلاء، هر ستایشی بکنی آن راجع بمرکز است.

2 مثلاً حضرت اعلی می فرمایند که در عالم رؤیا موسی ابن جعفر را دیدم که یک مشت نقل بمن داد که آن را بفارسی نقل هل می گویند. آن را که خوردم بر من این فتوحات شد. این راجع بمرکز است. هر حکمی که بر دایره بکنی راجع می شود بمرکز.

3 میرزا حسن بجمستانی حضرت اعلی را انکار می کرد. گفتند چرا انکار می کنی. گفت تعریف مرا کرده و من می دانم که هیچ نیستم. بعد ... شد و جمال مبارک طردش کردند. تراب منسوب بحق، قبله عالمیان است، چه دخل بتراب دارد. حالا تراب مکه بگوید که حضرت رسول باطل است زیرا من می دانم که من خاکم.

- 4 Whatever has been mentioned regarding the Prince of Martyrs is in view of his being among the guides of the Prophet - it refers back to the Prophet. One who prostrates to the Ka'bih has prostrated to Truth, not to it, since it is related to Truth. Relationship is of two kinds - metaphorical and real. The relationship of the Prince of Martyrs was real, the relationship of the Ka'bih metaphorical, and in reality this visitation prayer is read at the Holy Shrine and at the Shrine of the Bab, even though it was revealed in that name.
- 4 آنچه در حق سید الشهداء ذکر شده است نظر باینست که از ادلاء حضرت رسول است، راجع بحضرت رسول است. کسی که بکعبه سجده بکند بحق سجده کرده نه باو. چون منسوب بحق است. نسبت، دو نسبت است، مجازی و حقیقی. نسبت سیدالشهداء حقیقی بود، نسبت کعبه نسبت مجازی و در حقیقت این زیارت در روضه مبارکه و روضه حضرت اعلی خوانده می شود ولو بآن اسم نازل شده.
- 5 When you look at mirrors facing the sun that reflect its light, whatever you say about them is permissible since they have nothing of their own, but only while facing the sun. If there is the slightest deviation, it becomes as if it had never been mentioned.
- 5 وقتی در مرایا نظر کنی که توجه بآفتاب دارد مقتبس از انوار او است، هرچه بگوئی جائز است چون از خود چیزی ندارد اما مادامی که مقابل آفتاب است. اگر ادنی انحرافی بکند کائن لم یکن شیئاً مذکور.

ZSM.1915-07-24

ABU3004

Words spoken on 1915-Jul-24 in Haifa

Cleanliness and purity are among the requirements of faith. When one's garments are clean, one becomes refined and attaineth unto spirituality. When one entereth a house that is clean, one experienceth spirituality. Conversely, if one entereth a place that is unclean, one's spirit becometh depressed, especially if there be offensive odours.

طهارت و نظافت از لوازم ایمان است. انسان وقتی که لباسش نظیف است، لطیف است، روحانیت پیدا می کند. در خانه ئی که وارد می شود که نظیف است روحانیت پیدا می کند. برعکس در محلی داخل شود که نظافت نداشته باشد روحش مغموم می شود. علی الخصوص اگر روائح کریهه باشد

ZSM.1915-07-24

ABU0635

Words spoken on 1915-Jul-25 in Haifa

- 1 It is through God's consummate wisdom that these means are brought forth. Until the tempests of winter come to pass, the tranquility of spring cannot be attained. 1 حکمتهاي بالغه الهي است که اين اسباب را فراهم مي آورد. تا طوفان زمستان نباشد، سکون بهاري حاصل نمي شود.
- 2 All creation sows in barren valleys and scatters seeds in salty wastelands. No growth ensues and all these labors are wasted. All these efforts are fruitless. The world of dust surges forth in a single wave and carries away all that lies upon it. Neither dominion nor subjugation remains, neither prosperity nor ruin. 2 جميع خلق در وادي غير ذي زرع مي کارند و در شوره زار تخم مي افشانند. انبات ندارد و جميع اين زحمتها هدر مي رود. جميع اين کوششها بي ثمر است. عالم خاک یک موج مي زند و آنچه بر رويش است مي برد. نه غالبيتي مي ماند و نه مغلوبيتي، نه آبادي مي ماند و نه خرابي.
- 3 Among the greatest undertakings of the human world are towns, villages and cities. A thousand times has Haifa been built and laid waste. Throughout the world, in every spot, settlements have been erected time and again, then ruined. The earth remains in one state, but whatever appears upon its surface is erased. This represents mankind's greatest endeavors, and if this be their fate, what then of lesser things? 3 از اعظم مشروعات عالم انساني مدن و قري و شهر است. هزاران مرتبه حيفا شهر شده است و ويران شده. در جميع عالم در هر نقطه ئي بکرات و مرات آباديها شده است بعد ويران. زمين بر حالت واحد باقي، لکن آنچه که بر روي زمين پيدا شده محو گشته. اين اعظم مشروعات بشر است و اينطور، ديگر ماعداي اين چه خواهد شد.
- 4 Yet man must be the cause of prosperity, not destruction. God created man upon this sphere that he might be the cause of its development. Man must strive for prosperity. The more he labors for the flourishing of this world, the more acceptable is he in God's sight - though it holds no real importance, for it shall not endure. Therefore whatever man accomplishes is like drawing upon water - one wave strikes and all these traces vanish. 4 ولي انسان بايد سبب آبادي باشد، نه ویراني. خدا انسان را در اين کره خلق کرده که سبب آبادي اين ارض شود. بايد انسان در آبادي بکوشد. هرچه پيشتر در معموريت اين عالم بکوشد، در نزد حق مقبول تر است وليکن اهميت ندارد چه که نمي ماند. لهذا آنچه که بشر مي کند مثل نقش بر آب است، یک موج مي زند همه اين نقش را از ميان مي رود.
- 5 That which endures are the institutions of God's loved ones; divine foundations are eternal. Two thousand five hundred years ago, Elijah dwelt here in a cave. Some days he would ascend the mountain and rest in the shade of this cave. Now after two thousand five hundred years it has become this magnificent monastery. But consider how many kings have come and gone in this period, what trials they endured, yet perished, while the cave where Elijah occasionally went to rest remains. Even in the very dust there is permanence for God's loved ones, how much more so in the infinite holy realms of the unseen. This is why He says "All things perish save His Face." 5 چيزي که باقي است آن تأسيسات احبائي الهي است، بنیان الهي ابدی است. حضرت ايليا دو هزار و پانصد سال پيش اینجا در یک مغاره ئي منزل کرد. بعضي روزها بالاي کوه مي رفت، در سايه اين مغاره راحت مي کرد. حال بعد از دو هزار و پانصد سال دير بلين عظيمي شده. اما نگاه کنيد که در اين مدت چقدر ملوک آمدند، چه زحماتي کشيدند و نابود شدند ولي حضرت ايليا در مغاره ئي که گاهي مي رفتند و راحت مي کردند باقي. حتي در نقطه تراب بقا از براي احبائي الهي است تا چه رسد بعوالم

مقدسه غيبه نامتناهي. اينست كه مي فرمايد
كل شي هالك الا وجهه

- 6 But in the view of God's loved ones, this world and survival therein and the endurance of traces in this world hold absolutely no importance. Their concern is to establish in another world, to build foundations in the highest horizon rather than this lowest earth. They seek neither name nor sign nor foundation in this world, for they see that this world's foundation is built upon wind. Although the world of dust repeatedly surges forth and erases the traces of God's loved ones only to have them renewed, they are sanctified above these concerns. Certainly this monastery has been destroyed several times already and rebuilt twice, but God's loved ones have another mystery and another song. Their world is another world, their life another life, their air another air.

6 ولي در نظر احبائي الهي اين عالم و بقاي در اين عالم و بقاي آثار در اين عالم ابداً اهميتي ندارد. هم آنها در اينست كه در جهان ديگر تأسيس كنند، بنيان در افق اعلي بسازند نه در اين ارض ادني. نه نامي خواهند و نه نشاني و در اين جهان نه بنياني، چه كه مي بينند بنيان اين عالم بنيادش بر باد است. با وجودي كه هر چند اين عالم خاك موج مي زند و آثار احبائي الهي را محو مي كند دوباره تجديد مي شود، لكن آنها مقدس از اين هستند. البته تا بحال چند مرتبه اين دير خراب شد [ه] دو دفعه تجديد شده لكن احبائي الهي را يك رازي ديگر و آوازي ديگر. جهانشان جهان ديگر است، حياتشان حيات ديگر، هوايشان هوائي ديگر.

ZSM.1915-07-25

ABU0643

Words spoken on 1915-Jul-25 in Haifa

- 1 When we were brought to Haifa, we were taken to a small room. Later we were taken to Akka in a small rowboat. Upon arriving in Akka, we saw soldiers lined up on both sides of the gate, with two soldiers for each one of us. In this manner they took us to the fortress and closed the door upon us - there was neither food nor water until morning. We observed that just as had been revealed in the divine Tablet, the hooting of owls could truly be heard from the walls.
- 2 Yes, in the morning they came and said that no one was permitted to leave this barracks. Four people could go to the bazaar with soldiers to get whatever bread and water they needed. These were not to speak with anyone, not to associate with anyone, only to buy bread and water. Four went and brought supplies. In those days Tablets were revealed...

1 وقتي كه ما را به حيفا آوردند به يك اتاق كوچكي بردند. بعد در قايق بادي كوچكي به عكا بردند. به عكا كه رسيديم ديديم در دروازه، عسكر صف بسته از يمين و يسار، هريكي را بدو سرباز. باينطور ما را به قلعه بردند و در را بر ما بستند، نه شامي بود و نه آب تا صبح. ملاحظه كرديم ديديم همينطوري كه در لوح الهي نازل واقعاً صوت بوم بود كه از ديوار مسموع مي شد.

2 بلي، صبح آمدند گفتند كه كسي نمي شود از اين قشله پائين بيايد. چهار نفر با عسكر بروند به بازار هر چه نان و آبي مي خواهند بگيرند. اينها نبايد با كسي صحبت كنند، نبايد با كسي آميزش نمايند، فقط نان و آب بخرند. چهار نفر رفتند و آوردند در همان ايام الواح نازل شد...

- 3 During times of severe trials and tribulations, when one remains steadfast, a different kind of spirituality emerges within him. A different state, a state of detachment takes hold - it is a very wonderful state. But if one wavers, it is bad for him, very bad indeed - beyond description. How terrible is despair. One is overcome. If patience wears thin, every minute feels like a thousand years. But if one is steadfast and assured, it is a most wonderful state. That is, it brings about a state where one is not really on earth, but in the Supreme Concourse.
- 3 در ایام مصائب و بلاهای شدید و وقتی که انسان ثابت باشد یک نوع روحانیتی دیگر از برای او روی می دهد. یک حالت دیگری، یک حالت انقطاعی دست می دهد، خیلی حالت خوشی است. اما اگر چنانچه متزلزل باشد برایش بد است، بسیار بد است، یعنی وصف ندارد. چقدر یأس بد است. مغلوب می شود. حوصله اگر تنگ می شود هر دقیقه ای از برایش هزار سال می گذرد. اما اگر ثابت باشد، مطمئن باشد، بسیار حالت خوشی است. یعنی حالتی برای انسان می آورد که در واقع در زمین نیست، در ملاء اعلی است.
- 4 During the events concerning the Shah in Tehran, truly no days more intense than those can be imagined. It is beyond description how difficult it was, [yet] all the friends were in a state of attraction. Those who remained steadfast, those souls who were martyred - most of them were truly dancing as they were martyred. All were soaring in the Supreme Concourse. Any one who became a believer had already sacrificed his life before believing, because if they had the slightest self-interest, they would not have believed. What blessed souls they were, how much they sacrificed, how detached they were, how attracted they were!
- 4 در ایام واقعه شاه در طهران فی الحقیقه دیگر ایامی شدیدتر از آن ایام تصور نمی شود. وصف ندارد که چقدر سخت بود [ولی] احبا جمیع در حالت انجذاب. اینهایی که ثابت بودند، این نفوسی که شهید شدند، اکثرشان فی الحقیقه رقص کنان شهید شدند. جمیع در ملاء اعلی سیر می کردند. هر نفسی که مؤمن می شد پیش از اینکه ایمان بیاورد جانش را فدا می کرد، بجهت اینکه اگر ادنی هوایی از برایش بود مؤمن نمی شد. چه نفوس مبارکی بودند، چقدر جانفشانی نمودند، چقدر منقطع بودند، چقدر منجذب بودند.
- 5 Indeed, the Iranians showed nobility. These events that occurred in Iran, these sacrifices that were made in Iran, these sacred breaths that were drawn in Iran, these calls that were raised in Iran - had they occurred in any country, there would have been an uproar. Truly, souls were martyred in Iran who raised high the banner of the Supreme Concourse, who guided people through their words, their deeds, and their sacrifices. Still the people remain caught in the sleep of heedlessness.
- 5 فی الحقیقه ایرانیها هم کرامت کردند. این امور است که در ایران شد، این جانفشانی ها که در ایران شد، این نفس های مبارک که در ایران کشیده شد، این نداها که در ایران بلند شد، در هر مملکتی بود هنگامه می شد. واقعاً نفوسی شهید شدند در ایران که رایت ملاء اعلی را بلند کردند، مردم را هدایت کردند، هم بلسانشان، هم باعمالشان، هم بجانفشانشان. هنوز اهالی در خواب غفلت گرفتارند.
- 6 They used to say that if in the time of the Prophet there had been no proof, no Quran, the martyrdom of the Prince of Martyrs and his sacrifice alone would have been conclusive proof, and indeed the sacrifice of the Prince of Martyrs is a complete proof, yet they do not consider the sacrifice of all these souls as proof. In the plains of Karbala seventy-two were martyred,
- 6 می گفتند که اگر در دوره حضرت رسول هیچ برهانی نبود، قرآنی نبود، همین شهادت سید الشهداء و جانفشانی او برهان قاطع بود و فی الحقیقه جانفشانی سیدالشهداء حجت بالغه است، لکن اینهمه نفوس جانفشانی کردند این را برهان ندانند. در صحرائی کربلا هفتاد و دو نفر شهید

while here thousands stepped into the field of martyrdom with utmost joy and contentment...

شدند، در اینجا هزاران نفوس بمیدان شهادت قدم گذاشتند، در نهایت سرور، در نهایت رضا...

ZSM.1915-07-25

ABU1736

Words spoken on 1915-Jul-25 in Haifa

- ¹ Circumstances have been arranged such that I am in the company and association of the students. It is a divine decree that is not known. Circumstances have been arranged thus, but the reality of the situation has a divine decree. Many events that occur appear to be accidental, but no, they are not accidental. Since that divine wisdom is hidden, it appears accidental.

¹ اسباب اینطور فراهم آمده که مجالس و معاشر حضرات تلامذه باشم. حکم غیبیه است که معلوم نیست. اسباب اینطور فراهم آمده لکن حقیقت حال یک حکم غیبیه دارد. بسیار امور که واقع می شود بنظر چنین می آید تصادفی است و حال آنکه خبر، تصادفی نیست. آن حکمت غیبیه چون مکتوم است بنظر تصادفی می آید.

- ² The whole world has fallen upon each other. There is killing and plunder, there is beating, there is destruction. We, praise be to God, are in perfect love and peace, apart from all these conflicts and struggles. We on this Mount Carmel, in the vicinity of the Most Exalted Shrine, are occupied with melodies, are occupied with remembrance of God, and are occupied with supplication and entreaty while all people are shaken.

² جمیع عالم بهم دیگر در افتاده اند. قتل و غارت است، ضرب است، ویرانی است. ما الحمد لله در کمال محبت و آرامی از همه این نزاعها و جدالها در کاریم. ما در این کوه کرمل، در جوار مقام اعلی، بنغمات مشغولیم، بذکر حق مشغولیم و به تضرع و ابتهال مشغولیم و جمیع خلق متزلزل.

- ³ The Blessed Beauty has transferred this community from what realm to what realm! This community used to be intent on bloodshed and killing and pillage and plunder. Now when the whole world is warlike, they are in the utmost love and kind to all. If the Bayanis had fairness this would suffice, for they know what condition they are in. By contrast, all the Baha'is are in the utmost joy and fragrance, kind to all nations of the world.

³ جمال مبارک این طایفه را از چه برزخی به چه برزخی نقل کرده. این طایفه در صدد خونریزی و قتل و تالان و تاراج بودند. حال که جمیع عالم جنگجو هستند اینها در نهایت محبت و با کل مهربان. اگر بیانیان انصاف داشتند همین کفایت است، چه که آنها می دانند در چه حالتی هستند. بعکسش بهائیان جمیع در نهایت روح و ریحان، بجمیع ملل عالم مهربان.

ZSM.1915-07-25

AB04381*To: Baha'is of Germany**Date: 1915-Jul-25*

- 1 O dear friends! Praise be to God that all are protected under divine shelter and protection and we are in the utmost joy and delight. Day and night we pray and seek the mercy of the Lord for all humanity - that He may not look at the worthiness of the servants but deal with them through His own grace and favor, so that the means of comfort and joy may be provided, hearts may become lamps of light, and souls may succeed in attaining the good-pleasure of the Lord. This is our ultimate hope and desire. You too should pray that the sea of divine favors may surge and all humanity may be immersed in the ocean of the Lord's mercy.

- 2 Praise be to God that perfect love has been established between Germany and Islam - the Islamic world is enchanted with the German world and loves it infinitely. A good fellowship has been achieved. It is hoped that this love and fellowship will yield great results, meaning that it will spread to others. We are well, praise be to God, and hope that you are well too. Your postcard arrived and since it brought news of your health and well-being, it caused great joy.

BBBD.351-352, SW_v06#13 p.101-102

1 ای دوستان عزیز الحمد لله در پناه صون حمایت الهی جمیع محفوظ و در نهایت روح و ریحانیم و شب و روز دعا میکنیم و از برای جمیع خلق رحمت پروردگار میطلبیم که نظر بلیاقت بندگان نفرماید به فضل و عنایت خویش معامله نماید تا اسباب راحت و سروری فراهم آید تا قلوب مشکوة انوار گردد و نفوس برضای پروردگار موفق شوند اینست نهایت آمال و آرزوی ما و شما نیز دعا نمائید تا دریای الطاف بموج آید و جمیع خلق در بحر رحمت پروردگار مستغرق گردند

2 الحمد لله میانه آلمان و اسلام نهایت محبت حاصل عالم اسلامی مفتون عالم آلمانست بی نهایت دوست دارد خوب الفتی حاصل شده است امید است که این محبت و الفت نتایج عظیمه بخشد یعنی سرایت بدیگران نماید ما الحمد لله خوشیم امیدواریم که شما نیز خوش باشید کاردپستال شما رسید چون مردهء صحت و سلامت شما را داشت بسیار سبب سرور شد والسلام

BBBD.350

ABU0880*Words spoken on 1915-Jul-27 in Haifa*

- 1 The rich show no mercy to the poor, and they themselves are tormented. If they showed mercy, both they and the poor would be at ease. This fellowship that is spoken of must be practiced in these matters, that the wealthy should show fellowship with the poor. No greater loss befalls the rich than when they hoard treasures while the poor are so wretched.

1 اغنیا رحم بر فقرا نمی کنند، خودشان هم معذب هستند. اگر رحم می کردند، هم خود راحت بودند هم فقرا. این مواسات که گفته می شود در این موارد باید جاری شود که اغنیا با فقرا مواسات نکنند. خسروانی از برای اغنیا اعظم از این نمی شود که آنها ذخائر اندوخته داشته باشند و فقرا اینطور ذلیل باشند.

- 2 In Isfahan, when that great famine occurred, corpses were exhumed from graves and eaten. People were dying of hunger in the streets. The King of Martyrs did not allow a single believer to remain hungry or to turn to others for help. The British at that time sent funds to Iran and in Isfahan they would give something weekly, but first they would baptize people and then establish weekly provisions. They imagined this would cause people to become Protestant. Most of the religious dignitaries of Isfahan turned to them and were baptized. But the King of Martyrs absolutely did not allow a single believer to remain needy or to turn to them.
- 2 در اصفهان وقتی که آن قحطی عظیم شد مرده ها را از گور بیرون می آوردند و می خوردند. مردم از گرسنگی در کوچه ها می مردند. حضرت سلطان الشهداء نگذاشت یک نفر از احباب گرسنه بماند یا اینکه مراجعت به دیگران کنند. انگلیز آنوقت مبلغی به ایران فرستاد [و] در اصفهان [هر] هفته یک چیزی می دادند لکن اول غسل تعمید می دادند و بعد هفتگی تعیین می کردند. به خیال خود این سبب می شود که پروتستان بشوند. مقدسین اصفهان اکثر مراجعت کردند و غسل تعمید گرفتند. لکن حضرت سلطان الشهداء ابداً نگذاشت یک نفر از احباب محتاج بماند یا مراجعه بکند.
- 3 Wealth is good for such times - otherwise what good is it? One should save and preserve it, and if successful in such an endeavor, one's heart is gladdened that, praise be to God, one has succeeded in rendering some service to the poor.
- 3 ثروت از برای چنین ایامی خوب است و الاّ برای چه خوب است. باید ضبط کند و حفظ کند، اگر موفق به چنین امری شود دلش خوش است که الحمدلله موفق به چنین امری شد که یک خدمتی به فقرا بکند،
- 4 As the Qur'an states: "Now ye have come to Us solitary as We created you at first, and ye have left behind you all that We bestowed on you." (Sura 6:92) Whatever worldly treasures you have acquired, you leave behind and depart. But with what regret when one sees that after all this effort, sleepless nights and days, having amassed these treasures, now one must leave them and go.
- 4 چنانچه در قرآن می فرماید: "لقد جئتمونا فرادی کما خلقناکم اول مرة و ترکتم ما خولناکم وراء ظهورکم" (سوره انعام ۹۲) آنچه که از ذخارف دنیوی به دست آوردی می گذاری و می روی. ولکن بچه حسرت وقتی که می بیند اینقدر زحمت کشیده است، شب و روز آرام نگرفته است، این ذخارف را جمع کرده، حالا باید بگذارد و برود.
- 5 In any case, always let your thoughts be to assist the poor and weak. To the extent possible, with utmost love and kindness, help those of every nation and every people, not like others who, when they assist, place the poor under obligation. You must feel indebted to the poor for accepting, otherwise no matter how much one gives, when accompanied by a sense of having bestowed a favor, it becomes as scattered dust. One must feel grateful that they accept.
- 5 باری همیشه فکرتان این باشد که یک دستگیری از فقرا و ضعفا بکنید. بقدر امکان از هر ملّتی و از هر طائفه ئی بکمال محبت، بکمال مهربانی، نه اینکه مثل سائر ناس اگر چنانچه دستگیری می کنند منتّ بر فقرا می گذارند. شما باید منتّ از فقرا داشته باشید که قبول می کنند والاّ هر قدر انسان انفاق بکند وقتی که منتّ بگذارد هبّاّ منبثّاّ می شود. باید منتّ داشته باشد که از او قبول می کنند

ABU2248

Words spoken on 1915-Jul-27 in Haifa

- 1 People are killed but without result. How many kings are killed but there is no mention of them, but when one person is killed in the path of God how much dignity they have, how much radiance they have, how much grandeur they have. For one thousand three hundred years the Prince of Martyrs was killed, and still lamentations and cries are raised for him.

1 نفوس کشته می شوند ولی بی نتیجه. چقدر سلاطین کشته می شوند ولی هیچ ذکری از آنها نیست، ولی یک نفر که در سبیل الهی کشته می شود چقدر وقار دارد، چقدر جلوه دارد، چقدر عظمت دارد. هزارو سیصد سال است سیدالشهداء کشته شده است، هنوز ناله و فریاد برایش بلند است.

- 2 In momentous matters when a person takes one step it has momentous effects. Thousands of souls have certainly perished from thirst in the desert until now, but no trace of their thirst has appeared in the world of being. The Prince of Martyrs uttered one "I thirst" and how many thirsty ones were satisfied. Why? Because this was in the Cause of God - this one "I thirst" what an effect it had in the world.

2 در امور عظیمه انسان یک قدم که بردارد آثار عظیمه دارد. هزاران نفوس در صحرا از عطش البته تا بحال هلاک شده اند، لکن هیچ اثری از عطش آنها در عالم وجود ظاهر نه. حضرت سیدالشهداء یک "العطش" فرمودند چقدر تشنه ها سیراب شدند. چرا، بجهت اینکه این در امرالله بود، این یک العطش چه تأثیری در عالم کرد.

ZSM.1915-07-27

ABU1501

Words spoken on 1915-Jul-28 in Haifa

- 1 When the Blessed Beauty was in Kurdistan, Aqa Muhammad Karim sent his family to Baghdad. Yahya, despite keeping himself constantly hidden and meeting with no one, would become uncontrollable when matters concerning women arose. There was a person named Abu'l-Qasim who would occasionally visit him. One day, he wrapped a silk undergarment and a ring from the Bab in a bundle and gave it to Aqa Mirza Muhammad-Quli to take and propose marriage to the daughter of Aqa Muhammad Karim. He went to Aqa Muhammad Karim's house. Aqa Muhammad Karim asked, "What is this?" He replied, "Open it and you will understand, His Holiness has sent it." He immediately returned the bundle and said, "My wife and children have not yet recovered from the fatigue of their journey." Yahya became very distressed.

1 وقتی که جمال مبارک در کردستان تشریف داشتند آقا محمد کریم فرستاد اهل و عیالش را به بغداد آوردند. یحیی با وجود اینکه متصل مخفی بود و با هیچکس ملاقات نمی کرد در مسئله نساء که بمیان میآمد بی اختیار می شد. شخصی بود ابوالقاسم نام که او گاهی پیشش می رفت. باری یک روز یک زیرجامه ابریشمی با یک انگشتر از حضرت اعلی در بغچه پیچید و به آقا میرزا محمد قلی داد که ببرد و دختر آقا محمد کریم را خواستگاری کند. او به خانه آقا محمد کریم رفت. آقا محمد کریم گفت: "چیست؟" جواب داد: "باز کنید می فهمید، حضرت فرستاده اند."

فوراٌ بغيچه را پس داد و گفت: "زن و بچه من
هنوز از خستگي راه بيرون نيامده اند." يحيي خيلي
مکدر شد.

- 2 As it happened, that Abu'l-Qasim married the daughter of Aqa Muhammad Karim. Yahya incited others and they strangled Abu'l-Qasim. This matter caused Aqa Muhammad Karim's resentment, and he arose in enmity and continuously caused mischief. The Blessed Beauty said nothing. The friends would come and report that Aqa Muhammad Karim had done such and such today, but the Blessed Beauty would say nothing. Until finally he grew weary and came into the blessed presence and repented, saying, "Truly I have been most unfair, but Your forbearance has humbled me."

2 از قضا آن ابوالقاسم دختر آقا محمد کریم را گرفت.
يحيي تحريك کرد و ابوالقاسم را خفه کردند. اين
مسئله سبب بغض آقا محمد کریم شد و بعداوت
برخواست و متمادياً فساد مي کرد. جمال مبارک
هيچ نمي فرمودند. احباء مي آمدند عرض مي
کردند که آقا محمد کریم امروز چنين و چنان
کرد ولي جمال مبارک هيچ نمي فرمودند. تا
اينکه خسته شد و آمد به حضور مبارک و توبه
کرد که في الحقيقه يحيي بي انصافي کردم ولي
حلم مبارک مرا خاضع نمود.

ZSM.1915-07-28

ABU1427

Words spoken on 1915-Jul-29 in Haifa

- 1 How meticulous are the people of Europe in this matter, for without it life and existence would be most difficult for them. Similarly, when associating with heedless souls and malicious persons, their foul odors reach the nostrils of the soul. One may live in a place where there are foul odors and not be weakened by that odor, nor become ill, nor contract any sickness or disease. Likewise with heedless souls who harbor ill will and disease toward the Divine Cause and are unmindful of the Truth. When one associates and sits with such souls, one inevitably inhales foul odors which leave their mark.

1 اهالي اروپا چقدر در اين مسئله دقت دارند و
اگر اين نبود حيات و زندگي از براي آنها بسيار
صعب بود. هم چنين در اينکه از معاشرت
نفوس غافله و نفوس خبيثه روائح کريهه آنها
بمشام جان مي رسد. ممکن است که انسان
در محلي که روائح کريهه باشد زندگي کند و آن
رائحه کسلش نکند، بد احوالش نکند، ناخوشي
و مرضي برايش حاصل نشود. همينطور نفوس
غافله اي که غرض و مرض به امر الهي دارند
و از حق غافلند. انسان که معاشر و جالس با
اين نفوس مي شود، لابد روائح کريهه استشمام
مي نمايد، تأثير مي کند.

- 2 When one enters a rose garden, one inhales sweet fragrances, but in a dunghill one encounters foul smells. Some have made "associate with the followers of all religions" their pretext. The Blessed Beauty clearly stated that this does not refer to those who are hostile, to the immoral, and to the corrupt.

2 انسان در گلستان که برود بوي خوش استشمام
مي کند، اما در گلخن که برود بوي بد. اينکه
بعضي عاشروا مع الاديان را دست آويز کرده
اند. جمال ابهي واضح فرمودند که نه مقصد
مبغضين و فاسقين و فاجرین است.

- 3 We should not reject a child who knows nothing, but rather deal with it in a spirit of fragrance and joy. However, it is far from wise to associate in a spirit of fellowship with thieves, the immoral, and the corrupt. One must show utmost love and kindness to the followers of all religions, but if a person is a Baha'i and is of bad character and conduct, one must avoid that person even though he be a Baha'i.
- 3 طفلي که چيزي را نمي داند او را طرد نکنیم و بروج و ريحان با او معامله کنیم اما با دزد و فاسق و فاجر بروج و ريحان معاشرت کردن از انسان عاقل دور است. انسان بايد با جميع اديان بنهائت محبت و مهرباني باشد، اما اگر نفسي بهائي باشد و بد اخلاق و بد رفتار باشد بايد از او احتراز نمود ولو بهائي باشد.
- 4 Evidence for these statements can be found in the Hidden Words and other Tablets: "The Blessed Beauty removed religious and sectarian prejudice."
- 4 شاهد بر این بیانات از کلمات مکتونه و سائر الواح آورده و فرمودند: "جمال مبارک تعصب ديني و مذهبي را برداشتند."

ZSM.1915-07-29

ABU1912

Words spoken on 1915-Jul-29 in Haifa

- 1 The area between Akka and Haifa will all become developed. It will all become gardens, orchards and buildings. There will be beautiful gardens. It will be such that one can walk from Haifa to Akka under the shade of trees. This sea will be filled with ships. Between Haifa and Akka ships will drop anchor.
- 1 از عکا تا حيفا همه معمور مي شود. همه اش باغ و بوستان و بنا خواهد شد. باغهاي بسيار خوب مي شود. چنين مي شود که انسان از حيفا تا عکا در سايه درخت مي رود. اين دريا پر از کشتي مي شود. ميانه حيفا و عکا کشتيا لنگر مي انداز[ند].
- 2 In the early days after the Ascension when there was peace and security, we would carry flower pots on our heads from the garden to the Holy Shrine. Later when the Covenant-breakers began their activities, this was disrupted. However, this will be renewed to such a degree that people will carry flower pots on their heads on foot from the Most Holy Place in Haifa to Akka, and the kings of the earth will do this.
- 2 در اوائل بعد از صعود که امن و امان بود، از باغ کوزه هاي گل به سر مي گذاشتيم و به روضه مبارکه مي رفتيم . بعد وقتي که ناقضين مشغول کار شدند بهم خورد. لکن اين تجديد خواهد يافت بدرجه اي که از حيفا از مقام اعلي به عکا پياده کوزه هاي گل به سر خواهند گرفت، ملوک ارض اين کار را خواهند نمود.
- 3 How spiritual it was, with flowers on our heads, chanting prayers as we walked from the Garden of Ridvan toward the Mansion. How wonderful it was. May God requite them for how the Covenant-breakers disrupted everything.
- 3 چقدر روحانيت داشت گل ها به سر، مناجات کنان از باغ رضوان رو به قصر مي رفتيم. چقدر خوب بود. خدا خيرشان بدهد که ناقضين چطور هر چيزي را بهم زدند.

DWN_v3#08 p.074

ZSM.1915-07-29

ABU2587

Words spoken on 1915-Jul-31 in Haifa

- 1 They razed to dust the site of martyrdom in Karbila and Najaf, then plowed it under. For nearly eighty years they plowed and planted crops so that no trace would remain. After eighty years, people came and said: "Yes, it was here." They built up that site of martyrdom. This was in the time of the Umayyads. Then when the Abbasids came, they built it up. In the time of Mutawakkil they destroyed it again and cultivated crops for nearly two hundred years.
- 2 The traces of truth cannot be eliminated. Even if all who dwell on earth were to unite and wish to obliterate the divine traces, they would be powerless to do so.

1 قتلگاه کربلا و نجف را با خاک یکسان کردند، بعد شخم زدند. قریب هشتاد سال شخم می زدند و زراعت می کردند که اثری نماند. بعد از هشتاد سال آمدند گفتند: بلی اینجا بوده است. آن قتلگاه [را] ساختند. این در زمان بنی امیه بود. بعد که بنی عباس آمدند ساختند. در زمان متوکل باز خراب کردند و قریب دویست سال زراعت کردند.

2 اثر حق از میان نمی رود. اگر جمیع من علی الارض جمع شوند بخواهند آثار الهی را از میان بردارند نتوانند.

ZSM.1915-07-31

ABU1117

Words spoken in Aug. 1915 in Haifa/Akka

- 1 Among the precious objects belonging to the House of the Blessed Beauty, there remained to us a rosary of pearls, which at that time was worth ten thousand tumans. Each pearl was the size of a hazelnut, and between each pair was set an emerald. Its tassel, as large as a finger, was of emerald. It was a thing of wondrous beauty. After the plundering of the possessions, we were compelled to pawn it for one thousand tumans; and, as interest was added upon interest, we were unable to redeem it. Had that rosary remained until now, in Paris they would have purchased it for one hundred thousand tumans.
- 2 Among the precious objects was also a copy of the Divan of Hafiz, written in the hand of Mir 'Imad. Muhammad Shah sent after it and inquired its price. The Blessed Beauty said: "It contains twelve thousand verses; each verse is one ashrafi—twelve thousand ashrafis." He sent back word: "With twelve thousand ashrafis we can equip two regiments of soldiers."

1 از اشیای نفیسه بیت جمال مبارک یک تسبیح مروارید برای ما ماند که در آن وقت ده هزار تومان قیمت داشت هر دانه مروارید بقدر یک فندق بود و در بین هر کدام یک دانه زمرد آجوندش بقدر یک انگشت از زمرد بود تعریف داشت بعد از غارت نمودن اشیای مجبور شدیم هزار تومان گرو گذاشتیم و چون منفعت روی منفعت رفت نتوانستیم آنرا پس بگیریم اگر آن تسبیح تا بحال مانده بود در پاریس صد هزار تومان می خریدند

2 از جمله اشیای نفیسه یک کتاب حافظ بود بخط میرعماد محمد شاه فرستاد عقب آن و قیمت را پرسیده بود جمال مبارک فرمودند دوازده هزار بیت است هر بیت یک اشرفی دوازده هزار اشرفی پس فرستاد که ما با دوازده هزار اشرفی دو فوج سرباز ترتیب میدهم

- 3 Likewise there was the Prayer of Kumayl, in the hand of His Holiness the Commander of the Faithful, written in Kufic script upon gazelle parchment. In every century the great men of that time, among them Mir 'Imad, had signed it, attesting that this was the handwriting of His Holiness the Commander of the Faithful. In very truth it was so ancient and precious that it was beyond price. In the same manner, jewels and precious objects without bound or end were there. All passed away.
- 4 That book of Hafiz and the writing of His Holiness the Commander of the Faithful fell into the hands of the Prime Minister, Mirza Aqa Jan; in whose hall, two or three years ago, the friends held a great gathering, and from the beginning of the night until morning the cry of "Ya Baha'u'l-Abha" rose to the very zenith of heaven.
- 5 In brief, when we reached Baghdad, despite all that wealth, we possessed nothing. Yet we gave no heed to the goods of this world. Most of the grandees of Persia who strove to banish the Blessed Beauty from Iran and to plunder His possessions had intended thereby that we should be wholly effaced and annihilated from the face of the earth. But they themselves were effaced and annihilated, and no trace of them remained.
- 3 و همچنین دعای کلیل بود بخط حضرت امیر بخط کوفی روی ورقهء آهو در هر قرن بزرگان آن زمان از جمله میرعماد امضاً نموده بودند که این خط حضرت امیر است این فی الحقیقه این قدر آنتیکه بود که قیمت نداشت همچنین جواهرات و اشیاء نفیسه بی حد و پایان بود جمیع رفت
- 4 آن کتاب حافظ و خط حضرت امیر در دست صدر اعظم میرزا آقاخان افتاد که در تالار او دو سه سال قبل احباب مجلس بزرگی نموده از سرشب تا صبح صدای یا بهاءالاهی بعنان آسمان میرسید
- 5 باری چون به بغداد رسیدیم با وجود آنهمه دولت هیچ نداشتیم ولی اعتنائی بمال دنیا نداشتیم و اغلب امرای ایران که در نفی جمال مبارک از ایران و تالان اشیاء کوشیدند مقصدشان این بود که بکلی از روی ارض محو و نابود گردیم ولی خودشان محو و نابود شدند و اثری از آنها نماند

STOB.014-015x #022, STAB#076

RHQM2.0842-843 (257) (157)

AB11578

Words spoken in August 1915 while looking at the Shrine of the Bab from the steps of His House.

Date: 1915-Aug

This Sublime Shrine has remained unbuilt ... God willing, it will be accomplished. We have carried its construction to this stage.

COF.053x

ABU2055

Words spoken on 1915-Aug-02 in Haifa

- 1 Freedom from this war is a great blessing, but they insisted that until we become soldiers we would not be equal with the Muslims. Now this is the result. People have fallen into such heedlessness that they deserve such hardships. In any matter where the lower self prevails, its end result is loss.

1 راحتي از اين جنگ، نعمت بزرگي است ولي آنها اصرار کردند که تا ما سرباز نشويم با مسلمانان مساوي نشويم. حالا نتيجه اش اين است. اينقدر نفوس را غفلت گرفته که مستحق اين گونه سختي هستند. در هر امري از امور که نفس اماره غلبه کند عاقبتش زيان است.
- 2 The wise person sees the consequences of matters, not their beginnings. For example, one drinks a cup of wine. Temporarily one feels elation and joy, but does not see the hangover and harm that follows. Gambling is the same way...

2 انسان عاقل عواقب امور را مي بيند نه بدايات را. مثلاً يک فنجان شراب مي خورد. موقتاً وجد و نشاط پيدا مي کند، اما تخمار و ضرر بعد را نمي بيند. قمار هم همين طور است.
- 3 Then He said: "The friends insist that I go downstairs but I did not accept. First, here I hear the voices of the students reciting poems and prayers at night which gives me joy - this is not available downstairs. Second, I am more comfortable here. Third, the air is cooler here."

3 .. بعد فرمودند که: "حضرات اصرار دارند که بروم پائين ولي من قبول نکردم. اولاً اينکه در اينجا شبا صوت اشعار و مناجات تلاميذ را مي شنوم محظوظ مي شوم، اين در پائين نيست. ثانياً، اينجا راحت تر هستم. ثالثاً، اينجا هوايش خنک تر است."

ZSM.1915-08-02

ABU0951

Words spoken on 1915-Aug-03 in Haifa

- 1 Fifty people have been slain in the twinkling of an eye, yet they know not why they rush headlong to their doom. The honored Shaykh 'Ali-Akbar-i-Quchani was martyred, and all Iran raised a cry of lamentation. In the fields of battle they march forth in countless throngs.

1 پنجاه نفر در يک طرفه العين کشته شده اند ولي نمي دانند از براي چه گرگر مي روند. جناب شيخ علي اکبر قوچاني شهيد شد از همه ايران ناله بلند شد. در ميادين حرب کرور کرور مي روند.
- 2 In any case, human life must come to an end, but there is a difference between ending one's life in matters of no importance and childish pursuits—such as merely eating, sleeping and wandering about—or spending it in matters of government, in pursuit of glory, rank and station, in war and conflict—in short,

2 در هر صورت حيات انسان منتهي مي شود، اما فرق است ميانه اينکه حياتش منتهي شود و حياتش صرف شود در اموري که اهميت ندارد و ملاعب صبيان. مثلاً بخورد و بخوابد و بگردد، يا اينکه در امور حکومت در عزّت و

in matters pertaining to this world—or having one's life end in the path of God. It is like a person drowning in a filthy pit versus drowning in the ocean. Or like one who spends his capital on vile deeds versus spending it in commerce and industry. From this latter course he derives great profit, while from the former he falls into manifest loss.

جاه و منصب و در حرب و جنگ، خلاصه در اموري كه تعلق به اين عالم دارد حيات منتهي شود. انفاش صرف شود، يا اينكه در سبيل الهي حيات منتهي شود. مثل اين مي ماند انساني در يك گودال كشيده غرق بشود، يا در دريا. يا اينكه سرمايه اش را در اعمال قبيحه صرف كند يا اينكه در تجارت و صنايعت. از اين ربح عظيم مي برد و از آن در خسران مابين افتد.

- 3 Life must end in any case. This person completes his day having amassed great wealth, while that other person completes his day at a loss, having gambled away all that he had and had not.

3 در هر صورت حيات منتهي مي شود. اين شخص صبح را شام مي كند لكن ثروت عظيمه مبسر، آن شخص ديگر هم صبح را شام کرده اما [با] ضرر. آنچه داشته و نداشته همه را باخته است.

- 4 Now it is thus: millions of souls march forth and perish in the cause of this world, for the sake of countries, either in struggle or in warfare with enemies—it has no importance. Like in these days when so many in Europe are being annihilated, so many fathers are being rendered sonless, so many children fatherless, so many homes are being laid waste, so many mothers throughout the world are crying and lamenting for their children—it has no importance. Soon no trace of it remains.

4 حالا اينست، ميليونها از نفوس در سبيل اين عالم، در سبيل ممالك، يا مبارزه يا محاربه با اعداء مي روند و فاني مي شوند، هيچ اهميت ندارد. مثل اين ايام كه اين همه در اروپا محو مي شوند، اين همه پدرها بي پسر مي شوند، اين همه اطفال بي پدر و اين همه خائمانها ويران مي شود، اين همه مادرها در عالم براي اولاد فریاد و فغان مي كنند، هيچ اهميت ندارد. پس فردا هيچ ندائي نيست.

- 5 But should one person be martyred in the path of God, it becomes a great event. That blood shall surge until the end of eternity. Still does the blood of the Prince of Martyrs surge forth. These are its effects in the realm of dust; how much more so in the Kingdom of the Lord of Lords! The wise soul sacrifices his life for a mighty Cause, not for dust—for the life of souls, not for their death.

5 لكن يك نفر در سبيل الهي شهيد شود، معرکه مي شود. آن خون تا ابدالآباد مي جوشد. هنوز خون سيدالشهداء مي جوشد. اين تأثيراتش است در نقطه تراب، فكيف في ملكوت رب الارباب. انسان عاقل حياتش را فدائي امر عظيمي مي كند نه اينكه فدائي خاك، بجهت حيات نفوس نه به جهت ممات .

ZSM.1915-08-03

ABU1081

Words spoken on 1915-Aug-03 in Haifa

- 1 Someone asked a Perfect One about a spiritual guide, and he pointed to a person in Nishapur. Following this direction, he inquired about the mentioned person, and people said, "This is a man given to wine and kebab, a dissolute sinner." He returned to the perfumer and reported what people had said, to which he replied, "That is the one I mentioned."
- 2 He went again to the shop of the mentioned person and saw a man with a thick mustache and two beardless youths attending him. He thought to himself that this person was truly dissolute. He went to the perfumer and expressed his doubts. The perfumer said, "He is the one I told you about. I told you when you asked me, and if you don't believe it, don't come here again."
- 3 Finally, he became this person's guest. At sunset, they headed towards his house. He told the two young men to get three bottles of wine, two for himself and one for the guest. They had not gone far when they reached a brothel, and he said two prostitutes should also come to the house, and everyone in the street knew him for this vice. The guest was amazed beyond amazement until they reached the house.
- 4 He had the two prostitutes perform ablutions, poured the wine down a well, performed his ablutions, and spent about an hour in prayer and supplication. Then he called for the two prostitutes and began counseling and advising them to such a degree that they began to weep, and he made them promise to abandon their profession, go to another city, and take husbands.
- 5 The guest asked him in astonishment about this state of affairs. He replied, "This lower self of mine is very rebellious. However much I try to overcome it, I found no other solution. Finally, I saw this was the best way, and it is always subdued." This person remained with him, benefited from his knowledge and wisdom, and became his disciple.

1 شخصی از او از [شخص] کاملی پرسید، او هم اشاره به شخصی در نیشاپور کرد. حسب اشاره از حال شخص مذکور استفسار نمود، مردم گفتند این شخصی است شرابی و بکایی و فاسق و فاجر. برگشت پیش عطار گفت چنین می گویند، جواب داد که همان است که گفتم.

2 دومرتبه رفت به دکان شخص مذکور، دید شخصی است سبیل کلفت و دو نفر امرد هم بخدمتش قائم. ذهنی او شد که واقعاً این شخص فاسق است. بنزد عطار رفت و زبان حال گشود. عطار گفت همان است که گفتم. از من پرسیدی به تو گفتم و اگر باور نداری دیگر اینجا میا.

3 خلاصه رفت مهمان [آن شخص] شد. غروب [با او] به طرف خانه روانه شد. [وی] به دو نفر جوان گفت سه شیشه شراب بگیری، دو تا برای من یکی برای مهمان. قدری زفته بودند که به در فاحشه خانه رسید و گفت دو نفر فاحشه هم بیایند بخانه و مردم همه در کوچه باین فحش می دانند. مهمان هم حیرت اندر حیرت بود تا رسید به خانه.

4 دو نفر فاحشه را گفت غسل دادند و شرابها را در چاه ریخت و دست نماز گرفته بقدریک ساعتی دعا و مناجات کرده بعد دو نفر فاحشه را خواست و به نصیحت و موعظت پرداخت بدرجه ای که به گریه افتادند و عهد از آنها گرفته که دست از این کار بردارند و بشهری دیگر بروند و شوهر اختیار کنند.

5 مهمان متحیرانه از او پرسید که حال و مقال چگونه است؟ گفت این نفس من خیلی سرکش است، هر قدر می خواهم به او غالب شوم چاره ندیدم. بالاخره دیدم این راه بهترین است و همیشه مغلوب است. این شخص در پیش وی ماند و از معارف و علوم او بهره و نصیب گرفت و شاگرد او گشت.

ZSM.1915-08-03

ABU1831*Words spoken on 1915-Aug-03 in Haifa*

- 1 Now that the world is in turmoil, let us see what will happen after this tempest; God willing, it will turn out well. These governments, without remembering the difficulties of this war, or considering its consequences, or taking into account the gravity of the situation, rush recklessly into war. Now both sides are remorseful. Had they known it would come to this, they would not have acted so rashly.
- 2 This is why in all matters, whether small or great, one must consider their consequences. One should not undertake any matter except after deep reflection. One should not be captive to one's desires, feelings and wishes, but rather be guided by reason. For instance, a person may desire many things, but one should not place the reins in the hands of the self. One must place them in the hands of reason to determine what the outcome will be and what the consequences are.
- 3 Now these governments did not see the consequences and results, and entered recklessly. In their hearts they say the world was at peace and we were at peace. We have cast both the world and ourselves into calamity.
- حالا که عالم مغشوش است تا ببینیم بعد از این طوفان چه می شود، انشاء الله خوب می شود. این دول بدون اینکه مشکلات این حرب را بخاطر آرند و عواقب را ملاحظه کنند و صعوبت حال را بنظر درآورند تهور در حرب می کنند. حالا طرفین پشیمانند. اگر می دانستند که چنین می شود این تهور را نمی کردند.
- این است که انسان در امور جزئی و کلی باید عواقب آن را ملاحظه کند. اقدام در هیچ امری نکند، مگر بعد از تعمقی. اسیر میل و احساس و آرزوی خودش نباشد، اسیر عقل باشد. مثلاً انسان خیلی چیزها آرزو می کند لکن انسان نباید زمامش را در دست نفس بدهد. باید در دست عقل بدهد که نتیجه آن چیست، عواقب آن چه؟
- حالا حضرات دول هم عواقب و نتیجه را ندیدند، متهورانه داخل شدند. در دلهایشان می گویند عالم راحت بود ما هم راحت بودیم. هم عالم را در بلا انداختیم هم خودمان را...

ZSM.1915-08-03

ABU2151*Words spoken on 1915-Aug-03 in Haifa*

- 1 How wonderful it would be to establish a Mashriqu'l-Adhkar and a universal school on this mountain. People do not know how magnificent a Baha'i school is, otherwise all would yearn for its establishment. A most excellent school, with such spirituality that it would render great service to the realm of knowledge, not merely education. It would render great service to the realm of morality and great service to the realm of truth. It would be the epitome of spirituality.
- چقدر خوب بود که یک مشرق الاذکار و یک مدرسه جهانی در این کوه تأسیس می شد. مردم نمی دانند که مدرسه بهائی چقدر عظیم است و الا همه آرزو می کردند که تأسیس بشود. مدرسه ای بسیار خوش، با روحانیتی که به عالم علم خدمت عظیمی کند، نه فقط تحصیل. به

- عالم اخلاق خدمت عظیم بکند و به عالم حق خدمت عظیم بکند. در نهایت روحانیت باشد.
- 2 خواهد شد. در این کوه مدارس تأسیس خواهد شد. مشرق الاذکارها تأسیس خواهد شد. محلّ ایام تأسیس خواهد شد. محلّ عجزه تأسیس خواهد شد. محلّ مسافین تأسیس خواهد شد. خیلی تأسیسات خواهد شد.
- 3 بدرجه ای خواهد آمد که شب از این کوه آهنگ عظمی بلاء اعلی رسد، در استجار صوت اذکار بملکوت ابهی برسد.

ZSM.1915-08-03

ABU0440

Words spoken on 1915-Aug-04 in Haifa

- 1 اگر در ظلّ روحانیات باشد آنوقت ترقّی می کند والاّ ایامی چند نمی گذرد هبّا منبثاً می شود. نتیجه نمی بخشد، مثل تخمی می ماند که ریشه نکند یا دانه درختی که ریشه نکند. سبز می شود، ایامی چند سبز است و خرم است، صفائی دارد، لطافتی دارد، لکن زود خشک می شود. نتیجه ندارد، اصلاً خرمن اندوخته نمی شود، ثمر حاصل نمی شود.
- 2 اما اگر امور مادیّات مستند بر معنویّات شود، یعنی در تحت حکم معنویّات باشد، آن مثل دانه ای می ماند که ریشه بکند. این است که از آن نتایج عظیمه در ملک و ملکوت حاصل می شود.
- 3 چقدر نفوس در این سبیل پیدا شدند که در مادیّات در اعلی طبقه بودند، چه بنیانها ساختند، چه زحمتهای کشیدند، لکن ابداً نه نتیجه ای، نه ثمری، نه اثری میسر، هیچ اثری نیست. حضرت موسی تأسیسات معنوی فرمود، بعد از سه هزار سال در عالم مادیّات حالا مدارس
- 1 If it abides under the shadow of spirituality, then it will progress; otherwise, a few days will not pass before it becomes as scattered dust. It yields no results, like a seed that takes no root, or the grain of a tree that fails to take root. It sprouts and remains green and verdant for a few days, possessing a certain freshness and delicacy, but soon withers. It bears no fruit; no harvest is gathered, no yield is produced.
- 2 However, if material affairs are supported by spiritual matters—that is, if they are under the rule of spirituality—then they are like a seed that takes root. From this, mighty results are produced in both the earthly and heavenly kingdoms.
- 3 How many souls have appeared on this path who were of the highest rank in material affairs, what edifices they built, what labors they undertook, yet absolutely no result, no fruit, no trace remained—nothing at all. Moses established spiritual institutions, and after three thousand years they have now built schools in the material world. Those spiritual foundations have resulted in such schools, such industries, such assemblies.

Why? Because they were supported by spirituality. All undertakings were under the authority of spirituality.

ساخته اند. آن معنویات، حتی در عالم مادیات، چه مداری، چه مصانعی، چه مجامعی شده. چرا، بجهت اینکه مستند بر معنویات بود. جمیع اجرائات در تحت معنویات بود.

- 4 After more than three thousand years, those spiritual foundations have now gained such influence in the material world. Thousands upon thousands of children are being educated, thousands upon thousands of orphans are being cared for, thousands upon thousands of the helpless are being tended to. See what an establishment exists here now, and then observe what is happening throughout the world. In America, the Jews have established many schools, assemblies, and temples, all very orderly and well-organized. Now, what is this from? These institutions, schools, assemblies, and homes for the helpless that have been established in America in these days are the effects of the institutions that Moses established three thousand years ago.

4 سه هزار سال و کسور است حالا تازه آن معنویات اینطور حکم در عالم مادیات پیدا کرده. هزاران هزار طفل تربیت می شود، هزاران هزار ایام رعایت می شود، هزاران هزار عجزه رعایت می شود. همین جا حالا ببینید چه دستگاہی است، دیگر در جمیع عالم ببینید چه خبر است. در امریکا مدارس بسیار و مجامع و معابد بسیار یهود تأسیس کرده اند، بسیار مرتب و منظم. حالا این از چه چیز است. در این ایام در امریکا اینگونه تأسیسات این مدارس و مجامع و محل عجزه تأسیس شده، از تأثیرات تأسیساتی است که حضرت موسی کرده است سه هزار سال پیش.

- 5 In brief, O friends of God, let your thought be to implement the divine teachings. This is what gives life to the world, this is what brings humanity to life, this is what makes your faces white in the presence of the Blessed Beauty. Acting in accordance with the divine teachings is the cause of your eternal glory.

5 باری احبای الهی فکرتان این باشد که تعالیم الهی را مجری بدارید. این است که جان بعالم می بخشد، این است که انسان را زنده می کند، این است که روی شما را در پیش جمال مبارک سفید می کند. عمل بموجب تعالیم الهی سبب عزّت ابدیه شما است.

- 6 There are two billion souls—that is, the number that exists on earth. These two billion are moved by their own passions and desires, captives of the world of nature. Now you, who are few in number compared to these two billion souls, create such a stirring that all your movements and stillness may be in accordance with the divine teachings. Be distinguished from these people. Observe how much influence delicacy has in a particle of dust... If it is thus in the world of dust, then what must it be like in the world of hearts. All these creatures are like sparrows in the talons of an eagle, in the grip of passion and desire.

6 دو هزار میلیون نفوس است، یعنی آنچه بتعداد است در روی ارض. این دو هزار میلیون به هوی و هوس خود متحرک، اسیر عالم طبیعتند، حالا شماها که معدود قلبی هستید بالنسبه به این دو هزار میلیون نفوس، یک هیجانی کنید که جمیع حرکات و سکاتان بموجب تعالیم الهی باشد. ممتاز از این ناس باشید. شما ببینید که در نقطهء تراب لطافت چقدر نفوذ دارد... در عالم تراب که اینطور باشد، دیگر در عالم قلوب چه خبر است. جمیع این خلق مانند عصفوری که در پنجه عقاب باشد، در چنگ هوی و هوس.

- 7 What are passion, desire and the commanding self? These are the exigencies of the natural world. This is not something imaginary - nature itself is the commanding self. If you leave a child in its natural state without education, it remains animal-like. The requirements of nature lead to the commission of every blameworthy act. "The soul indeed commands to evil" (referring to verse 53 of the Surah of Joseph: "I do not absolve

7 این هوی و هوس و نفس آماره چه چیز است؟ مقتضیات عالم طبیعت است. چیز موهومی نیست، طبیعت نفس آماره است. اگر طفلی را به حالت طبیعت بگذاری، تربیتش نکنی، حیوان می ماند. مقتضیات طبیعت ارتکاب هر امر مذمومی را می کند. ان النفس لأمره

myself. Lo! the soul commands unto evil, save that whereon my Lord hath mercy. Lo! my Lord is Forgiving, Merciful.”) What is its meaning? It means that man’s nature incites him to evil, guides him to every wickedness.

- 8 Among nature’s demands is the struggle for survival. Among nature’s demands is self-love. Among nature’s demands is anger. Among nature’s demands are cunning and deception. Among nature’s demands is domination. Observe how these governments and kings have clashed with one another. What is this? It is the demand of nature - this is what is meant by the commanding self. See what they do. This is nothing but the requirement of the natural world. Observe how nature rules in this world...

بالسوء (اشاره به آیه ۵۳ سوره یوسف: "و ما ابري نفسي ان النفس لأماراة بالسوء الا ما رحم ربي ان ربي غفور رحيم) معنی آن چه چیز است؟ یعنی طبیعت انسان را دلالت بسوء کند، دلالت به هر شری می کند.

- 8 از مقتضای طبیعت منازعه در بقا است. از مقتضای طبیعت حب نفس است. از مقتضای طبیعت غضب است. از مقتضای طبیعت حیله و خدعه است. از مقتضای طبیعت غلبه است. ببینید چطور این دول و ملوک به هم ریخته اند. چه چیز است، مقتضای طبیعت است، نفس اماره که می گویند این است. ببینید که چه می کنند. این نیست مگر از مقتضای عالم طبیعت. ببینید طبیعت چگونه حکمران است در این دنیا...

ZSM.1915-08-04

ABU0519

Words spoken on 1915-Aug-04 in Haifa

- 1 Now this newspaper was discussing the matter of society, yet it could not express it well. Its meaning was this: that among mankind there are several kinds of bond or collectivity. One is the bond of function — al-jami’atu’l-wazifiyyih; another is the bond of race or kind, as, for example, the Turkish, the Arab, the English, or the German race; and another is the religious bond — al-jami’atu’d-diniyyih.
- 1 اینک این روزنامه از جهت جامعه بحث میکرد اما نمیتوانست خوب تعبیر نماید مقصد این بود که در میان بشر چند جامعه هست یکی جامعه وظیفه است الجامعة الوظيفة یکی هم جامعه جنسیه است مثل جنس ترک و عرب و انگلیز و آلمان یکی هم الجامعة الدینیّه است.
- 2 It has written that in Europe the national bond and the racial bond are dominant, while the religious bond has no great sway. But in the East the bond is religious. Therefore, the peoples of the East, to whatever religion they may belong, must preserve their own community and structure. For instance, the Buddhist religion must preserve its own religious community; Islam must preserve its own community and structure; and likewise the Christian religion. Should they fail to do this, it would become the cause of everlasting abasement.
- 2 نوشته است که در اروپا جامعیت وطنیه و جامعیت جنسیه حکمران است جامعیت دینیّه چندان حکمی ندارد لکن در شرق جامعیت دینیّه است لهذا اهل شرق در هر دینی که باشند باید جامعه و بنیه خودشان را حفظ کنند مثلاً دین بودای جامعه دینیّه خودش را محافظه کند دین اسلام جامعه و بنیه خود را حفظ کند و کدالک دین نصاری و اگر این نکنند سبب نکبت ابدی است.
- 3 They [the Europeans] regard religion as though it were a matter like nationality or race, but this is in no wise true. Among
- 3 دین را مثل مسئله وطنیه و خصیه می شمردند اصلاً بیان حقیقت نیست در میان جامعیت

all forms of collectivity, the religious bond is the cause of exaltation — provided, however, that the religion be true. For now, in the estimation of all, religion is a cause of decline and a cause of dissolution; it has become a body of rules and customs. The Mosaic religion has come to consist merely of rules and customs. Religion, however, is the religion of God; it is the true Faith, firm and established, and this is what becomes the cause of exaltation and progress.

- 4 Thus, in the Mosaic Dispensation, the Mosaic religion was the cause of exaltation; but after the appearance of Christ, the Christian religion became the cause of exaltation; and after the appearance of Muhammad, the Muhammadan religion became the cause of exaltation. Now, however, imitative customs and rules have remained, while that which was the foundation of the religions of God has vanished from the midst, and nothing has remained save certain imitations; and these imitations are the cause of the degradation of souls.

- 5 Religion consists in the perfections of the world of humanity; it is the promotion of the perfections of the human world. These are obtained through the divine Teachings. The holy Manifestations of God appear for the sake of religion, that they may educate mankind in human perfections and promote the perfections of the world of man. Their true Teachings are, in very deed, the means of execution and operation, and are the cause of the exaltation of the human world.

- 6 But when those divine Teachings which pertain to the world of morals are forgotten, certain rules and customs arise in their place, proceeding from the world of self. Then that religion becomes the cause of abasement. Now the divine foundation has not remained. The lights of this lamp have set; only the wick and the candlestick remain, and from these no illumination is obtained.

- 7 Souls must be believers and assured, in order that they may arise to carry out those Teachings. Until souls are believers and assured, they will not arise to carry them out. First faith is necessary; until faith is attained, obedience to the command is not attained. This is evident: the divine Teachings are contrary to self and passion. How, then, can the self put them into effect if it possesses no faith?

- 8 The power of faith is the executive power; the Teachings are the legislative power. Every legislative power stands in need of an executive power. The divine counsels are the legislative power, but they require an executive power; and that executive power is obtained only through faith and certitude.

جامعیت دینیّه سبب علویت است اما اگر دین حق باشد مثلاً الان دین را همه سبب تدنی است سبب اضحلال است قواعد و عوائدی است دین موسوی عبارت از قواعد و عوائدی است دین الهی است دین حق است که ثابت و راسخ است آن سبب علویت میشود آن سبب ترقی میشود.

- 4 مثلاً دین موسوی در دور موسوی سبب علویت بود لکن بعد از ظهور مسیح دین عیسوی سبب علویت بود بع از ظهور محمدی دین محمدی سبب علویت بود حالا عوائد و قواعد تقلیدیّه مانده آنچه اساس ادیان الهی است از میان رفته و باقی مانده یک تقلیدی و آن تقلید سبب تدنی نفوس است.

- 5 دین عبارات از کلمات عالم انسانی است ترویج کلمات عالم انسانی است و این تعالیم الهی حاصل میشود مظاهر مقدسه الهیه بجهت دین ظاهر میشوند تا تعلیم کلمات انسانی نمایند و ترویج کلمات عالم انسانی نمایند تعلیم حقیقی آنها فی الحقیقه مجری است سبب علویت عالم انسانی است.

- 6 اما بعد از اینکه آن تعالیم الهی که تعلق بعالم اخلاق دارد فراموش شود یک قواعد و عوائدی بماند می آید که منبعث از عالم نفس است آنوقت آن دین سبب تدنی است حالا اساس الهی باقی نمانده این سراج انوارش غروب کرده فتیله و شمعدان باقی مانده از آن نور حاصل نمیشود.

- 7 نفوس باید که مومن و موقن باشند تا قیام بآن تعالیم کنند تا نفوس مومن و موقن نباشند قیام بآن تعالیم نمیکند اول ایمان لازم است تا ایمان حاصل نشود متابعت امر حاصل نشود این معلوم است که تعالیم الهی مخالف نفس و هوی است چطور میشود که نفس این را مجری دارد و اگر ایمان نداشته باشد.

- 8 قوه ایمان قوه تنفیذیه است تعالیم قوه تشریعیّه هر قوه تشریعیّه محتاج بیک قوه تنفیذیه ایست وصایای الهی قوه تشریعیّه است اما یک قوه

تفیزیّه میخواهد و قوّه تفیزیّه حاصل نمیشود
مگر باایمان و تحقیق.

- 9 Notwithstanding the existence of the divine Teachings in every age and cycle — and especially in this Most Great Cycle — even those souls who possess faith are hindered by self and passion from acting in accordance with those Teachings; nay, self and passion rise up wholly against them. How, then, could it be possible without faith? Even now, despite faith, the self prevails — how much more, if there be no faith, could it ever put the divine Teachings into effect?

9 با وجود تعالیم الهی در هر دور و کوری علی
الخصوص در این دور اعظم نفوسی که ایمان
دارند نفس و هوی نمیگذارد بموجب آن تعالیم
کنند بلکه بکلی بر ضدّ او قیام میکند دیگر چگونه
ممکن است اگر نباشد حالا با وجود ایمان نفس
غلبه میکند فکبت اگر باایمان نباشد چگونه تعالیم
الهی را مجری میدارد.

NJB_v15#09 p.280, ZSM.1915-08-04

ABU0832

Words spoken on 1915-Aug-05 in Haifa

- 1 The air here is most salubrious. The tranquility here is most delightful. Near the Most Exalted Shrine is a place of repose, where no sound or voice is heard. However, when I am here, affairs in 'Akka are disrupted. My heart finds no peace save in 'Akka. Yet the air of 'Akka does not agree with me. Several times I have gone there, fallen ill, and returned, although my joy lies in being in 'Akka. When I have some strength, I walk to the Holy Shrine and return. This is what pleases me. With every circumambulation one makes of the Holy Shrine, a new confirmation reaches him, and he attains a different state.

1 هوای اینجا بسیار خوب است. صفای اینجا بسیار
خوب است. در جوار مقام اعلی محل راحتی
است، هیچ صدائی و ندائی نیست. لکن من
که اینجا هستم امور عکا مختل است. قلم آرام
ندارد، جز [در] عکا. لکن هوای عکا نمی سازد.
چند دفعه رفته ام ناخوش شدم و برگشتم والا
سرورم در این است [که] در عکا باشم. یک
قوتی هم باشد پیاده بروم به روضه مبارکه و
برگردم. اینطور برای من خوش است. در هر
طوافی که انسان برووضه مقدسه می کند یک
تأیید جدیدی به او می رسد، یک حالتی دیگر
پیدا می کند.

- 2 The Blessed Beauty educated us so that we might engage in service to His Cause, not that we might seek comfort. That we might endure trials, tribulations and afflictions in His path and close our eyes to all else. Neither seeking comfort, nor bounty, nor security, nor well-being - rather that all our breaths be spent in the exaltation of the Word of God. For this did He educate us and endure all these trials and afflictions. That True Cultivator nurtured and educated these trees that they might yield fruit, not that they become firewood fit only to be burned in the furnace. For this did He educate us. Therefore, should each of us arise to this station, we shall become lofty

2 جمال مبارک ماها را تربیت فرموده تا اینکه
بخدمت امرش مشغول شویم، نه اینکه راحت
کنیم. تا در سیل او بلایا و مصائب و رزایا
تحمّل کنیم و از هر چیزی چشم پیوشیم. نه راحتی
بطلبیم، نه نعمتی بطلبیم، نه امنیتی، نه سلامتی،
جمع انفاس ما در اعلاء کلمه الله صرف شود.
بجهت این تربیت فرموده و این همه بلایا و رزایا
را تحمّل فرموده. آن دهقان حقیقی این درختها
را نشو و نما داد، تربیت کرد که ثمر بدهد، نه
اینکه حطب بشود و سزاوار سوختن در گلخن

trees in the Most Glorious Paradise; otherwise, we shall be like wild wood in these forests that grows for a few days without fruit or effect, ultimately becoming fodder for fire.

- 3 However, illness and disease preoccupy man. They delay and hinder him; when man becomes engaged with the divine fragrances, he attains a state of detachment and remembrance, yet he cannot accomplish anything. That state has influence in the unseen realm, not in the visible world.

- 4 Circumstances have developed such that communication with all regions has been completely cut off - no letters, no greetings, no messages; inevitably this causes languor. The divine friends here must always supplicate and become detached, seeking confirmation and success for the friends in all regions. They must assist the friends in all regions through divine fragrances. For assistance is of two kinds: one through outward means, such as sending letters and offering encouragement and exhortation; the other kind is through divine fragrances. The friends here must assist through divine fragrances.

گردد. بجهت این تربیت فرموده. لهذا هر یک به این مقام قیام کنیم، از اشجار باسقهء جنت ابهی گردیم و الا مثل چوبی خودرو [که] در این جنگلها چند صباحی هم نشو و نما می کند، بی ثمر و بی اثر، عاقبت به طعمه آتش می رود

- 3 . لکن امراض و علل انسان را مشغول می کند. معوق و معطل می کند، همین قدر است که انسان بنفحات حق مشغول می شود حالت تبطل و تذکر برای انسان دست می دهد ولی کاری نمی تواند بکند. آن حالت، تأثیر در غیب آفاق دارد نه در شهاده.

- 4 اسباب نوعی فراهم آمده است که مخایره بکلی با اطراف منقطع شده، نه مکاتیبی، نه سلامی، نه پیامی، لابد این سبب نمودت می شود. باید احبای الهی اینجا همیشه تضرع کنند و تبطل کنند و از برای احبای اطراف تأیید و توفیق بطلبند. بنفحات الهیه امداد احبای اطراف کنند. چرا [که] امداد به دو قسم است. یکی به وسائط ظاهره است، مثل ارسال رسائل و تشویق و تحریض، یک قسمی دیگر بنفحات الهیه است. باید احبای اینجا بنفحات الهیه امداد کنند

ZSM.1915-08-05

ABU1380

Words spoken on 1915-Aug-06 in Haifa

- 1 Everything is dust in the wind. Build me a shelter near the throne of Thy grandeur in the kingdom of Thy oneness.
- 2 Mu'tamidu'd-Dawlih of Isfahan, Manuchihr Khan, built extensively. He owned many villages around Tehran. All these edifices, these buildings, these properties - all of them vanished. All of it was ruined, no trace remained. However, in the City of God he laid one brick, and that brick endured and will not be destroyed. For several days he protected the Blessed Beauty from enemies in his private quarters. At first he outwardly sent Him away but then kept Him protected in his private covered quarters. This brick he laid in the City of God, and it will

- 1 همه اش هباءً منبثاً مأمن لی بیتاً عند عرش عظمتک فی ملکوت فردانیتک.

- 2 معتمد الدوله اصفهان، منوچهر خان، خیلی بنا کرد. در اطراف طهران خیلی ده داشت. جمیع این عمارات، این بنیانها، این املاک، جمیعاً رفت. همه اش ویران شد، اثری نماند. لکن در مدینه الله یک خشت گذاشت، آن خشت باقی ماند خراب نمی شود. چند روز حضرت را از اعداء در خلوت خود حفظ کرد. اول ظاهراً بیرون کرد و بعد در خلوت سرپوش خودش محفوظ.

never be destroyed. This trace of his will remain forever in the divine edifice.

این خشت را در مدینه الله گذاشت، لکن این هرگز خراب نمی شود. در بینان الهی این اثر از او الی الابد باقی ماند.

- 3 This is why I sent a message to Mirza 'Ali-Asghar Aminu's-Sultan that one night, regarding his consideration toward the captives of God - Jinab-i-Mulla 'Ali-Akbar, Jinab-i-Mirza Abu'l-Fadl, Jinab-i-Amin, Aqa Siyyid Asadu'llah - those who were imprisoned in Tehran, when it was mentioned in the Most Holy Court, He said: "If someone is going, take him this message, or write to him, that this consideration he showed toward these prisoners will not be forgotten in the divine Kingdom, therefore let him be assured that he will see its recompense."

3 این بود که از برای میرزا علی اصغر امین السلطان پیغام فرستادم که شبی در خصوص رعایت شما در حق اسراء الله جناب ملا علی اکبر، جناب میرزا ابوالفضل، جناب امین، آقا سید اسدالله اینهایی که در طهران گیر کرده بودند، بساحت اقدس عرض شد فرمودند: "اگر کسی می رود از برای او پیام ببرد و یا اینکه بنویسد این رعایتی که او در حق این محبوسین کرد این رعایت در ملکوت الهی فراموش نمی شود لهذا مطمئن باشد که مکافات این را خواهد دید."

- 4 Every foundation will ultimately be ruined except the divine foundation. Therefore strive as much as you can to render service to the divine Court so that you may find your way to the merciful heights. This is how it is - every foundation is ruined except the foundation of Truth, except the foundation of the beloved ones of God.

4 هر بنیانی پیاپی ویران است، مگر بنیان الهی. پس تا توانی بکوش تا خدمتی به دیوان الهی کنی تا بایوان رحمانی پیبری. حالا این است، هر بنیانی ویران است مگر بنیان حق، مگر بنیان احبای الهی.

STAB#134x

AHDA.595-596x, ZSM.1915-08-06

ABU1986

Words spoken on 1915-Aug-06 in Haifa

- 1 That which Mirza Abu'l-Fadl stated is proven by the Sacred Text. In the Ahsanu'l-Qisas, which is the first Book of the Bab, He addresses Siyyid Akbar. The Speaker is the Bab, and He says regarding who this Siyyid Akbar is: "By God the True One! I am verily a Houri whom Baha gave birth to in a palace of moist crimson ruby" and "I and those who dwell in Paradise yearn for the soul who is martyred in His path." This is explicitly stated in the Ahsanu'l-Qisas.

1 فرمایشی که میرزا ابوالفضل کرده به بیان ثابت می شود. در احسن القصص که کتاب اول حضرت اعلی است به سید اکبر خطاب می فرمایند. قائل حضرت اعلی است و [می فرمایند که] آن سید اکبر کیست: "تالله الحق انی لحورية قد ولدتی البهاء فی قصر من قطعة الياقوتة الرطبة الحمراء" و "انی و من فی الفردوس لمشتاقه الی نفس قتلت فی سبيله". این صریح احسن القصص است.

- 2 In previous Dispensations, there was but one allusion to the subsequent Manifestation; for example, in the Qur'an there is one allusion. In the traditions, the Prophet said to Imam 'Ali: "The Mahdi will come and He will fill the earth with justice,

2 در کورهای سابق یک اشاره به ظهور بعد بود، مثلاً در قرآن یک اشاره است. در اخبار حضرت رسول به حضرت امیر فرمودند که: "مهدی می آید و او روی زمین را پر از عدل

and He is of thy progeny” - this is an allusion. Christ speaks of the “Spirit of Truth” - the Christians say it is the Holy Spirit. But the Bab, night and day, made mention of “Him Whom God shall make manifest,” placing no conditions whatsoever.

مي ڪند و او از اولاد تو است " ، اين اشاره است. حضرت مسيح مي فرمايد: "روح معزي" ، نصاري مي گویند روح القدس است. اما حضرت اعلي شب و روز ذکرش من يظهريه الله بود هيچ شرطي نگذاشت.

ZSM.1915-08-06

ABU2347

Words spoken on 1915-Aug-06 in Haifa

- 1 However, some souls are like spiders - no matter how many times you tear down their web, they immediately weave it again. The Bab (may my spirit be sacrificed for Him) left no veil that would cause anyone to hesitate for even a moment on the Day of Manifestation, but what use was it?

1 ولکن بعضي نفوس مثل عناکب مي مانند، هر چه پرده اش را بدري باز فوراً مي بافد. حضرت اعلي روي فداه هيچ پرده اي نگذاشتند که در يوم ظهور نفسي دقيقهء واحده تأمل نکند، لکن چه فائده.
- 2 Sometimes the veil is external - once you tear it away it is removed. But sometimes the veil comes from within the human being himself. No matter how many times you tear it down, he weaves it again - it's no use.

2 يك وقتي است که حجاب از خارج است تا دريدي رفع مي شود، اما يك وقتي حجاب از نفس خود انسان است. هر چه بدري دوباره مي بافد، فائده ندارد.
- 3 No matter how many times you pull up the thorny weeds by their roots, they grow back again. Why? Because it is in the nature of the earth to grow useless plants. Leave the ground alone for one year and it is full again. It is the requirement of nature.

3 هر چه خارهاي زمين ريشه اش را بکني باز مي رويد. چرا، از مقتضاي زمين است که گياه بيهوده برويد. يك سال زمين را واگذار باز پر است. از مقتضاي طبيعت است.

ZSM.1915-08-06

ABU2546*Words spoken on 1915-Aug-06 in Haifa*

- 1 Fellowship makes every difficulty easy for man. These farmers now, despite such hardships, despite such an arduous life, find it a paradise because of their fellowship. 1 الفت از براي انسان هر مشكلي را آسان مي كند. اين فلاّح ها حال به اين مشكلي، زندگاني به اين سختي، براي اينها جنت است بجهت اينكه الفت است.
- 2 Man must cultivate fellowship, must establish intimate association. If one desires success in any matter, he must establish intimate association. For instance, if one wishes to perfect a craft, he must establish intimate association. If one wishes to acquire knowledge, he must establish intimate association. If one wishes to serve in the path of God, he must establish intimate association. 2 انسان بايد كه الفت بكند، بايد كه انس بگيرد. اگر موفقيت در امري خواهد بايد انس بگيرد. مثلاً صنعتي را بخواهد اكمل كند بايد انس بگيرد. بخواهد علمي را تحصيل كند، بايد انس بگيرد. اگر بخواهد در سبيل الهي خدمت كند، بايد انس بگيرد.
- 3 One must always be joyous, must always be radiant, must always be filled with gladness. 3 هميشه سرور داشته باشد، هميشه مستبشر باشد، هميشه فرح داشته باشد.

ZSM.1915-08-06

ABU2157*Words spoken on 1915-Aug-07 in Haifa*

- 1 Last night I couldn't sleep. I was sitting in the servant's quarters thinking. I saw what a gift God had bestowed upon us. All creation is in grievous torment, while we are on Mount Carmel in such pleasant weather, in such a sacred place, at such a time. 1 ديشب خوابم نبرد. در غلام گردش نشسته بودم فكر مي كردم. مي ديدم كه خدا چه موهبيتي در حق ما كرده. جميع خلق در عذاب اليم، ما در كوه كرمّل در چنين هواي خوشي، در چنين مكان مقدسي، در چنين زماني.
- 2 Now we must spend our time on important matters. Our thoughts, remembrance, tranquility and very existence - we must make all of these serve the most important purposes in the world. In the world of existence, what matter is more important than the Cause of God? 2 حالا بايد اوقاتمان را صرف بكنيم در امور مهمي. فكر و ذكر و سكون و هستي ما، في جميع را هدف مهم ترين امور عالم كنيم. در عالم وجود چه امري مهم تر از امرالله است.
- 3 Indeed while a blessing is present, it is not known. When it is lost, then it becomes known. There is absolutely no disturbance of thought, while for all these people how many causes of disturbance there are. And God has made this possible for 3 واقعاً تا نعمت حاصل است، معلوم نيست. وقتي از دست مي رود، معلوم مي شود. هيچ پريشاني فكر نيست اصلاً و اين مردم از براي جميعشان چقدر اسباب پريشاني است و خدا از براي ما

us - what a mighty favor, what grace and what kindness He has shown.

چنين ميسر فرموده، چه عنايتي عظيم کرده، چه فضلي و چه احساني کرده است.

ZSM.1915-08-07

ABU2345

Words spoken on 1915-Aug-07 in Haifa

- 1 When the self gains mastery over man, it brings every affliction upon him. For a time it casts him into thoughts of leadership, for a time into thoughts of vice and immorality, for a time into thoughts of falsehood and hypocrisy, for a time into deception, for a time into thoughts of worldliness and wealth - every hour brings a different affliction. This poor human being is held captive, whereas if he were to free himself from his self, he would be liberated from all these calamities and hardships.

1 نفس وقتي که بر انسان مسلط مي شود هر بلائي بسر انسان مي آورد. يك ساعت بخيال رياست مي اندازد، يك ساعت بخيال فسق و فجور، يك ساعت بخيال کذب و نفاق، يك ساعت به تزوير، يك ساعت به فکر دنيا و ثروت، هر ساعتی در يك بلائي. اين بيماره انسان اسير و حال اينکه [اگر] از نفس خودش را خلاص کند، از جميع اين مصائب و مشقتها آزاد مي شود.

- 2 How excellent is freedom! "But as for him who feareth to stand before his Lord and restraineth his soul from its desires, verily Paradise shall be his habitation." How refined he becomes, how luminous he becomes, how merciful he becomes, how sanctified a soul he becomes.

2 چقدر خوب است آزادي. "و اما من خاف مقام ربه و خفي النفس عن الهوي فان الجنة هي المأوي." چقدر لطيف مي شود، چقدر نوراني مي شود، رحماني مي شود، نفس قدسيه مي شود.

ZSM.1915-08-07

ABU1834

Words spoken on 1915-Aug-08 in Haifa

- 1 He states that these verses descend from My nature, not from Gabriel. The spiritual communication was continuous, uninterrupted. This is a matter of faith, not based on historical records. This is a matter of conscience, a matter of belief.

1 حضرت مي فرمايند اين آيات از فطرت من نازل مي شود، از جبرئيل نيست. هميشه مخابره معنوي بود، مخابره مستمره بود. اين اعتقادي است، نه مستند بر تاريخ. اين امر وجداني است، امر اعتقادي است.

- 2 Those souls who are believers in God and are assured of the Blessed Beauty and the Bab - to them the truth of the Blessed

2 نفوسي که مؤمن بالله هستند و موقن به جمال مبارک و حضرت اعلي هستند پيششان حقيقت

Beauty and the Bab is as clear as the sun. These souls know that between the Blessed Beauty and the Bab there was spiritual communication that continued without interruption.

- 3 For example, the Bab in the Ahsanu'l-Qisas states: "O Our Most Great Master..." to the end of the verse. This is communication. They thought at first this address was to the Qa'im of the family of Muhammad, but later it became known that the Bab Himself was the Qa'im, by the Bab's own declaration. In short, it is evident that all the addresses in the Ahsanu'l-Qisas are to the Blessed Beauty.

- 4 If one has fairness, no doubt remains. It was accepted by all that there was a Person in the days of the Bab - who that Person was.

جمال مبارک و حضرت اعلي مثل آفتاب روشن است. اين نفوس مي دانند که ميانه جمال مبارک و حضرت اعلي مخبره معنوي بود، بدون انفصال استمرار داشت.

3 مثلاً حضرت اعلي در احسن القصص مي فرمايد: يا سيدنا الاكبر الي آخر الآية اين مخبره است. گمان مي كردند اول اين خطاب به قائم آل محمد است، بعد معلوم شد که حضرت اعلي خود قائم بودند، بيان خود حضرت اعلي. خلاصه اين معلوم است که خطابهائي که در احسن القصص است، جميع به جمال مبارک است.

4 اگر کسي انصاف داشته باشد، شبهه ئي نمي ماند. نزد کل مسلم بود که شخصي هست در ايام حضرت اعلي، آن شخص کي بود.

ZSM.1915-08-08

ABU2050

Words spoken on 1915-Aug-08 in Haifa

- 1 It is a good place for medical practice and will bring renown. There was Haji Faraj'ullah, an eye doctor who knew nothing and had blinded thousands of eyes, yet they worshipped him. Now Aqa Mirza Habib, who praise be to God is skilled, accomplished, confirmed and assisted, is there. It is a good place. Kurds pour in from all around to see him."

- 2 Then He said: "When we were travelling to Baghdad in the company of the Blessed Beauty, we stopped for one day in Qasr-i-Shirin. The headman there was a Kurd who said 'I request that you be my guests.' We also alighted at his house. He showed great love and kindness - he was a very good man. The Blessed Beauty also showed him much favor. He said 'I am a Kurd, I am ignorant, I have no knowledge, but I love the Blessed Beauty.' During that one day he showed great kindness. He was also a Sunni.

1 خوب جائي است از براي طبابت و شهرت مي کند. حاجي فرج الله بود کمال که هيچ نمي دانست و هزاران چشم کور کرده بود مع ذلک او را مي پرستيدند. حال آقا ميرزا حبيب که الحمد لله شاطر و ماهر و مؤيد و موفق است. خوب جائيست. از اطراف کردها مي ريزند بسرش."

2 بعد فرمودند: "وقتي مي آمديم در رکاب جمال مبارک به بغداد، در قصر شيرين يک روز مکث کرديم. کدخدائي آنجا يک کردي بود گفت خواهش دارم مهمان من باشيد. در خانه او هم پائين آمديم. خيلي محبت و مهرباني کرد، بسيار خوب آدمي بود. جمال مبارک هم خيلي به او اظهار عنايت فرمودند. گفت که من کُردم، نادانم، معرفت ندارم وليکن جمال مبارک

را دوست دارم. در این یک روز خیلی محبت
کرد. از اهل سنه هم بود

ZSM.1915-08-08

AB10253

To: Salman, Bihnam et al.

Date: 1915-Aug-08

O honored Bahjat Effendi! O Bahjat, may God assist you! You have indeed borne hardship that you could not have endured save with great difficulty. But completion - which is the emergence of fruit from its sheath - is the mark of every noble man. "Verily those who say 'Our Lord is God' and then remain steadfast, the angels descend upon them." What is hoped for is the exertion of loyal effort in completing this lengthy case. When this is accomplished, it will leave an influence that shall endure throughout ages, centuries and epochs.

حضرة بهجة افندى المحترم يا حضرة بهجة ايدك
الله لقد تحملت المشقة لم تكونوا بالغية الا بشق
الأنفس ولكن الاتمام و هو ظهور الثمر من
الأكام من شأن كل رجل همام ان الذين قالوا
ربنا الله ثم استقاموا ينزل عليهم الملائكة المأمول
بذل المهمة الوفيه في اتمام هذه الدعوى الطويلة و
اذا تم ذلك اثر يبقى على ممر العصور و الدهور
و الأحقاب

MMK6#233

ABU3116

Words spoken on 1915-Aug-08 in Haifa

If [the Cause] takes hold in Japan, it would be very good. They have the capacity for it, unlike the Chinese. The people of China have not themselves the capacity; capacity must be created in them. If five or six people are found in Japan, it will progress very quickly.

اگر در ژاپون [امر] درگیرد بسیار خوب می
شود. آنها استعدادش را دارند، بعکس چینی ها.
اهالی چین هیچ استعداد ندارند، باید استعداد
خلق کرد در آنها. اگر در ژاپون پنج شش نفر
پیدا بشود، خیلی زود ترقی می کند.

ZSM.1915-08-08

ABU1662

Words spoken on 1915-Aug-10 in Haifa

- 1 Faith is like a glowing candle, the human heart like a glass chimney, and the human body like a lamp-niche. That lamp and this glass and this niche - the light of that lamp shines upon the glass and from the glass it is diffused upon the niche. This means that the perfections of the human world have their center in faith. From faith do these perfections emanate.
- 2 When man has no faith, he becomes susceptible to all manner of evil and vice. Every wickedness may be expected of him, and even if a soul who is not illumined by the light of faith performs a good deed, it must surely be based on some ulterior motive or self-interest. Yet evil deeds are likely to proceed from him, unless he be fearful. Through fear of punishment and law does he avoid evil.
- 3 Can the tree of Zaqqum possibly yield good fruit? Can salt-marsh possibly produce fragrant plants, bring forth flowers and sweet herbs? The stronger the faith, the more manifest become the perfections of the human world. The moment faith becomes weak, man commits every reprehensible act, unless he be restrained by fear.

- 1 ایمان مثل شمع روشن می ماند و قلب انسان مثل زجاجه و جسم انسان مثل مشکوه. آن مصباح و این زجاجه و این مشکوه، انوار آن سراج بر این زجاج می تابد و از زجاج افاضه بر مشکوه می شود. یعنی کالات عالم انسانی، مرکزش ایمان است. از ایمان، این کالات صادر می شود.
- 2 وقتی که انسان ایمان نداشته باشد، معرض جمیع قبائح و رذائل می شود. هر شری از او مأمول است و اگر چنانچه نفسی باشد که به نور ایمان روشن نباشد از او عمل خیری صادر شود، لابد بر این است که مبنی بر شائبه و غرضی است. لکن اعمال شریه صدورش از او ملحوظ است، مگر اینکه خائف باشد. از خوف قصاص و قانون اجتناب از شر می کند.
- 3 شجره زقوم ممکن است که ثمره طیبه بدهد؟ شوره زار ممکن است که نبات معطری انبات کند، گل و ریاحین برویاند؟ هر چه ایمان محکمتر است کالات عالم انسانی ظهور و بروزش بیشتر است. بجزدی که در ایمان ضعف حاصل شود هر امر قبیحی را انسان ارتکاب می کند، مگر اینکه خوف داشته باشد.

ZSM.1915-08-10

ABU0458

Words spoken on 1915-Aug-11 in Haifa

- 1 It is the season of celebration, yet we are bereft of the sight of our Beloved; while the world revels in joy and festivity, our eyes are filled with tears.
- 2 When any laws are abrogated, even though the people may not believe and be convinced, they become ineffective. For instance, consider Ramadan now. In ancient times how firmly

- 1 موسم عید است و ما نوید از دیدار یار عالمی در عیش و نوش و ما بچشم اشکبار
- 2 هر احکامی که نسخ می شود ولو اینکه مردم مؤمن و موئن نمی شوند، سست می شود. مثل حالا که رمضان است. در قدیم الزمان چقدر

established it was! It was so strictly observed that if someone wished to eat even in a hidden place, it was impossible. Even children would fast. Now it has completely disappeared - it is a name without substance. Similarly, all divine commandments, although people may not believe in them, are promoted. For example, universal peace was never mentioned, never heard of. After it was revealed in the Kitab-i-Aqdas, this concept emerged. But where did it originate? What is its source? They do not know.

محکم بود. بدرجه ای محکم بود که اگر کسی می خواست در سورانی بخورد ممکن نبود. حتی صغاری گرفتند. حالا بکلی از میان رفته است، اسم است و جسم ندارد. و همچنین جمیع اوامر الهیه هر چند مردم مؤمن نباشند لکن ترویج می شود. مثلاً این صلح عمومی ابداً ذکر نمی شود، ابداً نشنیده بودند. بعد از اینکه در کتاب اقدس نازل شد، این ذکر در میان آمد. اما منشأ این از کجا است؟ مبدأ این از کجا است؟ نمی دانند.

- 3 Divine laws influence the realm of possibility, and if souls lack capacity, other created things possess it. Time has capacity, existence has capacity. When springtime comes, vegetation must inevitably appear - plants that were never imagined, flowers that were never conceived. This is because spring affects all strata of earth: the sun's heat shines, clouds rain, winds blow, and vegetation must emerge. The springtime necessitates growth, and so it is with divine laws and ordinances. If people do not accept divine teachings, possibility accepts them. If people do not believe, existence requires it.

3 احکام الهی در غیب امکان تأثیر می کند و اگر نفوس استعداد ندارد، کائنات سائر استعداد دارند. زمان استعداد دارد، کون استعداد دارد. موسم بهار وقتی آمد لابد بر این است [که] انبات شود، نباتهایی که هیچ بخيال نمی آید، گلهايي که هیچ بفکر نمی آید. بجهت اینکه بهار در جمیع طبقات ارض تأثیر می کند، حرارت شمس می تابد، ابر می بارد، باد می وزد، لابد است انبات شود. اقتضای بهار انبات است و همچنین شرایع و احکام الهیه. تعالیم الهیه اگر خلق قبول نکنند امکان قبول می کنند. اگر خلق مؤمن نیستند، امکان مقتضی دارد.

- 4 In America, in a Jewish assembly, it was mentioned that each divine religion is divided into two parts. One part, which is the fundamental basis of religion, pertains to the moral realm. It is the foundation of human perfections, the basis of virtues. That does not change at all; it will remain one and the same from beginning to end. It is agreed upon in all divine religions. The second part, which is secondary and relates to transactions, changes and transforms according to the requirements of the time.

4 در امریکا در مجمع یهود ذکر این شد که ادیان الهی هر یک منقسم به دو قسم است. یک قسم که اساس اصلی دین است، آن تعلق به عالم اخلاق دارد. آن اساس کالات انسانی است، بنیان فضائل است. آن تغییر نمی کند، هیچ، من البدو الی الختم یکی خواهد بود. در جمیع ادیان الهیه متفق علیه است. قسم ثانی که فرع است و تعلق به معاملات دارد آن به اقتضای زمان تغییر و تبدیل می کند.

- 5 Now I ask you, O esteemed Jews, be fair: according to the Mosaic Law, should a hand be cut off for stealing one rial? That was appropriate for that time and place. The Israelites were in the wilderness, and maintaining order in the wilderness was not easily achieved. Severity in retribution was necessary to maintain order. Therefore, in the Mosaic Law, the divine decree was to cut off the hand for stealing one rial. Now be fair, in these days in America, can one cut off a hand for stealing a million rials? They said no. They themselves admitted that the Ten Commandments cannot be fully implemented. So these

5 حالا از شماها سؤال می کنم ای حضرات یهود، انصاف بدهید، به موجب شریعت تورات به جهت یک ریال سرقت دست باید قطع نمود؟ اقتضای آن زمان این بود، اقتضای آن مکان این بود. بنی اسرائیل در تیه بودند و در تیه ربط و ضبط بسهولت میسر نمی شود. لابد باید که شدت در قصاص باشد که حال انتظام یابد. لهذا در شریعت تورا حکم الهی شد که به جهت یک ریال سرقت قطع ید کنند. حالا شما انصاف بدهید، در این ایام در امریکا به جهت

laws were suitable for that time, but now they have changed; time brings change.

یک میلیون ریال می شود دست بريد؟ گفتند نه. خودشان اقرار کردند نمی شود ده حکم موسی را اجرا نمود. پس مثل اینکه این احکام موافق آن زمان بود، ولی حالا تغییر کرده، زمان تغییر می دهد.

- 6 Now among the Jews themselves...These laws are not applicable. Before the advent of Muhammad, the Jews tried to apply the previous laws and found they could not. Even when they had a government in Palestine, the previous laws were not applicable. The time was not conducive for the implementation of the previous ten commandments. Now the people themselves acknowledge that the existing religious laws are not suitable for and compatible with this age.

6 مثل اینکه الان در میان خود یهود، این احکام جاری نیست. قبل از بعثت حضرت رسول احکام قبل را یهود القاء کردند، دیدند نمی شود. وقتی که حکومت هم در فلسطین داشتند، احکام قبل جاری نبود. زمان اقتضا نمی کرد ده حکم قبل جاری شود. شرایع موجوده را الان خود خلق اعتراف می کنند موافق و مطابق این زمان نیست.

- 7 These are divine laws, but civil laws and governmental regulations are constantly changing and being modified. Not a year passes except that many articles of civil law are abolished, abrogated, and other laws are established in their place. Therefore it is evident that they are imperfect. If they were perfect, there would not be changes and modifications in a single time and place. When changes occur in a single time and place, it proves they were not aware of the harmful effects. Later when they became aware, they abrogated and modified them.

7 این شرایع الهیه، اما قوانین و نظامات دولیه متصل در تغییر و تبدیل است. سالی نمی گذرد مگر اینکه بندهای بسیار از قوانین دولیه الغاء می شود، نسخ می شود، حکمهای دیگر ثبت می شود. پس معلوم است که ناقص است. اگر کامل بود دیگر تغییر و تبدیل در زمان واحد و مکان واحد نمی شد. مادامی که در مکان واحد و زمان واحد تغییر حاصل می شود، دلیل بر این است که مطلع بر مضرات آن نبودند. بعد مطلع شدند، نسخ کردند و تبدیل نمودند.

ZSM.1915-08-11

AB12699

To: Friedrich Albert Renftle, in Stuttgart

Date: 1915-Aug-12

- 1 O servant of God! Thy letter was received. Praise be to God that a spring of the water of life gushed forth and thou didst drink therefrom, and the angel of the unseen raised a cry and thou didst hear its call. Thou didst awaken to the melody of the Kingdom and didst find life through the breathings of the Holy Spirit.

1 ای بنده الهی نامه تو رسید الحمد لله که چشمه آب حیات جوشی زد تا از آن نوشیدی و سروش غیب خروشی نمود تا ندای او شنیدی از آهنگ ملکوت بیدار شدی و از نفثات روح القدس حیات یافتی

- 2 Know thou the value of this bestowal and render thanks at the Threshold of thy Lord.

2 قدر این موهبت بدان و شکرانه بدرگاه پروردگار نما

3 And upon thee be the Most Glorious Glory.

BBBD.358

3 و عليك الهاء الأبهى

BBBD.357-358

ABU2721

Words spoken on 1915-Aug-14 in Haifa

- 1 Souls must become submissive and humble through spirit and joy. They should witness such perfections among the loved ones of God, observe such conduct and behavior, that they are compelled to submission and humility. 1 باید نفوس بروح و ریحان خاضع و خاشع شوند. از احبای الهی کمالاتی ببینند، روش و سلوکی ببینند که مجبور به خضوع و خشوع باشند.
- 2 Otherwise, if a rabid dog confronts a person, he will perforce show submission and humility. When anyone encounters a tyrant, an oppressor, or a bloodthirsty one, he becomes submissive—but what benefit is there in this? How many souls were submissive and humble before Yazid, but out of fear—what benefit is there in this? It yields no result. 2 والا انسان یک سگ هاری هم جلوش بیاید، ناچار خضوع و خشوع می کند. هر [کس] ظالم و غداری و خونخواری را تصادف کند، خاضع می شود، چه ثمر. چقدر نفوس از برای یزید خاضع و خاشع بودند اما از خوف، این چه ثمر دارد، نتیجه ندارد.

ZSM.1915-08-14

ABU2247

Words spoken on 1915-Aug-15 in Haifa

- 1 Souls must be protected from frigid and cold souls. If you guard against them, they will remain healthy, otherwise they will become entirely ill. Strange it is that when a tree here becomes [afflicted], if you do not remedy it, it will spread to all. But if you cut it off, it will not spread to others. 1 نفوس را باید از نفوس بارده و نفوس سرد محافظه کرد. اگر محافظه کنی، سالم می ماند و الا بکلی ناخوش می ماند. عجیب است، یک درخت اینجا ... زند، اگر علاج نکنی سرایت به جمیع می کند. اما اگر قطع کنی، سرایت به دیگران نمی کند.
- 2 The foundation of the world of nature is the world of corruption. Nature inclines toward evil, unless divine teachings prevent and intervene. Otherwise the essence of nature tends toward evil. 2 اصل عالم طبیعت عالم فساد است. طبیعت میال به شر است، مگر تعالیم الهی مانع و حائل شود. و الا اصل طبیعت مایل به شر است.
- 3 If you leave children to themselves and provide no training, they will become evil. For example, if one ill-mannered child 3 اگر اطفالی را بحال خود بگذاری، هیچ تربیت نکنی شر می شوند. مثلاً اگر یک طفل بی ادبی

is among a thousand wise and learned children, after one day with them he will make them ill-mannered.

میان هزار اطفال عاقل و دانا باشد، یک روز با آنها باشد آنها را بی ادب می کند.

ZSM.1915-08-15

ABU2132

Words spoken on 1915-Aug-19 in Haifa

- 1 God willing, they shall succeed, for this is not difficult for God. He Who bestowed it upon Mirza Abu'l-Fadl will bestow it upon these ones as well. Mirza Abu'l-Fadl knew no foreign tongue, yet these ones do.
- 2 It requires determination - let us see what their determination will accomplish. It requires enthusiasm - this is the essential thing. When one has enthusiasm, wonders are wrought. In whatever matter one develops enthusiasm, in that thing one acquires proficiency. But without enthusiasm nothing is achieved; it brings weariness.
- 3 In those days when I would write the sacred Tablets, each Tablet would be one hundred or two hundred verses. From morning until six o'clock at night I would sit. Sometimes sleep would overcome me. I would nod off and continue writing. Then I would rest my head upon the book and sleep.

1 انشاء الله می شوند، لیس علی الله بعزیز. آنکه به میرزا ابوالفضل داد، [به] آنها هم می دهد. میرزا ابوالفضل لسان اجنبی نمی دانست، اینها می دانند.

2 همت می خواهد، تا همت اینها چه بکند. شوق می خواهد، اصل اینست. شوق که انسان دارد، معرکه می شود. بهر چیزی که انسان شوق پیدا می کند، در آن مهارت پیدا می کند. اما بدون شوق چیزی نمی شود، ملال می آورد.

3 در آن ایامی که من توقیعات مبارک را می نوشتم، توقیعات هر یک صد بیت و دوایست بیت بود. از صبح تا ساعت شش از شب می نشستم. بعضی وقتها خوابم می برد. همین طور پلنگی می زدم و می نوشتم. بعد هم سرم را می گذاشتم روی کتاب و می خوابیدم.

ZSM.1915-08-19

AB12583

To: Wolfgang Schwarz, in Stuttgart

Date: 1915-Aug-21

- 1 O flower of the rose-garden of the love of God! In the days when I was in Stuttgart thou wert indeed a highly fragrant flower. In truth, that house was a flower-filled rose-garden from which

1 ای گل گلشن محبت الله ایامیکه در استوتگارت بودم گل بسیار معطر بودی فی الحقیقه آنگاه گلستان پرگی بود که از جمیع بوی خوش ریاض ملکوت الله استشمام میشد

all the sweet perfumes of the gardens of the Kingdom of God could be inhaled.

- 2 Now I beseech God that those saplings may, through the sprinkling of the clouds of grace, grow and develop and become fruitful trees. Give thanks unto God that ye are the saplings of this garden and the flowers of this rose-garden.
- 3 This brief letter is written in accordance with present circumstances. And upon you be greetings and praise.

BBBD.360

2 حال از خدا خواهم که آن نهالها برشحات سحاب عنایت نشو و نما نموده درختهای پرثمر گردند شکر کنید خدا را که نهالهای این بوستانید و گلکهای اینگلشن

3 نظر باقتضای حال باختصار مرقوم میشود و علیکم التّحیّة و الثّناء

BBBD.359

ABU1032

Words spoken on 1915-Aug-22 in Haifa

- 1 All matters that come to pass are founded on divine wisdom. There is no motion or stillness that is not based on wisdom. Whatever outward causes may appear, they have spiritual causes behind them, and those causes are wisdom.
- 2 For example, now it becomes hot, the sun shines, and there is intense heat. This intense heat causes distress, indeed it causes distress to every living thing. Vegetation dries up and gardens wither, but the earth must gain capacity from the sun's heat. If this intense heat did not exist, nothing could grow in spring and trees could not become green. For instance, in winter the rain comes, blizzards come, storms come, there is thunder and lightning, there is hail. Its wisdom is not apparent. This is so that in spring the earth may be adorned with a new creation.
- 3 Both particular and universal matters contain wisdom. Therefore, man should never allow any disturbance in his composure. He should never be disturbed by any event that occurs, for all things possess consummate wisdom which will later become manifest.
- 4 Consider the trials and tribulations that befell this Cause, and what wisdom each of them later revealed. No matter could
- 1 جميع اموري که واقع مي شود، مبني بر حکمت الهي است. هيچ حرکت و سکوني نيست که مبني بر حکمتي نباشد. اسباب ظاهره هر چه حاصل مي شود، آن یک اسباب معنويه دارد و آن اسباب حکمت است.
- 2 مثلاً حال گرم مي شود، آفتاب مي تابد، حرارت شديدی است. اين حرارت شديد سبب زحمت مي شود، بلکه سبب زحمت هر ذي روجي مي شود. سبزيها خشک مي شود، باغها خشک، لکن بايد زمين از حرارت آفتاب استعداد پيدا کند. اگر اين حرارت شديد نباشد، ممکن نيست در بهار چيزي برويد، درختان سبز شود. مثلاً زمستان باران مي آيد، بوران مي آيد، طوفان مي آيد، رعد و برق است، تگرگ است. حکمتش معلوم نيست. اين بجهت اين است که در بهار زمين بخلقت جديدی مزين مي شود.
- 3 جزئيات و کليات حکمت دارد. اين است که انسان نبايد در سکونش هيچ اضطرابي حاصل کند. از هيچ مسئله اي از وقوعات ابداً نبايد مضطرب شود زيرا جميع یک حکمت بالغه اي دارد و بعد ظاهر مي شود.
- 4 شما ملاحظه کنید اين بلايا و مصائبی که وارد شد بر اين امر، بعد هر یک از اينها چه حکمتها

be more significant than the banishment of the Blessed Beauty from Iran. This caused everyone to despair. Nasiri'd-Din Shah and his ministers said this Cause was now obliterated. There were only a few believers in Kashan, Qazvin and Isfahan. All were in despair, and yet what great wisdom it contained. Were it not for this, the Cause would not have been exalted in Baghdad, the Word of God would not have been upraised, the fame of the Cause would not have reached all regions, the call of God's Cause would not have encompassed the world, these regions would not have been illumined, and the rays of the Sun of Truth would not have reached America. All these were the wisdom of that exile.

دارد. دیگر مسئله ای مهم تر از اینکه جمال مبارک را از ایران بیرون کردند، نمی شود. این سبب یأس کل شد. ناصرالدین شاه و وزرایش گفتند این امر دیگر محو شد. معدودی از احباء قدری در کاشان و قزوین و در اصفهان بودند. جمعاً مأیوس بودند و حال آنکه چه حکمتی عظیمه بود. اگر این نبود، در بغداد آن علو امر نمی شد، آن اعلاء کلمه الله نمی شد، به جمیع آفاق صیت امر نمی رسید، آوازه امرالله جهانگیر نمی شد، این صفحات روشن نمی شد، پرتو شمس حقیقت به امریکا نمی زد. همه اینها حکمتی آن اخراج بود.

- 5 Man must remain steadfast, maintain composure, be settled and established.

5 انسان باید که ثابت باشد، سکون داشته باشد، قرار داشته باشد، استقرار داشته باشد.

ZSM.1915-08-22

ABU2859

Words spoken on 1915-Aug-23 in Haifa

- 1 I wish to come up to the pilgrim house and cook a pot of bulgur pilaf for the friends. The Blessed Beauty has appointed me as a servant of the beloved ones, therefore I must occasionally arise to fulfill this duty.
- 2 There is no station more glorious than to be a servant of the friends of God. The servant of God's beloved ones is a servant of the Blessed Beauty. The slave of God's beloved ones is a slave of the Blessed Beauty.
- 3 But with complete sincerity of heart and perfect humility and submissiveness...

1 می خواهم بیایم بالا در مسافرخانه و یک برغل پلوی برای حضرات پیزم. جمال مبارک مرا خادم احباء قرار داده، لابد باید گاه گاهی به آن وظیفه قیام بکنم.

2 هیچ مقامی اعظم از این نمی شود که انسان خادم احبای الهی باشد. خادم احبای الهی، خادم جمال مبارک است. بنده احبای الهی، بنده جمال مبارک است.

3 اما بصمیم قلب و کمال خضوع و خشوع...

ZSM.1915-08-23

ABU1685

Words spoken on 1915-Aug-26 in Haifa

- 1 After this, extraordinary things will come to pass. The kings of the earth, bearing earthen vessels upon their heads, shall make their way from the Most Exalted Station to the Holy Shrine, uttering prayers of supplication. I have laid its foundation. 1

1 من بعد خیلی معرکه می شود. ملوک ارض
کوزه های گل بر سرشان از مقام اعلی یک سر
مناجات کان به روضه مبارکه خواهند رفت.
اساسش را من گذاشتم.
- 2 O ye loved ones of God, forget not the Blessed Beauty. He endured many afflictions and tribulations for our sake and bore countless hardships. Be ye faithful to His Holy Threshold. Let all your thoughts and remembrances be embodied in "Make all my remembrances and devotions but one remembrance, and all my conditions eternal in Thy service." Let me know no remembrance save Thy remembrance; all my devotions and remembrances are but a single remembrance, and that is Thy remembrance, and all my time is dedicated to the service of Thy Cause. 2

2 باری احبای الهی، جمال مبارک را فراموش
مکنید. بسیار از جهت ماصدمات و بلایا دیده،
تحمل مشقات کرده، به آستان مقدس او وفا
داشته باشید. جمیع فکرتان و ذکرتان را "اجعل
اورادی و اذکاری کلها ورداً واحداً و حالی فی
خدمتک سرمداً" هیچ ذکری جز ذکر تو ندانم،
جمیع اذکار و اوراد من ذکر واحد است و آن
ذکر توست و جمیع اوقاتم حصر در خدمت امر
تو.
- 3 If a person is attached to another soul, even if that attachment be from the world of impurity, he will never forget; it is always before his eyes. How much more evident this becomes when one is attached to the Beloved of all the worlds. 3

3 انسان اگر تعلق بنفسی داشته باشد ولو آن تعلق از
عالم آلودگی باشد، ابداً فراموش نمی کند، همیشه
پیش چشمش است. دیگر معلوم است اگر
تعلق به محبوب جهانیان داشته باشد.
- 4 When Saint Paul was asked a question concerning philosophy, he said: "Before I knew Christ, I was learned, I was a philosopher, I was informed of all things. But when I came to know Christ, I forgot all else. If you seek knowledge of Christ, ask me. Of aught else I have no knowledge." 4

4 از حضرت بولس سؤال کردند مسئله ای از
مسائل فلسفه. گفت پیش از آنکه من حضرت
مسیح را بشناسم عالم بودم، فیلسوف بودم، از
هر چیزی خبر داشتم. وقتی حضرت مسیح را
شناختم، هر چه بود فراموش کردم. اگر خبری
از مسیح می خواهید، از من پرسید. از مادون
او هیچ خبری ندارم.

ZSM.1915-08-26

ABU2048

Words spoken on 1915-Aug-27 in Haifa

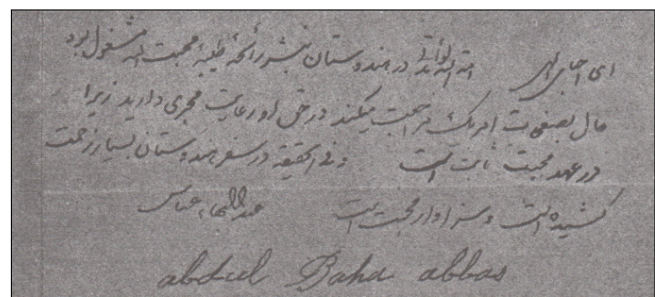
- 1 How wonderful it is when one is thirsty and, crying out "Thirst! Thirst!", runs in every direction until such a cup of water becomes available to him. 1 چقدر خوب است که انسان تشنه باشد و العطش العطش گویان به هر طرف بدود و چنین فنجان آبی برایش میسر شود.
- 2 On the road to Baghdad we were twenty-two riders, the weather was extremely hot and all were thirsty. As fate would have it, we had forgotten our water container. Some had become so thirsty that they could no longer endure and were about to fall. 2 در راه بغداد بیست و دو نفر سوار بودیم، هوا بسیار گرم بود و همه تشنه. از قضا متاره آب را فراموش کرده بودیم. بعضی اینقدر تشنه شده بودند که دیگر تحمل نداشتند و نزدیک بود بیفتند.
- 3 We were in this state when from afar a black tent appeared. We said there must be water here, and with our thirst we spurred our horses until we reached there. We said "Water! Water!" There was a Kurd who replied: "Buttermilk! Buttermilk!" He had a skin of buttermilk. An eastern wind had also blown upon it, making it very cold. We drank it and he brought another skin. 3 در این حال بودیم که از دور چادر سیاهی پیدا شد. گفتیم اینجا آب است، با تشنگی رکاب زدیم تا به آنجا رسیدیم. گفتیم آو، آو. یک کردی بود جواب داد: دَوغ، دَوغ. یک مشک دوغ داشت. هوای شرقی هم بر آنجا وزیده بود، بسیار سرد شده بود. آن را خوردیم و یک مشک دیگر هم آورد.
- 4 Right there in the sunshine upon the ground we had a good sleep. When we awoke we found no trace of thirst remained, and twice we mounted our steeds. 4 همانجا در آفتاب روی زمین یک خواب خوبی کردیم. چون بیدار شدیم دیدیم اثر عطش نمانده، دو دفعه سوار شدیم.

ZSM.1915-08-27

AB10818

To: Lua Getsinger

Date: 1915-Aug-27



- 1 O friends of God! 1 ای احبای الهی
- 2 The maidservant of God, Lua, was engaged for some time in India spreading the sweet fragrances of the love of God. Now she is returning to the regions of America. Show her consideration, for she is steadfast in the Covenant of love and in truth 2 امة الله لوا مدتی در هندوستان بتبشیر رائج طیبہ محبت الله مشغول بود. حال بصفحات امریکا مراجعت می کند در حق او رعایت مجری دارید زیرا در عهد محبت ثابت است و فی

she has endured many hardships during her journey to India and is deserving of love.

الحقیقه در سفر هندوستان بسیار زحمت کشیده است و سزاوار محبت است.

SW_v06#12 p.092-093

NJB_v06#12 p.093, ZSM.1915-08-29

ABU2712

Words spoken on 1915-Sep-01 in Haifa

- 1 The people are suffering greatly because all their children have been taken for military service. 1 اهالی خیلی در صدمه هستند زیرا همه اولادهايشان را به سربازي برده اند.
- 2 When they hear the sound of poems [chanting] from above, they say these people must be happy because they are free from military service and have no worries, and that is why they are celebrating. They don't realize that this is remembrance [of God]. 2 چون صدای اشعار [را] از بالا بشنوند گویند اینها معلوم است که شادی باید بکنند زیرا از عسکری آزادند و هیچ ملالی ندارند، لهذا طرب می کنند. دیگر نمی دانند که این ذکر است.
- 3 So be careful that your voices don't carry downward. We are in one realm and the people are in another realm. All matters are like this. 3 پس مواظب باشید که صدای شما پائین نیاید. ما در چه عوالمی هستیم و مردم در چه عوالمی. همه کارها اینطور است.

ZSM.1915-09-01

ABU0798

Words spoken on 1915-Sep-02 in Haifa

- 1 One day in New York we were invited to a church. A nobleman from India who had come to New York and changed his attire saw us going to church and thought we were going to become Christian. He became very upset. He followed to see what was happening. When he came to the church, he heard the minister say that this is such and such a person who has come from the East and will expound new teachings. Listen and see what he says. As it happened, in that church we proved the prophethood of Muhammad. This nobleman was astonished that in a church, before thousands of souls, the prophethood of Muhammad was proven. When we came down, he mentioned with great joy and delight that he had thought otherwise. He was very pleased and declared his faith. 1 در نیویورک یک روزی به یک کلیسائی دعوت کرده بودند. یکی از خوانین هند به نیویورک آمده و تغییر لباس کرده بود. این دید که ما به کلیسا می رویم، گمان کرد که می خواهیم نصاری بشویم. بسیار اوقاتش تلخ شد. عقب آمد که ببیند چه خبر است. وقتی که آمد به کلیسا دید که قسیس گفت این فلان شخص است، آمده از شرق و تعالیم جدیدی بیان می کند. شما گوش کنید ببینید چه می گوید. از قضای اتفاقی ما هم در آن کلیسا اثبات نبوت حضرت رسول کردیم. این خان مبهوت شد که

در کلیسا در مقابل هزاران نفوس اثبات نبوت حضرت رسول شد. وقتی که ما پائین آمدم به یک سروري و فرحي ذکر کرد که من اینطور گان کردم. اما خیلی کیف کرد و اظهار ایمان نمود.

- 2 If there be fairness, this incident alone suffices - that in the greatest church of London's Christians, before five thousand people, it was proven that all their thoughts were wrong and the prophethood of all the Prophets was established. That is, they are all Divine Manifestations and the reality of Divinity is ever sanctified above ascent, descent, incarnation and emergence. Whatever man thinks comes from his own imagination, therefore there is no incarnation, no emergence, and no ascent. Incarnation and admixture are properties of physical bodies. The utmost is that these holy Manifestations are like mirrors and the rays of the Sun of Reality are reflected in these mirrors. Therefore if that Sun which is reflected in the mirrors says "I am the Sun," it is the very truth. Despite this, It does not say It has incarnated, for that Sun is eternally in Its lofty sanctity.

2 اگر انصاف باشد، همین مسئله کافیت که در کلیسای اعظم نصاری لندن در مقابل پنج هزار نفر اثبات این شود که جمیع افکار حضرات باطل است و نبوت جمیع انبیاء ثابت شود. یعنی اینکه تمام ایشان مظاهر الهیه هستند و حقیقت الوهیت همیشه مقدس از صعود و نزول و حلول و خروج است. آنچه را انسان فکر کند از تصور خود او است، بناءً علی ذلک. نه حلول، نه خروج، و نه صعود است. حلول و امتزاج از لوازم اجسام است. نهایتش این است که این مظاهر مقدسه نظیر مرآتیه هستند و اشعه شمس حقیقت در این مرایا تجلی کرده است. لهذا آن شمس که در مرایا تجلی کرده اگر بگوید شمس است، عین واقع است. با وجود این نمی گوید که حلول کرده است چه که آن شمس لم یزل در علو تقدیسش است.

- 3 In London's greatest church, the minister himself arose and prayed. Before all the people he kissed my hand and afterwards hosted us. This account was translated into Arabic and published in the Nile newspaper. That all remained silent and showed joy and delight and applauded - if there be fairness, this alone suffices. In the name of God, let someone go to a church and say this and have them remain silent. In a Jewish synagogue let Christ and Muhammad be proven and have a Jew cry out "I am not a Jew!" This is through the assistance of the Blessed Beauty. When I would turn to these churches, although I was unwell, I would see the confirmations of the Blessed Beauty surging forth.

3 در کلیسای اعظم لندن خود قسیس برخاست و دعا کرد. روبروی جمیع مردم دست مرا بوسید و بعد هم پذیرائی کرد. این جریان را بعربی ترجمه و در جریده نیل منتشر شده است. اینکه همه سکوت کنند و اظهار سرور و فرح نمایند و دست بزنند، اگر انصاف باشد همین بس است. بسم الله، یکی در یک کلیسائی برود و این را بگوید و آنها سکوت نمایند. در کلیسای یهود اثبات روح الله و رسول الله شود و یهودی فریاد زند که من یهودی نیستم. این عون جمال مبارک است. در این کلیساها توجه می کردم، با وجودی که ناخوش بودم، می دیدم تأییدات جمال مبارک موج می زند.

ZSM.1915-09-02

ABU0263

Words spoken on 1915-Sep-06 in Haifa

- 1 Man must accustom himself to all things, and taste alike the cold and the heat, the joy and the sorrow of the world, nor turn away his face from fullness or from hunger. When he hath made himself accustomed to all things, then will life pass pleasantly for him...
 1 انسان باید به همه چیز معتاد باشد و از سردی و گرمی و خوشی و حزن عالم بچشد و از سیری و گرسنگی رو برنگرداند. وقتی که خود را به همه چیز معتاد کرد، آن وقت به او خوش می گذرد...
- 2 Formerly I was ever addressing gatherings, and found delight therein; now solitude is pleasing unto me—a lonely spot upon a mountain. There is here, upon the mountain-top, a chamber beside the Cave of Khidr, which belonged to the monks. I desired to rent it from them, but they would not consent.
 2 پیشترها من همیشه با جمعیت صحبت می نمودم و خوشم می آمد، حال تنها خوشم می آید. روی کوهی جای تنهایی. یک اتاقی هست اینجا در بالای کوه، پهلوی [مغاره] خضر مال رهبانها بود. خواستم از آنها کرایه بکنم قبول نکردند.
- 3 Likewise He said: To commit much to memory requireth a comprehensive faculty. Man must also have seasons of leisure. At the very least, each day he should be free for two or three hours. God willing, ye shall become exceedingly well. I pray on your behalf that ye may be confirmed, both in your studies and in your characters. May the lights of severance shine upon you and illumine you.
 3 هم چنین فرمودند: "زیاد حفظ کردن، قوهء جامعه می خواهد. باید انسان ایام فراغت هم داشته باشد. اقلأ در هر روزی دو سه ساعت فارغ باشد. انشاء الله شماها خیلی خوب می شوید. من در حق شماها دعا می کنم که موفق بشوید، چه در دروستان چه در اخلاقتان. انوار انقطاع بر شما بتابد و شماها را روشن کند.
- 4 Until a thing be perfected in every respect, it yieldeth no fruit. For example, the faculty of thought, the faculty of imagination, the rational faculty, the perceptive faculty, and the faculty of memory—these powers must be gathered together, that from them a result may be produced and that man may apprehend meanings. Even so, when sight, hearing, taste, smell, and touch are combined, then are they fruitful. In like manner, should man possess the power of thought, yet lack the power of perception, no result is obtained. Should he possess all the powers, yet lack memory, they are fruitless.
 4 هر چیزی تا از هر جهت مکمل نشود، نتیجه ندارد. مثلاً باید قوهء متفکره، قوهء متخیله، قوهء عاقله، قوهء مدرکه، قوهء حافظه، این قوای جمع شود تا از آن نتیجه حاصل شود و انسان ادراک معانی کند. چنانچه قوهء باصره و سامعه و ذائقه و شامه و لامسه که جمع شد آن وقت مثمر ثمر است. باری اگر انسان قوهء متفکره داشته باشد، ولی قوهء مدرکه نداشته باشد، نتیجه حاصل نمی شود. جمیع قوای را داشته باشد، لکن حافظه نداشته باشد، بی ثمر است.
- 5 For instance, let us suppose that a man hath faith, yet lacketh detachment: no fruit will it yield. He may be a believer, assured in faith, enkindled with attraction; yet, if he be not adorned with purity and sanctity, no result will be obtained therefrom. The power of faith—that is, the acknowledgment of the oneness of God and of the oneness of the Manifestation of His own Divine Self—is indeed the cause of salvation in the world to come; yet, in the world of existence, great results do not proceed from his being. Ye behold that a most mighty
 5 مثلاً فرض کنیم انسانی ایمان داشته باشد، لکن انقطاع نداشته باشد، نتیجه نمی بخشد. مؤمن باشد، موقن باشد، منجذب باشد، ولی تنزیه و تقدیس نداشته باشد، از این نتیجه حاصل نمی شود. اما قوهء ایمان، یعنی اعتراف به وحدانیت الله و وحدانیت مظهر نفس الهیه آن، سبب نجات در عالم اخروی است. لکن در عالم وجود نتایج عظیمه از وجودش حاصل نمی

edifice is reared, but defects arise within it, and it falleth into ruin. In brief, when the attributes are perfected in every respect, then is the fruit attained; otherwise, it is of no avail.

- 6 Now ye also, God willing, will acquire the sciences and arts; divine confirmations, too, will descend; ye will be adorned with the attributes of the All-Merciful, and will become better than all others. Then shall a mighty result be produced.

- 7 A blind man came, some years ago, to 'Akka from the lands of the West. In truth, he possessed a wondrous power of memory. He knew the Qur'an by heart according to the seven readings. The Sunnites have six books of tradition, and these six books also he had memorized. Besides these, he had committed many odes to memory; but he had no reason. Therefore this power of memory yielded no result, for he was bereft of understanding. He would walk through the streets and bazaars reciting Qur'an, traditions, and poems.

- 8 There was a certain Munif Pasha in Constantinople who had translated the Gospel and the Torah. The finest Turkish translations were his. He was also consummately skilled in the Persian tongue, and likewise most proficient in Arabic, and in French as well; in these languages he possessed exceeding power. He spoke Persian like the Persians. He read and wrote Persian in its entirety, and composed poetry also. Once or twice he went to Tihiran. He had some knowledge of the modern sciences and arts, having studied in Europe, and was not uninformed in the ancient sciences either. Yet, notwithstanding all this, not so much as a needle's point of fruit appeared from his existence. The reason was that he lacked wisdom ['aql]. The greatest of all sciences and arts is reason ['aql].

- 9 An ignorant man endowed with reason is better than a learned man bereft of reason; for from the former fruit is produced, while from the latter no fruit appeareth. Muhammad-'Ali Pasha of Egypt was ignorant, yet possessed reason. At the age of fifty he learned somewhat to read; yet what a government he established, what results he left behind! Jazzar Pasha of 'Akka, he who defeated Bonaparte, had been a barber; he was illiterate, yet all the literate were powerless before him. Thus the foundation is reason: it is the foremost leader in the school of the world.

شود. مي بينيد بنیان بسیار عظیمي مي سازد
ولكن علل در آن حاصل شده، خراب مي شود.
باري وقتي که صفات در جميع جهات کامل
گردید آن وقت نتیجه بدست مي آید والا بي
فائده است.

- 6 حالا شماها هم انشاء الله تحصیل علوم و فنون
مي کنيد تأييدات الهیه هم مي رسد و باخلاق
رحمانیه متخلق مي شوید و بهتر از همه مي شوید.
آنوقت نتیجه عظیمه حاصل مي شود.

- 7 یک شخص کوري چند سال پيش آمده بود
به عکا از بلاد غرب، في الحقیقه قوهء حافظهء
عجيبی داشت. قرآن را بقرائت سبعه حفظ بود.
اهل سنت شش کتاب حدیث دارند، این شش
کتاب را هم حفظ بود. معاداي این، قصائد
بسیار حفظ داشت، لكن عقل نداشت. لهذا
این قوهء حافظه هیچ نتیجه نبخشید، بجهت اینکه
عقل نداشت. توي کوچه و بازار راه مي رفت
و قرآن و حدیث و قصائد مي خواند.

- 8 یک منیف پاشائی بود در اسلامبول، انجیل و
تورات را ترجمه کرده بود. بهترین ترجمه هاي
ترکی مال اوست و در لسان فارسي نهایت مهارت
داشت و همچنین در لسان عربي خیلی ماهر بود
و همچنین در لسان فرانسوي و در این السن نهایت
قدرت را داشت. فارسي را مثل ایرانی ها صحبت
مي داشت. بتمامه فارسي را مي خواند و مي
نوشت و شعر هم مي گفت. یک دودفعه هم
به طهران رفت و در علوم و فنون جدید هم
دستی داشت. رفته بود در اروپا تحصیل کرده
بود و در علوم قدیمه هم بي اطلاع نبود. با وجود
این از وجودش بقدر سوزنی ثمره ئی حاصل نشد.
سببش این بود که عاقل نبود. اعظم علوم و فنون
عقل است.

- 9 انسان جاهل عاقل بهتر از انسان عالم غیر عاقل
است. زیرا از این ثمره حاصل مي شود، از
دیگری ثمره حاصل نمي شود. محمد علي پاشاي
مصري جاهل بود ولي عاقل. در سن پنجاه
سالگی یک قدری خواندن یاد گرفت ولي چه
حکومتي تشکیل داد، چه نتایج گذاشت. جزار
پاشاي عکا، آنکه باناپرت را شکست داد، شخصي
بود دلاک. سواد نداشت لكن همه باسوادها از

- او عاجز بودند. پس اصل عقل است، او است سالار نخستین در دبستان جهان.
- 10 The apostles of Christ knew nothing, nor had they received instruction, yet they were wise. Among the companions of the Prophet there were but a few who could read and write; the rest were unlettered. I hope that the students may be rational and discerning, that faith may become the cause of their thought, remembrance, character, and power. What is the new creation? It is this: that man should become rational and vigilant; that the blind should see, the deaf should hear, and the ignorant become wise. This is the new creation.
- حضرات حواریین حضرت مسیح هیچ نمی دانستند، تحصیل نکرده بودند، ولی دانا بودند. اصحاب حضرت رسول چند نفر بودند که می خواندند و می نوشتند، مابقی بی سواد بودند. امیدوارم که تلامذه عاقل و دانا باشند. ایمان سبب فکر و ذکر و اخلاق [و] اقتدار آنها شود. خلق جدید چه چیز است، این است که انسان عاقل هوشیار گردد. کور بینا شود، کر شنوا گردد، نادان دانا گردد، این است خلق جدید.
- 11 Now, should one desire, by means of sciences, arts, and morals, to reform certain souls, he must strive for years upon years, and exert himself until he hath guided a few. But the true believer, in a single hour, transformeth ten souls. He maketh the thief trustworthy; he bringeth the coward to the utmost degree of courage; he purifieth the defiled.
- حالا اگر کسی بخواهد که بعلوم و فنون اخلاق نفوسی را اصلاح کند، باید سالهای سال بکوشد. سعی کند تا چند نفری را هدایت نماید لکن شخص مؤمن حقیقی در یک ساعت ده نفر را تقلیب می کند. شخص دزد را امین می نماید، جبان را در نهایت درجه شجاعت می رساند، شخص ملوث را مطهر می کند.
- 12 It was asked: "How may one attain unto Thee?" He answered: "Cast away thyself, and come." Leave behind this insistent self, and draw nigh. Yet, in the eyes of some, this is exceedingly difficult.
- قال كيف الوصول اليك؟ قال الق نفسك، تعال . این نفس اماره را رها کن و بیا. ولی در نظر بعضی بسیار مشکل است.

ZSM.1915-09-06

ABU1074

Words spoken on 1915-Sep-07 in Haifa

- 1 We cherish the hope that in Germany the fire of the love of God may burst into flame; for the people of Germany are a steadfast folk. Few among them are of a fickle disposition; such is the training they receive.
- امیدواریم که در آلمان آتش محبت الله شعله زند، بجهت آنکه اهل آلمان، مردمان با استقامتی هستند. متلون المزاج در میانشان کم است. اینطور تربیت می شوند.
- 2 I was in Stuttgart for two weeks. A most extraordinary movement arose. They were stirred to such a degree that, when we went into a garden to have a photograph taken, one plate could not contain them; they formed seven groups, each apart from the others. There was commotion, there was excitement;
- 2 دو هفته در اشتوتگارت بودم. یک حرکت فوق العاده ئی شد. چنان بجوش آمدند که رفتیم در باغی فتوغراف بگیرند در یک صفحه ممکن نبود، هفت جمعیت کردند، علیحده علیحده. شورش شد، معرکه شد، هیجان غریبی

a wondrous ardour was produced. Had I remained in Germany, a mighty agitation would have arisen; but it was not possible for Me to stay.

حاصل شد. اگر من مانده بودم در آلمان خیلی غلیان عظیمی می شد ولی نشد که بمانم.

- 3 Under the shadow of the loving-kindness of the Blessed Beauty, whatever befalling passeth in joy, though it be upon the gallows, though it be beneath chains. In His remembrance all things become sweet. If His remembrance be not in the heart, the end is manifest loss, though one possess the sovereignty of the whole earth.

3 در ظلّ عنایت جمال مبارک هر حال که باشد خوش می گذرد ولو روی دار باشد، ولو زیر زنجیر باشد. بیاد او همه چیز خوش می گذرد. اگر یاد او در قلب نباشد، عاقبت خسران مبین است، ولو سلطنت روی زمین باشد.

- 4 Let all your thought be this: by night and by day, what action can ye perform, what word can ye utter, what effort can ye make, that therefrom divine results may appear? Every world passeth away; it hath no permanence, no fruit, no result, save the thoughts and conditions that are in the path of the love of God.

4 همه فکرتان این باشد که شب و روز چه نوع حرکتی بکنید، چه حرفی بزنید، چه سعی نمائید، که از آن نتایج الهی حاصل کنید. هر عالمی می گذرد، بقائی ندارد، نتیجه ئی ندارد، ثمره ئی ندارد، مگر افکار و احوالی که در سبیل محبت الله باشد.

- 5 When a man reflecteth upon the days of his life, and, for example, remembereth days spent in ease and pleasure, he feeleth no gratitude at all, no joy. When he calleth to mind days passed in worldly concerns, he feeleth no gratitude. Days spent in rank, station, and enjoyment he doth not esteem; he seeth that they have passed away.

5 انسان وقتی که فکری کند ایام حیاتش را، مثلاً بخاطرش می آید که ایامی خوش گذرانیده، ابداً ممنون نمی شود، مسرور نمی شود. ایامی را که به امور دنیویّه پرداخته بخاطرش می گذراند هیچ ممنون نمی شود. ایامی را بمناسب و جاه و لذت گذرانیده است ممنون نمی شود می بیند گذشته است.

- 6 But when he remembereth that which was spent in the path of God—even though in imprisonment and captivity and divers afflictions—the conscience of man becometh illumined. He saith within himself: "Praise be to God, those days passed in the path of God with utmost spirit and fragrance. What radiant days they were! What hours filled with ecstasy! What times rich in fruit!" All other times he forgetteth; those days ever remain before his eyes.

6 اما اینکه در سبیل الهی ولو بحبس و زندان و بلایای متنوعه گذرانیده است، وجدان انسان متور می شود. به خود می گوید الحمدلله آن ایام در سبیل الهی بنهایت روح و ریحان گذشت. چه روزهای روشنی بود، چه اوقات پر نشئه ئی بود، چه زمان با نتیجه ئی بود. سایر اوقات را فراموش می کند. همیشه آن ایام پیش نظرش است.

ZSM.1915-09-07

ABU1836*Words spoken on 1915-Sep-08 in Haifa*

- 1 Many people are in dire straits. There is no light of faith to be a source of patience and forbearance. When a person's heart is assured in faith, no matter how great the difficulties and hardships, there is consolation for him. But for one whose entire attention is focused on this world—and this world is in the utmost difficulty—what can gladden his heart? He is despondent, hopeless, sorrowful, and dejected.
- 2 Observe how difficult it has become, that the servants of the British are not receiving their wages. All the teachers, all the clergy—their salaries have been cut off; matters have reached such a state that they cannot manage. The same is true in Germany, the same in France. Which among them has seen any fruit from this war? Which has seen any benefit? Yet they do not learn their lesson.
- 3 We hope this war will end. May the Baha'is make a mighty effort, that perchance the standard of peace and tranquility may be raised aloft, that they may become the cause of reviving this world. May a luminosity appear. May they dispel these darknesses—these darknesses of heedlessness of truth, these darknesses of attachment to this mortal world.
- 1 خیلی مردم در محاصره هستند. نور ایمان هم که نیست تا سبب صبر و تحمل شود. انسان وقتی که قلبش مطمئن به ایمان است، هر قدر محاصره و تعب باشد از برایش تسلی دارد. لکن آنکه همه توجهش به دنیا است، این دنیا هم در نهایت سختی، دیگر قلبش را بچه خوش کند، مأیوس، نومید، محزون، مخمود.
- 2 ببینید چقدر سخت شده است که مستخدمین نزد انگلیز معاشاتشان نمی آید. جمیع معلمین، جمیع قسّیسن که هستند همه معاشاتشان قطع شده، طوری شده است که نمی رسد. همین طور آلمان، همین طور فرانسه. کدام یک از اینها از این جنگ ثمری دیدند؟ کدام یک فائده دیدند؟ با وجود این متنبه نمی شوند.
- 3 امیدواریم که این جنگ منتهی شود. بهائیان یک همت عظیمی بکنند، بلکه علم صلح و سلام بلند شود، بلکه سبب شوند این عالم را زنده کنند. یک نورانیی در میان آید. این ظلمات را زایل کنند. این ظلمات غفلت از حق، این ظلمات تقید به این عالم فانی.

ZSM.1915-09-08

ABU2846*Words spoken on 1915-Sep-08 in Haifa/Akka*

And further ... man and woman should truly be friends and should be in sympathy with each other. Their understanding should have a basis in reality and not be based upon passion and desire. In the latter case, they might live together for a few years, but afterwards, differences may arise... Each should seek to comfort and assist the other...

زن و مرد باید فیالحقیقه رفیق باشند، غمخوار یکدیگر باشند، موافقتشان از روی حقیقت باشد نه از روی شهوت و هوی و هوس. اگر اینطور باشد چند سالی با هم زندگانی میکنند و بعد اختلافی واقع میشود. باید مانند یک جان در دو جسم باشند، هیچ فرقی در میان نباشد، در

راحت همدیگر بکوشند و بهم‌دیگر معاونت کنند
....

GHA.160

ABU0593

Words spoken on 1915-Sep-09 in Haifa

- 1 During the journey to America, my thoughts were constantly with the Holy Shrine, and I would recite this verse of Sa'di: ("O Ka'bah of my heart's desire, how distant art thou! How many mountains, deserts and seas lie between!") meaning the day would come when we would reach the Holy Shrine. From there to the Holy Shrine is a complete arc of the globe.

1 در سفر امریکا همیشه ذکر و فکر من روضهء مبارکه بود و این شعر سعدی را می خواندم (آخر ای کعبهء مقصود کجا افتادی چقدر کوهها و صحراها و دریاها) یعنی روزی می رسد که ما برسیم به روضهء مبارکه. از آنجا تا روضهء مبارکه یک قوس تام کره است.
- 2 We traveled extensively throughout America. Three times to Chicago, four times to Boston, four times to Washington. It was a good journey and will have tremendous effects. The Call of God reached the ears of all manner of people. Detailed talks were given in most gatherings and churches, and most remarkably, not a single soul was found who objected. We even went to the Japanese temple. In San Francisco we went to a place for the blind - we left no place unvisited. In one place all were deaf and one person would sign to them.

2 امریکا خیلی این طرف آنطرف سفر کردیم. سه مرتبه به شیکاگو رفتم، در باستن چهار مرتبه، در واشنگتن چهار مرتبه. خوب سفری بود، تأثیرات عظیمه خواهد داشت. بگوش همه نوع نفوس صیت امرالله رسید. در اکثر مجامع و کائس صحبت مفصل شد و از اغرب غرائب یک نفس پیدا نشد که اعتراض کند. در معبد ژاپونها هم رفتیم. در سانفرانسیسکو در محل کورها رفتیم، جائی نگذاشتیم. [یک جا] همه کر بودند و یکی به اشاره می فهماند به آنها.
- 3 We went to an assembly of materialists. It was quite a spectacle. They were all professors. We spoke in their gathering about what constitutes the criterion of understanding, by what standard one can measure. They said: "The senses. Everything that is definite is sensible, there is no doubt. We accept nothing beyond what is sensible." I saw it was an assembly of materialists - how should I approach this?

3 در مجمع زنداقه رفتیم. خیلی تماشا داشت. همهء اینها پرفسور بودند. در مجمع آنها صحبت داشتیم که میزان ادراک چه چیز است، به چه چیز میتوان میزان کرد. گفتند: "حس است. هر امر محتوی محسوس است، شک و شبهه ای نیست. ما به غیر امر محسوس امری نداریم." دیدم مجمع زنداقه است، چه عنوان بکنم.
- 4 I said: "In the estimation of the sages of the East, the standard of the senses is not conclusive. We investigate reality. Let us see whether, in truth, the sensible criterion is decisive. Among the powers of sense, the greatest is the faculty of sight; yet we observe that the faculty of sight erreth. For example, the faculty of sight beholdeth the mirage as water, whereas it is not so. The faculty of sight perceiveth the images reflected in

4 گفتم که: "در نزد عقلای شرق میزان محسوس محتوم نیست، ما تحری حقیقت می کنیم. ببینیم واقعاً میزان محسوس محتوم است؟ در میان قوای حسیه اعظم قوه باصره است و می بینیم که قوهء باصره خطا می کند. مثلاً قوهء باصره سراب

mirrors as existent; indeed, if one had never seen a mirror, he would deem those images to possess reality. A man seated in a ship beholdeth the shores as moving, while in fact it is not so. Again, there is the swiftly moving point: if, in the night, thou whirlest a burning brand, a circle appeareth, whereas no circle existeth. And what is your belief? Is it the globe of the earth that moveth, or the sun?"

را آب مي بيند و حال آنکه اين طور نيست. قوهء باصره صور موجوده در مرايا را موجود مي بيند، اگر کسي آئينه را ندیده باشد صور را وجود مي بيند. مثلاً انسان در کشتي سوار است، سواحل را متحرک مي بيند و حال آنکه اينطور نيست. نقطهء جواله، يعني اگر یک گل آتش شب بگرداني، دائره بوجود بيابد و حال آنکه دائره وجود ندارد. و عقیده شما چه چيز است، اين است که کرهء ارض متحرک است يا آفتاب.

5 They answered: "The globe of the earth is in motion, and the sun is ever at the point of rest."

5 گفتند: "کرهء ارض متحرک است و همیشه آفتاب در نقطهء سکون"

6 "And yet sight pronounceth that all the stars and the sun are in motion, and that the earth is still. Since, then, we behold such error in the faculty of sight, how can we make it the standard of the realities of things? Nay, the standard is sound reason, universal reason, perfect reason.

6 و حال آنکه بصر حکم مي کند که جميع نجوم و آفتاب متحرک است و ارض ساکن است و حال آنکه مي بينيم که قوهء باصره اينطور خطا دارد چگونه مي توانيم ميزان حقائق اشياء قرار دهيم. بلکه ميزان، عقل سليم است، عقل کلي است، عقل تام است.

7 "The visible forms in mirrors are declared by sight to be existent; but reason saith, 'Nay.' Of this star, sight declareth that it is in motion and the earth at rest; but reason saith, 'Nay.' The standard of comprehension for His Holiness the Cow is the standard of sense: whatsoever its eye beholdeth, it accepteth. That which is sensible, in the estimation of His Holiness the Cow, is conclusive. Were it thus, His Holiness the Cow would be the supreme philosopher. These philosophers toil for a long time in the schools in order to understand that the sensible thing is conclusive; His Holiness the Cow understandeth it without schooling."

7 صور مرئيه در مرايا را بصر مي گويد که موجود است، لکن عقل مي گويد خير. اين ستاره را بصر مي گويد متحرک است و ارض ساکن، لکن عقل مي گويد خير. ميزان ادراک در نزد حضرت گاو ميزان حس است، هر چه چشمش ببيند قبول مي کند. امر محسوس در نزد حضرت گاو امر محتوم است. اگر چنين باشد حضرت گاو فيلسوف اعظم است. اين فلاسفه مدتي در مدرسه زحمت مي کشند بفهمند که امر محسوس محتوم است، حضرت گاو بي مدرسه مي فهمد.

8 The company laughed. After we came down, one person went forth to speak. They said, "This one is of those philosophers."

8 جمع خنديدند. بعد از اينکه ما پائين آمديم يکي رفت که صحبت بدارد گفتند اين يکي از آن فيلسوفها است.

ZSM.1915-09-09

ABU0229

Words spoken on 1915-Sep-10 in Haifa

- 1 This year is a year of tests and trials from every direction. In the Qur'an it is revealed: "Do ye imagine that ye shall enter Paradise when as yet ye have not experienced the like of those who preceded you? They encountered hardship and adversity, and were so shaken that the Apostle and those who shared his faith exclaimed: 'When will the help of God come?'" They say that you wish to attain these exalted stations without experiencing what the souls of the faithful before you have experienced in trials and tribulations. By the same means through which they drew nigh unto the Divine Threshold must you also hold fast, and what is that? It is tribulation in the path of God. Assuredly must you endure hardships and tribulations in the Divine path, for this is God's way. Without tribulations in God's path, souls cannot progress - the advancement of souls depends upon trials and tribulations in the path of God.
- 2 They have written from Iran that the friends are being persecuted. In Qa'in and its environs they have levied seven thousand tumans as punishment for their beliefs, in Zavareh and Ardistan they have plundered the properties of the friends, in Isfahan the friends have been forced to disperse. Trials and tribulations have encompassed them from every direction, and they have written that the cause of all this is the people of Yahya. These people incite the masses. They profess to be Muslims while knowing nothing of Islam. They have emerged in the guise of pure religious scholars claiming Islamic zeal, but they practice deception. They have not inhaled a breath from the Bayani realm, yet they go before the clergy, wailing and lamenting that the Baha'is have deviated from the path of Muhammad. Why should we not uproot them? Why should we not arrange for their execution? All these corruptions are perpetrated by the Azali chief of clergy and the Azali Mirza Yahya of Dawlatabadi.
- 3 You know they are enemies of Islam, they consume Islam's lifeblood, and if given the opportunity, they would uproot Islam. You know that among their religious obligations is to burn all Islamic books and destroy all sacred sites. This is among their religious duties, and among their religious duties is that whenever they gain power they will engage in killing and

1 امسال سال امتحان و افتنان است از هر جهت. در قرآن می فرماید: "آم حسبتم ان تدخلوا الجنة ولا يأتيكم مثل الذين كانوا من قبلكم اصابهم البأساء والضراء وزلزلوا حتى قال الرسول و من معه متي نصر الله". می فرمایند شما می خواهید به این مقامات عالیہ برسید و مثل نفوسی که از پیش از اهل ایمان آمده اند و صدمات و رزایا دیده اند، شما ننینید. بهمان وسائلی که آنها تقرب بدرگاه احدیت نمودند، شما باید به آن تشبث نمائید و آن چه چیز است؟ آن بلایای در سبیل الهی است. البته باید در سبیل الهی صدمات و بلایا بکشید، این است سنت الهی. اگر بلایا در سبیل الهی نباشد نفوس ترقی نمی کنند، ترقی نفوس به صدمات و بلایای در سبیل الهی است.

2 نوشته اند از ایران که متعرض احباء هستند. در قائن و قائنات هفت هزار تومان جرم عقیده گرفته اند، در زواره و اردستان اموال احباء را غارت کرده اند، در اصفهان احباء مجبور بر این شده اند که متفرق شوند. بلایا و مصائب است که از هر طرف احاطه نموده و نوشته اند که سبب همه اینها قوم یحیی هستند. اینها مردم را تحریک می کنند. اظهار مسلمانان می کنند و حال آنکه از عالم اسلام خبر ندارند. بصورت علما فح بیرون آمده اند که ما تعصب اسلام داریم، ولی خدعه می کنند. از عالم بیان رانحه ای استشمام نکرده اند، پیش علماء می روند، جزع و فزع می کنند که حضرات بهائی از طریقه محمدی منحرفند. چرا اینها را ما نباید از ریشه بکنیم. چرا باید اسباب قتل اینها را فراهم نیاوریم. همه این فسادها را هم صدر العلمای ازلی و میرزا یحیای دولت آبادی ازلی می کنند.

3 شماها می دانید دشمن اسلام هستند، خون اسلام را می خورند و اگر میسرشان شود ریشه اسلام را می کنند. شما می دانید که از جمله فرائض دینیۀ اینها این است که جمیع کتب اسلام را بسوزانند و جمیع بقاع مقدسه را خراب کنند.

plundering people. They would shed the blood of all religions to bring them into their own religion, yet outwardly they wear turbans on their heads and hold prayer beads in their hands and count themselves among the people of Islam. "They utter with their tongues what is not in their hearts." This is why elsewhere it states: "When they meet those who believe, they say: 'We believe'; but when they are alone with their evil ones, they say: 'We are really with you: We were only mocking.'" That is, whenever they see the faithful they claim to be Muslims, but in private they say to each other that they mock Islam. This is the nature of the Azalis, in contrast to the Baha'is. You know that the foundation of God's religion is to consort with all religions in spirit and fragrance.

این از فرائض دینیه آنها است و از فرائض دینیه آنها این است هر وقت دست بیاورد بقتل و غارت ناس پردازند. خون جمیع ادیان را بریزند تا در دین خودشان داخل کنند ولیکن بظاهر بر سر، دستار دارند و در دست، تسبیح و در میان مردم خودشان را از آل اسلام شمارند. "بقولون بالسنهم ما لیس فی قلوبهم". این است که در جای دیگر می فرماید "و اذا رؤوا الذین آمنوا قالوا آمنا و اذا خلوا الی شیاطینهم قالوا انما نحن مستهزؤون". یعنی هر وقت اهل ایمان را می بینند می گویند ما مسلمانیم، وقت خلوت که می شود با یکدیگر می گویند ما استهزای اسلام را می کنیم. اینست صفت ازلیها بعکس بهائیان. شماها می دانید که اساس دین الله عاشروا مع الادیان بالروح و الریحان است.

- 4 Baha'u'llah proclaimed the unity of the human world and abolished the law of the sword, addressing all peoples saying: "O people of the world, ye are the fruits of one tree and the leaves of one branch." And He hath said that all created things are the sheep of God and the Lord is their kind Shepherd. He bestoweth grace and favor upon all His sheep, nurturing them all, sustaining them all, protecting them all, and granting rest and comfort to all beneath the shade of His mercy.

4 حضرت بهاء الله اعلان وحدت عالم انسانی کردند و حکم سیف را برداشتند و خطاب به جمیع ملل فرمودند که ای اهل عالم شما باریک دارید و برگ یک شاخسار و فرموده اند جمیع خلق اغنام الهی هستند و حضرت پروردگار شبان مهربان. به جمیع اغنام فضل و عنایت دارد، جمیع را می پروراند، جمیع را رزق می دهد، جمیع را حفظ می فرماید، جمیع را در ظل رحمتش راحت و آسایش می دهد.

- 5 Baha'u'llah renewed the foundations of religions and renewed the foundation of the Qur'an, promoting the way of Muhammad. But behold how heedless the people of Iran are, that these Azalis deceive them. Despite the fact that they themselves are enemies of Islam, they incite people to kill the Baha'is who are friends of Muslims and are in truth true Muslims. Behold what ignorance this is! This is why Iran has been laid waste. Now, the Azalis are the ones managing affairs. The end of this state is obvious. From the beginning, they were the founders of this revolution in Iran and were intimate companions of every party. Though they have thus laid Iran waste, still the Iranians are asleep. There is no doubt that these Azalis will bring Iran to ruin.

5 حضرت بهاء الله اساس ادیان را تجدید فرمود و اساس قرآن را تجدید فرمود، طریقت محمدیه را ترویج کرد. لکن اهل ایران ببینید که چقدر غافلند که این ازلیها آنان را فریب می دهند. با وجودی که خود آنها دشمن مسلمانند مردم را بر قتل بهائیان که دوست مسلمانانند و فی الحقیقه مسلمان حقیقی هستند امید دارند. ببینید که چقدر نادانی است. این است که ایران ویران گشته. حال، اصحاب رفق و فتی ازلیها هستند. دیگر معلوم است پایان این حال چه خواهد [شد]. از بدایت، مؤسس این انقلاب ایران آنها بودند و با هر حزبی همدم و همراز. با اینکه ایران را چنین ویران کردند، هنوز ایرانیان در خوابند. هیچ شبههئی نیست که این ازلیها ایران را بباد خواهند داد.

- 6 In any case, in these days the fire of war in East and West sends its flames to the heavens. Millions of souls on the battlefield are

6 باری این ایام نائرهء حرب در شرق و غرب شعله به آسمان می زند. کرورها از نفوس در

mingled with dust and blood. How much wealth is plundered and pillaged! Millions of precious souls are afflicted with utter abasement. How many cities have been utterly destroyed from their foundations! How many homes have been and are being completely effaced and ruined! The human world has risen in bloodthirst; all, like wolves and leopards, tear each other apart and give no thought whatsoever to what the outcome of this bloodthirst will be.

میدان حرب با خاک بخون آغشته می شوند. چقدر اموال بتالان و تاراج می رود. کرورها از نفوس عزیز به ذلت کبری مبتلا می شوند. چقدر شهرها که از بنیاد بر افتاد. چقدر خانمانها بکلی محو و نابود شده و می شود. عالم انسانی به خونخواری برخاسته، جمیع نظیر گرگ و پلنگ یکدیگر را میدرنند و ابدأ ملاحظه نمی کنند که نتیجه این خونخواری چه خواهد شد.

- 7 The oppressed party that wishes good for all the peoples of the world are the Baha'is. Despite the fact that they strive for the life, progress and civilization of Iran, through the seduction of the Azalis they become the target of all manner of calamities from the Iranians, while the Azalis who are enemies of Iranians, destroyers of Iran, and instigators of sedition and corruption, have so deceived them that they assist them. In the words of the poet: "The tulip holds the wine-cup and the narcissus is drunk, while I am given the name of transgressor; O God, I have a complaint - to whom shall I appeal?"

7 حزب مظلومی که خیرخواه جمیع ملل عالمند بهائیانند. با وجود اینکه بجهت حیات و ترقی و تمدن ایران می کوشند، به اغوای ازلیها مورد انواع مصائب ایرانیا می شوند و ازلیها که دشمن ایرانیان هستند و مخرب ایران هستند و محرک فتنه و فساد هستند، چنین آنها را فریب داده اند که آنها را معاونت می نمایند. بقول خواجه: لاله ساغرگیر و زرگس مست و بر من نام فسق داوری دارم خدایا من کرا داور کنم

- 8 In any case, all people are in afflictions, calamities and hardships; inevitably the Baha'is too must have their share of these afflictions. The difference is that the afflictions of other peoples come from strangers, while the afflictions of the Baha'is come from friends, that is, from the Iranians themselves. Surely divine justice will not accept this.

8 باری جمیع خلق در بلایا و مصائب و مشقتند، لابد بهائیان را نیز باید قسمتی از این بلایا باشد. تفاوت اینست که بلایای طوائف سائر از اغیار است و بلایای بهائیان از یار، یعنی از خود ایرانیان. البته عدل الهی این را قبول نخواهد کرد.

ZSM.1915-09-10

ABU0328

Words spoken on 1915-Sep-10 in Haifa/Akka

- 1 This year is a year of tests and trials. In the Qur'an it is said: "Do ye think that ye shall enter Paradise when there come not to you the like of what came to those who passed away before you?" They encountered suffering and adversity and were so shaken that the Messenger and those who believed with him said: "When will the help of God come?" It states that you wish to attain these lofty stations without experiencing what the souls of the faithful before you experienced in terms of tribulations and calamities. You must resort to the same means by which they drew near to the Divine Threshold. And

1 امسال سال امتحان و افتتان است در قرآن میفرماید: الحسبم ان تدخلوه الجنة ولاياتکم مثل الذین کانوا من قبلکم اصابتهم الباسا والضراء و ندنو لواهی قال الرسول یومن معه متى نصر الله . میفرماید که شما میخواهید باین مقامات عالیہ برسید و مثل نفوسی که از پیش از اهل ایمان بوده اند و صدمات و رزایا دیده اند شما ننینید بهمان وسائلی که آنها تقرب بدرگاه احدیت نموده اند شما هم باید بآن تشبث نمائید و آن چه

what is that? It is trials in the path of God and enduring tribulations and tests. This is the Divine bounty, for without trials in God's path, souls cannot progress. The progress of souls comes through tribulations and trials in the path of God.

چیز است آن بلایای در سبیل الهی است و
صدمات و بلایا بکشید این است منت الهی اگر
بلایا در سبیل الهی نباشد نفوس ترقی نمیکند
ترقی نفوس بدمات و بلایا در سبیل الهی
است

- 2 In Iran they have assailed the friends, plundering their properties and imposing enormous fines, to such an extent that they were forced to disperse. Trials and tribulations have encompassed them from all sides. The general interpreters [mufasssirin-i-'umumi], bereft of justice and true religion, have cloaked themselves in religious prejudice and incite people against this oppressed community, claiming they defend Islam while being utterly ignorant of it. They present themselves as pure Muslims while fomenting corruption. They go before the clergy, wailing that the Baha'is have deviated from the way of Muhammad, asking why they should not uproot them and arrange for their execution. Yet these very instigators are themselves enemies of Islam who would, if able, destroy not only Islam but all religions, holy books and sacred followers to achieve their aims, while outwardly clothing themselves in the garb of piety and learning so people count them among the followers of Islam.

2 (پس مفاد بیان مبارک این است) در ایران
متعرض احباً شده اند اموال را غارت کردند و
مبالغی هنگفت جرم نمودند تا بدرجه ئیکه مجبور
بر این شدند که متفرق شوند بلایا و مصائب
است که از هر طرف احاطه نموده است و
مفسرین عمومی از انصاف و دین در لباس تعصب
دینی خود را جلوه داده و به دشمنی این حزب
مظلوم مردم را تحریک و اغوا مینمایند که ما
تعصب اسلام داریم اظهار مسلمانی میکنند و
حال آنکه از اسلام خبری ندارند خود را مسلمان
حق میسازند و تحریک فساد میکنند پیش علما
میروند جزع و فزع میکنند که حضرات بهائی
از طریقه محمدی منحرف اند چرا ما اینها را
نباید از ریشه بکنیم چرا باید اسباب قتل اینها
را فراهم نیاوریم در صورتیکه در صورتیکه این
نفوس محرک خود دشمن اسلام هستند خون
اسلام را میخورند و اگر میسرشان شود ریشه
اسلام را میکنند بلکه جمیع ادیان و کتب مقدسه
آسمانی و تباع مقدسه را برای نیل بمقاصد خود
منهدم و منعدم میخوانند ولی بظاهر خود را
بلباس زهد و اهل علم درآورده که مردم آنان
را از اهل اسلام بشمارند

- 3 "They say with their tongues what is not in their hearts, and when they meet the believers they say 'We believe,' but when they are alone with their evil ones they say 'We were only mocking.'" This is the character of these corrupters who for some time have been inciting people against this community.

3 « یقولون البعنتهم مالیس فی قلوبهم و اذا بهاء و
الذین آمنوا قالوا انها و اذا غلوا الی شیاطینهم قالو
انما نحن مستهزؤن » یعنی هر وقت اهل ایمان را
می بینند میگویند ما مسلمانی وقت خلوت که
میشود با یکدیگر میگویند ما استهزاء اسلام را
میکنیم این است صفت مفسدین چندی که به
دشمنی خلق را بر ضد این حزب تحریک مینمایند

- 4 But in contrast, you Baha'is know that the foundation of God's religion is to consort with all religions in spirit and fragrance. Baha'u'llah proclaimed the oneness of mankind, abolished the law of the sword, and addressed all humanity saying: "Ye are all the fruits of one tree, and the leaves of one branch." He declared all people to be God's sheep, and the Lord their kind

4 (پس بیان مبارک است) ولی بعکس بهائیان
شما میدانید که اساس دین الله عاشروا مع
الادیان بالروح و الریحان است حضرت بهاء الله
اعلان وحدت عالم انسانی کردند و حکم سیف
را برداشتند و خطاب بجمیع خلق فرمودند که

Shepherd who shows bounty and favor to all His flock, nurturing, sustaining and protecting them all beneath the shade of His mercy.

ای اهل عالم شما بار یک دارید و برگ یک شاخسار و فرموده اند جمیع خلق اغنام الهی هستند و حضرت پروردگارشان مهربان بجمیع اغنام لطف و عنایت دارد و جمیع را میپروراند جمیع را رزق میدهد جمیع را حفظ میفرماید جمیع را در ظل رحمتش راحت و آسایش میدهد

- 5 Baha'u'llah has renewed the foundations of religions and renewed the foundation of the Qur'an. He promoted the way of Muhammad. Yet behold how heedless are the people of Iran! The corrupt ones have deceived them, and despite being themselves without faith and even enemies of Islam, they incite the unwitting people to slay the Baha'is who are friends of Islam and in truth genuine Muslims. Behold what ignorance this is! This is why Iran lies in ruins. The consequences of these actions are evident.

5 حضرت بهاء الله اساس ادیان را تجدید فرموده و اساس قرآن را تجدید فرمود طریقت محمدیه را ترویج کرد (پس مفاد بیان مبارک است) لکن اهل ایران ببینید که چقدر غافل اند مفسدین آنان را فریب داده و با وجودی که خود بی عقیده بلکه دشمن اسلامند مردم بی خبر را بر قتل بهائیان که دوست اسلام و فی الحقیقه مسلم حقیقی هستند و میدارند ببینید چقدر نادانی است این است که ایران ویران گشته دیگر معلوم است که قوه این اجرا چه خواهد بود

- 6 In these days, both in the East and in the West, flames rise to the heavens. Millions of souls lie mingled with dust and blood on the battlefield. What wealth is plundered and pillaged! How many precious souls are subjected to the greatest abasement! How many cities have been utterly destroyed from their foundations! How many homes have been and continue to be completely obliterated! Humanity has risen in bloodlust; all, like wolves and leopards, tear one another apart, giving not the slightest thought to what the consequence of this bloodthirst will be. The oppressed party who are the well-wishers of all nations are the Baha'is, and although they strive for the life, progress and civilization of Iran, through the instigation of agitators they become the target of all manner of calamities from the Iranians. And those who are themselves the destroyers of Iran and the instigators of sedition and corruption deceive such people into assisting them. In the words of Khwajih Lali: "The narcissus pretends to be ailing, yet I am blamed for the rupture. O God, I have a grievance, but to whom shall I appeal?"

6 (پس بیان مبارک است) باری این ایام فائز و محبوب در شرق و غرب شعله با آسمانها میزند کوررها از نفوس در میدان حرب با خاک و خون آغشته میشوند چقدر اموال بتالان و تاراج میروند کوره از نفوس عزیز بذلت کبری مبتلا میشوند چقدر شهرها که از بنیان برافتاد چقدر خانمانها که بکلی محو و نابود شده و میشود عالم انسانی بخونخواری برخواسته جمیع نظیر گرگ و پلنگ یکدیگر را میدرنند و ابدا ملاحظه نمیکنند که نتیجه این خونخواری چه خواهد شد حزب مظلومی که خیرخواه جمیع ملل اند بهائیان اند و با وجود آنکه بجهت حیات و ترقی و تمدن ایران میکوشند باغواء محرکین مورد انواع مصائب ایرانی ها میشوند و آنهایکه خود مخرب ایران و محرک فتنه و فساد هستند چنین مردم را فریب میدهند که با آنان معاونت مینمایند بقول خواجه لاله « ساخته گیرد زرگس است و برمن نام فتن داوری دارم خدایا من که را داور کنم

- 7 In any case, all people are afflicted with calamities, misfortunes and dispersion. Inevitably the Baha'is too must have their share of these calamities. The difference is that the tribulations of other groups come from strangers, while the tribulations of the Baha'is come from their own people, that is, from the

7 باری جمیع خلق در بلایا و مصائب و تشتت اند لابد بهائیان را نیز باید قسمتی از این بلایا باشد تفاوت این است که بلایای طوائف سائر از اغیار است و بلایای بهائیان از یار یعنی از خود ایرانیان البته عدل الهی این را قبول نخواهد کرد

Iranians themselves. Assuredly divine justice will not accept this.

ABU1541

Words spoken on 1915-Sep-11 in Haifa

- 1 How excellent it is for one's days to be spent in the path of God. That all one's time, all one's thoughts be expended in God's path. In truth, Aqa Mirza Haydar-'Ali was among those who could say "Make all my prayers and remembrances into a single remembrance, and my condition in Thy service eternal." Now, is this better, or that one should pass his days according to his own desires? In any case, both come to an end. How great is the difference between this and that - between those who spend their days according to their own desires and those who pass them in the path of God!
- 2 It is like two souls who rise in the morning: one, from morn till night, pursues his own desires in idle pastimes and games, in matters that yield no result, and when evening comes he has nothing but weariness, weakness and lassitude. The other, from morn till night, strives and labors, never moving according to his own desires, never becoming tainted with idle pursuits, but engaging in commerce and trade. When evening comes he finds he has made much profit and gain, a profitable trade indeed. It is evident how joyful is such a one.
- 3 Yazid too departed this world, and the Lord of the Martyrs likewise departed this world - what a difference between them! That one passed his days in passion and desire, in tyranny and transgression; this one spent all his days in the path of God, carrying them to their ultimate conclusion.

1 چقدر خوب است که ایام انسان در سبیل الهی بگذرد. جمیع اوقاتش، جمیع افکارش در سبیل الهی صرف شود و فی الحقیقه آقا میرزا حیدر علی از آنهایی است که اجعل اورادی و اذکاری کلها ورداً واحداً و حالی فی خدمتک سرمداً بود. حالا اینطور بهتر است یا اینکه ایامش را به هوای خودش بگذراند. در هر صورت منتی می شود. چقدر فرق است بین این و آن که ایامش را به هوای خود صرف کنند یا اینکه در سبیل الهی بگذراند.

2 مثل این می ماند که دو نفس صبح برخیزند، یکی از صبح تا شام بهوای نفس خودش بلهویات و لعبیات پردازد، به اموری که هیچ نتیجه ندارد و چون شام شود جز خستگی و ناتوانی و کسالت چیزی دیگر ندارد. یکی دیگر از صبح تا شام بکوشد تعب و مشقت بکشد، ابداً بهوای خود حرکتی نکند، بلهویات آوده نشود، بیضاعت و تجارت پردازد، چون شام شود می بیند که ربح و سودی بسیار نموده، تجارت رابحه ئی نموده است. معلوم است که این چقدر مسرور است.

3 یزید هم از این عالم رفت، حضرت سیدالشهداء هم از این عالم رفت، چقدر فرق است. آن ایام خودش را بهوی و هوس گذراند، بظلم و طغیان گذراند، این ایام خودش را جمیع در سبیل الهی بانتهی رساند.

ZSM.1915-09-11

ABU2585*Words spoken on 1915-Sep-11 in Haifa*

Consider how these Azalis have produced nothing but harm, corruption, ruin and upheaval for Iran and Iranians until now. A reckless, thoughtless and foolish group, they are continuously and persistently engaged in agitation and corruption. On one hand they advocate for constitutional government while on the other hand they communicate with Salar-i-Dawlih. They maintain friendship and agreement with every political faction and are intimate confidants with all, yet despite this, none of the factions notice their treachery.

شما ملاحظه نمائید که این ازلیها تا بحال جز ضرر و فساد و خرابی و انقلاب چه ثمری از برای ایران و ایرانیان داشتند. جماعتی بی باک و بی فکر و بی خرد، متصلاً، متماداً، بتحریک [و] فساد مشغولند. از یک طرف هواخواهی مشروطه می نمایند و از طرف دیگر با سالارالدوله مخاбре می کنند. در هر حزبی از احزاب رفاقت و موافقت دارند و همدم و همراهانند با وجود این، هیچیک از احزاب ملتفت نفاق آنان نیست.

ZSM.1915-09-11

ABU1133*Words spoken on 1915-Sep-12 in Haifa*

- 1 I pray and seek ease for humanity, but humanity itself becomes the cause of difficulty. It is as if someone builds an edifice while another destroys it. Throughout Europe and America, we strived until we raised high the reputation of Iran and made people love Iran and made Iranians prominent in the eyes of all. But the thoughtlessness of Iranians destroys whatever we build.

1 من دعا می کنم و برای خلق گشایش می طلبم اما خلق خودشان سبب تنگی می شوند. مثل اینست که کسی عمارتی بنا کند و دیگری خراب بکند. ما در جمیع اروپا و امریکا کوشیدیم تا صیت ایران را بلند کردیم و نفوس را محب ایران کردیم و ایرانیان را در انظار عمومی جلوه دادیم. لکن بی فکری ایرانیان، هر چه ما می سازیم خراب می کنند.

- 2 We wish to prove that Iranians are the foremost reformers of the world and the greatest well-wishers of humanity, and that they have always served and continue to serve the world of humanity, yet Iranians rise up against each other in bloodshed within Iran itself.

2 ما می خواهیم که ثابت کنیم که ایرانیان اول مصلح عالمند و اول خیرخواه عالمند و همیشه خدمت به عالم انسانی کرده و می کنند، ایرانیان در نفس ایران با یکدیگر بخونریزی بر می خیزند.

- 3 Now too we pray and hope that these clouds will settle and comfort and tranquility will be achieved for Iran, that the horizons of Iran will become illumined, that heavenly civilization will be established in Iran. May Iranians advance to such a degree that they will shine throughout all regions, become the example for all nations, establish the virtues of the human world, and progress both materially and culturally. May Iran become

3 حالا هم دعا می کنیم و امیدواریم که این غبارها ساکن شود و راحت و آسایش از برای ایران حاصل شود، آفاق ایران روشن شود، مدنیت آسمانی در ایران تأسیس شود. چنان ایرانیان ترقی کنند که جلوه در جمیع آفاق کنند، مقتدای جمیع امم گردند، مؤسس

the center of sciences and arts and the source of crafts and innovations. May it serve the world of morality, become the cause of promoting universal peace. May it establish unprecedented laws and ordinances that will serve as a model throughout all regions, and this is not difficult for God to accomplish.

فضائل عالم انسان شوند، مادياً و ادبياً ترقی کنند. ایران مرکز علوم و فنون شود و مصدر صنایع و بدایع. خدمت به عالم اخلاق کند، سبب ترویج صلح عمومی گردد. قوانین و نظاماتی بدعاً تأسیس کند که در جمیع آفاق دستورالعمل باشد و لیس ذلک علی الله بعزیز

- 4 Before Muhammad, the Arabs were a savage people, more ignorant than animals. The Arabian Peninsula was immersed in intense darkness, but the morn of divine favor dawned and the lights of the Sun of Reality shone upon the Arabian desert. That land and region became illumined. In a short time, it reached the highest degrees of progress. To such an extent did the Arabs become the example for all nations and became renowned throughout all regions for their virtues and qualities. Therefore it is possible that Iran, through the aid and favor of the All-Merciful, may in a short time become the envy of the world and all its peoples.

4 . قوم عرب پیش از حضرت رسول الله امّۀ همیّیه بودند، از حیوان نادان تر بودند. جزیره العرب در ظلمات شدیده غرق بود ولی صبح عنایت الهی دمید و انوار شمس حقیقت بر بادیهء عرب تابید. آن خطه و دیار روشن شد. در اندک زمانی باعلی معارج ترقی رسید. بدرجه ئی که عرب مقتدای جمیع ملل گشت و در فضائل و خصائل شهر آفاق شد. پس ممکن است که ایران بعون و عنایت حضرت رحمن در اندک زمان غبطهء جهان و جهانیان گردد.

ZSM.1915-09-12

ABU0301

Words spoken on 1915-Sep-13 in Haifa

- 1 These battles that men wage are like waves. For instance, one wave rides upon another, yet ultimately all these waves vanish and leave no trace. Now this wave takes great pride in having overcome another wave. Once the wave of Persia dominated all other waves, then came the wave of Greece and overcame the Persian wave. Then came the Roman wave and prevailed over all other waves. Then came the Arab wave and overcame the Roman wave, yet in the end all became equal, all waves disappeared. Now these waves too are like those waves, ultimately all become the same. Where is that Persian wave, where is that Alexandrian wave, where is that wave of Roman Augustus, where is that Arab wave, where is that wave of Bonaparte, where is that wave of Charlemagne, where is that wave of Hannibal - all vanished, dominion does not endure.

1 این محاربات که حضرات می کنند مثل امواج است. مثلاً موجی می رود روی موج دیگر، ولی عاقبت همهء این امواج ها مفقود می شوند و اثری نمی ماند. حالا این موج خیلی کیف دارد که بر موج دیگر غلبه کرده است. یک وقتی موج ایران بر همهء موجها غلبه داشت، بعد موج یونان آمد و بر موج ایران غالب شد. بعد موج رومان آمد بر سائر امواج غلبه نمود. بعد موج عرب آمد بر موج رومان غلبه کرد، ولی عاقبت همه متساوی شدند، همهء موجها محو شد. حالا این موجها هم مثل همان موجها است، عاقبت کل یکسان می شود. کو آن موج ایرانی، کو آن موج سکندری، کو آن موج اغسطس رومانی، کو آن موج عرب، کو آن موج بوناپارت، کو

آن موج شارلمان ، کو آن موج هانیبال ، جمع
محو شد، غلبه نمی ماند.

- 2 Physical conquests have no permanence; it is divine conquests that endure. For example, the conquests of Moses still remain, the conquests of Abraham still remain, the conquests of Christ still remain, the conquests of Muhammad still remain, they have no end. I hope that you will achieve these conquests which are eternal, without end. It is a wave that grows higher day by day. Yet what strife and bloodshed they create for these physical conquests.

2 فتوحات جسمانی بقا ندارد، آن فتوحات الهی است که بقا دارد. مثلاً فتوحات حضرت موسی هنوز باقی است، فتوحات حضرت ابراهیم هنوز باقی است، فتوحات مسیحی هنوز باقی است، فتوحات محمدی هنوز باقی است، آخر ندارد. امیدوارم که شماها باین فتوحات موفق شوید که ابدی است، نهایت ندارد. یک موجی است که روز بروز بلندتر می شود. ولی از برای این فتوحات جسمانی چه نزاعها و خونریزی ها می نمایند.

- 3 In the Qur'an, God sets forth clear and evident proofs and arguments for mankind. The opposers and deniers would say "These are but tales of the ancients," meaning this Qur'an is but stories of the past. Now in the Qur'an, addressing the people of Quraysh and the disbelieving Arab tribes who were deniers and opposers and had risen to extinguish the divine light, He recounts to them the history and stories of past peoples. This was because the tribe of Quraysh was extremely proud and arrogant. They were preeminent among the Arab tribes and distinguished above all, priding themselves on their greatness, valor and wealth. For them God related the stories of past nations and empires.

3 در قرآن خداوند از برای مردم دلائل و براهین واضح و مشهود بیان می فرماید. معرضین و منکرین ان هذا الا اساطير الاولين می گفتند یعنی این قرآن قصه پیشینیان است . حالا در قرآن خطاب به حضرات قریش و قبائل مستکفراه عرب که منکر و معرض بودند و قیام بر اطفاء نور الهی کرده بودند، خطاباً باینها تاریخ و حکایات امم سالفه را می فرمایند. بجهت اینکه قبیله قریش بسیار متعظم و متکبر بودند. در میان قبائل عرب سرفراز بودند و از جمیع ممتاز و بعظمت و ثبات و ثروت خودشان می بالیدند. از برای اینها خدا حکایات ملل و دول سالفه را بیان می فرمود.

- 4 For example the people of Hud - they were a mighty nation, a conquering people, their expanse and wealth were boundless and their valor and might were renowned throughout the world. When they showed denial and pride, that arrogance caused them to be utterly effaced and destroyed in the end. Their prosperous lands were buried, they became destitute. Their lofty banner was overthrown, no trace remained of them.

4 مثلاً قوم هود ، اینها ملت عظیمه بودند، ملت قاهره بودند، وسعت و ثروتشان بی پایان بود و شجاعت و سطوتشان مشهور آفاق. چون انکار و استکبار نمودند، آن غرور سبب شد که عاقبت بکلی محو و نابود شدند. بلاد معموره آنها مطمور شد، بی سر و سامان شدند. علم رفیعشان سرنگون شد، اثری از آنها نماند.

- 5 Similarly the people of Thamud were a zealous people. Their overwhelming power had humbled and subdued all tribes. They built magnificent edifices and their wealth and riches were boundless. In the end they were scattered and their foundation was uprooted from its base, no trace remained of them.

5 و همچنین قوم ثمود، قوم غیوری بود. قوه قاهره شان جمیع قبائل را ذلیل و خاضع کرده بود. بنیانهای عظمی ساختند و ثروت و غنائشان بی پایان بود. عاقبت پریشان شدند و بنیانشان از بنیاد برافتاد، اثری از آنها نماند.

6 و همچنین قوم لوط شهرهای شهری داشتند و مدائن عظیمه بنا نمودند. از باده غرور چنان سرمست گشتند که کوس لمن الملک می زدند.

- 6 Likewise the people of Lot had famous cities and built great metropolises. From the wine of pride they became so intoxicated that they beat the drum of "To whom belongs the kingdom?" They too were obliterated and destroyed due to their rejection and pride before the truth. Of these mighty peoples and great nations, only traces of stones remain in the desert; of their lofty palaces only fragments of rock remain; of their very deep wells only chambers exist. Like a defeated army their traces lie scattered and dispersed across this desert.
- 7 Similarly Nimrod the obstinate - what great cities he had, what a vast country he possessed, what a conquering army he commanded. And likewise Pharaoh who cried out "Is not the kingdom of Egypt mine?" and declared "These rivers flow beneath." His pomp and dominion were boundless, his star was brilliant and radiant, yet in a brief time he was obliterated and destroyed for he sought to resist the truth. His foundation crumbled and he was afflicted with utter abasement; he was vanquished, as were his people and tribe.
- 8 God repeatedly addressed such warnings in the Quran to proud peoples, and the purpose was this: O peoples, be not deluded by your hosts and armies, your canopy and standard. Be not deceived by your overwhelming might and dazzling glory. Days shall not pass before all these will be obliterated and destroyed like other peoples, for these nations are like waves that shall all eventually disappear. O Quraysh, the ancient peoples were far stronger, mightier and more powerful than you, yet they could not resist God's Cause; in the end they cut off their own roots by their own hands. Take warning, be mindful, be submissive, be humble. But these did not submit until, like other ancient nations, they were obliterated and destroyed.
- 9 A few days ago I went for a walk and saw olive trees over three thousand years old. I observed how they laugh at the nations of the world and say in their own tongue: How many like you have come and gone! How many governments we have seen, what wondrous kings we have witnessed, how many vast kingdoms we have heard of - all of these vanished while we remain.
- آنها هم به سبب اعراض و استكبار از حق محو و نابود شدند. از اين اقوام عظيمه و ملل جسيمه در بيبان آثاري از اجار باقي، از قصور مشيده آنها پاره سنگهاي باقي مانده، از چاه هاي بسيار عميق غرغه هائي موجود. مثل اردوي شكست خورده در اين بيبان آثارشان پراكنده و پريشان.
- 7 و همچنين نمرود عنود چه مدن جسيمه داشت، چه كشور واسعي داشت، چه لشگر قاهري داشت. و همچنين فرعون اليس لي ملك مصر فرياد مي زد و هذه الأنهار تجري من خلاها مي گفت. حشمت و دولتش بي پايان بود، كوكبش درخشنده و تابان بود، ولي در اندك زماني محو و نابود شد زيرا مقاومت با حق خواست. بنيانش برافتاد و بذلت كبري مبتلا شد، مقهور گشت و همچنين طائفه و قبيله اش.
- 8 خدا در قرآن مكرر اين خطاها را باقوام مستكبره مي فرمود و مقصود اين بود كه اي اقوام، بخيل و حشم خود و چتر و علم خود مغرور مگرديد. بقواي قاهره خود، شوكت باهره خود گول نخوريد. ايايي نمي گذرد كه جميع اينها مثل اقوام سائر محو و نابود مي شود، زيرا اين اقوام مثل امواج عاقبت جميع از ميان خواهند رفت. اي قريش، اقوام سالفه خيلي از شما قوي تر و شديدتر و مقتدرتر بودند ولي مقاومت امرالله را نتوانستند، عاقبت بدست خود ريشه خود را قطع كردند. متنبه شويد، متذكر شويد، خاضع شويد، خاشع شويد. لكن اينها خاضع نشدند تا اينكه مثل سائر ملل سلف محو و نابود شدند.
- 9 چند روز قبل مي رفتم گردش، درختهاي زيتون كه بيشتر از سه هزار سال عمر دارند [را] ديدم. ملاحظه نمودم كه بملل عالم مي خندند و بلسان خودشان مي گویند كه چقدر مثل شماها آمدند و رفتند. چقدر دولتها ديديم، چه پادشاهان عجيبه مشاهده نموديم، چقدر از مملكتهاي وسيعه شنيديم، جميع اينها محو شد و ماها هستيم.

NJB_v11#05 p.096, NJB_v14#07 p.223,

ZSM.1915-09-13

AB06941*To: Hasan brother of Mulla Mihdi (Ardabil), in Ardibil**Date: 1915-Sep-13*

- 1 O you who gaze upon the Most Glorious Kingdom! This contingent world is the field for acquiring divine qualities and being characterized by godly attributes. Likewise, it is a place for falling into carnal perils and descending into the darkness of passion.
- 2 The lights of spiritual realities lie hidden and concealed within human reality just as a ray lies within the essence of a candle. Therefore, for the manifestation of these luminous divine realities within this delicate godly lamp, a mover and educator is necessary, and for this candle an igniter is required.
- 3 Thus until man enters beneath the shadow of divine education and becomes enkindled by the fire of God's Word, the lights of divine unity will not shine forth in the lamp of the heart. The blessed verse "Say: Truth has come and falsehood has perished, for falsehood is ever bound to perish" will not be realized.
- 1 ای ناظر بملکوت ابدی این عالم امکان میدان
اکتساب شئون رحمانیه است و اتصاف بصفات
ربانیه و همچنین محل وقوع در مهالک نفسانیه و
سقوط در ظلمات شهوانیه
- 2 انوار حقائق معنویه در حقیقت انسان چون
شعاع در هویت شمع مکنون و مستور پس
بجهت ظهور این حقائق نورانیّه رحمانیه در این
زجاجه لطیفه ربانیه محرک و مربی لازم و
از برای این شمع افروزنده ئی واجب
- 3 اینست تا انسان در ظل تربیت الهیه داخل نشود
و بنار کلمه الهیه مشتعل نگردد انوار توحید در
زجاجه قلب نیفروزد ایه مبارکه و قل جاء
الحق و زهق الباطل ان الباطل کان زهوقاً تحقّق
نیابد

INBA17:212, MKT8.161a, AKHA_124BE
#06 p.h, AHB_120BE #09 p.223,
AHB_126BE #09-10 p.244, BSHN.140.431,
BSHN.144.425, MAS5.186, MHT1b.167

ABU2046*Words spoken on 1915-Sep-16 in Haifa*

- 1 Tell me what you are doing. What have you done today?
- 2 The Bab states that each day man must weigh his deeds - if they accord with God's good-pleasure, render thanks; if contrary, seek forgiveness and shun them.
- 3 You are now in your youth; however you train yourself, so shall you remain. Therefore, engage in sanctification and detachment, and ever act contrary to the promptings of self.
- 1 بگو ببینم چه می کنی. امروز چه کرده ئی.
- 2 حضرت اعلی می فرمایند که انسان باید هر روز
اعمال خود را بسنجد، اگر موافق رضای حق
است، شکر کند اگر مخالف، استغفار و احتراز.
- 3 تو حال جوانی، هر نوع خود را پرورش دهی
همانطور باقی مانی، پس به تقدیس و تنزیه پرداز
و همیشه مخالف میل نفس حرکت نما.

- 4 They say that the Prophet uttered this tradition regarding women - "Consult with them and do contrary to them" - but this is not so; what is meant is the self. For instance, my self now tells me to take revenge upon this youth, but I act contrary and show kindness. Therefore, ever keep the self subdued.
- 5 People go to gymnasiums for physical exercise; now you must engage in spiritual exercise. I want you for momentous affairs - so exercise yourself.

4 مي گویند که حضرت رسول این حدیث را دربارهٔ نساء فرموده که شاوروهن و خالفوهن ولي نه چنین است، مقصود نفس است. الآن مثلاً نفس من مي گوید که از این پسر مرشد انتقام بکش، ولي من مخالفت نمایم و مهرباني کنم. پس همیشه نفس را مقهور دار.

5 در زورخانه مي روند براي ورزش حالا تو هم بايد ورزش روحاني بکني. من تو را براي امور عظيمه مي خواهم، ورزش نما.

ZSM.1915-09-16

ABU2316

Words spoken on 1915-Sep-18 in Haifa

- 1 When a person is content, they are content with everything. When a person is not content, even if they possess sovereignty, they remain discontent.
- 2 There were loved ones in Baghdad who were in the utmost joy and delight, despite spending their nights with only plain bread. Among them was Aqa Rida, among them was Aqa Mirza Mahmud. There was a Shaykh Sadiq-i-Yazdi who was in truth the essence of all essences. There was Pedar Jan-i-Qazvini. There was Nabil. There was an Aqa 'Ali-i-'Arab.
- 3 They had a room whose floor was covered with a mat. If plain bread was available at night, they were delighted, as some nights it was not to be had. From early evening until morning they would chant prayers in the utmost joy.

1 انسان وقتي که راضي است بهر چيز راضي است. وقتي که راضي نيست ولو بسلطنت هم باشد راضي نيست.

2 احبائي بودند در بغداد بنهات سرور و فرح بودند با وجود اينکه شبا را به نان خالي مي گذراندند. از جمله جناب آقا رضا بود، از جمله جناب آقا ميرزا محمود بود. يک شيخ صادق يزدي که في الحقيقه جوهر الجواهر بود. پدر جان قزويني [بود]. جناب نبيل بود. يک آقا علي عرب بود.

3 يک اتاق داشتند که فرشش حصير بود. اگر شب نان خالي ميسر بود كيف داشتند چون بعضي شبا ميسر نبود. از اول شب تا صبح در نهايت سرور مناجات مي خواندند.

ZSM.1915-09-18

ABU1442

Words spoken on 1915-Sep-19 in Haifa

- 1 During the twenty-five years that the Blessed Beauty resided in 'Akka, there was never an outbreak of cholera. Throughout Greater Syria cholera became prevalent four times, even reaching the gates of 'Akka, but it never entered the city, and all the physicians were astonished that 'Akka, which was known as the home of diseases, remained untouched by the illness while other places with better climate were affected.

1 در عکا بیست و پنج سال که جمال مبارک تشریف داشتند هیچ ناخوشی وبا نشد. در جمیع بریه الشام چهار مرتبه وبا مستولی شد حتی تا دروازه عکا هم آمد ولی داخل عکا نشد و همه اطباء متحیر بودند که عکا که بیت الأمراض بود چطور ناخوشی داخل نشد و حال آنکه جاهای دیگر که خوش هوا بود شد.
- 2 Until His ascension occurred, there was no cholera anywhere, but then it broke out in 'Akka. All the people, especially the Christians, fled. Mikhail Khammar said that the talisman of 'Akka was broken, for after the ascension of the Blessed Beauty, diseases again prevailed in 'Akka.

2 تا اینکه صعود واقع شد، در هیچ جا وبا نبود در عکا وبا شد. جمیع مردم علی الخصوص نصاری فرار کردند. میخائیل خمار گفت که طلسم عکا شکست، چون صعود جمال مبارک شد باز امراض مستولی شد بر عکا.
- 3 I was with all my relatives in the mansion outside 'Akka. Everyone was fleeing. I observed that the friends were in 'Akka and in danger of cholera while we were outside 'Akka, and there were no means for all the friends to hasten outside; they were compelled to remain in 'Akka. I was not content that we should be safe while they were in danger, therefore I took all the family, while everyone else was fleeing, and came to 'Akka, except for the Covenant-breakers.

3 من با جمیع متعلقین در قصر بوم خارج عکا. هر کس فرار می کرد. ملاحظه کردم که احباء در عکا هستند و در خطر وبا و ما در خارج عکا و اسبابی نیست که جمیع احباء بخارج شتابند، مجبورند که در عکا بمانند. راضی نشدم که ما در امان باشیم و آنها در خطر، لهذا من جمیع عائله را، [در حالی که] همه فرار می کردند، گرفتم آمدم عکا، ما عدا الناقضین.
- 4 Praise be to God, through the help and favor of the Blessed Beauty, not a single soul among the men, women and children of the friends was afflicted with cholera. All the Christians left their homes and fled, entrusting the protection of their households to us. They made a request, and through the government we appointed thirty people to patrol the Christian quarter at night and protect it.

4 الحمد لله بعون و عنایت جمال مبارک از رجال و نساء و اطفال احباء نفسی بناخوشی وبا مبتلا نشد. جمیع نصاری خانه هایشان را گذاشتند و فرار کردند و محافظه خانمانشان را به ما حواله کردند. رجا کردند [و] ما بواسطه حکومت سی نفر معین کردیم که شبها در محله نصاری بگردند و محافظه کنند...

ZSM.1915-09-19

ABU2555

Words spoken on 1915-Sep-19 in Haifa

- 1 This war lasted a long time, and concerning the tale of the Fort of Shaykh Tabarsi, He said: "In the Fort of Tabarsi there were one hundred and ten souls. On the night when Babu'l-Bab was shot, they broke through seven barricades. When they broke through the seventh barricade, Sartip Abbas-Quli Khan was hiding there. The horse of Babu'l-Bab's foot got caught in a rope - all the friends were on foot while Babu'l-Bab was mounted.
- 2 Then they made the mistake of lighting a fire. Babu'l-Bab was the only one mounted. Abbas-Quli Khan shot from within a tree, but before that, that night they had broken through seven barricades."

1 این جنگ خیلی طول کشید و بمناسبت حکایت قلعه شیخ طبرسی را فرمودند که: "در قلعه طبرسی صد و ده نفر بودند. شبی که باب الباب تیر خورد هفت سنگ را شکستند. سنگر هفتمی را که شکستند سردار عباسقلی خان قایم شده بود. اسب جناب باب الباب پایش در ریسمان گیر کرد، همه احباب پیاده بودند، جناب باب الباب سوار.

2 بعد خطا کردند آتش روشن کردند. جناب باب الباب تنها سوار بودند. عباسقلی خان از توی درخت تیر زد و الا آن شب هفت سنگ را شکستند.

ZSM.1915-09-19

ABU0258

Words spoken on 1915-Sep-20 in Haifa

- 1 The Hands of the Cause of God, upon them be the fragrances of the All-Merciful, who lived in those blessed days, most of them have ascended to the Most Exalted Horizon, among them the honored Ismu'llah al-Asdaq, among them the honored Nabil, among them the honored Nabil-i-Akbar Aqa Muhammad-i-Qa'ini, among them the honored Mulla 'Ali-Akbar, among them the honored Shaykh Muhammad-Riday-i-Yazdi, among them the blessed martyr Aqa Mirza Varqa, and others.
- 2 His Holiness Ismu'llah-i-Asdaq truly served the Cause from the beginning of his life until his last breath. In his youth, he was in the circle of the late Siyyid and was counted among his disciples. He was renowned throughout Iran for his supreme sanctity and became known and titled as Mulla Muhammad-Sadiq-i-Muqaddas. He was a most blessed soul and a learned, accomplished, and respected person. The people of Khurasan were extremely attached to him, and he was truly an accomplished scholar and among the most distinguished of the clergy,

1 ایادی امر الله علیهم نفعات الرحمن که در ایام مبارک بودند اکثرشان بأفق اعلی صعود کردند از جمله جناب اسم الله الأصدق از جمله جناب نبیل از جمله جناب نبیل اکبر آقا محمد قائینی از جمله جناب ملا علی اکبر از جمله جناب شیخ محمد رضای یزدی از جمله حضرت شهید آقا میرزا ورقاء و دیگران

2 حضرت اسم الله الأصدق حقیقتاً از بدو حیات تا نفس اخیر خدمت بحق کردند در ایام جوانی در دائره سید مرحوم بودند و از تلامذه ایشان محسوب و بنهایت تقدیس در ایران مشهور و به ملا محمد صادق مقدس ملقب و معروف شدند بسیار نفس مبارکی و شخص عالم فاضل محترمی بودند اهل خراسان نهایت تعلق بایشان داشتند و فی الحقیقه فاضل نحریر بود و از مشاهیر علماء بی

without peer or equal. In teaching, he possessed an eloquent tongue and a remarkable power. He would convince souls with the utmost ease.

- 3 Once he came to Baghdad and attained the presence of Baha'u'llah. One day he was sitting in the outer quarters by the garden, and I was sitting in a room above him. At this moment, a prince who was a grandson of Fath-'Ali Shah entered the outer quarters and asked him, "Who are you?" He replied, "I am a servant of this court and a guardian of this threshold," and he began to teach. I was listening from above. The prince, in utmost dismay, began to object, but within fifteen minutes, he had, with perfect gentleness, quieted the prince. After the prince, who had been in complete denial with signs of anger evident in his demeanor, his anger was transformed into joy, and he expressed the utmost delight, saying, "I am very pleased to have met you and heard your words." In short, he would teach with utmost joy, and whenever he encountered harshness from others, he would respond with gentleness and smiles. His method of teaching was excellent. He was truly Ismu'llah (the Name of God); his very essence had been raised up, not merely his name becoming well-known. He had memorized many traditions and was extremely skilled in the teachings of Shaykh Ahmad and the late Siyyid.

- 4 He became a believer at the beginning of the Cause in Shiraz and became well-known, for he taught fearlessly. Therefore, they put a halter on him in Shiraz and paraded him through the streets and bazaar, but he would speak with utmost joy and delight, and in such a state, he never showed the slightest weakness or silence. After he was freed in Shiraz, he traveled to Khurasan and there opened his tongue in teaching, and later accompanied Janab-i-Babu'l-Bab to the Fort of Tabarsi, where he endured severe hardships and was among the devoted ones. Later they handed him over to the Mazandarani, meaning that after his capture, they were to take him to various districts of Mazandaran to be martyred. After they reached the designated place, and while he was in chains, God inspired someone to free him from prison at midnight and accompany him until he reached a place of safety.

- 5 He remained firm and steadfast through severe tests. For instance, consider how in the fortress, while besieged, the cruel oppressors continuously bombarded the fort with cannons, and

مثیل و نظیر در تبلیغ لسان فصیحی و قوه عجیبی داشت نفوس را بنهایت سهولت اقناع میکرد

3 وقتی به بغداد آمدند و بشرف لقا فائز شدند روزی در بیرونی در کنار باغچه نشسته بودند و من در بالای سر ایشان در اطاقی نشسته بودم در این اثنا شاهزاده‌ئی نوه فتحعلی شاه وارد بیرونی شد از ایشان سؤال نمود که شما کی هستید فرمودند من بنده این درگاهم و پاسبان این آستان و بنای تبلیغ گذاشتند من از بالا گوش میدادم شاهزاده در نهایت استیحا با اعتراض پرداخت ولی در ظرف ربع ساعت بکمال ملاطفت شاهزاده را ساکت فرمودند بعد از آنکه شاهزاده در نهایت انکار بود و آثار حدت از شمائلش آشکار حدتش منقلب به بشاشت شد و نهایت مسرت اظهار نمود که بسیار مسرورم که خدمت شما رسیدم و کلام شما را شنیدم خلاصه در نهایت بشاشت تبلیغ میکرد و از طرف مقابل هر چه حدت میدید بملایمت و خنده مقابلی میفرمود وضع تبلیغشان بسیار خوب بود فی الحقیقه اسم الله بود کینوتش مبعوث شده بود نه نامش معروف شده بود احادیث بسیاری حفظ داشت و در مطالب شیخ و سید مرحوم نهایت مهارت داشت

4 و در بدایت امر در شیراز مؤمن شد و شهرت یافت زیرا بی محابا تبلیغ پرداخت لهذا ایشان را در شیراز مهار کردند و در کوچه و بازار گردانند ولی در نهایت سرور و بشاشت صحبت میداشت و در چنین حالت ابداً از برایش فتور و سکوت حاصل نشد بعد از آنکه در شیراز آزاد شد به خراسان سفر کرد و در آنجا لسان تبلیغ گشود و بعد در معیت جناب باب‌الباب بقلعه طبرسی رفت و صدمات شدید تحمل کرد و از جمله فدائیان بود بعد او را تسلیم مازندرانیها کردند یعنی بعد از اسیری تا او را باطراف ببرند و در بلوکی از بلوکات مازندران شهید کنند بعد از آنکه بجل معهود رسیدند و در بند و زنجیر بودند خدا شخصی را الهام کرد که ایشان را نصف شب از زندان رها کرد و همراهی نمود تا بجل امن رسیدند

5 و در امتحانات شدیده ثابت و راسخ ماندند مثلاً ملاحظه کنید در قلعه محصور و ستمکاران جیور قلعه را بتوپهای قلعه کوب متصل گلوله میریختند

the friends, including Ismu'llah, went eighteen days without food, to the point where they ate the leather of their shoes. Finally, they were reduced to water alone. Each morning they would drink just one sip of water, and from weakness, all had fallen to the ground. Whenever the army would assault the fortress, a divine strength would come upon them and they would arise and drive the army from the fortress. This hunger lasted 18 days - it was a most severe test: on one hand isolation and estrangement, on the other the intensity of hunger, and from another direction the army's assault and mortar shells falling and exploding in the fortress. It is very difficult for one to remain patient and enduring in such circumstances, to stay firm and steadfast without the slightest wavering. In any case, despite these severe tribulations, Jinab-i-Ismu'llah showed not the least weakness.

و حضرات احباب از جمله جناب اسم الله هجده روز بی قوت تا بدرجهائی که چرم کفشها را خوردند دیگر عاقبت به آب تنها رسید هر روز صبحی یکجرعهئی آب میخوردند و از ضعف جمیع بر روی زمین افتاده بودند و قتیکه لشکر بر قلعه هجوم می آورد یک قوتی من عندالله حاصل میشد که برمیخاستند و لشکر را از قلعه میراندند این گرسنگی مدت ۱۸ روز طول کشید خیلی امتحان شدید بود از یک جهت محصورى و غریبی و از جهت دیگر شدت گرسنگی و از طرفی هجوم لشکر و گلوله های خمپاره که در قلعه می افتاد و میترکید خیلی مشکل است که انسان در چنین موقعی صبر و تحمل کند و ثابت و راسخ بماند و ابداً از برای او تزلزل حاصل نشود باری با وجود این مصیبت های شدید جناب اسم الله بهیچوجه فتور نیاورد

- 6 After his release he engaged in teaching more than before, dedicating all his breaths of life to calling souls to the Kingdom of God. He attained the presence of his Lord in Iraq, and likewise achieved the presence of the Most Holy Court in the Most Great Prison, becoming the recipient of ultimate favor. He was truly a surging sea and a soaring falcon. He had a luminous countenance, an eloquent and articulate tongue, and possessed remarkable power of steadfastness. When he opened his mouth, proofs would flow like a torrent, and when he engaged in prayer and supplication, his weeping eyes were like spring clouds. His face was radiant, his character divine. His knowledge was both acquired and innate, his aspirations celestial. His detachment, asceticism, piety and fear of God were divine attributes. His illumined grave is in Hamadan. The Supreme Pen revealed numerous tablets in his honor, and after his ascension a special visitation tablet was revealed. He was truly an eminent soul, perfect in all respects.

6 بعد از آزادی بتلیغ بیش از پیش پرداخت انفس حیات را جمیع وقف ندای بملکوت الله نمود و در عراق بشرف لقا فائز شد و همچنین در سین اعظم بساحت اقدس مشرف شد و مظهر نهایت عنایت گردید فی الحقیقه بحر پر موجی بود و باز بلند پرواز بود و جبهی نورانی داشت و لسانی فصیح و بلیغ و قوت استقامتی عجیب داشت چون زبان میگشود برهان مانند سیل روان بود و چون بدعا و مناجات میپرداخت چشم گریان ابر نیسان بود چهره نورانی بود اخلاق رحمانی بود علم کسی و لدنی بود همت آسمانی بود انقطاع و زهد و ورع و تقوی ربانی بود قبر منورش در همدان است و از قلم اعلی در حق او الواح شتی نازل و همچنین بعد از صعودش زیارتی مخصوص نازل شد بسیار شخص بزرگواری بود از جمیع جهات کامل بود

- 7 These blessed souls have departed this world - praise be to God they did not remain to witness these trials after the ascension and these severe tests that would shake the firm mountains and lofty peaks. He was truly Ismu'llah (the Name of God). Blessed is the soul that circumambulates his resting place and seeks blessings from the dust of his tomb. Upon him be greetings and praise in the Most Glorious Kingdom.

7 این نفوس مبارکه از عالم رفتند الحمد لله نماندند که این بلائی بعد از صعود را ببینند و این امتحانات شدیده را مشاهده کنند که یتزلزل منها الجبال الراسخه و القلل الساکنه بحقیقت اسم الله بود طوبی لنفس طاف حول جدته و استبرک بتراب رمسه و علیه التحیه و الثناء فی ملکوت الاهی

ZSM.1915-09-20

ABU2219*Words spoken on 1915-Sep-21 in Haifa*

- 1 According to the words of His Holiness the Spirit Who says
 "The body grieves while the spirit rejoices among them," my
 body has grown weary from this journey. Therefore when I
 speak at length, afterwards I must remain somewhat quiet and
 silent, yet praise be to God, the spirit through the bestowals of
 the Blessed Beauty is joyous. The spirit and heart are at the
 height of strength. Last night I arose at midnight. For some
 time I was awake. The whole time I was thinking about my
 own shortcomings and seeking forgiveness.
- 2 O my God! Though my sins be grievous and abundant
- 3 Yet Thy forgiveness of my sins is far greater and more encom-
 passing
- 4 O my God! Though Thou shouldst chastise me for a thousand
 years
- 5 The cord of my hope in Thee shall never be severed.
- 6 Though I do not converse with you through the tongue, I com-
 mune with you through heart and soul and life...
- 1 بفرمایش حضرت روح که می فرماید "الجسد
 یحزن والروح یستبشر منهم" جسمم خسته شده
 است از این سفر. لهذا وقتی که صحبت می
 دارم زیاد، بعد باید قدری ساکت و صامت
 باشم ولكن الحمدلله روح بعنايات جمال مبارك
 مستبشر است. روح و قلب در نهایت قوت
 است. دیشب نصف شب پا شدم. مدتی
 بیدار بودم. همه اش را فکر می کردم [درباره]
 قصورهای خودم و طلب مغفرت می کردم.
- 2 الهي لئن جلت و جمت خطيئتي
- 3 فعفوك عن ذنبي اجل واوسع
- 4 الهي لئن عذبني الف حجة
- 5 فخل رجائي منك لا يتقطع
- 6 هر چند با شماها بلسان صحبت ندارم اما بقلب و
 دل و جان صحبت می دارم...

ZSM.1915-09-21

ABU0662*Words spoken on 1915-Sep-22 in Haifa*

- 1 Of what benefit is physical well-being? If it is spent in service
 to the Cause of God and in mindfulness and awareness, then
 health has importance - otherwise, if this is not the case, what
 importance does it have? Those effects that result from good
 health, these are praiseworthy. Therefore health is acceptable
 and beloved, but in and of itself what importance does it have?
- 2 It is certain that it will decline. In the end, no matter how
 much you protect this body, no matter how much you nurture
 it, it will eventually deteriorate. No matter how much you
- 1 خوي جسماني چه ثمر دارد. اگر در خدمت
 امرالله و تذکر و تنبه بگذرد صحت اهمیت دارد
 والا اگر این نباشد چه اهمیت دارد. آن آثاری
 که بر صحت مترتب می شود، آن مدوح است.
 لهذا صحت مقبول و محبوب والا في حد ذاتها چه
 اهمیت دارد.
- 2 یقین است که مختل خواهد شد. آخرش این
 جسم را هر چه محافظت کنی، هر چه پرورانی،
 آخرش خراب شود. این بنیان را هر چه تعمیر

repair this edifice, it will ultimately fall into ruin. The importance lies not in the house but in its owner, who is unchanging and immutable. It is the spirit that delivers [man] from all physical worlds.

- 3 However, while the spirit is in the body, health must accompany it so that one may accomplish something. While the sun's rays are in this mirror, the mirror must be free from tarnish, pure and clear, but after the sun sets the mirror is useless. Seek health so that you may succeed in rendering service.

- 4 The results of health are good for mankind, they are very great, if spent in what is proper and fitting - otherwise these cattle in the wilderness are in perfect health. Man does not possess their strength and vigor at all. There is no result from their health except that they produce some calves and give some milk..."

- 5 After some silence, He said: "...While man is in the age of youth he is unaware of the pains and trials of this world, he is so intoxicated, drunk with the wine of youth. But when that youth somewhat gives way to the age of infirmity, then he knows what kind of world this is. How confined is this world, how full of pain is this cup. The sweetness of life is but a drop while its pains are an ocean.

- 6 What brings solace to man's heart is to plunge into this ocean of pain in the path of God. In this darkness, man's light is the love of God, and in this endless illness, man's healing is the knowledge of God. Though this cup is bitter, the love of God bestows sweetness.

- 7 If the love of God does not exist, with what can man console himself, to what can he attach his heart in this world? Like an animal, should he be content with worldly bounties while for man the bounties of this world are not as readily available as they are for animals, because man must die and live again, must labor so much to obtain a morsel of bread while the animal effortlessly possesses ultimate wealth, suffering no hardship in obtaining its sustenance? For example, these birds

کني آخر خراب شود. اهميت در خانه نيست در صاحب خانه است، او است که لا يتغير و لا يتبدل است. روح است که [انسان را] از جميع عوالم جسماني نجات مي دهد.

- 3 لکن تا روح در جسم است بايد که صحت هم توأم باشد تا انسان بتواند کاري بکند. تا شعاع آفتاب در اين آئينه است بايد آئينه از رنگ ممتاز باشد، پاک باشد، صاف باشد، اما بعد از اينکه آفتاب غروب بکند آئينه بي فائده است. صحت را از براي اين بخواهيد که بخدمتي موفق شويد.

- 4 از براي انسان نتايج صحت خوب است، خيلي عظيم است، اگر در آنچه بايد و شايد بگذرد والا توي اين بيابان اين گاوها در کمال صحت هستند. ابداً قوت و صحت آنها را انسان ندارد. نتيجه اي از صحتشان نيست مگر اينکه چند گوساله ئي پيدا کنند، يک قدري شير مي دهند..."

- 5 بعد از چندي سکوت، فرمودند: "... انسان تا در سن جواني است از آلام و محن اين عالم خبر ندارد، چندان مست است، سرمست بادهء جواني است. لکن وقتي که قدري از آن جواني به سن ناتواني مي افتد آنوقت مي داند که اين جهان چه جهاني است. چقدر تنگ است اين عالم، چقدر اين جام دردآلود است. اين حلاوت حيات يک قطره است ولکن آلام حيات يک دريا.

- 6 آنچه سبب تسلي خاطر انسان است اين است که در سبيل الهي در اين درياي آلام غوطه خورد. در اين تاريخي، روشني انسان محبت الله است و در اين بيماري بي پايان، شفائي انسان معرفت الله است. هر چند اين جام تلخ است ولکن محبت الله حلاوت مي بخشد.

- 7 اگر محبت الله نباشد انسان به چه چيز دل را خوش کند، به چه چيز در اين جهان دل ببندد. نظير حيوان به اين نعم دنيا خوشنود باشد و حال آنکه از براي انسان مثل حيوان نعم اين جهان ميسر نيست، بجهت اينکه انسان بايد بميرد و زنده شود، چقدر زحمت بکشد تا يک لقمهء ناني بدست آرد و حيوان بدون زحمت نهايت ثروت را دارد، هيچ در تحصيل معاش صدمه

- all the grains in this field belong to them. All the springs of water and all these trees are their palace, without effort, without difficulty, without having to plant, without having to fence, without having to irrigate, it is available and attained...

ای نخورد. مثلاً این طیور، جمیع این حبوی که در این صحرا است مال آنها است. جمیع چشمه های آب و جمیع این درختها قصر آنها، بدون زحمت، بدون مشقت، بدون اینکه بکارند، بدون اینکه حصار کنند، بدون اینکه آبیاری کنند، میسر و حاصل...

ZSM.1915-09-22

ABU0357

Words spoken on 1915-Sep-23 in Haifa

1 When outward means are cut off, it is better; for then man cleaveth unto the means of God. He should place his reliance upon divine healing, yet must also have recourse to material means. If, however, these be not available, he should attach no importance thereto, for healing is in the hand of God. Behold all these wild creatures in the wilderness: they have no physician; their physician is God, and their ailments are far fewer than those of man. Yet medicine is among the lawful arts; it is one of the exalted sciences. God hath created medicine that it may serve as a safeguard for mankind.

1 اسباب وقتی که منقطع می شود، بهتر است زیرا انسان تشبث به اسباب الهی می کند. بشفای الهی باید تکیه داشته باشد، لکن به اسباب هم باید تشبث بکند. اما اگر هم میسر نشود نباید اهمیت بدهد، چه که شفا به یدالله است. این همه وحوش در این بیابان هستند، طبعی ندارند، طبیبشان خدا است و امراضشان هم خیلی از انسان کمتر است. ولی طب از فنون مشروعه است، از فنون عالیّه است. خدا طب را خلق کرده است تا اینکه محافظه بشر بشود.

2 After a few minutes' silence, He said:

2 بعد از چند دقیقه سکوت فرمودند:

3 A number of priests and national leaders had gathered in Paris, and one evening they invited us to address them. We went and saw that a company of priests and clergymen had assembled there. That night we set forth for them somewhat of the teachings of the Blessed Beauty: that among His teachings are universal peace, the oneness of the world of humanity, and the abandonment of religious, sectarian, racial, patriotic, and political prejudices. These we explained one by one, and declared that the leaders of religions must forsake these ignorant prejudices and these newly arisen imitations; that they must cling to the foundation of the divine religion, which is universal peace and the oneness of mankind. All the Prophets were sent forth to establish amity among the people, not estrangement; they came for union, not division; they were raised up for love, not hatred and enmity.

3 جمعی از قسّیسا و رؤسای ملی در پاریس جمع شدند یک شب ما را دعوت کردند به صحبت. رفتم دیدیم جمعی از قسّیسا و کشیشها جمع شده اند آنجا. بنده ئی از برای آنها آن شب از تعالیم جمال مبارک بیان کردیم که از جمله تعالیم جمال مبارک صلح عمومی است و وحدت عالم انسانی و ترک تعصبات دینی، مذهبی، جنسی، وطنی، سیاسی. اینها را یک یک شرح دادیم و اینکه رؤسای ادیان باید ترک این تعصبات جاهلیّه را بکنند و ترک تقلید محدثه. تشبث به اساس دین الهی بکنند و آن صلح عمومی و وحدت عالم انسانی است. جمیع انبیا بجهت الفت بین خلق مبعوث شدند، نه بجهت کلفت. بجهت اتحاد

- آمدند نه بجهت اختلاف. بجهت محبت مبعوث شدند، نه بجهت بغض و عداوت.
- 4 Therefore whatsoever causeth war and contention, hatred and discord, is contrary to the foundation of the religions of God. Until these veils are rent asunder, until this darkness is changed into light, and until this black cloud is dispersed, the good pleasure of God will not be attained, nor will ease and tranquillity appear in the world of humanity. Should matters remain as they now are, ere long a mighty peril will confront the human world. Before this great danger cometh to pass, the leaders of religions must strive to uproot the very foundation of difference.
- پس آنچه سبب جنگ و جدال و بغض و نفاق شود آن مخالف اساس ادیان الهی است. تا این پرده ها ندرد و تا این تاریکی مبدل به روشنی نگردد و تا این ابر تیره متلاشی نشود، رضای الهی حاصل نگردد و راحت و آسایش در عالم انسانی رخ ندهد. اگر چنانچه بر حالت حاضره بماند عنقریب خطر عظیم از برای عالم انسانی است. پس تا این خطر عظیم واقع نه، باید رؤسای ادیان بکوشند تا اساس بنیان اختلاف را بر اندازند.
- 5 Though in summer the horizon be clear, yet behind it lieth the mighty tempest of winter, and a grievous calamity followeth suddenly after. In the season of summer, one must think of winter. Today a black cloud is moving from every quarter of the horizon, and this cloud must be scattered by the radiance of the teachings of His Holiness Baha'u'llah. The horizon of Europe is exceedingly dark. Were there now someone in Paris to call these matters to mind, it would be most excellent. Yet there is no one in Paris to remind them. There are some, but they are not men for this field.
- 5 هر چند در موسم تابستان افق صافی است ولیکن طوفان عظیم زمستان در عقب است و بلاء عظیم ناگهان از پی. باید در موسم تابستان فکر زمستان کرد. امروز ابر تیره از اطراف آفاق متحرک و این بروشنائی تعالیم حضرت بهاء الله متلاشی شود. افق اروپا بسیار تاریک است اگر چنانچه حالا کسی بود در پاریس و اینها را بخاطر می آورد بسیار خوب بود. لکن کسی نیست در پاریس که اینها را متذکر بدارد. هستند بعضی لکن مرد این میدان نیستند.
- 6 Glory be to God! Certain of the friends were in Persia, and were greatly enkindled; but when they went to Paris, they became exceedingly languid. Whereas, if a man be firm and steadfast, when he goeth to such places and countries, his flame should burn the brighter. Man must be dry in the midst of the sea, and cool in the midst of fire, even as it is said in the Treatise on the Path:
- 6 سبحان الله بعضی احباب بودند در ایران خیلی مشعل بودند به پاریس رفتند بسیار مخمود شدند و حال اینکه انسان ثابت و راسخ در همچنین مواقع و ممالکی که رفت باید شعله اش بیشتر شود. انسان باید که در توی دریا خشک باشد و در توی آتش سرد، چنانچه در رساله سلوک می فرماید:
- 7 The sign of the lover is this: thou seest him cool amid the fire;
- 7 نشان عاشق آن باشد که سردش بینی از آتش
- 8 The sign of the knower is this: thou seest him dry amid the sea.
- 8 نشان عارف آن باشد که خشکش بینی از دریا
- 9 What is the meaning? The meaning is this: the mark of a soul who is the embodiment of the love of God is that, in a city such as Paris, he should be in the utmost enkindlement; amid such a scene of diversion and frivolity, he should abide in the utmost purity and sanctity. Then how great would be his radiance! Like a candle would he shine. Why? Because all the people are occupied with vain amusements and are defiled with selfish passions, while such a soul, in that very place, is aflame with the fire of the love of God, attracted by the breaths of holiness,
- 9 مقصد چه چیز است؟ مقصد این است که نشان نفسی که مظهر محبت الله است در شهری مثل پاریس باید در نهایت اشتعال باشد. در چنین موقع لهو و لعبی، در نهایت تنزیه و تقدیس باشد، آنوقت چقدر جلوه دارد. مثل شمع می درخشد. چرا؟ جمیع خلق بلهویات مشغول، بشهوات نفسانیه آلوده اند. نفسی در آنجا بنار محبت الله مشعل و بنفحات قدس منجذب و

and purified and sanctified from every stain. How resplendent would he appear!

- 10 It would be most excellent were there souls now in Europe engaged in spreading the divine teachings. The teachings of God are the spirit of this age, and in this darkness they are a flame of light. Amid this discord, war, and slaughter, one must proclaim the oneness of the world of humanity and summon all to true unity. Although they do not now hearken, God will awaken them, and they will hear.

- 11 When Christ appeared, no one at all gave ear to the teachings and counsels of His Holiness Christ. They laughed; they mocked. Yet afterward, how did they hearken—willingly or unwillingly! So is it now. Though they do not listen at present, a day shall come when they will give ear, and will grieve and lament, saying: Why did we not hearken from the beginning? Why were we not, in the days of the Blessed Beauty, in the Day of Manifestation, and why were we deprived?

از جميع آلودگي ها منزّه و مقدّس و چقدر جلوه دارد.

10 خیلی خوب بود اگر نفوس حالا در اروپا بودند و بنشر تعالیم الهی مشغول می شدند. تعالیم الهی روح این عصر است و در این تاریکی شعله نور است. در بین این اختلاف و حرب و قتال اعلان وحدت عالم انسانی را بکنند، کل را بوحده حقیقیّه دعوت کنند. هر چند حالا گوش نمی دهند، لکن خدا اینها را متنبه خواهد کرد که گوش بدهند.

11 وقتی حضرت مسیح ظاهر شد ابداً کسی گوش به تعالیم و وصایای حضرت مسیح نمی داد. می خندیدند، استهزا می کردند، لکن بعد چگونه گوش دادند، طوعاً او کرهاً. حال نیز چنین است. هر چند حال گوش نمی دهند، لکن روزی خواهد آمد که گوش خواهند داد و متأسف و متأثر خواهند شد که چرا از اول گوش نکردند، چرا در ایام جمال مبارک یوم ظهور نبودند و محروم شدند

ZSM.1915-09-23

ABU1752

Words spoken on 1915-Sep-23 in Haifa

- 1 Hunger is a hardship for humans, and food removes it - it is not that there is pleasure in food. Thirst is a hardship for humans, and water removes it - it is not that there is pleasure in water. Tiredness is a trouble for humans, and rest removes it. There is no pleasure in water itself, but it removes thirst. Therefore if one is hungry, any food gives pleasure, and if not, there is no pleasure at all.

- 2 Kings never derive as much pleasure from their tables and delicious foods as the poor derive from plain bread. Why? Because due to their abundance of blessings, the bodies of kings do not

1 گرسنگی صدمه است از برای انسان، غذا دافع آن است، نه اینکه لذتی است در غذا. تشنگی صدمه است از برای انسان، آب دفع آن کند، نه اینکه لذتی در آب است. خستگی زحمت است برای انسان، راحتی دفع آن را می کند. در آب لذتی نیست، اما دافع تشنگی است. لهذا اگر گرسنه باشد هر غذائی لذت دارد و اگر نباشد هیچ لذتی ندارد.

2 ابداً ملوک از موائد و غذای لذیذ اینقدر لذت نمی برند که فقراء از نان خالی می برند. چرا؟ بجهت اینکه ملوک جسمشان از کثرت نعم

have much desire, while the body of the poor person has the utmost desire.

- 3 I remember when I was a child in Baghdad, there was an elderly man who lived near our house. He was poor, and occasionally we would give him bread. One day I saw him take bread from under his arm - first he would look at each piece of bread, then smile, then thank God, and put it in his mouth. He derived such pleasure from that bread that I have never forgotten it.

طالب نیست چندان، لکن جسم فقیر در نهایت طلب است.

3 خاطر می آید طفل بودم در بغداد شخص پیرمردی نزدیک خانه بود. فقیر بود، گاه گاهی ما نان به او می دادیم. یک روز دیدم نان از بغلش بیرون می آورد، پارچه پارچه اول تماشای نان می کند، بعد یک لبخند می زند، بعد شکر می کند خدا را و در دهن می گذارد. اینقدر لذت می برد از آن نان که من هیچ [از] خاطر می نرفته.

ZSM.1915-09-23

ABU0831

Words spoken on 1915-Sep-24 in Haifa

- 1 Difficulty and ease are mostly in the mind. For instance, when we think now about living in the deserts of Arabia, amid those sand dunes and barren wastes, beneath a black tent - nothing could be more difficult than this, because our thought is that this is difficult. But the Arab himself is in the utmost joy. His thought is that to live such a life is most pleasant. Indeed, he wonders how city-dwellers can endure being confined and sheltered in houses.

1 مشکلی و آسانی اکثرش بفکر است. مثلاً حالا از برای ما وقتی فکر بکنیم که در صحرائی بادیة العرب توی آن شنزارها، صحرائی بی آب و علف، در زیر خیمه سیاه زندگی کردن مشکل تر از این چیزی نیست، بجهت اینکه فکر ما اینست که این مشکل است. خود عرب نهایت سرور را دارد. فکرش این است که آن نوع زندگانی بکند خوشتر است. بلکه تعجب می کند که این اهل شهر چگونه توی خانه ها تحمل می نمایند و محفوظ می مانند.

- 2 Once we were traveling to Tiberias. A Christian gentleman, who was among the wealthy, was with us. An Arab caravan had also come from the desert, having sold wheat and was returning, and we were traveling together. This Christian was conversing with an Arab woman, saying, "How do you live in this desert, upon this hot earth, in this barren wilderness, without companions or friends, and always in fear and danger? Come to the city. If you come to the city, you will live in the utmost comfort." She said, "What comfort is there in the city?" He said, "First of all, in the city you live in a furnished house, with lamps at night. Everything is provided - delicious and clean food, abundant sweets, plentiful fruits, fine clothes, music and song, honor and respect - unlike your situation. What do you have? Donkeys and camels and a house of wool and hair, in

2 یک وقتی به طبریا می رفتیم. شخصی مسیحی همراه بود، از متمولین بود. قافله عربی هم از بادیة آمده بود، گندم فروخته بود بر می گشت، همراه بودیم. این شخص مسیحی با زنی از اعراب صحبت می داشت که شما چطور در این صحرا روی این خاک گرم صحرائی بی آب و علف، بی انیس و بی مونس زندگانی می کنید و همیشه هم در خوف و خطرید. بیائید در شهر. اگر تو بیائی در شهر نهایت خوشی زندگانی می کنی. گفت در شهر چه راحتی است؟ گفت اولاً در شهر در خانه مفروش، شبها در آن چراغ است زندگانی می کنی. همه چیز مهیا،

this wilderness.” The woman kept saying “Yes.” Then, having been reclining against her camel, she sat up straight and said, “Man, what are you saying? You are imprisoned and confined in this city while we are in this wilderness!”

- 3 I saw that all these things he spoke of held absolutely no importance for the woman. Her thought was that the desert was good and she was in the utmost joy. Human joy, comfort and delight depend on character. If one's character is divine, merciful, and spiritual, any condition is good. If one's character is satanic, there is torment and punishment in any state. The joy of the human heart comes from the divine breathings - hearing pleasant words, listening to expressions about the knowledge of God, meeting with blessed souls, receiving divine confirmations, having the doors of inner meanings opened to one, becoming attracted to truth - these are the cause of human joy. If one's joy is in worldly goods, these are better available to animals...

غذاهاي لذیذ نظیف، شیرینی های بسیار، میوه های بسیار، لباسهای فاخر، ساز و آواز طرب، عزت و حرمت، برعکس شما. شما چه دارید؟ خروشترو خانه پشمی و موئی، توی این بیابان. این زنکه هی می گفت بلی. بعد روی شتر تکیه کرده بود، راست نشست گفت: مردکه چه می گوئی تو. شما توی این شهر محبوس و مستور و ما توی این بیابان.

3 دیدم همه این چیزهایی که می گفت پیش زنیکه ابداً اهمیت ندارد. فکرش این است که صحرا خوب است در نهایت سرور است. سرور انسان و راحت انسان و نشئه انسان به اخلاق است. اگر اخلاق انسان اخلاق الهی باشد، روحانی باشد، روحانی باشد، هر حالی باشد خوب است. اگر اخلاق انسان شیطانی باشد، عذاب و عقاب در هر حال باشد. سرور قلب انسان بنفحات رحمن است، بیان خوش بشنود، کلمات معرفت الله استماع کند، با نفوس مبارکه ملاقات کند، تأییدات الهی برسد، ابواب معانی [بر] او مفتوح شود، منجذب حق شود، این است سبب سرور انسان. اگر سرورش بحطام دنیا باشد آن از برای حیوان بهتر میسر است...

ZSM.1915-09-24

ABU0144

Words spoken on 1915-Sep-28 in Haifa

- 1 Until an army entereth the field of battle, it is not known how great is the tenderness and loving-kindness of the king toward it. The soldiers who remain in their own lands, abiding in their homes, are never inquired after by the king, nor do the tokens of his kindness and favor appear in their behalf. But when they go forth into the field of battle, every day a new bounty reacheth them. Even so is it with the souls of the believers.
- 1 لشکر تا در میدان حرب نباشد معلوم نیست که چقدر پادشاه به آن مهربانی و محبت دارد. عساکری که در اوطانشان هستند، در خانهاشان هستند، ابداً پادشاه از آنها استفسار نمی کند و ابداً آثار مهربانی و عنایت در حق آنها ظاهر نمی شود. وقتی که در میدان حرب بروند، هر روز یک عاطفه جدید می رسد، همین طور است نفوس مؤمنین.
- 2 Those who are in the arena of teaching, in the field of service, rest neither by night nor by day; they have no thought save the diffusion of the fragrances of God, the quickening of souls, the
- 2 آنهایی که در میدان تبلیغند، در میدان خدمتند، شب و روز آرامی ندارند، فکری ندارند جز

education of men, and service to the whole world of humanity. These are the dawning-places of the bounties and favors of the Blessed Beauty. We are now here, as ye behold, and there is no outward manifestation or appearance; it is as though we were nothing. But when we were in America and in Europe, when we were in the field of service, it was plainly and visibly seen that the hosts of the unseen and of the seen were confirming and assisting us. Even as He hath said:

3 The hosts of the unseen, the confirmations of the Blessed Beauty, arrived one after another. Whithersoever we turned, the doors were opened. We were left in wonder. Cities which we had not seen, and with whose people we had no bond of intimacy—if kings were to go thither, no heed would be paid them.

4 Many of the princes of Europe, for example, travel there, yet there is no fruit and no effect whatever. No one heedeth them. At most, they alight for a few days in a hotel and then return. But in every city into which we entered, the utmost consideration, the utmost reverence, and a gracious welcome were manifest. Assemblies likewise were convened; numerous gatherings were formed. We went to these assemblies, these meetings, these churches, and all the people listened with the utmost attention. Utterance was made concerning the teachings of the Blessed Beauty; the appearance of this Cause in Persia, from its beginning unto its end, was recounted in detail, and all gave ear.

5 By the blessed Spirit, never, in any assembly, nor in any church, nor in any gathering, was a soul found who turned away or objected. All were silent, hushed, and attentive.

6 Yet it is the custom among those peoples that, should anyone speak in an assembly or gathering and they disapprove of him, they whistle, stamp their feet upon the ground, and raise an uproar, so that no one may hear his voice and all may be prevented from listening. He is compelled to be silent and to descend from the pulpit of address. Even in a synagogue, five thousand Jews were present, and a lengthy address was delivered, contrary to their views to an indescribable degree. In the synagogue of the Jews it was established that Christ was the Word of God, that His Holiness Christ was the Word of God and the Spirit of God, and that Muhammad was the

نشر نفعات الله، جز احیای نفوس، جز تربیت اشخاص، جز خدمت به عموم عالم انسانی. اینها مظهر عواطف و الطاف جمال مبارک اند. ما حالا اینجا هستیم می بینید هیچ ظهور و بروزی نیست، مثل اینست که هیچ نیستیم. لکن در وقتی که در امریکا بودیم، در اروپا بودیم، در میدان خدمت بودیم، واضحاً مشهود بود که جنود غیب و شهادة تأیید می کنند، نصرت می کنند. همین طوری که می فرماید

3 جنود غیب تأییدات جمال مبارک می رسید پی در پی. بهر جهتی که توجه می کردیم ابواب مفتوح بود. حیران می ماندیم. شهرهایی که ما ندیده بودیم، با اهالیشان الفت نداشتیم. اگر ملوک بروند به آنها اعتنائی نمی کنند.

4 بسیاری از شاهزادهای اروپا مثلاً می روند ابداً ثمری و اثری نیست. کسی اعتنا نمی کند. نهایتش این است که چند روزی در اوتیل پائین می آیند و مراجعت می کنند. ما در هر شهر که وارد شدیم نهایت رعایت، نهایت احترام، حسن استقبال مشاهده شد. و همچنین مجامع تشکیلی می شد. انجمنهای متعدده تشکیل می شد. می رفتیم در این انجمنها، در این مجامع، در این کائس، جمیع مردم نهایت دقت می شنیدند. بیان از تعالیم جمال مبارک می شد. ظهور این امر در ایران از بدایتش تا نهایتش تفصیل داده می شد، کل اصغا می کردند.

5 روح مبارک قسم که ابداً در هیچ مجمعی و در هیچ کلیسائی و در هیچ انجمنی نفسی پیدا نشد که اعراض و اعتراض کند. کل ساکت و صامت و مستمع بودند.

6 با وجود آنکه از عادات حضرات است که اگر در انجمنی و مجمعی کسی صحبت بدارد و نپسندد، صفیر می زنند، پاها به زمین می زنند و عریبه بلند می کنند تا کسی صوت او را نشنود و کل او را استماع نکنند. مجبور می شود باینکه ساکت شود و از منبر خطابه پائین آید. حتی در مسجد یهودیها پنج هزار یهود حاضر بودند و صحبت مفصلی مخالف آراء آنها به درجه ئی که وصف ندارد. در کلیسای یهود اثبات شود کلمة الهی حضرت مسیح، که حضرت مسیح کلمة

Apostle of God. There was none who denied it. Such was the measure of divine confirmation, and so mightily did the unseen host press forward, that not a single soul turned away.

الله و روح الله بود. حضرت محمد رسول الله بود. منكري نبود. لكن تأييد الهي بدرجه اي بود، لشكر غيب چنان هجوم داشت كه ابداً نفس واحدي اعراض نكرد.

- 7 Afterward, when we arose to depart, the Jewish rabbi came and said, "The Jews desire to take thy hand and express their gratitude and thanks." I said, "I am unwell; I have not the strength to shake hands with five thousand persons." He said, "Even if only a limited number." About fifty or sixty persons came, shook hands, and expressed their thanks.

7 بعد كه برخاستيم كه برويم خاхам يهود آمد كه حضرات يهود مي خواهند دست بدهند بتو و اظهار ممنونيت و تشكر بكنند. گفتم من ناخوشم، حالت اينكه با پنج هزار نفر دست بدهم ندارم. گفتم ولو معدودي باشد. بقدر پنجاه شصت نفر آمدند دست دادند و اظهار تشكر كردند.

- 8 Now what power had I, what strength, what capacity, what station? It was solely this: that the confirmations of the Blessed Beauty were descending. The lights of the favors of the Blessed Beauty illumined the church. A Jewish man cried out, "Henceforth I am no longer a Jew!" These unseen hosts of the Blessed Beauty confirmed me in this journey, and likewise confirmed the other friends. As for the visible hosts, they were the loved ones of God. In truth, they sacrificed their lives; with all their powers they strove; by night and by day they had no rest.

8 حالا من چه اقتداري، چه قوه ئي، چه استطاعتي، چه مقامي، مجرد اين بود كه تأييد جمال مبارك مي رسيد. انوار توفيقات جمال مبارك كليسا را روشن مي كرد. مردكه موسوي فرياد مي زد كه من بعد از اين موسوي نيستم. اين جنود غيب جمال مبارك مرا در اين سفر و همچنين سائر احباء را تأييد كرد. اما جنود شهادة، احبائي الهي بودند. واقعاً جانفشاني كردند. بجمع قوي مي كوشيدند، شب و روز آرام نداشتند.

- 9 This is what He meaneth when He saith, "I will assist thee with the hosts of the unseen and the seen." One must hasten into the field, that the help and bounty of the true King and Sovereign may become manifest and evident. When man is engaged in service, he is fresh and verdant, ever in the utmost joy and gladness, hopeful, filled with spirit and fragrance.

9 اينست كه مي فرمايد بجنود غيب و شهادة نصرت مي فرمايم. بايد در ميدان شتافت تا اينكه عون و عنايت پادشاه و سلطان حقيقي ظاهر و عيان شود. در وقتي كه انسان بخدمت مشغول است، تر و تازه است، هميشه در نهايت فرح و سرور، اميدوار، پر روح و ريحان.

- 10 On the contrary, when he is still, he is languid, idle, lifeless, withered to the uttermost, and remaineth as one dead. All the days of his life are wasted, save those hours which are spent in servitude at the sacred Threshold. Whatever form of life it may be, if it be fruitless, it is a place of fear and peril.

10 بالعكس وقتي كه ساكن است، منخود، كسل، بي جان، در نهايت پژمردگي، مثل انسان مرده مي ماند و جميع اوقات حياتش بهدر مي رود مگر ساعاتي كه به عبوديت آستان مقدس مي گذرد. هر نوع حياتي باشد بي ثمر است، محل خوف و خطر است.

- 11 Man should not be like the chameleon, changing color; at every hour assuming a new condition, and each day breathing another air. He must determine for himself one path and fix one point of attention. In that path, toward that point, he must move, for therein lie the utmost of his hopes and aspirations. Then let him never waver.

11 انسان نبايد مانند حرياء متلون باشد. هر ساعتی يك حالي داشته باشد، هر روزي در هوايي باشد. بايد از براي خودش يك مسلكي معين كند و يك نقطهء توجهي تعيين نمايد. در آن مسلك روي به آن نقطه حركت كند كه نهايت آمال و آرزويش است. ديگر ابداً تزلزل پيدا نكند.

- 12 For example, one soul chooseth the world as his path, and wealth as the point of his attention. He should not be change-ful; he must move toward that point. Another taketh knowl-edge as his path, and his point of attention is supreme mastery in learning and acquaintance with all the arts and sciences. He must advance toward that point and make no alteration.
- 12 مثلاً یک نفس مسلکش دنیا است، نقطهء توجهش ثروت است. نباید متلون باشد. باید رو به آن نقطه حرکت کند. یکی مسلکش علم است، نقطهء توجهش مهارت عظیمهء علیه، اطلاع بر جمیع فنون. باید رو به آن نقطه برود، هیچ تغییر ندهد.
- 13 Or again, one's way may be faith and certitude, and the point of one's attention servitude at the sacred Threshold. He must proceed in this path toward that point and suffer no change-fulness whatever. From this, mighty results are obtained.
- 13 یا آنکه طریقتش ایمان و ایقان است، نقطهء توجهش عبودیت آستان مقدس است. باید به این مسلک رو به آن نقطه حرکت کند. ابداً تلون نداشته باشد. از این نتایج عظیمه حاصل می شود.
- 14 Consider how the Arab poet saith: "For us, in those who have gone before from among the past centuries, there are insights." That is, those souls who have passed on before, those peoples and nations who preceded us and lived in bygone ages—which among them became illumined like candles and attained the loftiest summit of everlasting glory? Which found heart and soul in the teachings and became shining stars of the world?
- 14 شما نگاه کنید که شاعر عرب می گوید: للذاهبین الاولین من القرون لنا بصائر یعنی نفوسی که از پیش گذشته اند این ملل و اممی که بر ما سبقت گرفته اند، در قرون ماضیه بوده اند. کدام یک آن نفوس مثل شمع روشن شدند و به اعلی ذروه عزت ابدیه رسیدند. تعالیم دل و جان یافتند، کوکب درخشندهء جهان بودند.
- 15 It becometh clear and evident that those souls who confined their thoughts and remembrance to one single purpose were the ones who were confirmed; and unto all eternity they shine in the horizon of creation like the morning star. But those who were changeful, who at every hour had a new fancy, each day intoned another melody, and every moment, like a bird, flew from branch to branch, were never aided or confirmed. Their thoughts were ever scattered, and in the utmost despondency they passed the days of their lives.
- 15 واضح و مشهود می شود نفوسی که فکرشان و ذکرشان را حصر در یک مقصد کردند. آنها موفق شدند و الی الأبد در افق آفرینش مانند ستارهء صبح می درخشند. نفوسی که متلون بودند، هر ساعت یک هوایی داشتند، هر روز نغمه ئی می زدند، هر دقیقه ئی مانند مرغ از شاخی به شاخی می پریدند، ابداً مؤید و موفق نشدند. همیشه فکرشان پریشان، در نهایت افسردگی ایام حیات را می گذرانند.
- 16 Though certain souls confined their thoughts and remembrance to the attainment of other perfections of the human world—such as physicians, philosophers, and renowned men—and became successful in their aims; though they discovered great sci-ences, established prosperity and civilization upon the earth, strove for the welfare and success of the human race, and were noble souls, yet none of them was able, like the servants of God in the first age of the Manifestations of the Prophets, the holy and divine Manifestations, to exert influence upon the world of humanity, to deliver a vast multitude from the darkness of deficiency and contingency, and to bring them into the world of light; to render service to the world of morals; to become the cause of the promotion of the virtues of the human realm; to lay the foundations of praiseworthy morals; and to promote the oneness of mankind.
- 16 هر چند نفوسی که فکر و ذکرشان را حصر در تحصیل سائر کمالات عالم انسانی کردند. مثلاً اطباء و فلاسفه مشاهیر رجال در مقاصدشان موفق شدند. اکتشاف علوم عظیمه کردند. تأسیس آبادی و عمران در روی زمین نمودند. در فلاح و نجات نوع کوشیدند و نفوس بزرگواری بودند ولیکن هیچیک نتوانستند مثل بندگان الهی در عصر اول ظهور انبیاء مظاهر مقدسه ربانیه نفوذ در عالم انسانی کنند و جم غفیری از ظلمت نقص و امکان نجات بدهند و بجهان نورانی در آرند، خدمت بعالم اخلاق کنند، سبب ترویج فضائل عالم انسانی شوند.

مؤسس اخلاق حمیده گردند، مروج وحدت
عالم انساني شوند.

- 17 These blessed souls are distinguished above all other souls. Therefore my hope is that ye may walk and advance in this straight path, this firm way, this road of eternal salvation, and this path of everlasting life...

17 این نفوس مبارکه از جمیع نفوس ممتازند. لهذا
امیدم چنان است که شماها به این صراط مستقیم
و منهج قويم و طريق نجات ابدی و سبیل حیات
سرمدي سلوک و حرکت کنید...

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ABU0857

Words spoken on 1915-Sep-29 in Haifa

- 1 There are certain souls who become new creatures, as though they were not the same person at all. One who was utterly severe and wrathful becomes infinitely forbearing. One who was in the depths of cowardice becomes extraordinarily courageous. One who was completely defiled becomes pure and holy. It is astonishing - nothing of the former person remains. It is as though they were ground down and erased, then created anew.
- 1 بعضي نفوسند که خلق جديد مي شوند. مثل
اینکه هیچ آن آدم نیست. در نهایت شدت و
غضب بود، بی نهایت حلیم می شود. در نهایت
جبن بود، فوق العاده شجاع شود. در منتهای
آلودگی بود، طیب و طاهر می شود. تعجب است
هیچ آن انسان قدیم نیست. مثل اینکه این را
کویده اند و محو کرده اند، دوباره خلق کرده
اند.
- 2 Resurrection is of two kinds: one is essential resurrection, and one is nominal resurrection. In the realm of words they are resurrected, not in reality. There is a person who, upon becoming a believer, becomes entirely a new creation. For instance, the most oppressive person on earth becomes the most virtuous. The most ignorant becomes the most learned. A thief and highway robber becomes supremely trustworthy. A shepherd becomes Abu Dharr al-Ghifari. A fisherman becomes Peter the Great... This person's very essence is resurrected.
- 2 بعث بر دو قسم است: یک بعثی است که بعث
کینوتی است، یک بعثی است که بعث اسمی
است. در عالم ذکر بعث شده، نه در حقیقت.
یک نفسی است که وقتی که مؤمن می شود،
بکلی خلق جدید می شود. مثلاً ظالم ترین روی
زمین است، فاضل ترین می شود. نادان ترین
است، عالم ترین می شود. دزد است، سرگردنه
زن است، بی نهایت امین می شود. مثلاً شخص
چوپانی، ابوذر غفاری می شود. ماهی گیری
است، پطرس اکبر می شود... این کینوتش
مبعوث شده.
- 3 However, Mecca remains the same Mecca, unchanged. This house remains the same house, but differs in name. It is not that it first had no soul and now has gained one. First it was defiled, now it is pure. First it was worldly, now it is heavenly. It is in the realm of names. Likewise there are souls who are resurrected in the realm of names.
- 3 اما مثلاً مکه همان مکه است، فرقی نکرده. این
خانه همان خانه است، لکن در اسم تفاوت
کرده. نه این است که اول جان نداشته حالا
جان پیدا کرده. اول آوده بوده است، حالا
پاک شده است. اول دنیوی حالا اخروی. در

عالم اسم است. همین طور نفوسی هستند که آنها در عالم اسم مبعوث می شوند.

- 4 There was one Abdullah Baghdadi who was initially among the wicked and was known for all manner of depravity. He was resurrected. He attained a wondrous state, such that it became famous even among outsiders how Abdullah had changed, becoming utterly detached. Despite having an establishment, having first been a chief of ruffians, he abandoned it all and came on foot to Akka. Whoever looked upon his face was delighted. He became so radiant, so spiritual that it defies description.

4 یک جناب آقا عبدالله بغدادی بود از اول اشرار و به انواع فسق معروف و مألوف بود. این مبعوث شد. عالم غربی پیدا کرد، حتی میانهء خارج مشهور شد که آقا عبدالله چه شده، بگلی هم منقطع. با وجود اینکه دستگاہی داشت، اول لوطی باشی بود، همهء اینها را ول کرده پیاده آمد به عکا. هر کس به رویش نگاه می کرد مسرور می شد. اینقدر نورانی، اینقدر روحانی که وصف ندارد.

- 5 I would say, "Abdullah, tell me." He would say, "Praise be to God, through the grace and favor of the Blessed Beauty - I was in darkness, I was tormented, I was bound by everything, I was attached to creation like a bird in a cage. I broke the cage and became free. I sleep on the ground but it is as though I sleep in a bed. Before I would sleep in silk sheets but in torment, now I sleep on the earth in the utmost joy and delight."

5 می گفتم آقا عبدالله بگو ببینم. می گفت الحمدلله بفضل و عنایت جمال مبارک تاریک بودم، معذب بودم، در قید هر چیز بودم، مسرور به خلق بودم مانند مرغی که در قفس است. قفس را شکستم و آزاد شدم. روی خاک می خوابم لکن مثل آن است که در فراش می خوابم. اول در فراش حریر می خوابیدم ولی در عذاب، حالا روی خاک می خوابم در نهایت روح و ریحان.

ZSM.1915-09-29

ABU1488

Words spoken on 1915-Oct-01 in Haifa

- 1 If this college had been a Baha'i college, it would have been excellent, producing accomplished graduates. Now our hope is that although the administrators are not Baha'is, yet accomplished Baha'is will emerge from it.
- 1 اگر این کلیه، کلیهء بهائیه بود خوب بود. تلامذهء مکملی از آن بیرون می آمدند. حالا امیدمان چنان است که هر چند [مسئولین] بهائی نیستند لکن بهائیان مکمل بیرون آیند.
- 2 It has often happened that a student entered an ordinary school where the teacher was not proficient in the sciences, yet a student emerged from that school with utmost proficiency, to such a degree that he became worthy of being his teacher's teacher. This was due to that student's effort. Because the student was knowledgeable, intelligent, possessed strong powers of comprehension and memory, he surpassed his
- 2 بسیار واقع شده که تلمیذی در مکتبی عادی داخل شده و معلم مکتب در علوم ماهر نبوده لکن تلمیذی از آن مکتب پیدا شد که در نهایت مهارت. بدرجه ای که استحقاق این [را] پیدا کرد که معلم معلمش بشود، این به همت آن تلمیذ بود. چونکه تلمیذ دانا بود، فطین بود، قوهء

teacher. This has happened many times, and it has also often happened that students entered excellent schools yet learned nothing.

ادراکيه اش قوي بود، قوهء حافظه اش قوي بود، بر استادش فائق شده. بسيار واقع شده است اين و بسيار واقع شده است که تلامذه اي در مدرسهء مکمله اي داخل شدند ولکن چيزي تحصيل نکردند.

- 3 Now the college in Beirut is good. Most subjects are taught there, it is well-organized and systematic, but it is not like the colleges of America. How can the college of San Francisco compare with the college of Beirut? Both are colleges, but if one makes the effort, one can study in this same Beirut and surpass the students of American colleges.

3 حالا مدرسهء بيروت خوب است. اکثر فنون درس موجود است، مرتب است، منظم است، اما بمثابهء مدارس کليه امريکا نيست. کليه سانفرانسیسکو کجا و کليهء بيروت کجا. هر دو کليه است ولي اگر انسان همت کند در همين بيروت چنان تحصيل مي نمايد که بر تلامذهء کليه امريکا فائق مي آيد.

- 4 Moreover, there are sciences and arts not taught in college, and these are divine knowledge, the knowledge of God, proofs and evidences, the sacred texts of divine books, the science of teaching the Faith, and heavenly knowledge. I hope that the students will acquire these as well.

4 و همچنين علوم و فني که در کليه نيست و آن علم الهي است، معرفت الله است. دلايل و براهين است. نصوص کتب الهي است. علم تبليغ است. علم لدني است. اميدوارم که تلامذه اينها را نيز تحصيل کنند...

ZSM.1915-10-01

ABU0353

Words spoken on 1915-Oct-02 in Haifa

- 1 The war has intensified exceedingly, whether from the eastern front, the western front of Russia, from Iraq, or from the Caucasus. The fire of war blazes in all directions; never in history have such events transpired. Never has there been such a universal war in the world. At most, two powers would engage in conflict, or perhaps three. But in this war all the powers of Europe, save the minor states, are fighting with their full might. Such a thing has never occurred. Aerial warfare and submarine warfare have been added. If these four types of warfare were to occur simultaneously at one point, it would indeed be a spectacle to behold.

1 حرب خيلي شديد شده است، چه از جهت شرق، چه از جهت غرب روسيه، چه از جهت عراق و چه از جهت قفقاسيا. نار حرب در جميع جهات شعله مي زند، يعني در هيچ تاريخي چنين وقوعات نشده است. چنين حرب عمومي در دنيا نشده است. نهايت اين بود دو دولت بيکديگر مي آويختند يا سه دولت. لکن اين حرب جميع دول اروپا ماعداي دول صغيره کل بتمام قوت جنگ مي کنند. چنين چيزي نشده است. جنگ هوائي و جنگ زير دريائي افزوده شده است. اگر دريک موقعي باشد که اين محاربات اربعه واقع دريک موقع خيلي تماشا دارد.

- 2 During this journey through Europe and America, time and again in churches, assemblies, and gatherings, it was explicitly stated that a great upheaval was imminent. All the territories

2 در اين سفر در اروپا، در امريکا بکرات و مرات در کليساها، در مجامع، در محافل، بتصريح ذکر

of Europe are repositories of combustible materials. That is, beneath the ground of all Europe it is as though there were arsenals and ammunition depots. It requires but a single spark or flame for these inflammatory materials to suddenly explode. Therefore, O nations and governments of the world, strive with all your being, cry out and lament, weep and implore, that perchance, God willing, you may deliver the world of humanity from this peril.

- 3 This address was not given in one place alone; in most gatherings and most churches these words were spoken. Although some souls were moved and began to consider how they might serve humanity in this regard, the masses remained heedless and indifferent; indeed, the opinion of most favored war and strife. In one of the churches of America, this message was given in detail. After I had spoken, a person mounted the pulpit and began to bellow that military might was the cause of progress and prosperity of nations and peoples. He insisted we must prepare for war as much as possible and be warlike, or else we would fall. This person did not understand that my intention was not that one power should disarm and thus become exposed to the attacks of other powers. The purpose was that all nations and peoples should become peace-seeking and that the bonds of peace and reconciliation should be strengthened, under laws and ordinances that would leave no power the possibility of aggression against another.

- 4 During this journey through Europe and America, whatever was spoken was in consideration of the capacity, inclination, and attitude of the inhabitants and nations, even to the point that teaching was according to their taste and temperament. It was observed that if proofs and arguments were presented according to the principles of teaching in the East, and if truths and meanings were discussed, it would have absolutely no effect on the listeners. Therefore, the manner and method of teaching was changed. The presentation became focused on issues, teachings, and the foundation of the Cause of God, for the listeners would grasp the meaning and understand, whereas if it were not done in this way, they would not listen at all. For example, if one spoke of proof being the Book, they would not understand at all. In any case, whatever was discussed was according to their disposition and taste. One must consider the capacity of the hearers and speak accordingly. As Rumi says: "To his little child the father speaks in baby-talk, Though

شد که انقلابی عظیم در مستقبل است. جمیع بلاد اروپا مخازن مواد مشتعل است. یعنی در زیر زمین جمیع اروپا مانند آن است که قورخانه و جبه خانه است. منوط به یک شعله و شراره است که این مواد التهابیه یک دفعه منفجر شود. پس ای ملل عالم و دول عالم بجان بکوشید و فریاد و فغان کنید و بنالید و بزارید بلکه انشاءالله عالم انسانی را از این خطر نجات دهید.

- 3 این خطاب در یک جا نه در اکثر مجامع و اکثر کائس این اذکار شد، هر چند نفوسی بحرکت آمدند و در فکر این افتادند که از این جهت خدمت به عالم انسانی بکنند لکن جمهور غافل و بی میلالات بلکه رأی اکثر حرب و جدال بود. در یک کلیسا از کلیساهای امریکا مفصل این بیان شد. بعد از آنکه من صحبت داشتم، شخصی بر منبر خطابه برآمد و بنا کرد عریده کردن که سبب ترقی و سعادت دول و ملل، قوهء حربیه است. ما باید تا می توانیم تہیات حربیه ببینیم و جنگجو باشیم و آلا ساقط خواهیم شد. این شخص ملتفت نشد که مراد من این نیست دولتی از دول ترک سلاح کند تا معرض هجوم دول سائره گردد. مقصود این است که جمیع دول و ملل صلح جو گردند و روابط صلح و آشتی محکم گردد، در تحت قوانین و نظامی که دولتی را مجال تعدی بر دولت دیگر نماند.

- 4 در این سفر اروپا و امریکا آنچه صحبت می شد بملاحظهء استعداد و مشرب و مسلک اهالی و ملل بود حتی تبلیغ نیز بحسب مذاق و مشرب آنها بود. ملاحظه گردید که اگر بموجب اصول تبلیغ در شرق اقامهء حجت و برهان شود و از حقائق و معانی بحث گردد ابدأ تأثیری در مستمعین نکند لهذا طرز و طور تبلیغ تغییر داده شد. بیان مسائل و تعالیم و اساس امرالله گشت زیرا مستمعین پی به مقصود می بردند، ملتفت می شدند و اگر چنین نمی شد ابدأ استماع نمی نمودند. مثلاً اگر گفته می شد برهان، کتاب است ابدأ نمی فهمیدند. باری آنچه صحبت می شد بحسب مشرب و مذاق آنها بود. انسان باید ملاحظهء استعداد مستمعین نماید و صحبت بدارد. بقول ملائی رومی می گوید: بهر طفلک آن پدری تی کند گر چه عقلش هندسه

his mind may comprehend the geometry of the world." Speech was given according to the capacity, merit and power of understanding of the Western people.

- 5 For example, in the West if divine teachings are imparted or accounts of the martyrs are given, this has a very powerful effect. The point is that the friends in Western lands must teach in this manner, making their explanations very clear and simple, not dealing with complex divine matters. They should discuss the teachings of the Blessed Beauty, mention His trials and tribulations, describe the afflictions and sufferings of the Bab, speak of the greatness of the Cause, tell of the self-sacrifice and martyrdom of the loved ones of God, discourse on fellowship and love, and associate with the people of the West with the essence of detachment, pure sanctity and holiness, and attraction to the love of God.

- 6 This is why throughout this journey, in no gathering did I discuss the realities, meanings and mysteries of the divine words or metaphysical questions. All my talks were about teaching the Cause of God. I was in the utmost joy and gladness and was supremely happy. Day and night I was aflame and was like a burning fire. Now here I am silent and still, all these means entirely cut off. No listener, no patient one, no seeker, no questioner. The days pass in vain.

گیتی کند بقدر استعداد و لیاقت و قوه ادراک اهل غرب صحبت می شد.

5 مثلاً در غرب اگر تعالیم الهی القا شود و یا شرح احوال شهداء داده شود این خیلی تأثیر شدید دارد. مقصود این است که احباء باید در بلاد فرنگ به این نحو تبلیغ کنند، بیانات بسیار واضح و آسان بنمایند نه معضلات مسائل الهیه. از تعالیم جمال مبارک بحث کنند، از بلایا و مصائب جمال مبارک ذکر کنند و از بلایا و محن حضرت اعلی بیان نمایند و از عظمت امر صحبت بدارند و از جانفشانی و شهادت احبایی الهی گویند و از الفت و محبت دم زنند و به جوهر انقطاع و سازج تنزیه و تقدیس و انجذاب بحبت الله با اهل غرب معاشرت کنند.

6 این بود که من در این سفر در هیچ محفلی از حقائق و معانی و اسرار کلمات الهی و مسائل ماوراء الطبیعه صحبت نداشتم. جمیع مذاکراتم تبلیغ امرالله بود. بسیار روح و ریحان داشتم و در نهایت فرح و سرور بودم. شب و روز شعله می زدم و مانند آتش افروخته بودم. حال در اینجا ساکت و صامت بکلی این اسباب مقطوع. نه سامعی، نه صابری، نه طالبی، نه سائلی. ایام بیهوده می گذرد...

ZSM.1915-10-02

ABU1308

Words spoken on 1915-Oct-03 in Haifa

- 1 We are submissive. If one is not submissive, then one falls into trials. "We shall surely test you with something of fear and hunger and loss of wealth and lives and fruits; but give glad tidings to the patient." Submissiveness brings great comfort to a person. One does not fall short in what is necessary and proper, whether in treatment or in vigilance. But one is submissive, otherwise how can a person find peace in this abode of accidents? One would always remain anxious. It is impossible

1 ما تسلیمیم، اگر انسان تسلیم نباشد آن وقت گیر امتحانات می افتد. لنبلونکم بشئ من الخوف و الجوع و نقص من الأموال و الأنفس و الثمر و البشر الصابرين. تسلیم خیلی سبب راحت انسان است. در آنچه باید و شاید قصور نمی کند از جهت معالجه و از جهت مواظبت. لکن تسلیم است و الا چطور می شود بشر در این دارالحوادث آرام

for a day to pass without some incident. There is no peace for man except through submission.

بگیرد. همیشه مضطرب می ماند. ممکن نیست انسان یومی بر او بگذرد و حادثه ای نباشد. آرام نمی ماند برای انسان مگر به تسلیم.

- 2 God has filled this world with afflictions and pain so that hearts may not become too attached to this world, for if there were no pain and affliction, it would be very difficult for man to detach himself from it. Despite the fact that every day brings a bitter cup, still man remains attached. If it were a cup of honey with no bitterness to follow, then what would become of us?

2 این جهان را خدا پر از محن و آلام کرده است تا قلوب چندان تعلقی به این جهان نداشته باشد، چه که اگر آلام و محن نبود بسیار بر انسان مشکل بود انفصال از آن. با وجود اینکه هر روز یک جام تلخی است، باز انسان تعلق دارد. اگر جام شهدی بود و تلخی از پی نداشت آن وقت چگونه بود.

- 3 God, like a loving mother who applies various bitter substances to her breast every hour for weaning, so that the child may develop an aversion and be weaned and partake of sweet and delicious foods, likewise has made this mortal world an abode of pain so that hearts may not become too attached to it, and instead seek eternal life, pure and sanctified from all ills and diseases.

3 حق نظیر مادر مهربان که بجهت فطم هر ساعت پستان را به انواع تلخی ها آلوده می کند تا طفل نفرت پیدا کند و فطام حاصل شود و از طعام های شیرین و لذیذ تناول ننماید و همچنین حق این عالم فانی را بیت آلام فرمود تا چندان قلوب تعلق به آن نداشته باشد، حیات ابدیه بطلبد و منزله و مقدس از هر علل و امراض.

- 4 A child in the house passed away. Strangers all came to offer condolences and saw that I was not affected at all. They were very surprised, they were very astonished.

4 یک طفل در خانه بود صعود کرد. اغیار جمیع بتعزیت آمدند دیدند ابداً من متأثر نیستم. بسیار تعجب کردند، بسیار استغراب کردند.

ZSM.1915-10-03

ABU0919

Words spoken on 1915-Oct-04 in Haifa

- 1 Last night in the realm of dreams I beheld His Honor Mulla 'Ali-Akbar. His frame was robust, but in the dream I saw him even more robust and corpulent. In the dream, it was as if he had been on a journey. I said to him, "Your honor, you have grown quite stout." He replied, "Praise be to God, I have traveled to places where the air was supremely gentle, the water exceedingly sweet, the vistas perfectly delightful, and the food most delectable. Therefore it has agreed with me; I have gained strength and found the first vigor of youth. For I was ever intimate with the divine fragrances, occupied with the remembrance of God, and eloquent in divine proofs; I was teaching the Faith." At the word "teaching" I was struck with wonder, but his meaning was that in his journey—that is, in

1 دیشب در عالم رؤیا جناب ملا علی اکبر را می دیدم. هیكلشان جسم بود ولکن در عالم رويا می بینم جسم تر و فربه تر. در عالم رؤیا مثل اینکه سفری رفته اند. گفتم جناب شما خوب فربه شده اید. گفت الحمدلله در جاهائی سفر کرده ام که هوا در نهایت لطافت بود و آب در نهایت عذوبت و مناظر در نهایت حلاوت و غذا در نهایت لذت، لهذا به من ساخته است، قوت گرفته ام، نشئه اولای جوانی یافته ام. زیرا همیشه بنفحات رحمانی مأنوس بودم و به ذکر حق مشغول بودم و به براهین الهی ناطق بودم،

the other world—the fragrances that are inhaled from holy souls constitute teaching. In brief, we conversed for a while, when suddenly a group entered and he disappeared.

تبلیغ می کردم. از کلمهء تبلیغ استغراب حاصل شد. ولی مقصودش این بود که در سفر یعنی در جهان دیگر نفحاتی که از نفوس مبارکه استشمام می شود همان تبلیغ است. باری قدری با هم صحبت داشتیم، در این اثنا جمعی وارد شدند و ایشان غائب گشتند.

- 2 He was truly a blessed soul. At all times he arose to serve the Cause and teach, and became renowned throughout all regions for this. As soon as opponents would create mischief, he would be the first one the authorities would seize. He was arrested time and again, yet maintained perfect patience and composure. He would ever contend with the oppressors. However much they would threaten and intimidate and act severely, he would not be defeated; he would say whatever he wished. He was among those blessed souls who attained the presence of Baha'u'llah and was favored with His gracious regard and encompassed by divine loving-kindness. He became one of the Hands of the Cause of God and was steadfast in the Covenant with perfect firmness and constancy.

2 حقیقت نفس مبارکی بود. در جمیع احوال به خدمت امر می پرداخت و تبلیغ می نمود و به این امر مشهور آفاق شد. بمجرد اینکه بیگانگان فساد می کردند به اول کسی که حکومت می پرداخت ایشان بودند. بکرات و مرات گرفتار شدند ولی در نهایت صبر و قرار. با ظالمان همیشه مجادله می کردند. هر چند تهدید و تخفیف می نمودند و تشدد می کردند، ایشان شکست نمی خوردند، آنچه می خواستند می گفتند. از جملهء نفوس مبارکه ایست که بشرف لقا فائز شد و ملحوظ نظر عنایت گشت و مشمول عواطف رحمانی. از ایادی امرالله شد و در نهایت ثبات و استقامت بر عهد و پیمان بود.

- 3 I had a special love for him. He was a delightful conversationalist and like an intimate companion to all. He made a goodly ascension; he was in a blessed state. His luminous resting place is in Tehran. Though his body lies buried in the earth, his pure spirit dwells in the seat of truth with the omnipotent King. I greatly desire that means be made possible for me to visit these illumined resting places of all the loved ones of God. These were servants of the Blessed Beauty who endured tribulations, bore hardships, and suffered afflictions in His path.

3 به او یک محبت مخصوصی داشتم. خوش صحبت بود و بمثابةء ندیم بود از برای انسان. خوب صعود نمود، در حالت خوشی بود. مرقد نورانش در طهران است هر چند جسمش مدفون در تراب است ولیکن روح پاکش در مقعد صدق عند ملوک مقتدر. بسیار میل دارم که اسباب میسر شود که این مراقد منورهء جمیع احبای الهی را زیارت کنم. اینها بندگان جمال مبارکند، در سبیل او بلایا دیدند و مشقتها کشیدند و صدمات خوردند.

ZSM.1915-10-04

ABU0859

Words spoken on 1915-Oct-05 in Haifa

- 1 Christ - may my soul be a sacrifice unto Him - declared before His martyrdom that the stones which were utterly neglected and seemingly useless would become the cornerstone. That is to say, souls who in the eyes of men possessed no rank or station and were not mentioned in any position - nay, in the eyes of men were lowly and poor - these souls, when they came under the shadow of the Word of God, would attain to the heights of everlasting glory and would shine forth like stars from the horizon of greatness.
 - 2 Those souls who are now apparently at the pinnacle of glory would become abased, lowly and as nothing. Those who are renowned among the people for their utmost grandeur, wealth and magnificence would be utterly destroyed and vanquished.
 - 3 Some thoughtless ones found these utterances of Christ strange, and even mocked them. How could this scattered band of paupers, rejected and spurned by all, ascend to the heights of eternal glory, become illumined and be the cause of enlightenment to East and West? How could a fisherman reach the height of the moon? How could a carpenter become the center of light?
 - 4 Not long passed before all that He had spoken became clear as the sun. The deniers and mockers awakened and became remorseful, but it was too late.
 - 5 Now too, the Blessed Beauty declares in this prayer that Thou hast ordained for the servants of Thy Sacred Threshold an exalted station and a supreme height - a station which, were the kings to become aware of it, they would surely abandon their sovereignty and join the ranks of Thy bondsmen. They would see the mighty of this world as abased, and would behold those lowly ones who walk Thy path established upon the throne of everlasting glory. Although people are now heedless as before,
- 1 حضرت مسیح روحی له الفداء قبل از شهادتشان می فرمودند که سنگهایی که ابداً معتنی به نیستند، بظاهر به هیچ کاری نمی خورند، حجر زاویه خواهند شد. یعنی نفوسی که در انظار ناس قدری و شائی ندارند و در هیچ مقامی مذکور نیستند، بلکه در انظار ناس حقیرند و فقیرند این نفوس چون در ظل کلمه الله آمدند به اوج عزت ابدیه نائل خواهند شد و مانند ستاره ها از افق بزرگواری درخشنده خواهند گشت.
- 2 این نفوسی که الان در نهایت عزتند بظاهر، اینها ذلیل و حقیر و معدوم خواهند شد. اختصاصی که در نهایت عظمت و دولت و حشمت در بین خلق مشهورند، اینها بکلی معدوم و مقهور خواهند گشت.
- 3 از این بیانات حضرت بعضی بی فکران استغراب می کردند، بلکه استهزاء می نمودند. چگونه این جمع پریشان درویشان که مردود کل و مطرود جمیع هستند به اوج عزت ابدیه عروج خواهند کرد، روشن خواهند شد و سبب نورانیت شرق و غرب خواهند گشت. چگونه صیاد ماهی به اوج ماه می رسد؟ چگونه نجار مرکز انوار می گردد؟
- 4 چندی نگذشت که آنچه فرموده بود جمیع مثل آفتاب آشکار شد. منکرین و مستهزئین بیدار شدند، پشیمان شدند، لکن کار از کار گذشته بود.
- 5 حالا هم جمال مبارک در این مناجات می فرماید که از برای بندگان آستان مقدس مقامی رفیع و اوجی عظیم مقدر فرمودی. مقامی که اگر ملوک مطلع به آن شوند البته از سلطنت بگذرند و در حلقه بندگان مملوک تو در آیند. عزیز این عالم را ذلیل بینند و ذیلان سبیل تو را بر سریر عزت ابدیه مستقر مشاهده کنند. هر چند حال مردم غافلند مثل سابق، بلکه این مقام را منکرند، ولی ظاهر و آشکار خواهد شد

and even deny this station, it shall become manifest and evident that whatsoever has proceeded from the Supreme Pen will be realized in the world visibly and evidently.

- 6 This is the meaning of "He maketh your highest to be lowest and your lowest to be highest." And in the Qur'an it is said: "And We desired to show favor unto those who were brought low in the land, and to make them leaders, and to make them inheritors."
- 7 When divine favors and bounties encompass, the weak plant becomes the Sadratu'l-Muntaha, the insignificant sparrow becomes the eagle of the heights of glory, the feeble ant attains the majesty of Solomon, and the insignificant atom becomes animate in the rays of the sun.

که آنچه از قلم اعلی صادر در عالم ظاهر واضحاً و مشهوداً تحقق خواهد یافت.

6 این است معنی یجعل اعلیکم اسفلکم و اسفلکم اعلیکم . و در قرآن می فرماید و نرید ان نمن علی الذین استضعفوا فی الارض و نجعلهم ائمة و نجعلهم الوارثین .

7 الطاف و عنایات الهی وقتی شامل شد گیاه ضعیف سدره منتهی گردد، صعوه حقیر عقاب اوج عزت می شود، مور ضعیف حشمت سلیمانی یابد، و ذره ناچیز در شعاع آفتاب جاندار گردد.

ZSM.1915-10-05

ABU0534

Words spoken on 1915-Oct-08 in Haifa

- 1 "And God gives victory to whom He wishes." In such battles there is no victor, in truth all are vanquished. When two ships collide, if one ship sinks, the other is also damaged. This victory and defeat has no permanence, it is a temporary matter. Victory belongs to the divine hosts, that is, the hosts of the love of God - a victory that is followed by no defeat. For example, the apostles of Christ achieved a spiritual victory over other nations, but it was a victory followed by no defeat. Thus spiritual conquests are firm and enduring, not physical conquests. The regions of heart and soul must be conquered through the power of the love of God, not the earthly world. For instance, those souls who were martyred in the path of God hastened to the altar of love with utmost joy and attraction. These divine hosts achieved victory by giving their lives, not by taking lives. They influenced hearts through spiritual power, not through the power of rifle and cannon. These conquests of the heart are eternal.

1 واللہ یؤتی النصر لمن یشاء . در اینگونه محاربات غالبی نیست در میان، فی الحقیقه کل مغلوبند. این دو کشتی که بهم می خورد اگر یک کشتی غرق بشود، کشتی دیگر هم صدمه می خورد. این غالبیت و مغلوبیت دوامی ندارد، امری است موقت. غلبه از برای جنود الهی است، یعنی جنود محبت الله. غلبه ای که از پس مغلوبیتی ندارد. مثلاً حوارین حضرت مسیح غلبه روحانی کردند بر سائر دول، لکن غلبه ای که از پس هیچ مغلوبیت نداشت. پس فتوحات روحانیه ثابت و برقرار است، نه فتوحات جسمانی. اقالیم جان و دل را باید به قوه محبت الله فتح کرد، نه جهان خاک را. مثلاً نفوسی که در سبیل الهی شهید شدند در نهایت شوق و انجذاب به قربانگاه عشق شتافتند، این جنود الهی به جان دادن فتح و ظفر یافتند، نه به جان گرفتن. بقوه معنویه در قلوب تأثیر نمودند نه بقوه تفنگ و توپ. این فتوحات قلبیه ابدی است.

- 2 Last night at midnight I remembered Mirza Ashraf. Such a state overtook me that I lost all control, involuntarily I prayed and was perfumed by the fragrance of his martyrdom. This Aqa Mirza Ashraf was truly the noblest of people. How learned and knowledgeable he was. He was among the most distinguished scholars. All people and all the learned ones testified to his knowledge, learning, detachment, piety and godliness. He was renowned among the great ones and all his relatives, associates and compatriots testified to his nobility, that this person was a lamp of guidance and a banner of detachment and piety. He had the utmost respect among his countrymen, until he rent asunder the veils of superstition, unveiled the mysteries, gained new vision, attained divine knowledge, became attracted to the holy fragrances and was enkindled with the fire of the love of God.
- 2 دیشب نصف شب پیاد میرزا اشرف افتادم. چنان حالتي دست داد که زمام اختیار از دست رفت، بي اختيار مناجات کردم و از نفحات شهادت او مشامها معطر نمودم. این آقا میرزا اشرف في الحقیقه اشرف ناس بود. چقدر فاضل و عالم بود. از نحاریر علماء بود. جمیع خلق و جمیع فضلاء شهادت بر علم و فضلش و زهد و ورع و تقوایش می دادند. در میان اعظم مشار بالبنان بود و کل اقرباء و متعلقات و هموطنانش شهادت بر بزرگواریش می دادند که این شخص سراج هدی است و علم زهد و تقوی. نهایت اعتبار را در بین هموطنانش داشت، تا آنکه حجاب احباب را درید، کشف غطاء نمود، بصر جدید یافت، بعرفان الهی موفق گشت، منجذب بنفحات قدس شد و مشتعل بنار محبت الله.
- 3 He became so aflame that he fearlessly arose to exalt the Word of God and was constantly in fervent enthusiasm. He opened an eloquent tongue and taught the stations of divine unity. He endured severe trials and tribulations and became the target of government persecution, torture and punishment. But he cared not - day by day his attraction increased and his enthusiasm grew stronger. In the fire of government wrath he found peace and tranquility, and martyrdom in God's path was his highest station. He found not a moment's rest. He always held the sealed wine in hand and intoxicated the seekers. Until he hastened from Tehran to Isfahan to teach God's Cause, and along the way in every city and village he clearly spread the divine fragrances. Although he was in great danger, he had no fear or anxiety. His hope was in the favors of the Blessed Beauty and in this state he entered Isfahan. Despite the fact that the government...
- 3 چنان برافروخت که بی محابا به اعلاء کلمه الله قیام نمود و همواره در جوش و خروش بود. لسان فصیح بگشود و درس مقامات توحید نمود. صدمات و بلیات شدیدۀ یافت و مورد سیاست و شکنجه و عقوبت حکومت گشت. ولی پروائی نداشت، روز بروز انجذابش بیشتر می شد، و اشتعالش فزون تر می گشت. [در] آتش غضب حکومت برداً و سلام بود و شهادت در سبیل الهی اعظم مقام. دقیقه ای آرام نیافت. همواره کأس رحیق مختوم در دست داشت و طالبان را سرمست می نمود. تا آنکه بجهت تبلیغ امرالله از طهران به اصفهان شتافت و در اثنای راه در هر شهر و قریه بکمال وضوح نشر نفحات الله نمود. هر چند در خطر عظیم بود ولیکن خوف و بیم نداشت. امید به الطاف جمال مبارک داشت و به این حالت وارد اصفهان شد.
- 4 With utmost power he arose to teach the Cause of God despite intense opposition. When it became known in that city that a renowned personage had arrived, intoxicated with the pure wine and proclaiming the Day of Manifestation, raising a mighty call and throwing the city into commotion, and that he would soon have a great influence, the government intervened. They arrested that wronged one, cast him into chains and fetters, and in the end, with the utmost joy and radiance, he drank the cup of glorious martyrdom, sacrificing his life at the divine altar and hastening to the Supreme Concourse and
- 4 با وجود اینکه حکومت در نهایت خصومت بود بکمال قوت به تبلیغ امرالله پرداخت. چون در آن شهر شهرت یافت که شخص شهری وارد، سرمست جام ظهور است و منادی یوم ظهور و آهنگ عظیمی بلند نموده و شهر را به ولوله انداخته و عنقریب تأثیر عظیمی خواهد کرد، لهذا حکومت متعرض شد و آن مظلوم را دستگیر کردند و زیر اغلال و زنجیر انداختند و نهایت کأس شهادت کبری در نهایت فرح و

the Abha Kingdom. Upon him be the Glory of God, the Most Glorious. His sacred resting place is in Isfahan.

سرور نوشید و در قربانگاه الهی جانفشانی نمود
و به ملاء اعلی و ملکوت ابهی شتافت، علیه
بهاء الله الأبهی. مرقد مقدسش در اصفهان
است.

ZSM.1915-10-08

AB12669

To: Alma Knobloch, in Germany

Date: 1915-Oct-08

- 1 O thou who art firm and steadfast in the Testament and Covenant! 1 ای ثابتۀ راسخۀ بر عهد و پیمان
- 2 Praise be to God that in all conditions thou hast been confirmed and proved the cause of the promulgation of the Divine Breathings. 2 الحمد لله در جمیع احوال مؤید و موفق بودید و سبب انتشار نفحات الله گشتید
- 3 Although material communication hath been ceased, but spiritual contact hath been incessant. Through the limitless Bounties of His Most High, the Merciful I cherish the hope that in such times as these thou mayest become confirmed by great confirmations. 3 هر چند مخابرۀ جسمانیۀ منقطع است ولی مخابرۀ روحانیۀ مستمرّ از الطاف بی پایان حضرت رحمن امیدوارم که در چنین اوقاتی بتوفیقات کلیه موفق شوی
- 4 Owing to the requirements of the present time it suffices to be so brief. And upon thee be greeting and praise. 4 نظر باقتضای حال باین اختصار کفایت میشود و علیک التّحیّة و الثّناء

BBBD.356, BBBD.496-497

BBBD.496

ABU3152

Words spoken on 1915-Oct-14 in Haifa

A letter has arrived from Topakian, the Iranian Consul in America. He writes that Ali-Quli Khan has informed him, saying "With utmost regret, I must inform you that you are dismissed," and now he asks me to do something for him....

مکتوبی از توپوکیان قنصل ایران در امریکا
رسیده است. نوشته است که علی قلی خان به
وی ابلاغ کرده که "بکمال تأسف اظهار می

دارم که شما معزول هستید" و حالا شما برای
من کاری بکنید.....

ZSM.1915-10-14

ABU2545

Words spoken on 1915-Oct-17 in Haifa

- 1 The essence of the Torah is the Ancient Covenant, and that Ancient Covenant was a harbinger of this new Covenant, which is the Covenant of the manifestation of the Lord with all His attributes and perfection. 1 اصل تورات عهد قدیم است و آن عهد قدیم اشاره بود از این عهد جدید که عهد ظهور تجلی رب است به جمیع صفات و کمال.
- 2 It is a Covenant taken from all the Prophets, whereby the face of the earth shall be transformed into the supreme Paradise and the divine signs shall become manifest throughout the world. 2 عهدی است که از جمیع انبیا گرفته شده است که بواسطه آن روی زمین بهشت برین گردد و آثار الهی در جهان هویدا شود.
- 3 The teachings of the Ancient Beauty constitute that Covenant, all of which must needs be realized in its own time, even though it may take successive centuries; yet ultimately it must be fulfilled and breathe a new spirit into the dead bodies of mankind. 3 تعالیم جمال قدم عبارت از آن عهد است که جمیع آن در دوره خود باید تحقق یابد، اگر هم قرون متمادیه گرفته شود ولی بالاخره باید جاری گردد و روح جدیدی در ابدان مرده جهانیان بدمد.

ZSM.1915-10-17

ABU3151

Words spoken on 1915-Oct-17 in Haifa

A question was asked about the phrase 'seventy thousand years' which appears in the statements of Baha'u'llah. Answer: The intention is temporal extension, meaning the laws and ordinances of this dispensation will undoubtedly manifest in the world even if it takes several thousand years.

مقصود از امتداد زمانی است یعنی قوانین و احکام این دوره اگر هم چند هزار سال بگیرد بدون شک در عالم ظهور جلوه خواهد نمود. چون رسیدیم به دروازه عکا فرمودند: "چقدر خاموش است. هیچکس پیدا نمی شود.

ZSM.1915-10-17

ABU2592*Words spoken on 1915-Oct-19 in Akka*

- 1 The Center of Violation strives to bring about my martyrdom. What will become of him? This is my ultimate aspiration and desire. It is better than one falling ill with fever for some time and dying.
- 2 I have enemies of whom he is not even worth the hair of their mustache. It is clear that he is but a writer of graves and composer of receipts.
- 3 Sheikh As'ad had said that this Mirza Muhammad Ali is so weighty with his pride that when he sits down, he does not rise again...

1 مرکز نقض سعی می کند که سبب شهادت من بشود. از برای او چه خواهد شد. این نهایت آمال و آرزوی من است. بهتر از این است که انسان چندی تب کرده بمیرد.

2 من دشمنانی دارم که او موی سیل آنها حساب نمی شود. او که مسلم است که کاتب قبور و نویسنده قیوض است.

3 شیخ اسعد گفته بود که این میرزا محمد علی اینقدر ثقیل است با این غررش که وقتی که می نشیند دیگر بر نمی خیزد...

ZSM.1915-10-19

ABU0578*Words spoken on 1915-Oct-20 in Akka*

- 1 (At one hour after nightfall He returned. He seated Himself for a while in the hall of the apartment, and thereafter sat in His blessed chamber. Meanwhile Labib, the grandson of Aqa 'Ali-Asghar the martyr and the son of Jinab-i-Badi' Effendi of Yazd, arrived from Abu-Sinan with his grandmother. He conversed with him for a little, and said:)
- 2 He was an intelligent child. From a young age, one can tell whether children are intelligent or not. In Mazandaran we had a brother named Mirza 'Ali-Muhammad, who passed away. When the Blessed Beauty was in Karbila, the governor of Mazandaran, Mirza Abu'l-Qasim, came to Takur, and since Muhammad-Taqi Khan was a generous and open-handed person whose house was always open, he stayed at his home. I was eight and a half years old and Mirza 'Ali-Muhammad was seven. They sent a tutor with us and took us to the aforementioned house. The governor seated us on his right and left. He inquired after my health and I responded with Iranian etiquette. He inquired after the other's health and this child

1 ساعت یک از شب گذشته مراجعت فرمودند. قدری در تالار اطاق جالس شده و بعد در اطاق مبارک جالس شدند. در این بین لیبب نوه آقا علی اصغر شهید و پسر جناب بدیع افندی یزدی با جده اش از ابوسنان وارد شدند. با او قدری صحبت نموده و فرمودند

2 طفل باهوشی است. اطفال از کوچکی پیدا است که باهوشند یا نه. در مازندران برادری داشتم میرزا علی محمد، فوت شد. وقتی جمال مبارک در کربلا تشریف داشتند حاکم مازندران میرزا ابوالقاسم به تاکر آمد و چون محمد تقی خان شخصی سخی و دست و دلبازی بود و همیشه در خانه او باز، در خانه او وارد شد. من هشت سال و نیم و میرزا علی محمد هفت سال داشت. لله همراه ما کردند و ما را به خانه مذکور بردند. ما را حاکم در یمن و یسار خود جای داد. از من احوال پرسید کرد

spoke for about an hour to such a degree that the governor was astonished.

به آداب ایرانی جواب دادم. از او احوال پرسید
کرد بقدر یک ساعت این طفل صحبت داشت
به درجه ای که حاکم مبهوت شده بود.

- 3 As for this Muhammad-Taqi Khan, whenever mention is made of him I am moved. The Blessed Beauty taught him the Faith. He was a ball of fire. There were several people in Takur whom the Blessed Beauty had taught. Muhammad-Taqi Khan had gone to the top of a very high mountain near Takur with two others. Looking down from above, they saw a large army approaching the village. Muhammad-Taqi Khan said to the two men: "The truth is, it is not right that our brothers should fall into these tribulations while we remain at a distance. You stay here, I will go." However much they tried to dissuade him from this thought, it was of no use. He said if he did not go, he would throw himself down from there. In short, all three set out.

3 و اما این محمد تقی خان هر وقت ذکر او می شود
متأثر می شوم. جمال مبارک او را تبلیغ فرمودند.
یک کوه نار بود. چند نفر بودند در تاکر که
جمال مبارک تبلیغ فرموده بودند. محمد تقی خان
با دو نفر دیگر به بالای کوه بسیار بلندی که در
نزدیک تاکر است رفته بود. از بالا نگاه کردند
دیدند لشکر زیادی رو به ده می آیند. محمد تقی
خان به آن دو نفر گفت: راستش این است که
جایز نیست برادران ما در این صدمات بیفتند و
ما دور باشیم. شماها باشید من می روم. هر چه
کردند که از این فکر منصرف شود نتیجه نبخشید.
گفت اگر زوم خودم را از اینجا پائین می اندازم.
خلاصه سه نفری عازم شدند.

- 4 The army had plundered and pillaged the entire village and had taken thirty-five people captive, when looking toward the mountain, they saw three people descending. All eyes turned toward them until they drew near and recognized that it was Muhammad-Taqi Khan. They fired all at once. Muhammad-Taqi Khan and 'Abdu'l-Vahhab Beg were martyred on the spot. Baba Khan threw himself into the river and since it was very swift, he was martyred there. Muhammad-Taqi Khan had an eighty-year-old mother who constantly prostrated herself and gave thanks that her only son was martyred in the path of truth.

4 لشکر همه ده را تاراج و تالان کرده بود و سی
و پنج نفر هم اسیر کرده، نظر به کوه انداخته،
دیدند سه نفر سرایشیب شده اند. همه انتظار
متوجه شد، تا نزدیک شدند شناختند که محمد
تقی خان است یک دفعه شلیک کردند. محمد
تقی خان و عبدالوهاب بیک همانجا شهید شدند.
بابا خان خود را برودخانه انداخت و چون خیلی
سریع بود در آنجا شهید شد. محمد تقی خان
مادری داشت هشتاد ساله همه اش سجود می
کرد و شکر می کرد که این یک پسر من در راه
حق شهید شد و

- 5 Muhammad-Taqi Khan's family was in Tehran and remained protected. His mother lived in poverty in a dark house. After some time, a certain Haji Hasan appeared - he was not a believer but he was trustworthy. He said, "I had three thousand five hundred ashrafis from the Khan and now I want to deliver them to you." She said, "After Muhammad Khan what would I do with this money? It would be good if you gave it to his family in Tehran." He said, "I don't know about these matters. If it must be delivered to them..." You come too and together we'll go hand it over. In short, they went together and handed it over. Mirza Reza-Quli had a cousin named Mirza Ahmad, who became a Catholic and married Muhammad-Taqi Khan's wife and spent all that money. The Khan's son and daughter grew up and received none of the money...

5 اهل و عیال محمد تقی خان در طهران بودند و
محفوظ ماندند. مادر او در خانه ای تاریک به
فقر می گذراند. بعد از چندی حاجی حسن
نامی پیدا شد، مؤمن نبود اما امین بود. گفت
سه هزار و پانصد اشرفی از خان پیش من بود و
حالا می خواهم به شما تسلیم بدهم. گفت بعد
از محمد خان من این پول را می خواهم چه بکنم
خوب است به اهل و عیال او در طهران بدهی.
گفت من اینها را نمی دانم، اگر باید تسلیم آنها
شود تو هم بیا با هم برویم تسلیم کنیم. خلاصه
با هم رفته تسلیم کردند. میرزا رضا قلی پسر دائی
ای داشت میرزا احمد نام، پاپی شد و زن محمد
تقی خان را گرفت و همه آن پول را خرج کرد.

پسر و دختر خان بزرگ شدند و از پول نصیبي
نبردند...

ZSM.1915-10-20

ABU1753

Words spoken on 1915-Oct-21 in Akka

- 1 Among these is that the landscapes there [in Europe] are artificial while the landscapes here are natural. If those adornments were here, then it would become evident what the true situation is. No matter how much man may wish to create something like natural things, he cannot. Natural perfections have no relation to acquired perfections - for example, loyalty in dogs is innate, while in cats it may be acquired, but it is merely attachment.

1 من جمله اینکه مناظر آنجا اصطناعي و مناظر اینجا خلقي است. اگر آن تجملات در اینجا بود آن وقت معلوم مي شد که چه خبر است. هر قدر انسان بخواهد که مثل اشیاء طبیعی شئی ای بوجود آورد نتواند. کمالات خلقي هیچ دخلي بکمالات اکتسابي ندارد، مثلاً وفا در سگ خلقي است، ولي در گربه ممکن است حاصل شود، ولي فقط دل بستگي است.
- 2 At this point a white cat appeared. In relation to this, He said how much it resembles a leopard, and what enmity exists between cats and dogs, and that same enmity exists between leopards and dogs. In Mazandaran they hide the dogs at night, otherwise the leopard comes and tears them apart. The leopard comes but does not attack the cows and sheep, yet it tears the dog to pieces.

2 در این بین گربهء سفیدی پیدا شد. بمناسبت فرمودند چقدر به پلنگ شباهت دارد و چه عداوتی بین گربه و سگ موجود و همان عداوت بین پلنگ و سگ موجود است. در مازندران سگها را شب قایم مي کنند والا پلنگ مي آید و آنها را مي دردد. پلنگ مي آید به گاو و گوسفند تعرض نمي کند اما سگ را پاره مي نماید.
- 3 The Europeans have gathered all animals [in zoos]. Strange animals exist there, but the description of these animals is more impressive than their reality. If you describe a lion, it has a different effect than when you see it yourself...

3 اروپائي ها جميع حیوانات را در باغ وحش جمع کرده اند. حیوانات عجیبي در آنجا موجود ولي وصف این حیوانات بیشتر از اصلش جلوه دارد. شیر را اگر وصف بنمائی تأثیری دیگر دارد تا آنکه خود آن را ببینی...

ZSM.1915-10-21

ABU1659

Words spoken on 1915-Oct-22 in Bahji

- 1 The beloved of God must strive to be servants of the Blessed Beauty that they may be pointed to with fingers of acclaim, and they must not attach importance to worldly affairs, for these shall pass away. Should two of the friends dispute regarding worldly matters, both shall fall from grace. Though they be unaware, divine bounties and heavenly confirmations shall be cut off.

1 احبائي الهي بايد سعي کنند که بندهء جمال مبارک باشند تا مشارالبنان باشند و در امور دنيويه اهميت ندهند زيرا مي گذرد. اگر دو نفر از احباء دربارہء امور دنيا اختلاف بکنند، هر دو ساقط مي شوند. هر چند ملتفت نيستند، فيوضات الهيہ و تأييدات صمدانيہ قطع مي شود.
- 2 Praise be to God that the friends are more content than all others. Now all people are in hardship while the friends are at ease, yet they are not satisfied. Unlike before when people were all at ease while the friends were in tribulation and hardship, yet were thankful and grateful.

2 الحمدلله احباء از همه راحت تر هستند. حالا جميع مردم در تعبند و احباء راحت و معذک راضي نيستند. بعکس پيش که مردم همه راحت بودند و احباء در صدمه و تعب، معذک شاکر و ممنون بودند.
- 3 One should not have expectations from others. One should always consider oneself at fault and say that what should have been accomplished by one's hand was not achieved.

3 انسان نبايد از کسي توقع داشته باشد. بايد هميشه خود را مقصر بدانند و بگويد آنچه بايد از دستم برآيد برنيامد.
- 4 When Buddha sent His disciples to teach, He asked them: "If you go to a city and they deny you, what will you do?" They said: "We will pray and be thankful for they do not beat us." He asked: "If they beat you, what will you do?" They replied: "We will still be grateful for they do not imprison us." He asked: "If they imprison you?" They said: "We will still be thankful because they do not kill us." He asked: "If they kill you?" They replied: "Then we will be even more thankful for we will have attained the supreme martyrdom in the path of God."

4 زماني که حضرت بودا تلامذهء خود را بتبليغ فرستاد فرمود اگر رفتيد بیک شهري و انکار کردند چه مي کنيد؟ گفتند دعا مي کنيم و شاکريم زيرا ما را نمي زنند. فرمود اگر زدند چه مي کنيد. گفتند باز هم ممنونيم زيرا ما را حبس نمي کنند. فرمود اگر حبس کردند، گفتند باز هم شاکريم بجهت اينکه ما را نمي کشند. فرمود اگر کشند، گفتند ديگر بيشتر شاکريم زيرا در سبيل الهي به شهادت کبري فائز شده ايم...

ZSM.1915-10-22

ABU1162

Words spoken on 1915-Oct-23 in Bahji

- 1 In the morning He seated Himself in the courtyard of the house and said that to drink tea in the neighborhood of the Holy Tomb hath another sweetness. On this occasion mention was made of Baghdad, where He would partake of one cup of tea in a week. Thereafter He related:

1 صبح در حیاط خانه جالس شده فرمودند که چائی خوردن در جوار روضه حلاوة دیگر دارد. باین مناسبت ذکر بغداد بمیان آمد که هفته ای یک فنجان چائی میل می فرمودند. بعد بیان کردند که
- 2 They were in a certain place with Aqa Mirza Javad-i-Khurasani and Mirza Aqa Jan; and Aqa Mirza Javad, though exceedingly sharp-tempered, was nevertheless a believer, assured and steadfast. At the intimation of His Holiness my Master, he transcribed a complete collection—most of it from the handwriting of Aqa Siyyid Husayn—of the writings of His Holiness the Exalted One; and all of it was corrected and collated. With what pains His Holiness my Master had obtained these writings, and at last brought them to 'Akka; but what Mirza Muhammad-'Ali did with them is not known. If such Tablets as these should be lost, it would be a loss to the Cause.

2 ایشان در یک محلی با آقا میرزا جواد خراسانی و میرزا آقا جان تشریف داشتند و اینکه آقا میرزا جواد خیلی تندخو ولی مؤمن و موقن و ثابت بود. وی به اشاره حضرت مولائی یک دوره کامل، اکثری از روی خط آقا سید حسین، از نوشتجات حضرت اعلی را نوشت و همه تصحیح و مقابله شد. حضرت مولائی به چه زحمتی اینها را بدست آورده و بالأخره این نوشتجات را به عکا آوردند ولی میرزا محمد علی معلوم نشد آنها را چه کرد. این چنین الواح اگر مفقود شوند از برای امر ضرر دارد.
- 3 After the Ascension, a committee was formed under the leadership of Mirza Muhammad-'Ali, that the blessed Tablets might be gathered together and authenticated, so that thereafter they might be known and accounted for. Yet most of the writings were, in greater or lesser measure, altered. Those gentlemen laid a most evil foundation, and defiled this Cause, pure and unsullied as it is. The harm of these things doth not return to me; it returneth to the Cause. Just as Azal stole from the Blessed Beauty the writings and seal of His Holiness the Exalted One, so likewise did these individuals act. They interfered with and tampered with the writings of the Blessed Beauty, and exerted themselves that I should be slain.

3 بعد از صعود هیئتی به تحت ریاست میرزا محمد علی ترتیب داده شد که الواح مبارک جمع شده و امضا شود که من بعد معلوم باشد. ولی اکثری نوشتجاتشان کم و بیش شد. حضرات بسیار بد اساسی گذاشته و این امر پاک و منزّه را آلوده کردند. اینها ضررّش به من راجع نمی شود، ضررّش به امر راجع است. همانطور که ازل نوشتجات و خاتم حضرت اعلی را از جمال مبارک دزدید، اینها همینطور کردند. در نوشتجات جمال مبارک دخل و تصرف کردند و همت می کنند که من کشته شوم.
- 4 Who, after such deeds as these, would pay heed to him or follow him? Suppose there had been no Covenant and Testament at all: with such actions, who would give him any regard? Qa'im-Maqam, speaking of the Crown Prince Muhammad Shah and Mirza Aqasi, had said, "I know not in what he taketh pride: in his beauty, in his speech and utterance, or in his well-proportioned stature?" Now this one too—in what doth he pride himself? He had one relationship, and that too

4 کی بعد از این کارها به او اعتنا می کند و او را متابعت می نماید. گیریم هیچ عهد و میثاقی نبود، با این اعمال کی به او اعتنا می کند. قائم مقام درباره ولیعهد محمد شاه و میرزا آقاسی گفته بود که نمی دانم به چه چیز او می نازد به جمالش، به نطق و بیانش، به قد و بالایی متناسبش؟ حالا این هم به چه چیز خود می نازد. یک نسبت

he severed. As for his handwriting, it is fit only for gravestones. داشت آن را هم که قطع کرد و اما خطش هم که لایق سنگ قبور است.

ZSM.1915-10-23

ABU2146

Words spoken on 1915-Oct-23 in Bahji

- 1 A proper history was never written in Islam. The best history is that of Abu al-Fida, although it is brief. The purpose of history is to awaken those who come after. See in what path those who came before achieved success and prosperity, and follow that same path. تاریخ درستی در اسلام نوشته نشد. بهترین تاریخ آن ابی الفدا است، هر چند مختصر است. مقصد از تاریخ آن است که سبب ایقاز متأخرین باشد. ببینید در چه رشته ای پیشینیان نجات و فلاح حاصل نمودند و همان رشته را پیروی کنند.
- 2 How wonderful it would have been if the history of the Prophets had been properly written, for it would then have served as a model for this time. For example, with what self-sacrifice did the apostles of Christ arise to serve - they truly proved faithful to Christ. One went toward Iran and was completely lost. Another went toward India and he too was lost. چقدر خوب بود اگر تاریخ انبیا درست نوشته می شد، آن وقت از برای این زمان سرمشق بود. مثلاً حواریون حضرت مسیح به چه جانفشانی بر خدمت قیام نمودند، فی الحقیقه به حضرت مسیح وفا کردند. یک نفر رو به ایران رفت بکلی نابود شد. دیگری بطرف هند رفت آن هم نابود شد.
- 3 How much I wished to move as they did, but it was not to be. In the blessed days I wanted to set forth, but the government prevented it. And afterward, what I wished for did not prove possible... چقدر می خواستم که مانند آنها حرکت کنم اما نشد. در ایام مبارک خواستم حرکت کنم، حکومت مانع شد. بعد هم آنطوری که می خواستم میسر نشد...

ZSM.1915-10-23

ABU1847

Words spoken on 1915-Oct-26 in Bahji

- 1 The purpose of lighting lamps is not for the Shrine itself, but rather for the souls who enter, that they may be moved to remembrance thereby; otherwise the Shrine itself is sacred. The light of the Shrine is the remembrance within it. Electric lights are good. I have specifically assigned someone at the school, a Japanese person, to set up electrical equipment here.
- 2 In these well-known holy places, all manner of impropriety occurs. At the tomb of the Prince of Martyrs, while some are reciting prayers of visitation, from another direction someone calls out offering temporary marriage.
- 3 This matter of temporary marriage is explicitly mentioned in the Qur'an. When the companions came to Medina, for the prevention of impropriety and to provide companionship for their families and children, a verse was revealed permitting temporary marriage, and no verse was later revealed prohibiting it. This is why the Shi'ih held to it, but 'Umar made it forbidden, and Yahya ibn Aktham also concluded that temporary marriage was prohibited. From the perspective of inheritance, the son of a temporary marriage can inherit, but the temporary wife herself does not inherit.

1 مقصد از سوزاندن چراغ نه براي روضه است، بل براي نفوسي که وارد مي شوند است که به آن واسطه ذکر کنند والا خود روضه مقدس است. نور روضه ذکر در آن است. چراغ الکتریک خوب است. من یک کسي را مخصوص در مدرسه گذاشته ام که دستگاه الکتریک در اینجا ترتیب دهد، شخصي است ژاپني .

2 در اینجاها در مکامن مقدسه معروفه هر فسق و فجوري مي شود. در تربت سيدالشهدا زیارت نامه مي خوانند از آن طرف يکي داد مي زند که صيغه مي شوي؟

3 این مسئله صيغه صریح قرآن است. وقتی که اصحاب بمدينه آمدند از براي رفع فسق و همراهي با اطفال و عيال حضرات، آيه اي نازل شد و ازدواج موقتي اذن داده شد، بعد آيهء تحریم آن نازل نشد. این بود که شيعه متمسک به آن شدند ولي عمر حرام کرد و يحيي ابن اکثم نیز استنتاج کرد که متعه حرام است. از نقطه نظر ارث پسر متعه ارث مي برد ولي خود او ارث نمي برد.

ZSM.1915-10-26

AB03852

To: Unknown, in Akka

Date: 1915-Oct-27

- 1 Blessed is he who enters the garden and remembers God, his Lord, the All-Merciful. O party of the Wronged One, when you reach his gate, say: The fragrant breezes which bring glad tidings through thy flowers and blossoms be upon thee, O righteous servant, and the resplendent light.
- 2 I testify that thy traces in the garden bear witness to thy presence, thy life, and thy steadfastness in serving God, thy Lord,

1 هو المشفق الكريم طوبى لمن يدخل البستان و يذكر الله ربه الرحمن يا حزب المظلوم اذا بلغتم بابه و قولوا السمات المعطره التي بشري من اورادك و ازهارك عليك يا عبدالصالح و النور اللائح.

2 اشهد أن آثارك في البستان يشهد بحضورك و حيوتك و قيائك علي خدمة الله ربك الرحمن.

the All-Merciful. I testify that thou art living in the Most Exalted Horizon and art mentioned in the Crimson Tablet. O Salih, sufficient unto thee is this most exalted word which the Wronged One hath spoken in the prison of 'Akka.

3 I bear witness, and the Concourse on High, the dwellers of Paradise and the Most Exalted Garden bear witness, that thou didst attain the days of God and ascended during His days, and thy days were spent in service to His Cause. Alas, alas, the trees lament thy separation, the flowers thy departure, and the two rivers thy absence. The other gardens and all the orchards of the earth have seized thee.

4 O Salih, blessed art thou, then blessed art thou again. God hath blessed thy life and thy death. The Most Exalted Pen hath mentioned thee in the Most Glorious Paradise on the day wherein thou didst choose for thyself a path unto God, the Lord of all beings. This is the day wherein the people of Paradise perceive from thee the fragrance of the garden. Resplendent glory and shining light be upon those who seek thee, visit thee, and remember thee in the path of God, the Lord of the worlds.

5 Light be upon thy beginning and thy end, thy outer and thy inner being, and the mercy of God, His grace, His providence, His favors and His blessings.

اشهد انك تكون حياً في الأفق الأعلي و مذكوراً في الصحيفة الحمراء. يا صالح، يكفيك هذه الكلمة العليا التي نطق بها المظلوم في سجن عكا.

3 اشهد و يشهد الملائ الأعلي و سكان الفردوس و الجنة العليا بأنك ادركت ايام الله و صعدت في أيامه و ايامك في خدمة ايامه. فآه، آه، تنوح الأشجار في فراقك والأوراد في هجرک و النهران في غيبتك قد اخذت الآخران بساتين الأرض و حداثتها كلها

4 يا صالح طوبى لك ثم طوبى لك ان الله بارک حيوتك و ممتك قد ذكرک القلم الأعلي في الفردوس الأبي في يوم فيه أتخذت لنفسك سبيلاً الى الله هولي الوري. هذا يوم فيه يجد منك اهل الجنان عرف البستان البهاء المشرق و النور الالاع علي الذين يقصدونك و يزورونك و يذكرونك في سبيل الله رب العالمين.

5 النور عليك اولك و آخرک و ظاهرک و باطنک و رحمة الله و فضله و عنايته و الطافه و برکاته.

ZSM.1915-10-27

ABU2470

Words spoken on 1915-Oct-27 in Akka

1 I was in 'Akka for forty-five years. There was no one who wept that I did not weep with them, or whom I did not assist to the extent possible. There remained no poor, helpless or destitute person whom I did not support.

2 I tell this by way of a story - there was a Christian named Nu'mih. This poor soul contracted smallpox and all his relatives and family abandoned him. I arranged for a Muslim woman to nurse him and I myself would visit him twice daily until he recovered.

1 من چهل و پنج سال در عکا بودم. کسی نبود که بگرید و من با او نگریم و یا اینکه بقدر امکان معاونت نمایم. از فقراء و مجزّه و مساکین کسی نمانده بود که دستگیری نکنم.

2 بر سبیل حکایت است که می گویم، شخصی مسیحی بود بنام نعمه. این بیچاره آبله گرفت و همه خویشاوندان و اقرباء او را ترک کردند. من یک زن مسلم را پرستار او کردم و خودم روزی دو دفعه پیش او می رفتم تا خوب شد.

- 3 We gave much such assistance to the people of 'Akka; now they are at ease. 3 اهالي عكا را از اينگونه زحمات خيلي داديم، حالا راحت شده اند

ZSM.1915-10-27

AB10241

To: Salih, in Akka

Date: 1915-Oct-27

- 1 He is the Forgiving, the Bountiful! 1 هو الغفور الكريم
- 2 Blessed art thou, O Salih, for thou hast on this day attained unto a lofty station and a resplendent abode in the presence of thy Lord's mercy. Glorify thyself on My behalf, then beseech God to bestow upon us that which He hath bestowed upon thee and to deliver us from the world and its hardships and torments. Blessed is he who remembereth thy days and through thee draweth nigh unto God, thy Lord, the Lord of all who are in the heavens and on earth. O Salih, forget not thy loved ones in thy glorious station and thy blessed, exalted and manifest dwelling-place. 2 نعيماً لك يا صالح، قد اتخذت اليوم لنفسك في جوار رحمة ربك معاماً علياً و ذليلاً جلياً. كبر علي نفسك من قبلي ثم أسئل الله ان يرزقنا ما رزقك و عن الدنيا و شدتها و عذابها. طوبى لمن يذكر ايامك و يتقرب بك الي الله ربك رب من في السموات و الأرضين يا صالح لا تنس احباك في مقامك المحمود و مقرك و المرتفع المبارك المشهود... انتهي

ZSM.1915-10-27

ABU0443

Words spoken on 1915-Oct-29 in Akka

- 1 Kay Kavus was an arrogant man. Siyavash was more favored than he. Kavus took the daughter of the king of Yemen as his wife and loved her dearly. This Sudaba developed a desire for Siyavash, the son of Kavus, but Siyavash was too pure for this. Sudaba complained to Kavus that Siyavash had evil intentions toward her. Kavus became angry, but Siyavash's innocence was proven. 1 شاه کاووس مرد متکبري بود. سیاوش از او مقبول تر است. کاووس دختر پادشاه یمن را گرفت و او را خیلی دوست داشت. این سویدا طمع به سیاوش پسر کاووس کرد ولي سیاوش مقدس از این بود. سویدا شکایت به کاووس کرد که سیاوش نظر بد به من دارد. کاووس متغیر شد ولي برائت سیاوش معلوم شد.
- 2 During this time, he commanded Siyavash to go to war against Afrasiab. Afrasiab had a dream which he interpreted as ill-omened; therefore, he sent word saying, "Whatever you want, 2 در این بین سیاوش را مأمور کرد که به جنگ افراسیاب برود. افراسیاب خوابی دید و تعبیر بر شومی کرد لهذا خبر فرستاد که هر چه

I shall grant without war.” Siyavash said what could be better than this, and all that was desired was fulfilled, and they wrote a peace treaty. Kavus was disturbed by this news and said, “I sent you to bring Afrasiab bound in chains, but you went and made peace; surrender the army to Tus.” So he surrendered the army.

می خواهید من بدون جنگ مجری می دارم. سیاوش گفت چه از این بهتر، آنچه خواست ایفا شد و صلح نامه نوشتند. کاووس از این خبر مکدر شد و گفت من ترا فرستاده ام که افراسیاب را کت بسته بیاوری رفی صلح کردی، لشکر را تسلیم طوس کن. او هم لشکر را تسلیم کرده.

- 3 He asked Afrasiab to grant him passage to go to China. Afrasiab had a minister, Piran Visah, who was very wise and learned. He said it would not be proper to let Siyavash pass through the kingdom. “Welcome him and show him kindness, and while he is in your kingdom, Kavus will not rise up against you in war.” He invited Siyavash, welcomed him, and housed him in the royal palace, gave his daughter Farangis in marriage to him, and told him to tour his kingdom. “Wherever you find pleasing, build a city in your name,” and so he did.

3 از افراسیاب خواست که به او راه بدهد تا به چین برود. افراسیاب وزیری داشت پیران ویس، خیلی عاقل و دانا بود. گفت که جایز نیست که بگذاری سیاوش از مملکت بگذرد. او را پذیر و به او مهربانی کن و چون در مملکت تو باشد دیگر کاووس به جنگ تو برخیزد. سیاوش را دعوت کرده استقبال نمود و در قصر پادشاهی جای داد و دختر خود فرنگیز را به عقد او درآورد و به او فرمود که در مملکت من سیر نما. هر نقطه ای را که پسندیدی شهر به اسم خود در آنجا بنا کن و چنین کرد.

- 4 After some time, Afrasiab sent his brother Garsivaz with many gifts to inquire after him. Garsivaz saw this city and observed its lofty palaces. He bit the finger of envy with the tooth of greed and said to himself, “I am the king’s brother and have no such place, while this Iranian possesses such glory and majesty.” When he returned, he spoke to the king of all he could about Siyavash’s armies and grandeur, and conveyed that he harbored royal ambitions and soon your kingdom would be lost. Afrasiab did not believe it. Garsivaz said the test is simple - summon him. If he accepts, know there is nothing amiss, but if not, he is not free from plots. He strove to convince him to send this message, and so it was done.

4 بعد از چندی افراسیاب برادر خود کرسیوس را با تعارفات زیاد به احوال پرسید. کرسیوس این شهر را بدید و قصور مشیده او را مشاهده کرد. انگشت حسد به دندان طمع بگزید و با خود گفت که من برادر پادشاه و چنین جانی ندارم و این شخص ایرانی دارای این جاه و جلال. چون بازگشت برای پادشاه آنچه توانست از خیل و حشم و حشمت سیاوش ذکر کرد و رساند که خیال سلطنت دارد و عنقریب مملکت تو از دست برود. افراسیاب باور نکرد. کرسیوس گفت آزمایش آسان است او را بخواه. اگر پذیرفت بدانکه چیزی نیست وگرنه تویی از دام نه و کوشش نمود که او را بر این پیغام برگارد و چنین شد.

- 5 They sent many gifts, and when they arrived, they said the king’s mind is clouded regarding Siyavash, though they knew not why. Siyavash immediately ordered preparation to move toward Afrasiab. Meanwhile, Garsivaz called for Farangis and told her not to let Siyavash depart, for she knew her father well and he would kill him immediately. Make the excuse that since you are with child and he is unwell, God willing, we shall hasten to the king’s presence later. Garsivaz returned and...[Note: The Persian text appears to end mid-sentence]He said nothing but the royal mace brought Siyavash here.

5 ارمغان زیاد فرستادند و چون رسید گفت که خاطر پادشاهی از سیاوش گرد آلود است، نمی دانم چرا. سیاوش فوراً امر به حرکت نمود به طرف افراسیاب. ضمناً کرسیوس فرنگیز را خواست و به او گفت مگذار سیاوش حرکت کند زیرا پدر خود را خوب شناسی و فوراً او را بکشد. عذر بپار که چون من حامله ام و او ناخوش احوال، انشاءالله بحضور پادشاهی خواهم شتافت. کرسیوس بازگشت و گفت

چیزی بغیر از گرز پادشاهی سیاوش را به اینجا نیاورد.

- 6 Therefore, they arrayed their forces and prepared for battle, dismantled the feast of peace, and attacked Siyavash. They said to Garsivaz, "Did you not go to remove this ill-will? What tumult is this?" He replied, "However much I tried, it came to naught, and now it is in your interest to resist. He will kill you in any case. If he encounters resistance, perhaps he will abandon this thought." Thus it was that he resisted, and Afrasiyab overcame him and slew him.

6 لهذا لشکر آراستند و تهیه رزم دیدند و بزم سلامت را برچیدند و هجوم بر سیاوش نمودند. کرسیوس را گفتند آخر تو رفتی که این اغبرار را از میان برداری. این چه هنگامه است. گفت هر قدر کوشش نمودم بجائی نرسید و حالا مصلحت شما این است که مقاومت کنید. در هر حال شما را خواهد کشت. اگر مقاومت بیند شاید از این فکر برگردد. این بود که مقاومت کرد و افراسیاب بر او غالب آمده او را بکشت.

- 7 The fire of wrath was kindled in Iran and Turan. Rostam killed Sudaba, for she had caused Siyavash's exile, and the army marched on Turan, and Afrasiyab and Garsivaz were killed, and this caused the ruin of Turkistan for it lasted a long time. Afrasiyab had hidden Siyavash's son named Kay Khusraw; they found him and Kavus placed him on the throne and incited him to seek vengeance for his father...

7 آتش غضب در ایران و توران شعله ور گشت. رستم سویدا را کشت، زیرا او سبب هجرت سیاوش شد و لشکر به توران کشیدند و افراسیاب و کرسیوس کشته شدند و این سبب خرابی ترکستان شد زیرا خیلی طول کشید. افراسیاب، پسر سیاوش کیخسرو نام را مخفی کرده بود، او را پیدا کردند و کاووس او را به تخت نشاند و او را بر خونخواهی پدر واداشت...

ZSM.1915-10-29

AB09287

To: *Jinab-i-Baqiruf*

Date: 1915-Oct-29

- 1 O thou who art firm in the Covenant!
- 2 Since it is not possible to write in detail, I shall write briefly. Praise be to God, all are safeguarded and protected beneath the shade of divine favor. I hope that the friends in those parts are likewise sheltered and at peace. These days shall pass and the bright morn shall shine upon garden and bower. There is no refuge for anyone save the shelter of thy Lord's mercy, the Most Merciful, the Compassionate.

1 ای ثابت بر پیمان

2 چون مفصل مرقوم نمودن ممکن نیست مختصر مرقوم میگردد الحمد لله در ظلّ عنایت الهیه کلّ محفوظ و مصون امیدوارم که یاران آسمان نیز محروس و مأنوس باشند بگذرد این روزگار و صبح روشن بر گلزار و گلشن تابد لیس لاحد مناص الا ظلّ رحمة ربّک الرحمن الرحیم

- 3 His honor Mahmud Khan is bound for those parts - exert yourselves to facilitate his affairs. Convey the longing and yearning of this servant to all the friends.

3 جناب محمود خان عازم آسامانست در تمشیت
امورش همت فرمائید جمیع یاران را شوق اشتیاق
این عبد ابلاغ دارید

ZSM.1915-08-29

ABU0131

Words spoken on 1915-Oct-30 in Haifa

- 1 Every sincere and steadfast believer is under the protection of the Blessed Beauty. Faith and certitude possess a sweet fragrance that truly cannot remain concealed. It is like the fragrance of musk. This is why the Prophet said: "Verily I perceive the fragrance of the All-Merciful coming from the direction of Yemen." Uwais al-Qarani was in Yemen, and His Holiness perceived the fragrance of the All-Merciful from Yemen. The signs of faith are manifest in all his affairs and, by God besides Whom there is none other God, it is evident even in his walk. It is apparent in his gaze, his movement, his conduct, his deeds, his actions, in all his movements.

1 هر مؤمن صادق و ثابت در صون حمایت جمال
مبارک است. ایمان و ایقان یک رائحه طیبه
ای دارد، واقعاً نمی شود این رائحه مکتوم بماند.
مثل رائحه مسک است. این است که حضرت
رسول چنین می فرماید: انی أجد رائحة الرحمن
من جانب الین . اویس قرن در یمن بود و
حضرت رائحه رحمن از یمن استشمام می فرمود.
از جمیع شئونش آثار ایمان ظاهر است والله الذی
لا اله الا هو حتی از راه رفتنش پیدا است. از
نگاهش، از حرکتش، از سلوکش، از اعمالش،
از افعالش، از جمیع حرکتش.

- 2 Now what connection could there be that a respected Arab woman, while we Iranians and the friends were in Beirut, served and attended to them with such devotion that it had no equal? What is this but faith? Were it not for faith, she might not have even met them.

2 حالا چه مناسبتی زن محترمه ای از عرب، ما
ایرانی، حضرات رفتند در بیروت، بدرجه ای
این زن محترم خدمت و مواظبت کرد که مافوق
ندارد. این چه چیز است؟ از ایمان است. اگر
ایمان نبود، شاید حضرات را ملاقات نمی کرد.

- 3 In the blessed days, when times were difficult for us and none of the friends were permitted to leave the fortress, Haji Mirza Muhammad-'Ali Afnan came from India to Egypt, and from Egypt went to Marseilles. One day I was on the roof. Some of those who were present then are still living today. I was walking on the house roof. It was sunset, when suddenly my gaze fell upon the shore and I saw a carriage approaching. I said to those present that I sensed a holy soul was in that carriage. It was far away.

3 در ایام مبارک، آن وقتی که بر ما سخت بود،
نمی گذاشتند کسی از احباب ابداً از قلعه
بیرون رود. جناب حاجی میرزا محمد علی افنان
از هندوستان تشریف آوردند به مصر، از مصر
تشریف بردند در مارسلیا . روزی من بالای
بام بودم. بعضی از آنهائی که حاضر بودند،
حالا هم هستند. بالای بام خانه راه می رفتم.
مغرب بود، در این اثنا نظرم به ساحل افتاد
دیدم که یک کالسه می آید.

- 4 "Come, let us go to the gate. Though we cannot go outside, we can go to the inside of the gate." Taking two people with

4 گفتم حضرات چنین احساس می شود که نفس
مقدسی در این عرابه است. دور بود، بیائید

me, I went to the gate. I saw the gatekeeper and called him over. I said: "A carriage is coming and I believe one of the friends is in it. When it arrives, you must overlook it, make no protest, and do not report it to the officer." In short, he brought a chair and placed it nearby. It was after sunset, and while the main gate was closed, the small gate was open. He stood outside. The carriage arrived and we brought him in.

برویم دم دروازه، نمی گذارند بیرون برویم، توی دروازه می رویم. یک دو نفر گرفتیم رفتیم دم دروازه. دروازه بان را دیدم صداش کردم، آمد. گفتم: یک عرابه می آید همچنین گمان می کنم که در این عرابه یکی از دوستان است. وقتی که وارد می شود تو باید اغماض کنی، تعرض نکنی، بضابط مراجعه نکنی. خلاصه یک کرسی آورد گذاشت این طرف. بعد از مغرب هم هست، در بزرگ را هم بسته اند، در کوچک باز است. بیرون ایستاد. عرابه آمد، وی را برداشتیم برویم.

- 5 What a luminous countenance he had—he was a piece of light itself. One would look upon his blessed face and be filled with joy. And indeed he possessed the utmost steadfastness, firmness, faith and certitude—he was truly a blessed soul. He was among those souls who progressed day by day. Day by day his faith and certitude, his luminosity, his attraction, his enthusiasm increased. During the few days he spent in the Most Great Prison he made extraordinary progress. The point is that when he was between Akka and Haifa, one could sense his luminosity.

5 واقعاً چه وجه نورانی داشت، یک قطعه نور بود. انسان بر وجه مبارکش نگاه می کرد مسرور می شد و حقیقت هم در نهایت ثبوت و رسوخ و ایمان و ایقان، بسیار نفس مبارکی بود. از آن نفوس بود که روز بروز ترقی می کرد. روز بروز ایمانش و ایقانش، نورانیتش، انجذابش، اشتعالش روز بروز ترقی می کرد. چند روزی که در سجن اعظم بود خیلی ترقی کرد، ترقی فوق العاده. مقصود این است که میانه عکا و حیفا بود، انسان احساس نورانیتش را می کرد.

- 6 Later he went to China, then came to India, where he ascended. The Afnans and the friends in India deemed it advisable to send his pure remains to Iraq, ostensibly to Najaf but in reality to be interred somewhere in Iraq, in Baghdad and its surroundings. I wrote to Aqa Siyyid Asadu'llah, who was in Bombay, telling him that he must undertake this task. You must be the bearer of these sacred remains and with utmost reverence convey them to Iraq.

6 بعد تشریف بردند به چین، بعد آمدند به هندوستان، در هندوستان صعود کردند. حضرات افغان و احباء در هندوستان مصلحت چنان دیدند که جسد مطهرش را به عراق بفرستند. بظاهر به اسم نجف و به حقیقت بلکه در عراق در بغداد در آن صفحات مدفون شوند. من آقا سید اسدالله را نوشتم، بمبئی بود، که تو باید متکفل این شوی. تو باید حامل این جسد مطهر باشی و به احترام تمام به عراق برسانی.

- 7 After they had transported them, some Iranian enemies who were on the ship disembarked at Bushehr and reported that the Baha'is were trying to take the corpse of Mirza Muhammad-'Ali, a Babi, to Najaf. They protested that it was impermissible for the body of a Babi to be buried in holy Najaf, in Muslim territory, near the Shrine.

7 بعد که حمل کردند، ایرانیان که اعداء بودند بعضی در واپور بودند در بوشهر بیرون آمدند، خبر دادند که نعش میرزا محمد علی بابی را حضرات می خواهند ببرند به نجف. جایز نیست که نعش شخصی بابی در نجف اشرف در وادی اسلام دفن شود در جوار حضرت.

- 8 Now behold what divine destiny ordained - though they tried to seize the body from the ship, they failed. In brief, it reached

Basra. Due to the delicate circumstances of that time requiring prudence and dissimulation, Aqa Siyyid Asadu'llah was outwardly compelled to take it to Najaf unless he could devise some way to inter it in one of the blessed places associated with this Revelation, though Najaf itself will remain holy forever.

8 حالا مقدرات غيبه ببينيد چه مي کند اينها مي خواستند که جسد را از واپور بگيرند، نشد. مختصر به بصره رسيد. آخر زمين و زمان احتياط بود، زمان تقيه بود، بحسب ظاهر مجبور بود آقا سيد اسدالله به نجف ببرد مگر اينکه به انواع تدبير کاري بکند که در محل مبارکي دفن بکند از محلات مبارکه اين ظهور و الا نجف محل مبارک است الي الابد.

9 He provoked the enemies to create obstacles; they attacked, attempting to seize the sacred remains in quarantine to bury them in Basra or cast them into the water or desert. The situation became so serious that taking them to Najaf proved impossible. Aqa Siyyid Asadu'llah was thus forced to take them to Baghdad, where he could find no place to bury them safe from the enemies' desecration.

9 اعداء را واداشت تا اينکه ممانعت کنند، اعداء هجوم کردند که در قرنطينه جسد مطهر را ببرند و در بصره دفن کنند، يا به آب يا توي صحرا پندازند. اين مسئله اهميت پيدا کرد بدرجه اي که ممکن نشد به نجف ببرد. مجبوراً آقا سيد اسدالله به بغداد برد و در بغداد ممکن نشد جائي بتواند دفن کند که اعداء به جسد تعرض نکنند.

10 Finally the friends deemed it advisable to take them to the shrine of Salman-i-Farsi, five parasangs from Baghdad in Mada'in, to be buried there. They took them near the Arch of Ctesiphon to a very solid tomb. All the friends maintained vigil and with utmost reverence laid this divine trust to rest.

10 نهايت احباء مصلحتديدند که به حضرت سلمان فارسي در پنج فرسخي بغداد، در مدائن بقرعه دارد، ببرند در آنجا دفن کنند. بروند آنجا نزديک بطاق کسري در قبري بسيار متين. احباء جميع رفتند مواظبت کردند، در نهايت احترام اين وديعه الهيه را در مرقد گذاشتند.

11 After a thousand years during which the ancient Persian capital lay in ruins with nothing remaining but mounds of earth and the Arch of Ctesiphon - itself half-cracked - truly a remarkable arch fifty-two paces wide and very tall and solid - divine confirmations encompassed the ancient Persians that this ruined capital might again be populated and prosperous. Thus through heavenly assistance circumstances were arranged for these sacred remains to be buried there, and undoubtedly it will become a renowned city.

11 بعد از اينکه هزار سال است که پايتخت ملوک ايران خراب و ويران شده بود اثري ابداً جز تپه هاي خاک نيست و يک ايوان کسري است آن هم نصفش شکاف خورده است. حقيقه طاق عجيبي است پنجاه و دو قدم عرض دهنه اش است بسيار بلند است، متين است. باري توفيقات الهيه شامل حال ايرانيان قديم گشت تا اين پايتخت ويران دوباره معمور و آبادان گردد. لهذا به تأييدات ربانيه اسباب چنين فراهم آمد که اين جسد مطهر در آنجا دفن شود و شبهه اي نيست که يک شهر شهيري خواهد شد.

12 I corresponded extensively until these holy remains were finally laid to rest there. Aqa Siyyid Asadu'llah wrote from Basra and I replied. There was an official there who had some connection with us; I wrote asking him to assist. From Baghdad Aqa Siyyid Asadu'llah wrote that he was at a loss what to do and where to bury them, as they would be exhumed from wherever he buried them.

12 خيلي مکاتبه کردم من تا اينکه اين جسد مطهر در آنجا استقرار يافت. از بصره نوشت آقا اسدالله، جواب نوشتم. آنجا شخصي از مأمورين بود که با ما رابطه اي داشت به او نوشتم که معاونت کند. از بغداد نوشت آقا سيد اسدالله که من حيرانم چه بکنم در کجا دفن کنم. در هر جا دفن کنم، بيرون مي آورند.

- 13 Praise be to God that they were finally laid to rest in such a spot which the Blessed Beauty had visited multiple times, which had been blessed by His footsteps, where verses had been revealed, and where He had stayed with utmost joy and delight. And all the believers of Baghdad were in His company when He walked there. This was due to the sincerity that the honored Afnan possessed, otherwise such means would not have been provided. By God, it would not have been possible through any earthly or heavenly means.
- 13 الحمد لله عاقبت در چنین موقعی که بکرات جمال مبارک تشریف برده اند، بقدیم مبارک فائز شده، آیات نازل شده در آنجا و در نهایت فرح و سرور تشریف داشتند و احباء بغداد کل در رکاب مبارک در همان موقعی که مشی می فرمودند، دفن شد. این از چه بود از آن خلوصی که جناب افنان داشتند و الا چنین اسبابی فراهم نمی آمد. ممکن نبود والله اسباب السموات و الارض.
- 14 I had great love for him; I was very fond of him. I have written a detailed prayer of visitation and sent it among the papers. That shrine is among the sacred spots where an elaborate Mashriqu'l-Adhkar must be built, and if possible the Arch of Ctesiphon itself should be restored and made into a Mashriqu'l-Adhkar, along with its dependencies - a hospital, a house of healing, schools both higher and elementary, a refuge for the poor and weak, a shelter for orphans and elderly, and a traveler's hospice.
- 14 خیلی محبت به ایشان داشتم، من خیلی خوشم می آمد. یک زیارت مفصّلی نوشته ام توی اوراق فرستاده ام. آن بقعه از بقاع مقدسه است که باید در آنجا مشرق الاذکار مفصّلی ساخته شود و اگر ممکن باشد نفس طاق کسری تعمیر شود و مشرق الاذکار شود و همچنین متفرعات مشرق الاذکار و آن مریضخانه است، دارالشفای است، مدارس است، کلی و بدائی و ملجأ فقرا و ضعفاء و ملجأ ایتام و عجزه و مسافرخانه
- 15 Glory be to God! The arch of Ctesiphon's palace, which was once adorned with the utmost ornaments, now has spider webs instead of gold-woven curtains. Instead of the royal drums that were beaten morning and evening (that is, the drum house), there is now the cawing of crows and ravens and the cry of owls. As is stated in the Tablet to the Sultan: "It has become as though it were the seat of the echo's rule, where nothing can be heard from its sides except the reverberation of its own sound."
- 15 سبحان الله طاق ایوان کسری که در نهایت زینت بود بجای پرده های زر بفت، نسج عنکبوت است. بجای نوبت سلطانی که صبح و شام می زدند (یعنی نقاره خانه) آواز زاغ و زغن است و فریاد جغد. چنانکه در لوح سلطان می فرماید: "کانه دار حکومت الصدی لا یسمع من ارجائها الا ترجیع صوته"
- 16 And when we came to Akka, the barracks were in the same condition. There were several trees in the barracks, and on those trees and on the battlements of the barracks, owls would cry from night until morning. And truly, how disturbing is the sound of these owls, how it affects one - harsh and unpleasant.
- 16 و وقتی آمدیم عکا قشله همین قسم بود. در توی قشله چند درخت بود بر آن درختها و بر کنگره های قشله شب تا صبح بوم فریاد می کرد و فی الحقیقه صوت این بوم چقدر مزج است انسان چقدر متأثر می شود، خشن، بد.

ZSM.1915-10-30

ABU0142

Words spoken on 1915-Oct-31 in Akka in Haifa/Akka

- ¹ This journey to America was very arduous and lasted several years. Every day we were moving from place to place, but divine confirmations and power were clear and evident. For instance, in some places we were so weak and feverish that we had absolutely no strength to move. But as soon as we would board [the transport], our condition would change. The fever and weakness would vanish, and strength would be gained until we reached our destination. When we departed from New York for San Francisco, the railway journey took six days and nights. When we first set out, I had absolutely no strength or power. Weakness had completely overtaken my body. It was thought that I could not endure even one day of train travel, but as soon as I boarded the train my condition changed to such a degree that we reached San Francisco in the utmost joy. It was as if confirmations would arrive instantly.

¹ این سفر امریکا خیلی زحمت داد، چند سال طول کشید. هر روز در یک جایی در حرکت بودیم، لکن تأییدات و قدرت الهی واضح و آشکار بود. مثلاً در جایی بودیم ضعیف و تب بدرجه ای بود که ابداً قدرت بر حرکت نبود. بحض اینکه سوار می شدیم حال تغییر می کرد. تب و ضعف رفع می شد، قوت حاصل می شد تا به منزل می رسیدیم. از نیویورک که حرکت به سانفرانسیسکو کردیم، شش شبانه روز راه آهن طی می کند. وقتی بیرون آمدیم ابداً قوت و قدرت نداشتیم. ضعف بسیار مستولی بر جسم بود. گمان می رفت که نتوانم تحمل یک روز راه آهن کنم، بحض اینکه سوار راه آهن شدم حال تغییر کرد بدرجه ای که بکمال خوشی به سانفرانسیسکو رسیدیم. مثل این بود که فوراً تأیید می رسید

- ² Similarly, when we would go to churches, I would enter in a state of complete weakness. Often I had both fever and chest congestion, but I would not mention it lest the friends become sad and distressed. But upon entering the churches it would vanish. I would speak for an hour. The confirmations of the Blessed Beauty would surge forth. Had it not been for the confirmations of the Blessed Beauty, I could not have endured the troubles and difficulties of this journey for even one day. But His confirmations would arrive continuously. When an army enters the battlefield, the king's reinforcements arrive continuously, but if they remain somewhere in comfort, the king does not even inquire about their condition, saying they are resting in comfort.

² و همچنین در آن حال وقتی که به کلیسای می رفتیم، وقتی که وارد می شدم در کمال ضعف. بسیار اوقات هم تب داشتم و هم نوازل صدریه ولی نمی گفتم که مبادا احباب محزون و مکدر شوند، ولی بمجرد وارد شدن در کلیسای زائل می شد. یک ساعت صحبت می کردم. آن تأییدات جمال مبارک موج می زد. اگر تأییدات جمال مبارک نبود یک روز نمی توانستم تحمل زحمات و مشقات این سفر بکنم. اما این بود که تأییدات او پی در پی می رسید. لشکر وقتی که در صف حرب وارد می شود پی در پی امداد پادشاه می رسد، اما اگر در جایی به راحت بنشینند پادشاه سؤال از احوال او هم نمی کند، می گوید راحت نشسته است.

- ³ In any case, I came here several days ago, firstly to visit the Holy Shrine for a few days, and secondly to strive as much as possible to resolve some of your affairs to bring about ease, such as the military service issue and the tithing matter and some issues pertaining to myself, for the settlement of these affairs which, praise be to God, has now concluded. Now I

³ باری من چند روز بود آمدم اینجا، اولاً اینکه به زیارت روضه مبارکه ایامی چند مشرف شوم. ثانیاً اینکه بعضی کارهای شما را بقدر امکان کوشیدم که راحتی حاصل شود، مثل مسئله

plan to return. In Tiberias and Adasiyyih there are some matters pertaining to the friends that I want to go and resolve. Although I cannot endure such matters, I will somehow bear it.

عسکریه و مسئله اعشار و بعضی مسائل که تعلق به خودم داشت، بجهت تصفیه این امور که الحمدلله به اختتام پذیرفت. حال خیال مراجعت دارم. در طبری و عدسیه بعضی کارها هست که تعلق به احباب دارد، بجهت تصفیه آن امور می خواهم بروم. هر چند تحمل اینگونه امور را ندارم ولی هر طوری هست تحمل می کنم.

- 4 We must all serve one another, care for one another, consider the loss of one as the loss of all, consider the difficulty of one as the difficulty of all, for we are all waves of one sea and trees of one garden, and our growth and development come from the outpourings of the Blessed Beauty's cloud of grace. Therefore we must be united, be in agreement, care for one another, serve one another, and be grateful and thankful. In any case, the Blessed Beauty, out of sheer kindness and supreme compassion, has placed precious bejeweled crowns upon our heads, whose visible gems shine throughout ages and centuries. Though we are as nothing, His grace and favor are mighty. We are like atoms made visible in the rays of the sun. Though the atom is insignificant, when the sun's ray falls upon it, it becomes visible and apparent. We must appreciate the value of this great blessing - if we fail to appreciate it, it will slip from our grasp.

4 ماها جمیع باید که خدمت یکدیگر را بکنیم، غمخوار یکدیگر باشیم، ضرر هریک را ضرر کل بدانیم، زحمت هریک را زحمت کل بدانیم، چه که ماها امواج یک دریا هستیم و اشجار یک بوستان و نشو و نمای ما از رشحات سحاب عنایت جمال مبارک است. لذا باید متحد باشیم، متفق باشیم، غمخوار یکدیگر باشیم، بخدمت یکدیگر پردازیم، و ممنون و متشکر باشیم. باری جمال مبارک محض الطاف و رأفت کبری تاجهای مرصع گرانها بر سرهای ما گذاشته که جواهر ظاهره اش بر قرون و اعصار می درخشد، هر چند ما هیچم ولیکن فضل و عنایت او عظیم. ما مانند ذراتی می مانیم، در شعاع آفتاب نمودار شویم. هر چند ذره ناچیز است ولیکن چون پرتو آفتاب بر او افتد نمودار و آشکار گردد. قدر این موهبت کبری را باید بدانیم، اگر قدرش را ندانیم از دست می رود.

- 5 For fifty years the Blessed Beauty endured hardships and tribulations, and nurtured us with perfect kindness so that each of us might become a bright candle in the assemblage of the world. Consider the blessed souls of the past - though they were nothing in the beginning, when the ray of education from the Holy Manifestations fell upon them, each became a bright star in the horizon of eternal glory. From the souls of the past, we can understand what will happen in future centuries. Each of the servants of the Blessed Beauty will become renowned throughout the horizons if they act according to His testament and counsels; otherwise they will be utterly forgotten.

5 پنجاه سال جمال مبارک صدمه و بلایا کشیدند و ما را بکمال الطاف تربیت فرمود تا هریک از ما در انجمن عالم شمع روشن شود. ملاحظه در نفوس مبارکه اسلاف نمائید با وجود اینکه در بدایت هیچ بودند اما چون پرتو تربیت مظاهر مقدسه بر سر آنها افتاد هر یک در افق عزت ابدیه ستاره روشن شدند. از نفوس سالفه معلوم می شود که در قرون لاحق چه خواهد شد. هر یک از بندگان جمال مبارک شهیر آفاق خواهد شد اگر به موجب وصیت و نصائح جمال مبارک رفتار نمایند، والا نسیاً منسیاً می شوند.

- 6 In any case, we must appreciate this blessing and arise to do what befits it. Though we are but weak fish, we swim in the Most Great Ocean. All eyes of the world are fixed upon us who are here under the shade of the Holy Shrine. All eyes are upon us - both those within and those without - all are focused on this point to see what will appear and emerge from us. We

6 باری باید قدر این موهبت را بدانیم و به آنچه سزاوار این موهبت است قیام کنیم. هر چند ماهیان ضعیفیم، ولی در محیط اعظم غوطه می خوریم. جمیع انظار عالم متوجه ماها است که در اینجا در ظل روضه مبارکه هستیم. همه انظار

must be such that all creation is astonished by our conduct and behavior. When souls who come to visit the Holy Shrine meet us, if they are withered may they become fresh and verdant, if they are dejected may they become enkindled, if they are heedless may they become aware, if they are bound may they become detached.

متوجه ما است، چه نفوس داخله و چه نفوس خارجه، عموماً متوجه باین نقطه هستند که از ما چه ظهور و بروزی می نماید. باید ما چنان باشیم که جمیع خلق حیران در اطوار و رفتار ما باشند. نفوسی که زیارت روضه مبارکه می آیند چون ماها را ملاقات کنند، اگر پژمرده اند تر و تازه شوند، اگر افسرده اند مشتعل گردند، اگر غافلند آگاه شوند، اگر مقیدند منقطع گردند.

- 7 Now I wish to return to Haifa - from the vicinity of the Greatest Mercy to the vicinity of the Most Exalted Station. Perhaps this journey of mine will be long, and perhaps I shall not see you again, because I am in great danger. Wisdom does not permit me to give details. In brief, petitions have been sent from here - both from without and within they have sent them in concert. Therefore great danger lies ahead unless divine protection preserves me, just as it preserved me in the time of Abdul-Hamid. It had been decided and the imperial order issued to send me to Fezzan, and what would happen in Fezzan was unknown. Suddenly liberty was proclaimed and what had been decided was overturned. But this was my utmost hope and desire that the end of life be musk-scented, and now this is my desire - if we attain to the greatest martyrdom, we will have shown faithfulness to the Sacred Threshold.

7 باری من حالا می خواهم مراجعت به حیفا کنم. از جوار رحمت کبری به جوار مقام اعلی بروم. شاید این سفر من طول بکشد و شاید دیگر من شما را نبینم بجهت اینکه من در خطر عظیم هستم. حکمت اقتضا نمی کند که تفصیل را بگویم. مختصر این است که لوائی از اینجا فرستاده شده است، چه از خارج و چه از داخل بالاتفاق فرستاده اند. لهذا خطر عظیم در پیش است مگر صون حمایت الهی حفظ کند. چنانچه در زمان عبدالحمید حفظ نمود. مقرر شده بود و اراده سنیه صادر که مرا به فیزان بفرستند و در فیزان چه خواهد شد، مجهول بود. بغتة اعلان حریت شد و آنچه که مقرر بود بهم خورد، ولی این نهایت آمال و آرزوی من بود که خاتمه حیات مسک گردد و الآن این آرزوی من است اگر به شهادت کبری فائز شویم، وفا به آستان مبارک نموده ایم.

- 8 In the days of Abdul-Hamid when news of Fezzan came, some of the friends were aware, including the late Aqa Rida, the late Aqa Mirza Mahmud, Aqa Siyyid Yahya, Mirza Asadu'llah, and Aqa Siyyid Ali-Akbar. For three days and three nights the steamer went back and forth between Haifa and Akka, and a carriage was ready and the road by way of the tower was open, and the consul kept pleading. He kept sending word that the steamer was ready, the carriage was ready, a boat between Haifa and Akka was ready, and therefore he begged that we depart with utmost haste. The friends were aware of all these events, but I absolutely refused. For the ultimate hope and desire was that this feeble life be sacrificed in the path of the Blessed Beauty, and so it remains today. Perhaps this bounty will be attained and I shall not see you again.

8 در ایام عبدالحمید وقتی که خبر فیزان آمد بعضی از احباب مطلع بودند، از جمله مرحوم آقا رضا، از جمله مرحوم آقا میرزا محمود، از جمله آقا سید یحیی، از جمله میرزا اسدالله، از جمله آقا سید علی اکبر. سه روز و سه شب واپور از حیفا به عکا و از عکا به حیفا می رفت و کالسکه میا و راه از طرف برج باز و قنصول التماس می نمود. متصل خبر می فرستاد که واپور حاضر است، کالسکه حاضر، قایق در میان حیفا و عکا حاضر، لهذا خواهش دارم که بکمال سرعت حرکت کنید. حضرات احباب بجمع این وقوعات مطلع بودند، ابداً قبول نکردم. زیرا نهایت آمال و آرزو این بود که این جان ضعیف در سبیل جمال مبارک فدا نمایم و حال هم چنین است. شاید این موهبت حاصل شود و من دیگر شماها را نبینم.

- 9 I entreat you, during this time that I have been with you - man is human and shortcomings inevitably occur, man is prone to forgetfulness - I am satisfied with all of you and therefore I wish that you too be satisfied with me. I called for you for this purpose. My hope is that you all overlook my shortcomings, for perhaps I shall not see you again.

9 از شماها رجا دارم که در این مدت که با شما بودم انسان است، لابد از برای او قصوري حاصل مي شود، انسان جايز النسيان است، من از همه شماها راضي هستم لهذا مي خواهم که شماها هم از من راضي باشيد. شما را خواستم از برای اين. اميدم چنان است که همه شما چشم از قصور من پيوشيد، شايد شما را ديگر نبينم...
انتهی

NJB_v14#10 p.320, ZSM.1915-10-31

ABU1668

Words spoken on 1915-Oct-31 in Akka

- 1 How many Christian leaders have passed away, yet still the bells of this church ring loud, and how wicked most of them were.
- 2 When we first took this house, the landlord was very harsh with us. He had closed all doors to us, but gradually there came relief and the door of association opened, until one time he came to me and said, "O Effendi, I want to go to Beirut, and my house and family and possessions are here, and I trust none of my relatives, and I beg you to watch over them." I said that we are strangers and this task is beyond us, but we will try to be considerate. Finally he sent his wife to the presence of the Blessed Beauty and pleaded, therefore I accepted...
- 3 There was a person named Shibli - they had taken a document against us to him to sign, but he had refused. Although nothing would have resulted from his signing or not signing, we must arise to reward him. He himself is dead, but see what condition his old woman is in so that assistance may be rendered to her...

1 چقدر از بزرگان نصاري از میان رفتند ولي هنوز صدای زنگ این کلیسا بلند است و اکثر اینها چقدر شرور بودند.

2 اولی که ما این خانه را گرفته بودیم صاحبخانه بر ما خیلی سخت می گرفت. جمیع ابواب را بر روی ما بسته بود، کم کم گشایش حاصل شد و باب معاشرت [باز]، تا اینکه یک وقت آمد پیش من گفت یا افندی من می خواهم بروم بیروت و خانه و عیال و اموال من اینجا است و به هیچکس از خویشاوندان خود اطمینان ندارم و رجا دارم آنها را مواظبت کنید. من گفتم که ما غریب هستیم و این کار از ما برنیاند، ولی ما سعی می کنیم که رعایت کنیم. بالأخره زن خود را فرستاد بحضور حضرت (حضرت بهاء الله) و رجا کرد لهذا من قبول کردم...

3 شخصی بود شبلی نام ورقه ای بر ضد ما پیش او برده بودند که امضا کند، مضایقه کرده بود. هر چند از مهر کردن یا نکردن او چیزی حاصل نمی شد، ولی ما باید به مکافات او برخیزیم. خود او مرده است ولی ببینید عجزه او در چه حالی است تا معاونتی از او بشود...

ZSM.1915-10-31

ABU2139*Words spoken on 1915-Nov-02 in Haifa*

- 1 These matters are to show that civilization cannot be attained except through faith and certitude. Man cannot attain to justice, fairness, compassion, kindness, patience and forgiveness except through faith.
- 2 Cruelty is inherent in human nature - if one refrains from it, it is either due to the fear of God or fear of punishment. Otherwise cruelty, oppression, and transgression are inherent in human nature, and the first sign of faith is trustworthiness.
- 3 He who has no trustworthiness has no faith. Man must be trustworthy - all souls must trust in his dealings, trust in his honesty, trust in his fairness, trust that he will not oppress. If man has no trustworthiness, he has no religion.

1 اینها برای اینست که معلوم شود که جز به ایمان و ایقان ممکن نیست تمدن حاصل شود. ممکن نیست از برای انسان انصاف و عدل و رحم و مروت و صبر و عفو بیاید، جز به ایمان.

2 ظلم مخمر در طینت انسان است، اگر نکند یا از خشیه الله است که نمی کند یا از خوف مجازات. والا مخمر در طینت انسان است، ظلم، اعتساف، تعدی و اول چیزی که دلیل بر ایمان است، امانت است.

3 من لا امانة له لا ایمان له . انسان باید امین باشد، جمیع نفوس امین از معاملات او باشند، امین از صندوق باشند، امین از انصاف او باشند، امین از ظلم او باشند. اگر انسان امانت نداشته باشد دیانت ندارد ...

ZSM.1915-11-02

ABU3651*Words spoken on 1915-Nov-05**Question/topic: Regarding Shaykh Ahmad.*

- 1 In very truth, at a time when the people imagined that the Qa'im would be the promoter of the Qur'an, he explicitly declared that it would be like the cycle of the Qur'an. He was apprised of the mysteries of this Cause: he gave tidings of the Manifestation, fixed the time and the Name; yet no one taketh heed.
- 2 For example, in his commentary upon "the mystery of inversion in the symbol of the Chief," he saith: "Take the bayyina of the letter waw—for letters have two forms: bayyina and zubar. The bayyina is that we take the letters as pronounced, while the zubar is the very letter waw itself. The bayyina of waw is three letters; its zubar is one letter. He saith, concerning the first waw in 'God created the heavens and the earth in six days,' that the waw hath passed away, and the alif is established.

1 فی الحقیقه در وقتی که خلق بر آن بودند که قائم مروج قرآن است، صریحاً فرمود که مانند کور قرآن خواهد بود. بر اسرار این امر واقف بود خبر از ظهور داد، تعیین وقت و اسم کرد، ولی هیچ کس ملتفت نیست.

2 مثلاً در تفسیر سر التکبیر لرَمَی الرئیس می فرماید که بینۀ او را بگیرید - زیرا حروف را دو صورت است: بینۀ و زبر. بینۀ آن است که حروفِ ملفظ را بگیریم، و زبر عینِ او است. او بینۀ اش سه حرف است؛ زبرش یک حرف. می فرماید در او اول خلق الله السموات و الارض فی ستة آیام و آن گذشت

‘Whosoever attaineth the knowledge of the inverted waw, his matter is made complete by the proof, for it is the mystery of inversion in the symbol of the Chief.’”

- 3 That is to say, this is among the mysteries of the advent of the Qa'im: that a new cycle cometh into being.

و الف قائم است فمن حصل له المعرفة بالواو المنكوس تم له الامر بالجمعة، لانه سر التنكيس لرمز الرئيس؛

- 3 يعنى اين از اسرار ظهور قائم است كه كور جديد به ظهور مى رسد.

NSS.160a

ABU1215

Words spoken on 1915-Nov-10 in Bahji

- 1 (In the afternoon, the Master returned from Akka and all the friends were gathered. The ocean of His blessed utterances was surging. Among His utterances, speaking about His manner and conduct toward government officials, He said that while they held office He would show little friendship toward them, but when they were dismissed and everyone abandoned them, then He would show them kindness. At that point He related the story of Khalil Pasha, the governor:)

1 بعد از ظهر حضرت مولائي از عكا تشریف آوردند و احباء همه جمع بودند. بحر مواج بیان مبارک در هیجان بود. از جمله بیانات ایشان بمناسبت در خصوص روش و سلوک مبارک بالنسبه به مأمورین بود. فرمودند كه چون در منصب باشند كم با آنها اظهار دوستي مي فرمایند ولي چون معزول شوند و همه از آنها ببرند آنگاه ملاطفت فرمایند. آنوقت حكایت خلیل پاشاي متصرف را فرمودند كه

- 2 While he was in power, everyone would invite him and host him. But when he was about to be dismissed, everyone cut off relations with him. He came to Haifa and absolutely no one paid him any attention. He stayed at a hotel with his family. I went and brought him to the house - his family in the inner quarters and himself in the outer quarters. Then I saw he was distressed and wanted to be with his family, so I rented a special house and gave him lodging there, and would comfort him in the evenings.

2 چون حاكم بود همه او را دعوت مي كردند و مهماني مي نمودند. ولي چون مي خواست معزول شود همه از از قطع مراوده كردند و به حيفا آمد، ابدأ کسی به او اعتنا نکرد. در اوتیل با اهل و عیالش منزل کرد. من رفتم و او را به خانه آوردم، عیالش در اندرون و خودش در بیرونی. بعد دیدم دل تنگ است و مي خواهد با عیالش باشد، لهذا خانه مخصوص گزایه کردم و او را منزل دادم و شبا او را تسلي مي دادم.

- 3 His brother was the Minister of Education. After fifteen days, at three o'clock at night, a telegram came from his brother saying "A position has been prepared for you with good pay - depart quickly." He had been weeping, but when this news arrived he began to dance. That very night the deputy governor and judge and others came to congratulate him and accompanied him to the steamer, but I did not go. I said "Now you are an important person again - we have no business with you."

3 برادرش وزير معارف بود. بعد از پانزده روز ساعت سه از شب تلگراف آمد از برادرش كه براي شما مناصبي ميبا با مواجب خوب، زود حركت كنيد. در حالت گريه بود چون اين خبر رسيد، به رقص درآمد. همان شب قائم مقام و قاضي و سائرین آمدند به تبریک و متابعت او

را کردند تا واپور ولی من زرفتم. گفتم حالا دیگر
تو متشخص شدي ما را با تو کاري نه...

ZSM.1915-11-10

ABU1821

Words spoken on 1915-Nov-10 in Bahji

- ¹ Man must always quench the flame. For this world is all aflame, it is a world of conflict and contention. Conflict between individuals is natural. It is inherent in nature. There is a struggle for survival - what is commerce but warfare? The merchant is at war with all other merchants in order to profit. This is called the struggle for survival. It exists in all things. Every tree seeks to take the benefits of other trees, to choke out other trees. The human world is a world of conflict and contention; every individual is at war with all others.

¹ انسان باید همیشه شعله را بنشاند. چون که این
عالم همه اش شعله است، عالم نزاع و جدال است.
نزاع میانه افراد بشر طبیعی است. از مقتضای
طبیعت است. تنازع بقا هست، تجارت چه چیز
است، جنگ است. این شخص تاجر با جمیع تجار
در جنگ است تا منفعت کند. این را تنازع بقا
می گویند. در جمیع اشیاء هست. هر درختی می
خواهد فواید درخت دیگری را ببرد، درختهای
دیگر را خفه کند. عالم انسانی عالم نزاع و جدال
است، هر فردی با جمیع افراد در جنگ است.

- ² Strive as much as you can to extinguish these flames, let this always be your thought - to extinguish them. One must show the utmost kindness to all people. One must always overlook - whatever one sees from others, one must overlook it. After that investigative body, we never indicated to anyone that "you said this" or "you did that." I said we must maintain silence. If nothing is achieved through kindness, surely nothing will be achieved through conflict. The days pass...

² تا می توانید بکوشید تا خاموش کنید، همیشه
فکرتان این باشد که خاموش کنید. انسان باید
به خلق نهایت مهربانی باشد. همه اش چشم پوش
باشد، از این خلق هر چه ببیند پوشد. ما بعد از
این هیئت تفتیش به یک نفر اشاره نکردیم که شما
چنین گفتید یا چنین کردید. گفتم باید خاموشی
کرد. اگر از مهربانی چیزی حاصل نشود، از نزاع
ابداً حاصل نشود. ایام می گذرد ...

ZSM.1915-11-10

ABU3768

Words spoken on 1915-Nov-10

One must be content with some little thing, and strive and exert oneself in service to the Blessed Threshold and in diffusing the fragrances of God. This will bear fruit, and will become the cause of the perpetuation of our name in the heaven of nearness unto the Divine Unity.

Once Salman invited Abu Dharr to be his guest. He had set before him only plain bread. Abu Dharr said, "O Salman, hast thou nothing to go with this?" Salman was ashamed. He had a cooking-pot; he took it, pledged it as security, bought some yogurt, and brought it back. He placed it before Abu Dharr. After they had eaten, Abu Dharr said, "Praise be to God that food hath been partaken of in contentment." Salman replied, "By God, this was not contentment. Hadst thou been content, thou wouldst have been satisfied with bread, and I would not have gone and pledged my pot."

The Blessed Beauty—glorified be His power—thrice visited Salman. How greatly did He make mention of Salman with praise! After thirteen hundred years, the Blessed Beauty—glorious be His majesty—would speak in praise of him. Among other things, He hath said that Salman was one of the illustrious companions of that Holy One, yet his station was not recognized. The Messenger of God declared: "Salman is of us, and of the people of Our House." Notwithstanding this utterance, and despite all this renown among the people, He said that mankind failed to recognize his station.

When 'Umar became caliph, he had been a broker of animals; Abu Bakr had been a cloth-merchant; and Abu Dharr had been a shepherd. The time shall come when the people will kiss the shoes of the loved ones of the Ancient Beauty—glorious be His majesty—and will weep and lament.

حضرت عبداله‌ا جل ثنائه در يوم 10 نوامبر 1915 فرمودند

بايد بشئى جزئى قناعت نمود و در خدمت عتبه مبارکه و نشر نفعات الله جهد و سعى کرد اين نتيجه بخشد و سبب بقا اسم ما در سما قرب احديت شود

وقتي سلمان ابوذر را مهماني کرد نان خالى حاضر کرده بود گفت يا سلمان قاتتى ندارى سلمان نجالت کشيد ديگي داشت برد گرو گذاشت و ماست خريد آورد گذاشت جلو ابادر پس از خوردن ابادر گفت الحمد لله که غذائى بقناعت صرف شد سلمان گفت والله اين قناعت نبود اگر قناعت داشتى بنان راضى شده ديگر من گرو نميگرفت

جمال مبارك جلت قدرته سه دفعه در سلمان تشریف بردند چقدر ذکر خير سلمان را مي فرمودند بعد از هزار و سيصد سال جمال مبارك جل جلاله ذکر خير او را مينمودند از جمله فرموده اند که سلمان از اصحاب بزرگوار آن حضرت بود ولي مقام او را نشناختند حضرت رسول فرمودند السلطان منا ومناهل البيت باوجود اين بيان و باوجود اين همه شهرت در ميان ناس فرمودند که مقام او را مردم نشناختند

عمر که خليفه شد دلال حيوان بود ابوبکر بزاز بود و ابوذر چوپان بود وقتي بيابيد که مردم کفش احبای جمالقدم جل جلاله را بپوسند و گريه و زاری نمايند

MUH1.0126-0127

ABU0954

Words spoken on 1915-Nov-13 in Haifa

- 1 Christ counseleth these people to peace and tranquility. He saith: "Put up thy sword into the sheath." These Christian nations wage war against Christ. Any Christian who opposeth the teachings of Christ hath risen in opposition to Him. These swords strike at Christ. These bullets are aimed at Christ. Today, whosoever behaveth contrary to the commandments and counsels of the Blessed Beauty wageth war against the Blessed Beauty. For example, the Blessed Beauty commandeth that one must be truthful. If one is not truthful, but is a liar, he hath opposed the Blessed Beauty.
 - 2 Now the Christian nations are, all of them, warring against Christ. Christ desired to illumine the world with the lights of peace and reconciliation; these seek to darken it with the gloom of war and strife. Thus are they all in loss. There is no victor; all are vanquished. When thou lookest with the eye of truth, thou seest that they are all destroying one another; all are subdued.
 - 3 Christ so sacrificed Himself and shed His blood that love and fellowship might be established among these hearts, that these souls who have taken shelter under His shadow might find love and fellowship with one another. He sacrificed His life for this, that the bonds of love might be strengthened. If we war with one another, assuredly His pure blood hath been shed in vain. But they are in the depths of heedlessness; the labors of Christ have gone to waste.
 - 4 Strange it is that they call themselves Christians, utter the name of Christ, read the Gospel, yet Christ is clear of them. Were Christ to descend from heaven and were they to say "These are Thy people," He would say: "God forbid! These are Thy people in word only, but in truth they are the people of Caiaphas."
- 1 حضرت مسیح اینها را نصیحت می کند بصلح و سکون. می فرماید: شمشیر را غلاف کن، این دول مسیحی با حضرت مسیح جنگ می نمایند. هر کدام از مسیحیون که مخالف تعلیم حضرت مسیح می نمایند، به مخالفت او قیام نموده است. این شمشیرها به حضرت مسیح می زنند. این گلوله ها را به حضرت مسیح می اندازند. امروز هر کس مخالف وصایا و نصائح جمال مبارک رفتار نماید، با جمال مبارک جنگ می نماید. مثلاً جمال مبارک می فرماید باید صادق باشد. اگر صادق نباشد، کذاب باشد، با جمال مبارک مخالفت کرده.
- 2 الآن دول مسیحی عموماً با حضرت مسیح جنگ می کنند. حضرت مسیح خواست جهان را به انوار صلح و سلام روشن کند، اینها می خواهند به ظلمات جنگ و جدال تاریک کنند. این است که همه اینها خاسرند. غالی نیست، همه مغلوبند. بنظر حقیقت که نظر می کنی می بینی که همه اینها یکدیگر را مضمون می کنند، جمیعاً مقهورند.
- 3 حضرت مسیح چنان خود را فدا و خون خود را سبیل کرد تا میان این قلوب محبت و الفت حاصل شود، این نفوس که در ظل او واقع شده اند با یکدیگر الفت و محبت پیدا کنند. جان خود را بجهت این فدا کرد، تا روابط حب محکم شود. اگر با یکدیگر جنگ کنیم، یقین است که دم مطهر او هدر رفته است. لکن در نهایت غفلتند، زحمات حضرت مسیح بهدر رفت.
- 4 عجب است که خود را مسیحی می نامند، نام مسیح را بر زبان می رانند، انجیل می خوانند، حضرت مسیح بری از اینها است. اگر حضرت مسیح از آسمان بیاید عرض کنند که اینها امت تو هستند، می فرماید معاذ الله، اینها بلفظ امت من هستند اما بحقیقت امت قیافا هستند.

- 5 These holy Manifestations of God are like gardeners. They till the soil and remove every weed and thorn, but it is in the nature of the earth to bring forth weeds and thorns; if left to itself, there is no doubt that it would become a wilderness instead of a garden.

5 این مظاهر مقدسه الهی مثل باغبان هستند. زمین را شخم می زنند و هر خس و خاشاکي هست بیرون می آورند ولی از مقتضای خاک است که خس و خاشاک برویاند اگر به خود گذاشته شود شبهه ای نیست که خارستان شود عوض باغستان.

ZSM.1915-11-13

AB08318

To: Doctor Habibullah Muayyid son of Khudabakhsh, in Kirmanshahan

Date: 1915-Nov-17

- 1 O faithful friend! Your two letters were received, both overflowing chalices of the wine of fidelity; and therefore, they caused great joy and vivacity. I pray that divine confirmations and blessings will surround all the friends and will also render you triumphant and victorious. However, prudence must be observed in all undertakings, as the unwise are vigilant.

1 ای یار باوفا دو طغرا نامه شما رسید و هر دو پیانه سرشار از باده وفا بود لهذا سبب سرور و صفا شد امیدوارم که عون و عنایت الهیه شامل حال عموم یاران گردد و تو نیز از هر جهت مظفر و منصور باشی ولی در امور احتیاط شرطست زیرا بی خردان در کمینند

- 2 Convey my warmest greetings and affections to the true friends. During these days, love, fidelity and utmost constancy will protect, save and safeguard all.

2 یاران حقیقی را نهایت محبت و اشتیاق از قبل من ابلاغ دار در چنین اوقات محبت و وفا و ثبات تام سبب فوز و فلاح و نجات است

KHHE.363

ZSM.1915-11-18, KHH1.247 (1.345)

ABU2458

Words spoken on 1915-Nov-20 in Haifa

- 1 The divine laws and religions are God's dispensary. The remedy for every ailment exists therein. A skilled physician is needed to apply this cure, one who knows when to use these remedies.

1 شرایع الهی و ادیان الهی اجزاخانه الهی است. دواي هر دردي در آن موجود است. یک طبیب حاذق می خواهد که این درمان را بکار ببرد، بداند که این اجزا را در چه موقعی صرف کند.

- 2 When a physical dispensary is closed, how greatly do people become alarmed. As soon as they learn of it, all people become

2 از اینکه اجزاخانه جسمانی را ببندند چه قدر مردم بفرع می آیند. به مجرد اینکه بدانند، همه

distressed, wondering how they will cure their illnesses. The people's peace is entirely disrupted. They become severely anxious.

مردم بفرع مي آیند که ما به چه چیز دفع مرض بکنیم، بکلي راحت خلق منسلب مي شود. جزع شديد مي کنند.

- 3 Yet if the divine dispensary is closed, due to their extreme heedlessness people express joy. What profound negligence this is.

3 اما اگر اجزاخانه الهي را ببندند، از شدت غفلت خلق اظهار طرب مي کنند. چقدر غفلت است.

ZSM.1915-11-20

ABU0774

Words spoken on 1915-Nov-25 in Haifa

- 1 In the time of Christ, Christians suffered greatly. Twelve massacres took place. In France there was Louis [Clovis], the King of France, who greatly opposed the Christians. He was exceedingly antagonistic. He strove mightily to uproot Christianity, but failed.

1 در دور حضرت مسیح خیلی اذیت به مسیحیان می شد. دوازده مرتبه قتل عام شد. در فرانسه لویزی بود پادشاه فرانسه، خیلی متعرض مسیحیان بود. بی نهایت متعرض بود. خیلی کوشید که ریشه مسیحیان را بکند، نتوانست.

- 2 Finally, he became aware. He gathered his ministers and representatives, assembled the royal family and said, "Your honors, you know how much I opposed the Christians. Day and night I strove to cut out their roots. I resorted to every means, leaving no measure untried. But now I see this banner is bringing down our banner, cutting our roots, obliterating and destroying us. So before this banner overthrows our banner, it is better that we go under it. We killed them and imprisoned them severely, yet day by day they increase. It is better we accept this religion, both for this world and the next."

2 عاقبت متنبه شد. وزراء و وکلاء خود را جمع کرد، خاندان سلطنت را جمع کرد گفت حضرات شما می دانید که من چقدر متعرض مسیحیان بودم. شب و روز می کوشیدم که ریشه آنها را قطع کنم. بهر وسیله ای تشبث کردم، چیزی باقی نگذاشتم از وسائل مگر آنکه جاری کردم. لکن حالا می بینم این علم علم ما را پائین می آورد، ریشه ما را قطع می کند، محو و نابود می کند. پس پیش از آنکه این علم علم ما را سرنگون بکند، خوب است زیر این علم برویم. ما کشتیم، قسمی در حبس انداختیم ولی روز بروز زیاد می شوند. بهتر است این دین را قبول کنیم، چه از برای دنیا و چه از برای آخرت.

- 3 They were dismayed, but then he proved it through arguments and evidence. He said, "Observe how much the Roman monarchs and Eastern kings opposed them, yet there is no doubt they will ultimately triumph. Therefore it is better that we enter this Cause."

3 استیحاş کردند، بعد به ادله و براهین ثابت کرد. گفت ملاحظه کنید که ملوک رومان و ملوک شرق چقدر تعرض کردند ولی اینها عاقبت هیچ شبهه ای نیست که غلبه خواهند کرد. پس بهتر اینست که ما داخل در این امر بشویم.

- 4 He sent for some sincere Christians and granted them safety. The honored ones asked what one must do to enter the Christian religion. He said, "Command that one of the great temples be emptied, cast out the idols, renovate it, and on Sunday you will come to the temple where we will repent and engage in supplication and prayer."
- 4 فرستاد بعضی مخلصین مسیحی را طلبید، امنیت داد. سؤال کردند حضرات که اگر کسی بخواهد داخل دین مسیح بشود چه باید بکند؟ گفت بفرمائید یکی از بت خانه های عظیم را خالی کنند، اصنام را بیرون بریزند، تعمیر کنند و روز یکشنبه تشریف می آورید در معبد آنجا توبه می کنیم، تضرع و زاری می کنید، نماز می خوانید.
- 5 Thus he did. There was a great temple which they emptied and prepared. On Sunday, wearing his crown and royal attire, he entered with all his ministers and representatives in their official dress. The king cast off his crown and prayed. Then he came out and announced that Christianity was universal. The monarchy continued in his family until Bonaparte's time when it became a republic.
- 5 همین طور کرد. یک معبد عظیمی بود خالی کردند، تعمیر و حاضر. روز یکشنبه تاج بر سر لباس سلطنت را پوشید، جمیع وزراء و وکلاء با لباسهای رسمی داخل شدند. سلطان تاج خود را انداخت و نماز خواند. بعد بیرون آمد اعلان کرد که دین مسیحی عمومی است و در خانواده او سلطنت بود تا ایام بوناپارت جمهوری شد.
- 6 For all people, from kings to subjects, eternal illumination, everlasting spirituality and perpetual existence lie in accepting the divine Cause, and likewise their worldly glory, comfort and freedom depend upon entering the divine Cause. Constantine entered under the shadow of Christ and his reign extended until the time of Islam...
- 6 از برای جمیع خلق از ملوک تا ملوک نورانیت ابدی و روحانیت سرمدی و بقای الی الابد در اقبال است، در این است که در امر الهی داخل شوند و همچنین عزت و راحت و حریت دنیویشان موقوف بر این است که در امر الهی داخل شوند. قسطنطین در ظل حضرت مسیح داخل شد و زمان سلطنت او طول کشید تا زمان اسلام...

ZSM.1915-11-25

ABU0955

Words spoken on 1915-Nov-25 in Haifa

- 1 In the former generations that have passed away, there are lessons for us. When we consider our predecessors, their ways, and their worldly success and prosperity, we gain insight. How strange it is to contemplate which souls these are whose trade is profitable unto eternity, while those who amassed treasures in this world found their commerce ended in evident loss. What became of the trade of ancient kings? It ended in manifest loss. For all souls are traders, from kings to subjects - which souls are they whose trade is profitable? They are those souls who
- 1 للذاهبین الاولین من القرون لنا بصائر . در اسلاف نظر کنیم، در روش آنها، در نجاح و فلاح و موفقیت دنیویه آنها، بصیرت پیدا می کنیم. حالا این نفوسی که تجارتشان رابحه است الی الابد، عجا کدما نفوسند، اینهایی که کنوز در دنیا پیدا کردند تجارتشان عاقبت خسران مبین. تجارت ملوک سلف چه شد، منتهی به خسران مبین شد. چه که نفوس تاجرند، از ملوک گرفته تا ملوک، کدما نفوسند که

have come beneath the shadow of religion and have attained unto God's good-pleasure.

تجارت آنها رابحه است؟ آن نفوس هستند که در ظلّ دین آمده اند و به رضایت حق موفق شده اند.

- 2 Today I read in history about Ibn Mashtub in Diyar Bakr, who was among the most fortunate of early Muslim kings, blessed with every means of success. Throughout his reign, no event occurred that caused him distress. His domains were in utmost security and peace. He waged several battles against the Crusaders and was victorious in all encounters. By chance, he did not suffer headaches for many years, and he was also highly favored by the Caliph. At that time, when the surrounding kings were under the shadow of the Abbasid Caliphs, he was so close to the Caliph that the latter dismissed his own vizier, saying "Go be Ibn Mashtub's vizier instead."

2 امروز در تاریخ دیدم نوشته بود در دیار بکر ابن مشتوت بود از اول ملوک کامکار اسلام، از جمیع جهات اسباب کامرانی از برای او فراهم. در مدت سلطنتش ابداً واقعه ای نشد که سبب تکرر خاطرش بشود. ممالکش در نهایت امن و امان. چند محاربه کرد با صلیبیان، در همه محاربان غلبه با او بود. از قضای اتفاقیه سالهای زیادی سرش درد نگرفت و در نزد خلیفه هم بسیار مقرب بود. چون آن وقت ملوک اطراف در ظل خلفای عباسیه بودند به درجه ای با او تعلق داشت که خلیفه وزیر خود را عزل کرده گفت برو وزیر ابن مشتوت باش.

- 3 He possessed three hundred and sixty palaces, and in each palace was a renowned maiden. He would not spend more than one day and night in any single palace. Moreover, whichever maiden's turn it was would arrange all manner of music, song, and pleasure for him on her appointed night. When he was about to die, he said all of this was vain. He wept, saying "Why did I waste my life? Why did I spend my time like children occupied with such things whose end is manifest loss? Would that I had been a simple farmer and spent my time as I ought to have done."

3 سیصد و شصت قصر داشت و در هر قصری یک جاریه از مشاهیر. هریک روز [و] شبی در یک قصر نبود. دیگر این کنیز، ساز و آواز جمیع عیش و عشرت را برای او فراهم می آورد شبی که نوبت او بود. وقتی که می خواست بمیرد گفت جمیع اینها باطل است. گریه می کرد که چرا حیات خود را به باد دادم. چرا اوقات خود را در چنین امور مثل اطفال مشغول به این چیزها شدم که عاقبتش خسران مبین است. ایکاش یک فلاح بودم و اوقاتم را در آنچه باید و شاید صرف می کردم.

- 4 Such grand commerce ended in loss and detriment. The true commerce is seeking the good-pleasure of the Blessed Beauty. We are but servants, we are lowly - what can we accomplish? Who are we? What are we?

4 تجارت به این عظیمی خسران و زیان. تجارت رضای جمال مبارک است. ماها بنده ایم، ذلیلیم، از ما چه بر می آید، ما که ایم، ما چه ایم...

STAB#040, STAB#045

PYB#218 p.18-20x, ZSM.1915-11-25

ABU3761

Words transcribed on 1915-Dec-19 in Haifa/Akka

- 1 I pray and seek relief for the people, but they themselves are the cause of their own constraints. It is as if someone builds a structure while another destroys it. Throughout Europe and America, we strived to elevate Iran's reputation and made people love Iran, presenting Iranians favorably in the public eye. But the thoughtlessness of Iranians destroys whatever we build. We want to prove that Iranians are the world's foremost reformers and well-wishers, and have always served and continue to serve humanity. Yet Iranians rise up to shed each other's blood within Iran itself.
- 2 Still, we pray and hope that this dust may settle and that Iran may experience comfort and composure, that its heaven may be illumined, that a divine civilization may be founded there; that Persians may so advance as to shine throughout the world, become exemplars to all nations, lay the foundation of human perfections, progress both materially and morally; that Iran may become a centre of arts and sciences, of industry and innovation; that it may serve the realm of moral virtues and foster universal peace; that it may enact laws and establish institutions that would be emulated throughout the world. And this, verily, would not be difficult for God!
- 3 Before the Messenger of God, the Arab people were barbaric, more ignorant than animals. The Arabian Peninsula was immersed in deep darkness. But the dawn of divine grace broke and the lights of the Sun of Truth shone upon the Arabian desert. That land and region became illumined. In a short time, they reached the highest degrees of progress, to such an extent that the Arabs became the exemplars of all nations and became renowned throughout the world for their virtues and excellences. Therefore it is possible that Iran, through the assistance and grace of the All-Merciful, may in a short time become the envy of the world and all humanity.
- 1 من دعا میکنم و از برای خلق گشایش می‌طلبم
اما خلق خودشان سبب تنگی میشوند مثل این
است که کسی عمارتی بنا کند و دیگری خراب
بکند ما در جمیع اروپا و امریکا کوشیدیم تا
صیت ایران را بلند کردیم و نفوسی را محب ایران
کردیم و ایرانیان را در انظار عمومی جلوه دادیم
لکن بی‌فکری ایرانیان هرچه ما میسازیم خراب
میکند ما میخواهیم ثابت کنیم که ایرانیان اول
مصلح عالمند و اول خیرخواه عالمند و همیشه
خدمت بعالم انسانی کرده و میکنند ایرانیان در
نفس ایران با یکدیگر بخونریزی برمیخیزند
- 2 حال هم دعا میکنیم و امیدواریم که این غبارها
ساکن شود و راحت و آسایش از برای ایران
حاصل شود آفاق ایران روشن شود مدنیت
آسمانی در ایران تأسیس شود چنان ایرانیان ترقی
کنند که جلوه در جمیع آفاق کنند مقتدای
جمیع امم گردند مؤسس فضائل عالم انسانی
باشوند مادیاً و ادبياً ترقی کنند ایران مرکز علوم و
فنون شود و مصدر صنایع و بدایع خدمت بعالم
اخلاق کند سبب ترویج صلح عمومی گردد
قوانین و نظاماتی بدعاً تأسیس کند که در جمیع
آفاق دستورالعمل باشد و لیس ذلک علی الله
بعزیز
- 3 قوم عرب پیش از حضرت رسول همجیه بودند
از حیوان نادان تر بودند جزیره العرب در ظلمات
شدیده غرق بود ولی صبح عنایت الهی دمید
و انوار شمس حقیقت بر بادیه عرب تابید آن
خطه و دیار روشن شد در اندک زمانی باعلی
معارض ترقی رسید بدرجه‌ای که عرب مقتدای
جمیع ملل گشت و در خصائل و فضائل شهیر
آفاق شد پس ممکن است که ایران بعون و عنایت
حضرت رحمن در اندک زمان غبطه جهان و
جهانیان گردد

BRL_DAK#1145

ABU3660

Words spoken on 1915-Dec-25

- 1 The mystery of inversion—this phrase is from the late Shaykh [Ahmad] himself, and it hath two meanings. One is the meaning of naks: naks al-‘alam—that is, the standard was overturned. The other is the meaning of return. Naks meaneth ‘ad, ‘he returned.’
- 2 And this is that Shaykh Muhammad-Hasan Najafi wrote an entire course of jurisprudence, yet was deprived of faith; while the sifter of wheat of Isfahan attained thereunto. This is the meaning of ‘the mystery of inversion in the sign of the sovereign.’

1 سرالتنکس، این عبارت از خود شیخ مرحوم است و دو معنی دارد؛ یکی معنی نکس، نکس العلم، یعنی سرنگون شد علم، و دیگری به معنی عود است. نکس یعنی عاد

2 و این آن است که شیخ محمد حسن نجفی یک دوره فقه نوشت، از ایمان محروم شد و گندم پاک کن اصفهان فائز گردید. این است معنی سرالتنکس لرمز الرئیس

NSS.160b

ABU1444

Words spoken in 1915 in Abu Sinan

- 1 By God, besides Whom there is no other God! If the friends were to act according to the counsels of the Blessed Beauty, kings would bow down in submission. If the divine friends were to conduct themselves in accordance with the counsels and commandments of the Blessed Beauty, by God besides Whom there is no other God, the necks of kings would bow in submission. How great is the difference between one who speaks of generosity versus one who actually shows generosity, or between one who talks about justice and chivalry versus one who actually practices justice! How great is the difference between one who mentions light versus one who is himself illumined! If we were to conduct ourselves according to the counsels and exhortations of the Blessed Beauty, even stone would be moved. The Blessed Beauty endured all these afflictions and tribulations so that we might succeed in deeds, not just in words. The sun rises so that people might engage in work, not engage in talk. The Sun of Truth likewise rises so that souls might succeed in deeds, not just in words. “Bring forth deeds if thou art truthful,” not “Bring forth words if thou art truthful.” How many souls there are who declare their readiness to sacrifice their lives, who a hundred thousand times say “My life be sacrificed for Thee”:

1 فوالله الذی لا اله الا هو اگر احباب یوصایای جمال مبارک عمل نمایند ملوک خاضع میشوند اگر احبای الهی مطابق وصایا و اوامر جمال مبارک رفتار نمایند والله الذی لا اله الا هو اعناق ملوک خاضع میشود اگر انسان از کرم صحبت بدارد تا کرم کند چه قدر فرق است و یا از عدل و مروت صحبت بدارد تا آنکه عدالت بکند چه قدر فرق است یا از روشنائی ذکری بکند تا آنکه خودش روشن باشد خیلی فرق میکند اگر بموجب نصایح و وصایای جمال مبارک رفتار کنیم حجر متأثر میشود جمیع این بلایا و رزایا را جمال مبارک تحمل نمود که ما موفق بعمل شویم نه موفق بقول آفتاب بجهت آن طلوع میکند که مردم مشغول بکار شوند نه مشغول بحرف شوند شمس حقیقت هم بجهت آن طلوع میکند که نفوس موفق بعمل گردند نه موفق بقول فأت بعمل ان كنت من الصادقین نه فأت بقول ان كنت من الصادقین چه قدر

- نفوسی هستند که اظهار جانفشانی میکنند
صدهزار مرتبه میگویند جانم بفدای تو
- 2 ترک جان و ترک مال و نام و تنگ در طریق
عشق اول منزل است
- 3 آرزوی جانفشانی میکنند و شاید هم فی الحقیقه
این آرزو آرزوی صدقست ولكن چه قدر فرق
است با آن نفسیکه بالفعل در مشهد فدا جانفشانی
کرده است این است که عمل اثر دارد

AKHA_118BE #08-09 p.b

ABU2064

Words spoken in 1915 in Akka

- 1 Whatever I needed to do, I went throughout all regions and corners crying out. In all cities I raised the call to the Kingdom of God. I cried out about the appearance of God's Cause. The proof was completed for all, and in all gatherings I mentioned that these are the teachings of the Blessed Beauty: peace and tranquility, unity of the human world, spirit and delight. And if these teachings of the Blessed Beauty are not implemented, the world is in danger. Europe has become like a powder magazine - it depends on just one spark. Great danger lies ahead.
- 2 The divine glad tidings reached the ears of all. Now it is the turn of the loved ones. I must be somewhat silent, remain quiet for some days. This is why God has arranged these means. Now it is the turn of the loved ones - the loved ones must raise the call to the Kingdom of God.
- 1 من آنچه باید بروم در جميع اطراف و اکاف
فریاد بزنم زدم در جميع شهرها ندا بملکوت الله
بلند کردم فریاد بظهور امر الله زدم بخت بر
کل کامل شد و در تمام محافل ذکر کردم که
تعالیم جمال مبارک این است صلح و سلام است
وحدت عالم انسانی است روح و ریحان است و
اگر این تعالیم جمال مبارک مجری نشود عالم در
خطر است اروپا مثل قورخانه شده است منوط
بیک شراره است خطر عظیم در پی است
- 2 بشارات الهی بگوش جميع رسید حال دیگر نوبت
احبّاست من باید قدری سکوت بکنم ایامی چند
خاموش باشم این است که خدا این اسباب را فراهم
آورده است حالا نوبت احبّاست باید احبّا ندا
بملکوت الله بلند نمایند

AVK4.463.03

ABU0347

Words spoken ca. 1915 in Haifa/Akka

- 1 [Haji Mirza Haydar 'Ali] is an old man in the utmost spirituality who has, in truth, expended all his powers in the path of God. How excellent it is for a person to sacrifice his life in the Cause of God, rather than spend his days pursuing desires and passions which yield no result and whose end is absolute nothingness and utter extinction. If one spends life in the divine path, then every moment bears fruit. Now consider those souls who are annihilated in the Cause of God and effaced at His Sacred Threshold, who have no purpose or desire save servitude to the Blessed Beauty—how spiritual, radiant, enkindled, detached and mindful they are! But suppose one becomes a king—in the final day it yields no fruit, as if he had never existed in this world, for he has gained nothing from life. Like other animals, he has merely eaten, slept, and walked about, gathering no fruit from the tree of life.
- 2 When we contemplate the holy souls, this matter becomes clear. For instance, Christ—may my spirit be a sacrifice for Him—and the Prince of Martyrs—may my spirit be a sacrifice for Him—spent all their days in the path of God, and in the end drank the cup of martyrdom. Now, did this yield results? Or did the sovereignty of Yazid and Mu'aviyah, who reaped nothing but eternal curse and everlasting punishment and deprivation from divine bounty, yield results? Though outwardly the former endured grievous trials and mighty tribulations while the latter enjoyed sovereignty, grandeur, comfort, pleasure and ease, the reality was the opposite. These luminous souls enlightened nations; these holy manifestations bestowed spirituality upon the human world; they quickened hearts; they made souls the recipients of divine glad-tidings; they embodied human perfections. The celestial bounties have been made manifest and evident. What mighty effects have appeared from them, what felicitous results have they left behind! This pertains to the earthly realm; consider then what goodness exists in the realm of the Kingdom.
- 3 For instance, had the Bab (may my spirit be a sacrifice unto Him) spent His days in the affairs of this mortal world, would
- 1 پیر مردیست در نهایت روحانیت فی الحقیقه
جمع قوایش را در سبیل الهی صرف نموده
چقدر خویست که انسان جانش را فدای امر
مبارک کند عوض اینکه ایام را در طریق هوی
و هوس که هیچ نتیجه ئی ندارد و عاقبتش
عدم محض فنای صرفست صرف کند اگر آنرا
در سبیل الهی صرف کند آنوقت تمامش نتیجه
است حالا ملاحظه کنید انحصاری که فانی در
امر الله و فانی در آستان مقدس میشوند و بهیچ
وجه مقصدی و اراده ئی جز عبودیت جمال
مبارک ندارند چقدر روحانی نورانی مشتعل
فارغ و متذکر هستند اما فرض کنید انسان
پادشاه بشود در یوم اخیر هیچ نتیجه ئی ندارد
مثل آن میماند که هیچ در این دنیا نیامده باشد
زیرا از حیات هیچ نتیجه ئی نگرفته است مثل
سایر حیوانات خورده و خوابیده و راه رفته و
هیچ ثمری از شجر حیات نبرده و
- 2 چون ملاحظه در نفوس مقدسه گردد این
مسئله خوب روشن میشود مثلاً حضرت مسیح
روحی له القداً حضرت سیدالشهدا روحی له
القداً ایامشان جمع در سبیل الهی بود آخر هم
کأس شهادت نوشیدند حالا آیا این نتیجه داشت
؟ یا سلطنت یزید و معاویه که جز لعنت ابدی
و عقاب سمرمدی و محرومی از فسخ پروردگار
ثمری نچیدند ؟ حال آنکه بظاهر آنها در بایا و
مصائب عظیمه و اینها در سلطنت و عظمت و
رفاه و خوشی و آسودگی بودند اما حقیقت حال
بر ضد این بود این نفوس نورانیه امم را روشن
کردند این مظاهر مقدسه روحانیت بعالم انسانی
دادند قلوب را زنده نمودند نفوس را مستبشر
ببشارات الهیه کردند کلمات عالم انسانی را
مجسم کردند فیوضات آسمانی را ظاهر و آشکار
نمودند چه اثر عظیمی از اینها ظاهر شد چه نتایج
گوارائی باقی گذاشتند ؟ این در نقطه تراب
است دیگر ملاحظه کنید که در نقطه ملکوت
چه خیر است
- 3 مثلاً اگر حضرت اعلی روحی له القداً ایامشان را
در شئون این عالم فانی گذرانده بودند آن بهتر بود

that have been better than spending them in the path of God, enduring afflictions, tribulations and calamities, and ultimately drinking the cup of martyrdom?

- 4 The Holy Manifestations and previous Prophets suffered greatly, but for limited days. For instance, John the son of Zacharias was but a few days, Christ was three years, and the days of trials and tribulations were few, with martyrdom being the most exalted station. Most resplendent of all was the table of the Prince of Martyrs. In truth, it was a feast wherein every bounty was present - exile on one hand, plunder and pillage on another, the captivity of family and kindred on yet another, and after martyrdom the imprisonment of all and the martyrdom of many. It was a feast wherein every kind of food was present. Then the sacred household was taken captive and the holy heads were carried from city to city atop spears. Yet despite all this, it was from morning until noon. No greater sacrifice and manifestation in the most great arena of sacrifice is possible.

- 5 However, the Bab was imprisoned from the beginning of His Manifestation until His martyrdom - seven years in prison and exile, with new afflictions and trials each day. Similarly, the tribulations of the Blessed Beauty lasted fifty years, with every kind of calamity, affliction, and enemy derision; reproach from the hostile on one hand, plunder and pillage on another, imprisonment and incarceration on yet another, beating and torture, followed by exile to foreign lands - from Iran to Iraq, to Constantinople, to Rumelia, and finally to the prison fortress for criminals and murderers. For fifty years, each day brought a fresh historical tribulation...

- 6 Now, after the Holy Manifestations of God have sacrificed themselves in such ways, if we have even an atom of faithfulness, how should we sacrifice ourselves at this Sacred Threshold? How should we transcend ourselves? How should we forsake comfort and ease? How should we offer up our lives and arise to serve these blessed souls? Therefore, we must strive and not rest, that we might gain even a drop from the ocean of servitude to these holy souls. At least if we are deprived of the ocean, let us not be deprived of a drop, for servitude to these Holy Manifestations is like the sun and we are like particles. The particle becomes visible in the light of the sun; likewise, we become visible in servitude to the Sacred Threshold. Without the ray of the sun, the particle has no visibility, "as if it were a thing unmentioned."

KHHE.412-415

یا آنکه در سبیل الهی در بلایا و مصائب و رزایا گذراندند و عاقبت کاس شهادت هم نوشیدند

- 4 مظاهر مقدسه انبیای سلف خیلی صدمه کشیدند اما یام معدودی بود مثلاً حضرت یحیی بن زکریا چند روزی بود حضرت مسیح سه سال بود و ایام بلایا و محن چند روزی و آن مقام اعظم شهادت بود از همه رنگین تر خوان حضرت سیدالشهادت بود فی الحقیقه یک سفره ئی بود که از هر نعمتی در آن موجود بود از یک جهت غربت از یک جهت نبت و غارت از جهتی اسیری اهل و عیال و پس از شهادت اسارت جمیع و شهادت جمعی یعنی سفره ئی بود که از هر گونه طعامی در آن حاضر بعد حرم مبارک را اسیر و سرهای مقدس را بالای نیزه از شهر بشهر بردن با وجود همه اینها از صبح تا ظهر بود دیگر مافوق آن نمیشود جانفشانی و جلوه در مشهد فاد اعظم از آن ممکن نمیشود

- 5 لکن حضرت اعلی از بدایت ظهور همیشه در حبس بودند تا زمان شهادت هفت سال در حبس و سرگون هر روز یک بلائی و صدمه ئی بود همچنین بلایای جمال مبارک پنجاه سال بود و از هر قبیل مصائب و بلایا و شماتت اعدا از جهتی ملامت اهل بغضاً از جهتی نبت و غارت از جهتی حبس و زندان از جهتی ضرب و شتم بعد از همه اینها سرگون بممالک خارجه از ایران سرگون بعراق و اسلامبول و رمیلی و اخر بقلعه حبس مجرمین و قاتلان پنجاه سال هر روز یک بلای تارخ وارد شد ...

- 6 حال اگر بعد از اینکه مظاهر مقدسه الهیه اینطور جانفشانی مینمودند دیگر مافی الحقیقه اگر ذره ئی وفاداریم چگونه باید درین آستان مقدس جانفشانی بکنیم؟ چگونه از خود بگذریم؟ چگونه از راحت و آسایش بگذریم؟ چگونه جان خود را فدا بکنیم؟ و عبودیت این نفوس مبارکه قیام نمائیم؟ لهذا باید بگوئیم آرام نگیریم بلکه یک قطره از دریا عبودیت این نفوس مقدسه نصیب بریم اگر از بحر محرومیم از یک قطره محروم نباشیم زیرا عبودیت این مظاهر مقدسه مثل آفتاب است ما مثل ذره ایم ذره در روشنائی آفتاب نمودار است همینطور ما در عبودیت آستان مقدس نموداریم اگر شعاع

آفتاب نباشد ذره نموداری ندارد کان لم یکی
شیئا مذکورا"

KHH1.285-287 (1.398-401)

ABU0869

Words spoken ca. 1915 in Abu Sinan

All this trouble is because humanity has wandered far from the true teaching of God.

Nations are divided through superstition and tradition. Religions are divided through tradition and superstition. All superstition is the result of people's imagination. For instance, the Shi'ites await a promised one who is invisible; they believe that he is the Imam Mihdi, who with servants and soldiers are abiding in Jabulqa and Jabulsa, two imaginary cities of the East and the West. Each of these cities has twelve gates. The Imam Mihdi spends six months of the year in either city. When he appears he will fill the earth with justice and mercy, destroying enmity and oppression.

The Sunnis believe that the Mihdi will come from an unknown place and suddenly appear at Mecca with a sword in his right hand; he will disperse the people (infidels) into different parts of the earth.

Parsees believe that Kay-Khusraw will appear from a mountain.

Christians believe that the Promised One will descend from the sky.

The Jews say that the Messiah must be a descendant of David. They speak of a city named Sabbath, round which flows a river of sand; this sand stops flowing on Saturdays. The gates of this city are all closed. Moses said: 'After me, a man like unto me will appear.' He came. But the Jews are still waiting. They have waited three thousand years.

Materialists maintain that a Superman will arise, who must be perfect in wisdom, and in all respects above and beyond the best of men.

All peoples are awaiting a Promised One.

When the wise man regards this world, he realizes that this earth has not existed for only six thousand years. Science has proved that stars have a fixed orbit, therefore there are many 'heavens,' in which are 'many mansions.'

The Trust of Divinity is everlasting. God's bountiful qualities and names are eternal in the Divine Sovereignty.

Would it be possible for a king to exist without subjects? Or creatures without a Creator? If the Divine Creator be eternal, then His creatures, made after His own image, into whom He breathed the breath of Life, are likewise eternal.

Change and transformation are qualities essential to material things. As physical man comes under the category of material things, these qualities affect him. Therefore it follows that change and transformation must take place in the administration of laws which affect mankind. Whenever there is a change there must be a rebirth into new conditions.

The physical sun sets, and the earth is in darkness. Should the sun not arise again, death would overtake all things in the world. Heat and light are the essential qualities of the sun; without heat and light the sun would be a vast colossal orb of darkness.

Man should weigh all questions with the power of the intellect.

History, which is a great science, should be written by academies, not by individuals, liable to be influenced by emotions.

CHH.193-194, BLO_PN#022

ABU0879

Words spoken ca. 1915 in Haifa/Akka

- 1 Man grows tired of unfruitful and frivolous talk. Often what these people that visit talk about is trivial and unimportant. They cause weariness, but there is no choice other than associating with them. A person came today and spoke for about an hour, without saying anything of significance. 1 از حرفهای بی ثمر و نتیجه انسان خسته میشود این مردمیکه میآیند و میروند اغلب صحبتایشان بی نتیجه و بیهوده است سبب ملال خاطر میشود چاره هم جز موانست نیست امروز یک شخصی آمد و یکساعت صحبت کرد ولی هیچ نتیجه نداشت
- 2 Man's speech is a mirror of his heart. He speaks from whatever plane his heart is at. Therefore, from one's conversation it can 2 کلام انسان ترجمان قلب است قلب در هر عالمی از عوالم باشد از آن عالم صحبت میکند لهذا از

be discerned in what plane he dwells, whether his concern is with the world below or the realm above, and whether he is heedless or aware, awakened or in slumber. The Imam 'Ali stated, "Man is hidden, but his tongue reveals him." That is, one speaks of whatever he finds important.

بیان انسان معلوم میشود که در چه عالمیست توجهش بجهان پست است یا بجهان بالا آگاه است یا غافل بیدار است یا خواب اینست که حضرت امیر میفرماید. "الانسان مخفی فی طی لسانه" بآن چیزی که تعلق دارد اکثر صحبت از او میکند

- 3 There are people who rejuvenate the spirit when one associates and converses with them. If one was previously depressed, he becomes refreshed; if dead, new life is breathed into him; if sad, great joy is gained; if lifeless, a new fire is blazed; if immersed in doubts, certitude is renewed; if attached to this contingent world, he becomes celestial; and if submerged in wrongdoing, then he is embraced with goodly qualities.

3 نفوسی هستند که اگر انسان با آنها بنشیند صحبتائی مینماید که روح را زنده میکند اگر پژمرده بود تر و تازره میشود اگر مرده بود نفس حیات در او دمیده میشود اگر محزون بود مسرور میشود اگر محمود بود مشتعل میگردد اگر مستغرق در شبهات بود بنور یقین میرسد اگر مقید باین عالم ناسوت بود منقطع میشود اگر غرق در رذائل بود غرق در فضائل میشود

- 4 In contrast to the above, there are people whose breath will extinguish the fire of devotion, who will turn steadfastness into waywardness and beguile those focused on the Abha Kingdom, which is why it is revealed, "Do not associate with stone-hearted."

4 و همچنین نفوسی هستند بر عکس اینها نفسشان انسان مشتعل را محمود میکند ثابت و مستقیم را در شبهات میاندازد و اگر متوجه بملکوت ابدی بود غافل میشود اینست که میفرماید "لا تکنونوا مع الذین قاسیة القلب"

- 5 Most people behave thusly. When a person in a bazaar reaches the attar, he inhales fragrant scents. Similarly, there are people who are the essence of spirit and cause the enlightenment of the heart, manifesting most excellent heavenly tidings. That is why it is revealed, "Their visage radiates the resplendence of paradise, their countenance manifests signs of prostration and their gaze is fixed upon their all-seeing God."

5 باری اکثر مردم بر این متوالند در بازار چون انسان بدکان عطر فروش برسد رواج طیبه استشمام مینماید همینطور نفوسی هستند که آیت هدی هستند و سبب انشراح قلوب میگردد بشارات کبری از وجوه آنها لامع است اینست که میفرماید "وفی وجوههم نضرة المعیم سیاهم فی وجوههم من اثر السجود و وجوههم ناضرة الی ربها ناظرة"

- 6 When one walks in a rose garden, he inhales the scent of perfume, and in a morgue, naught but the odor of death. Therefore, when you see a person illumined by celestial virtues, attracted to the sanctified breath, detached from all besides God, making the mention of the Lord, heedless of this nether world, his thoughts heavenly, his talk spiritual, and his speech sweetened by divine exhortations, then know that this person is a manifestation of the Merciful and a teacher unto the nations. This is the station of man and the cause of people's happiness.

6 لابد انسان چون در گلستان میروود بوی خوش بمشامش میرسد و چون از مرادری بگذرد رائحه کریه استشمام مینماید هر انسانی را که دیدید مستبشر ببشارات الهیه است منجذب بنفحات قدس است منقطع از ماسوی الله است ذاکر بذکرالله است از عالم ظامانی هیچ خبر ندارد فکرش روحانی است ذکرش روحانی است پیامش نصایح و وصایای الهی است این نفوس مظاهر رحمتند مربی اند اینست شان انسان اینست سبب عزت عالم انسانی

KHHE.410-411

KHH1.284-285 (1.396-397)

ABU0917

Words spoken ca. 1915 in Haifa/Akka

- 1 On the occasion of someone meeting with one of the Covenant-breakers, 'Abdu'l-Baha remarked: 1 بمناسبت ملاقات شخصی باناقضین فرمودند
- 2 Through the tongue of His Manifestation, God has revealed: "O Son of Spirit! The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbor." Therefore a person must see things through his own eyes and not through the eyes of others and investigate the truth of the matters by himself and not rely on the words of others. Every group has its own claim, and each nation has its own proclivities. If people would consider matters with equity and investigate the veracity of things by themselves, then no discord would remain, and all would embrace one another in unity and oneness. 2 خداوند بلسان مظهر وحی خود فرموده "یا ابن الروح احب الاشياء عندی الانصاف لا ترغب عنه ان تكن الى راغباً ولا تغفل منه لتكون لى امينا وانت توفى بذلك تشهد الاشياء بعينك لابعين العباد وتعرفها بمعرفتک لا بمعرفة احدی البلاد" لهذا باید انسان هر چیزی را بعین خود نظر کندنه بدیده دیگران باید خودش تحری حقیقت کند تا درست بفهمد که حقیقت واقع چگونه است و الا اقوال است هر قومی در عالم یک قولی دارد هر ملتی یک غرضی دارد اگر چنانچه ناس انصاف میدادند و تحری حقیقت میکردند اختلافی نمی ماند و جمیع متحد و متفق میشدند
- 3 For instance, how did it come to pass that certain of the Prophet's disciples, His travel companions, and of the Ansar, rose with such fierce indignation to slay the Prince of the Martyrs - may My spirit be a sacrifice unto Him? It was all based on false and ill-intended stories and rumors. For instance, it was voiced among people that this Person had made lawful that which was forbidden by God and made prohibited that which God had allowed, and that He had abandoned fasting, obligatory prayers, jihad, and discarded the religion of His Grandfather. And it is for these reasons that in His Tablet of Visitation, Baha'u'llah reveals, "I testify that Thou observed obligatory prayers and zakat." 3 مثلاً چطور شد نفوسی که از اصحاب و از مهاجرین و از سلاله انصار بودند باآن شدت و قوت برقتل حضرت سیدالشهادت روحی له الفداء قیام نمودند . جمیعش از روایات و حکایات پر غرض بود زیرا در میان مردم انداختند که این شخص حلال ما حرم الله و حرم ما حلال الله و ترک الصیام و ترک الصلوة و ترک الجهاد و ارتد عن دین جده و و باین جهت است که در زیارتنامه ان حضرت میفرمایند : "اشهد بانک اقم الصلوة و آتیت الزکوة"
- 4 In short, seven hundred of the notables fixed their seal on a document testifying that He had repudiated the Faith of His Grandfather and, therefore, in the eye of Islam, was deserving of death. Notice how they had succeeded in spreading falsities! Had He, and I take refuge unto God, discarded the Faith of His Grandfather, or was He dedicated to the propagation of the religion of His Grandfather and willing to sacrifice His life in the path of God? It is always such rumors that cause dissension, especially when they are bereft of any reason or proof. Upon repeated hearing of these calumnies, people naturally believe them. 4 باری هفتصد نفر از بزرگان مهر کردند که این شخص از دین جدش برگشته لهذا بر هر مسلمی قتل او واجب است ببینید که چقدر امر را مشتبیه کردند حالا العیاذ بالله آیا ان حضرت از دین جدشان برگشته بودند ؟ بر عکس ترویج دین جد خود را مینمود جانش را در سبیل دین الله فدا میکرد همیشه اینطور روایات است که کار را خراب میکند علی الخصوص وقتی که من دون یقینه و برهان باشد مردم هم از کثرت شنیدن باور میکنند

- 5 For instance, consider the role of 'Umar ibn Sa'd ibn Waqqas. He was the son of Sa'd ibn Waqqas who conquered the whole of Iran with his sword. Or Sannan ibn Ans ibn Malik who ranked among the closest companions of the Prophet. How grievously they erred by listening to hearsay.
- 6 However, people that investigate claims for themselves learn the fundamental truth. We walk in a path that has no interest in other people's affairs.

5 مثلاً عمر بن سعد ابن وقاص ابن پسر سعد و قاص است کسیکه جمیع ایرانرا با شمشیر فتح کرد سنان ابن انس ابن مالک که از اعظم اصحاب حضرت رسول بودند چگونه امر بر اینها مشتبه شد

6 اما آنکه تخری حقیقت میکند بر اصل مطلب آگاه میشود ما در یک سبیلی کشی میکنیم کاری بکسی نداریم

KHHE.416-418

KHH1.289-290 (1.402-404)

ABU1090

Words spoken ca. 1915 in Abu Sinan

There was a woman who was one of the disciples of His Holiness the Bab; she had seven sons; six of them had been martyred. She dreamed a dream, and behold, she saw her seventh son, the only one left. He was being brought to her with a dagger in his heart. When she awoke from her dream she prayed: 'O God, the Compassionate! I gave six sons unto Thee. I cannot lose my only son, the last one left to me. Oh spare him! Do not take him also!' As she prayed, a young woman, who was a friend, came to her: 'Why lamentest thou?' she asked. 'I have lost six sons, who were martyred for their Faith. I am begging God not to take my last one,' she answered. 'If I were worthy, and had beautiful sons, I would give them all to my God,' the young friend said.

In course of time a boy, Ashraf, was born to her also. He grew up to be a joy and comfort to his mother. He was loved and admired by all for his beauty, both of body and of soul. When he was about twenty-two years old, he was arrested, having become a disciple of the Bab. He was condemned to be crucified.

As he, Ashraf, was being nailed to the cross the people begged him to deny his Master. He steadfastly refused, saying: 'Nay, rather do I wish to be sacrificed for my God.' Then his mother was brought to him. She had been told that he denied his faith – this was to her an unspeakable tragedy. But when she saw her beautiful, beloved only child being nailed to the cross, she cried: 'My Ashraf! I owe thee to our God. I promised you to Him before you were born. I brought you up and educated you

and taught you [holy things] for this day. If you had consented to deny your God, my very motherhood would have cursed you. But now my mother-blessing will follow you into the Presence of our God.' So spake Umm-Ashraf.

The people cried 'Crucify him.' Then turning towards her the mob cried 'And now let us kill this foolish mother.' They fell upon her. Still she cried aloud, rejoicing that she had given her dearest treasure for the Cause of God – and they beat her till she, too, died.

'There are many mirrors reflecting the Light, but though all the mirrors should be shattered, the Light would remain.'

CHH.195-196, BLO_PN#022

ABU1213

Words spoken ca. 1915 in Haifa/Akka

- ¹ Together with Aqa Mirza Haydar-'Ali, we went for a stroll. We saw a large multitude going up the mountain, as the next evening was a festivity in honor of Saint Elijah. Rank upon rank of people ascended the mountain. That whole night, men, women and children did not sleep, drank wine and danced until the morning. It is astounding that people are so inclined to lewd and indecent behavior. They even try to change worship into this mold. If they are mystics, they play tambourine and dance and call this worship and supplication unto God.

¹ رفتیم با آقا میرزا حیدر علی بگردیم دیدیم جمعیت زیادی روبه کوه میروند فردا شب عید مارالیا است دسته دسته نفوس بالای کوه میروند و همه آن شب را زن و مرد و اطفال بیداری کشیده شراب میخورند تا صبح میرقصند عجب است که مردم اینقدر مایل بلهو و لعب هستند حتی میکوشند عبادت را بدرجه آن برسانند چنانچه اهل طریقت هستند دف میزنند و میرقصند و اسم اینرا عبادت گذاشته اند که ذکر خدا را میکنیم

- ² When we were in Edirne, I went to Takyih Qadiri and saw many Shaykhs, wearing massive turbans, engaged in conversation, and I listened to them. One of them asked, "What is the meaning of the word, 'Musafir'?" Another responded that in Turkish it meant a guest. Yet a third replied, "This is evident, and there is no need to ask. Musafir is a derivative of Israf. That is, when a musafir comes, then one's expenses will increase." I went into the other room and saw them busy with dancing and playing music. One of them was playing reed-flute. I asked him what it was, and he said, "It is the noble flute!" Another was playing the tambourine and called it, "the noble tambourine!" And yet the third was playing the drum and called it, "the noble drum!"

² وقتی که در ادرنه بودیم وقتیکه بتکیه قادری مشایخی آنجا دیدیم باعامه های بزرگ بر سر نشسته و صحبت مینمایند من گوش میدادم یکی از آنها سؤال کرد مسافر یعنی چه ؟ دیگری جواب داد که مسافر در لسان ترکی بمعنی مهمان است دیگری گفت این واضح است لازم به سؤال نبود مسافر از اسراف آمده است زیرا چون مسافر بمنزل انسان میآید خرج زیاد میشود بعد آمدیم در اطاق دیگر دیدیم میرقصند و موسیقی میزنند یکی فی در دست داشت پرسیدم چیست ؟ گفت فی شریف دیگری دف میزد آنهم دف

- شریف بود سومی آلت دیگری در دست داشت
گفتم چه چیز است؟ گفت دنبک شریف
- 3 The point is that people have such great inclination to indecent behaviors and even change worship into the garb of such obscenities.
- 3 حال مقصود آنکه طبایع باین نوع مایل بلهو و لعب است حتی عبادات الهی را را به لباس لهو لعب در میاورند
- 4 With utmost detachment, His Holiness Elijah rescued the Israelites from idol worshiping and immersed them in the ocean of divine effulgence. He renewed the religion of God and established its foundation on firm ground. And when He had organized the affairs and edified the people, He withdrew into solitude, which is why it is revealed in the Qur'an, "And we uplifted Him to a place on high."
- 4 حضرت الیاس بنهایت انقطاع ملت اسرائیل را از بت پرستی نجات داد و آنها را در بحر انوار الهی مستغرق نمود دو باره شریعت الله تشریع کرد و اساس دین الله را محکم نمود و چون امور را نظم و ترتیب داد خودش کتاره گرفت اینست که در قرآن میفرماید: لورفعناه مقاما علیا

KHHE.415-416

KHH1.288 (1.401-402)

ABU2475

Words spoken ca. 1915 in Abu Sinan

Sultan 'Abdu'l-Hamid wished to strike terror into my heart; he sent to tell me that I should be imprisoned for ever, or executed, or sent to a far-off penal colony.

I answered his threats by a message which read: 'Please assure 'Abdul-Hamid that he cannot imprison me whilst my spirit is unfettered. Even in the grave I should not be imprisoned, for my spirit, free from the limitation of the material body, would be still more free. The threat to send me to the island of Fizan, far from family and friends, where my only companions would be murderers and other malefactors, also has no terror for me; from amongst those poor, ignorant children of God the Pardoner, I should lead many back to my Father's House to receive forgiveness and Peace.'

CHH.192, BLO_PN#022

ABU2883

Words spoken ca. 1915 in Abu Sinan

There are two equinoxes, the vernal (Aries) and the autumnal (Libra). Before this vernal season, the earth, mountains, and gardens are as dead; this season brings life.

In Persia the great vernal feast has been respected from far-off ages. King Jamshid first built a gigantic fire-place and instituted a banquet on this day, and from this time the day of Naw-Ruz gradually came to be kept as a national feast. All victories were celebrated on this anniversary, and foundation stones of important buildings were laid on this day of the Naw-Ruz.

CHH.193, BLO_PN#022

ABU3230

Words spoken ca. 1915 in Abu Sinan

There is spiritual healing and there is also material healing. Unless these two work together a cure is impossible. The material element is medicine; spiritual healing is of God.

Man must work in unison with the laws ordained by Providence. All good things that take place are based on Divine Wisdom.

CHH.192, BLO_PN#022

ABU3451*Words spoken ca. 1915 in Abu Sinan*

A few hundred years ago, Darzi, a tailor, came from Persia to Syria, where he established the Druze cult. 'Druze' is a corruption of the word 'Darzi.'

CHH.195, BLO_PN#022

AB00844*To: West Hoboken assembly**Date: 1915 or <*

O ye longing ones! O ye cheered ones! O ye attracted ones! O ye who are beseeching the Kingdom of God!

Blessed are ye, for ye have removed the covering; witnessed the lights of the Sun of Truth which is shining from the horizon of bestowal; are attracted by the fragrances sent forth from the garden of the Kingdom; have arisen to praise the Lord of Grandeur and Might, and have resolved to disseminate the teachings of God in those vast and extensive regions!

Truly I say unto you! Verily, ye have cast away superstitions; have partaken an abundant portion from that Reality which is shining upon all regions; have perceived the manifest signs, have entered the ark of salvation and attained unto eternal life, under the shadow of the Lord of Hosts, gazing unto the Most Honorable Station, enkindled with the fire ablaze in the tree of existence, in the spot of Sinai; responding to the call of the Clement One, severed from the world, and yearning for the place of sacrifice in the path of Baha'.

You will surely hear from this call a ringing voice in the regions. Then the nations will awake to this effulgence and hasten unto the fountain of the Covenant; so that they may drink fresh and salutary water from the grace of your Lord, the Clement.

At that time, the faithful shall be cheered, the sincere shall rejoice and the yearning ones shall be drawn unto the unseen world, the Kingdom of your Lord, the Merciful!

O ye beloved of God and His chosen ones! Trust ye in the divine confirmation, the merciful bounty and the supreme bestowal. Verily, He will confirm your hearts, dilate your breasts, make your tongues fluent and will rejoice your souls by a grace from the Compassionate Merciful One!

O ye beloved of Baha'! Do not look at your weakness, nay, rely upon the confirmation of the Holy Spirit. Verily, It maketh the weak strong, the lowly mighty, the child grown, the infant mature and the small great.

I beg of God that He may make you diffusers of His fragrances, servants of His Cause, gazers unto His Face, speakers in His praise, and that He may protect you against tests and trials, so that ye may become shining lights, beaming stars, gleaming lamps and lofty trees. Verily, this is not difficult with God!

Verily, I hope from God that ye may become my associates in servitude to His Holy Threshold and my partners at the entrance of the Door of His Oneness; so that ye may equally serve in His great vineyard. Then thank ye your Lord, for He hath favored you with this manifest success. By God, the true One! this cannot be equaled either by the dominion of the world or by the gift of ruling over all regions with pomp, glory and power! Reflect ye upon the chosen ones of God in the earlier ages! How their worth was unknown during their days; how they were known by people as but ordinary individuals and unimportant persons! Afterwards, their arguments appeared, their lights scintillated, their stars beamed, their trees became lofty, their mysteries gleamed forth, their fruits were praised, their reservoirs became overflowing, their gardens adorned, their birds warbled and their joy became perfect in the Kingdom of their Beneficent Lord.

O my God! O my God! These are souls who have advanced toward Thy Kingdom; their breasts dilated by supplicating to Thy Realm of Might; their eyes anticipating the descent of Thy mercy; and their spirits rejoiced at Thy grace and gift!

O my God! O my God! Guard them by the eye of Thy protection, preserve them in the cave of Thy defence, deliver them from the grade of the contingent world, protect them during the violence of tests and trials, and assist them by a power from the breath of Thy Holy Spirit, in the world of existence! Verily, Thou art the Beneficent, the Mighty, the Clement!

TAB.273-275

AB01262

To: Baha'is of Baltimore, MD et al.

Date: 1915 or <

O ye esteemed maid-servants of God, and ye revered beloved ones (or men believers) of the Merciful!

Your letter was received and its contents noted. The maid-servant of God, she who hath ascended to heaven, i.e., Mrs..., hastened from this mortal world to the divine world and soared from this temporal realm to the expanse of the Kingdom. She abandoned the earthly cage and flew toward the bower of the upper world; so that, like unto a nightingale of significances, she may, in that divine rose-garden, engage in praising, glorifying and sanctifying the True One, with the most marvelous melody.

Consequently, do ye not sigh in grief because of her decease, and be not dejected on account of her ascension.

To the people of adoration, death is an ark of deliverance, and to pure souls, flight from this world of dust is the means of attaining the Kingdom of Spheres. By "Spheres" is not meant this infinite space, nay, is meant the divine world, and the invisible realm.

To be brief: I hope her noble son may seek the Path wherein his mother walked, and may become better and more illustrious; nay, rather, the lights of his love may also take effect in his grand parents.

As to ye who are friends of that bird of the meadow of guidance, ye must, after her, have such unison, love, association and unity that it may make things better and more favorable than they were during her days.

Praise be to God the divine bounty favors all of you, the doors of gifts are open before the faces of you all, and the radiance of the Sun of Truth is shining upon you all. Capacity, worth (or merit) and ability, are necessary, for the clearer and purer the mirror is, the lights of the Sun are more manifest thereon.

We are always gazing towards those parts in order to find from what corner (or place) the voice will be raised! We hope Baltimore will become an assemblage of light and that city may become a mirror of the love of God!

TAB.443-444

AB02012

To: message to Spiritual Assembly of Washington, DC

Date: 1915 or <

O thou whose heart is attracted and whose breast is dilated with joy by the Holy Fragrances!

Give the glad-tidings to the assemblies of the beloved who are firm in the Covenant and say:

“Verily the Lord hath manifested Himself in this new and wonderful age with the greatest bounty and mercy, which have never been preceded and whereof the eye of existence hath never seen the like; and it is His Great Covenant and New Testament, as appointed by the trace of His Supreme Pen, through which, and according to clear ordinances and explicit statements, the matter was plainly shown and the branches (sons), twigs (relations), kinsmen and beloved were commanded to obey the “appointed Center of the Covenant.” But the Covenant of God and His Testament is a bounty to the righteous and a curse to the wicked.

“On hearing this Command some faces have rejoiced by this Glowing Lamp, and others become gloomy and in their hearts the fire of jealousy and rebellion hath been kindled. They disobeyed the Command of their Lord the Merciful, endeavored to spread lies and arose to divulge seditious rumors contrary to that which was descended from God. They imagine that they are able to resist this Power, which penetrates into the heart of the contingent world, or to cover the Truth through their false tongues and complicated opinions, and to withhold this Sea from surging, the holy fragrances from being spread, and the breaths of the Spirit of the Ancient from reaching the beloved! No, by no means! Verily, the Word of God penetrates into the core of all things and cannot be resisted either by the hosts of the world or by the armies of the enemies! In the past ages there is a warning to every intelligent one! Ye shall see their banners reversed, their sign abolished, their happiness destroyed in those regions in a similar way to the disappointment of their hopes in the East.

“But, as the people of the West are still children in the Cause and have not perfect knowledge of its reality and validity, the nakazeen thought it to be an easy prey and availed themselves of this opportunity for laying doubts and suspicions, speaking false words, divulging seditious calumnies among the people. Ye shall see all this as scattered dust, and all these thick, dark

clouds which were gathered in those far regions, will disappear and the Sun of Certainty and Reality shall shine with the Most Dazzling Light; the darkness will vanish, the firm believers will be in great joy, and the nakazeen shall be in evident loss.”

TAB.438-440

AB02148

To: Charles Mason Remey, in Paris

Date: 1915 or <

O thou dear and honorable!

I received thy last letter through his honor ... and its contents imparted to me spiritual joy, for it indicated the high and good friendship between thee and the respectful maid-servant of God, ... I supplicate God to increase at every moment and second your faith, assurance, steadfastness and your knowledge, and likewise to create spiritual friendship and celestial love among the friends, in order that they may become a unit host and enlisted soldiers (of the Kingdom of God) with accomplishment, skillfulness, solidarity, fellowship and unison.

Verily, by this their breasts will become dilated, their names exalted, their faces illumined, their host confirmed and their progress, illumination, insight, knowledge, spirituality, fragrance, attraction, enkindlement, sanctity and purity promulgated.

Convey my greeting to ... and say to her: “Verily the teachings which flowed from the lips of His Highness Christ were spiritual, celestial, heavenly and the cause of the eternal life; therefore it is explained as heavenly food and the divine table. But the philosophers who were the greatest sages of the world at that time could not realize the power of the teachings of Christ and these very philosophers were veiled from the Spirit of Christ and did not acknowledge His instructions, for their imaginations did not correspond with the apprehensions of their intellects. O what remorse is their lot by losing this Great Cause! Consequently, the teachings of Baha’ shall assuredly breathe the spirit of peace, the love of God and divine compassion in the hearts of men. These universal results will

become clear to those who cling to them (teachings) after experience. As to thee, consider profoundly these teachings in order that thou mayest apprehend their realities.”

O my dear Mr...! I beseech God to grant thee the power of knowledge and understanding so that thou mayest fathom the mysteries of the teachings descended from the presence of the Glorious Lord.

TAB.454

AB02293

To: Addie Dealy, in Fairhope, AB

Date: 1915 or <

- 1 O thou who art attracted by the Fragrances of God! 1 آيتها المنجذبة بنفحات الله
- 2 Verily, I read thy interesting letter, understood from it an excellent meaning and pray to God to augment thy love, knowledge, certainty and confidence. 2 اني قرأت تحريرك البديع و ادركت منه معنى بليغ و رجوت الله ان يزيدك حباً و عرفاناً و ايقاناً و اطميناناً
- 3 O maid-servant of God! Everything of importance in this world demands the close attention of its seeker. The one in pursuit of anything must undergo difficulties and hardships until the object in view is attained and the great success is obtained. This is the case of things pertaining to the world. How much higher is that which concerns the Supreme Concourse! That Cause involves every favor, glory and eternal bliss in the world of God. The seeker after the great guidance and eternal happiness necessarily will encounter difficulties. He must be patient under such circumstances. The chosen believers of the past quaffed the chalice of suffering and sank deep in the ocean of trials until they attained to that blessed station and sublime beatitude. 3 يا امة الله كل امر جليل في حيز الامكان لا يد لطلبه من الاهتمام و تحمل مشاق و آلام حتى ينال المني و يفوز بالخط الأوفى فكيف امر الذي لا يعادله امر في الملا الأعلى الجامع لكل موهبة و نعمة و عزّة ابدية في عالم الابداع الا و هي الهداية الكبرى و المنقبة العظمى فلا بد من تحمل كل بلاء و الصبر على كل جفاء فالمؤمنون المختارون في القرون الأولى خاضوا غمار البلايا و استغرقوا في بحار الرزايا حتى نالوا تلك المرتبة العظمى و الدرجة العليا
- 4 Verily, I pray to God to aid thy children in the service of the Word of God, the furtherance of His Covenant and the spread of His fragrances, for this is the great happiness of this life and that to come. 4 و اني ارجو الله ان يؤيد اولادك على خدمة كلمة الله و اعلاء امر الله و نشر نفحات الله لأن هذا لسعادة الكبرى في النشأة الأولى و النشأة الأخرى
- 5 I ask God to confirm the maid-servants of God, Mrs...and Mrs..., in spirituality and to make them firm in turning unto the Center of Mercy and to make them sincere unto His glorious Face. 5 و اسأل الله ان يؤيد امة الله لول و امة الله كقول على الروحانية و يثبتهما على التوجه الى مركز الرحمانية و يجعلهما خالصاً لوجهه الكريم

- 6 Convey my greetings to Madam ... and say to her: "Be not sorrowful on account of separation; verily, thy Lord is of more good to thee than anything in the material world. He is the best companion and the best friend and will accompany thee under all aspects."
- 7 Convey my regards to the maid-servant of God, ..., and say to her: "Be rejoiced, O maid-servant of God, through the fragrances which have perfumed the world. Seek an abundant share from this table which hath descended from heaven."
- 8 O maid-servant of God! It is necessary for every soul who believeth in her Lord to send Abdul-Baha a letter of acknowledgment in the Oneness of God.

6 وبلغني تحيتي الى مادام لين وقولي لها لا تحزني على
الانفراد ان ربك هو خير لك عن كل شيء في
عالم الابدان انه خير انيس و خير رفيق يرافقتك
في كل الأحوال

7 وبلغني عواطفني الى امة الله جورجينا وقولي لها
ابشري يا امة الله بنفحات الله المعطرة للآفاق و
اطلبي نصيباً موفوراً من هذه المائدة النازلة من
السماء

8 يا امة الله يجوز لكل نفس آمنت بربها ان تقدم
بعبدالهاء مكتوباً ناطقاً بالاعتراف بوحدانية الله و
عليك التحية و الثناء

TAB.265-266

BRL_DAK#1150

AB02318

To: Counsel Board of West Hoboken

Date: 1915 or <

[...] O ye shining faces and spiritual beings!

Verily I was rejoiced at beholding those merciful faces in whose brows the lights of guidance shine on account of their turning unto the Kingdom of El-ABHA!

O ye beloved of God and His chosen ones!

Blessed are your ears, for they have heard the Call!

Blessed are your eyes, for they have beheld the signs of their Might Lord!

Blessed are your tongues, for they have uttered the praise of my Lord, the Supreme!

Blessed are your nostrils, for they have inhaled the odor of faithfulness from the people of guidance!

Blessed are your hearts, for they are attracted to the Beauty of El-ABHA!

Blessed are your breasts, for they are dilated by the knowledge of God!

Blessed are your souls, for they have partaken of the spirit of life from the fragrances of sanctity in the Paradise of El-ABHA!

Thank ye God, for He hath guided you unto His Kingdom and hath chosen you from among the called ones of nations! Your Lord hath indeed crowned you with the diadem of eternal glory (which will continue) throughout cycles and ages! Truly I say unto you, verily, the angels of heaven repeatedly bless you, for ye have advanced toward God and turned unto His Great Kingdom. Ye shall surely see in this effulgence a flash which will pervade all regions. At that time, all nations and communities will arise to praise and glorify you, and they will bless themselves with your commemoration in gatherings, temples of worship and in exalted assemblies. Is there any gift greater than this?

It is incumbent upon you to have union and harmony and love and uprightness, and to be characterized with the morals of your Lord, the Clement; to walk in the highway of equity and beneficence. Be ye manifestations of the mercy of God, dawning-places of the light of His great bounty, and arise with all steadfastness, truthfulness, trustworthiness, compassion, modesty, love and accord with the people of the world, no matter of what community they may be; inasmuch as it behooveth the light to shine even upon the rocks in the field, and the soul is qualified for quickening individuals, even though they be of the ugliest and most disagreeable form, and a pure tree is adapted to bestow a blessed fruit even upon those who throw stones at it.

TAB.270-271

AB02455

To: Thatcher, C T et al.

Date: 1915 or <

O ye sincere, O ye firm and steadfast in the Testament of God!

I have read your letter signed by you, which shows your steadfastness and firmness in the Covenant of God and His Testament, which was confirmed by the trace of His Supreme Pen, the greatness of which hath been divulged in all the regions, entered the palaces of kings, of which both rulers and subjects have been informed, and no human being could ever deny

it, even he who turns away and backslides. It came to the imagination of some children that they are able to abolish this Covenant, the like of which was not known in the early centuries and the heavenly ages of the past; and they shall see themselves in evident loss!

But as to you, O ye firm and steadfast, be straightforward in the Cause of God, let your feet be firm in the Religion of God, and arise with every effort within your power to render victorious the Covenant of God. By God, the Truth, you will be assisted by a numerous army, and re-inforced by a cohort of the angels of God. Pay not the slightest attention to that which is said by these children, for their statements and sayings are nothing but confused dreams.

The Star of the Covenant shall shine intensely upon all horizons and regions, and the violators will be as bats hiding themselves in dark holes! It is enough humiliation and abasement to them that they have violated the Covenant of God and contradicted the Appointed Center, and desired to demolish this solid edifice—which, alas, could not be! By God, they did not demolish but their own edifice, did not shake but their own foundations, and did not scatter but their own union, and to them shall come the news of what they have done!

But as to you, O ye beloved of God, strengthen yourselves by every effort and arise to serve the Cause of God, for verily the Holy Spirit will confirm you by the breaths of the True One in all cases and under all circumstances!

TAB.350-352

AB02613

To: Addie Dealy, in Fairhope, AB

Date: 1915 or <

1 O thou whose nostrils are perfumed with the Fragrances of God!

1 أَيُّهَا الْمَتَعَطَّرَةُ الْمَشَامَ بِنَفَحَاتِ اللَّهِ

2 Verily, I read thy letter which contained graceful expressions and was of a well made foundation, and I inhaled the odor of the love of God from the garden of its meanings and witnessed the lights of sincerity in the Cause of God from the dawning-place of its mysteries.

2 أَنِّي قَرَأْتُ نَمِيقَتَكَ اللَّطِيفَةِ الْمَعَانِي الْمَتِينَةِ الْمَبْنَى وَشَمِمْتُ مِنْ رِيَاضِ مَعَانِيهَا رَائِحَةَ مَحَبَّةِ اللَّهِ وَشَاهَدْتُ مِنْ مَطَالِعِ أَسْرَارِهَا أَنْوَارَ الْخُلُوصِ فِي أَمْرِ اللَّهِ

- 3 Blessed art thou, O maid-servant of God, for thou art attracted to the Word of God, and thy heart is illuminated with the lights of the guidance of God, and thy soul is cheered by the gentle breeze blowing from the direction of the favor of God. طوبى لك يا أمة الله بما المجذبت بكلمة الله و تنور قلبك بنور هداية الله و انتعش روحك بنسيم رخيم انت من مهب عناية الله
- 4 Verily thy Lord is gracious toward thee. Thank thou God for this great bounty and praise Him for He hath caused thee to enter His New Kingdom; and glorify Him for He hath chosen thee from among those men and women "who were called." ان ربك لذو فضل عليك اشكرى الله على هذا الفضل العظيم و احمدي الله بما ادخلك في ملكوته الجليل و اثني على الله بما اختارك من بين المدعوآت و المدعوين
- 5 Preach the Kingdom of God to every man and maid-servant who is waiting the appearance of His Glorious Kingdom. The lights of guidance shall surely be spread, even as the morning light spreads over all the regions of the earth; all the regions of the earth shall be refreshed by the Word of God. بشرى بملكوت الله كل عبد منتظر و كل امة منتظرة لظهور ملكوته الجليل فسوف ينتشر انوار الهدى انتشار نور الصباح على آفاق الأرض كلها و تهتز من كلمة الله الأقاليم بأسرها
- 6 Deliver my longings and greetings to the consolation of thine eye, ..., and to thy younger son, ... Verily I love them both even as a compassionate father loveth his dear children. As to thee, have for them an abundant love and exert thine utmost in training them, so that their being may grow through the milk of the love of God, for as much as it is the duty of parents to perfectly and thoroughly train their children. و بلغى اشواقى و تحيى الى قرّة عينك ارطور و ولدك الصغير و يلىام و انى احبهما محبة الأب الحنون على ولديه العزيزين و انتك انت فأحبيهما لله حباً جمّاً و ابذل كل الجهد فى تربيتهما حتى ينمو وجودهما بلبن محبة الله لأنّ للأولاد حقوق التربية التامة العظمى على الأبوين حتى يرباهم تربية ملكوتية روحانية دينية ادبية مادية
- 7 There are also certain sacred duties on children toward parents, which duties are written in the Book of God, as belonging to God. The (children's) prosperity in this world and the Kingdom depends upon the good pleasure of parents, and without this they will be in manifest loss. و للأبوين حقوق مقدسة على الأولاد منصوبة فى كتاب الله كحقوق الله و نجاحهم موكولة برضاء الوالدين فى ملكوت الله و فى الدنيا و من دون ذلك لهم الخسران المبين
- 8 Send my greetings to ..., who is free in this world, but a slave of God in His Great Kingdom. و بلغى تحيى الى بن ميجل الحرّ فى الدنيا و المملوك لله فى ملكوته العظيم و عليك التحية و الشاء

TAB.261-263, LOG#0505x

BRL_DAK#1204

AB02615

To: Margaret La Grange, in Johnstown, NY

Date: 1915 or <

O thou who art attracted to the Fragrances of God!

Verily, I read thy words of thanksgiving to God, for He hath guided the beloved of God and His maid-servants to the light of guidance and given them to drink the cup filled with the wine of the most mighty gift. Verily, I beseech the Divine Might to strengthen them by the Holy Spirit in all times and circumstances so that they may be firm in the Cause of God and steadfast in love for Baha', a firmness and steadfastness resembling that of immovable mountains and lofty hills.

O maid-servant of God! Deliver my greetings, praise and longings to the beloved of God and His maid-servants in that remote region, and say unto them:

"Hasten, hasten to the fountain of the mercy of God! Hasten, hasten to enter into the Kingdom of God! Hasten, hasten, to the effulgence which is shining like unto the sun from the Supreme Horizons throughout ages and cycles!

"O beloved of God and His maid-servants! Verily the Beauty of El-ABHA hath endured every hardship, calamity and great affliction in love for you, so that ye may be directed by the lights of the Kingdom unto the King of the Realm of Might, and be shining as a brilliant light in the glass of the contingent world. Hasten to avail yourselves of the opportunity to enter [the protection of] the inaccessible Cause and lofty Shelter!

"Truly I say unto you, this is a gift which neither the dominion of the world, nor the riches of treasures, nor the glory of the distinguished men of the world, can equal in this glorious century and new age; inasmuch as crowns are transient, while this is eternal and never ending."

O my Lord! O my Lord! Strengthen them in whatsoever Thou willest, with that Thou willest, upon what Thou willest!

TAB.411-412

AB02813

To: Baha'is of Johnstown, NY

Date: 1915 or <

- 1 O ye who are strongly attracted! O ye who are mindful! O ye who are advancing unto the Kingdom of God! Verily with all my heart and soul and with all lowliness do I supplicate the Lord God to make of you ensigns of guidance, banners of righteousness, well-springs of understanding and knowledge, that through you He may lead the seekers unto the straight path and guide them to the broad way of truth in this mightiest of ages.
- 2 O ye loved ones of God! Know ye that the world is even as a mirage rising over the sands, that the thirsty mistaketh for water. The wine of this world is but a vapour in the desert, its pity and compassion but toil and trouble, the repose it proffereth only weariness and sorrow. Abandon it to those who belong to it, and turn your faces unto the Kingdom of your Lord the All-Merciful, that His grace and bounty may cast their dawning splendours over you, and a heavenly table may be sent down for you, and your Lord may bless you, and shower His riches upon you to gladden your bosoms and fill your hearts with bliss, to attract your minds, and cleanse your souls, and console your eyes.
- 3 O ye loved ones of God! Is there any giver save God? He singleth out for His mercy whomsoever He willeth. Erelong will He open before you the gates of His knowledge and fill up your hearts with His love. He will cheer your souls with the gentle winds of His holiness and make bright your faces with the splendours of His lights, and exalt the memory of you amongst all peoples. Your Lord is verily the Compassionate, the Merciful.
- 4 He will come to your aid with invisible hosts, and support you with armies of inspiration from the Concourse above; He will send unto you sweet perfumes from the highest Paradise, and waft over you the pure breathings that blow from the rose gardens of the Company on high. He will breathe into your hearts the spirit of life, cause you to enter the Ark of salvation, and reveal unto you His clear tokens and signs. Verily is this abounding grace. Verily is this the victory that none can deny.
- 1 أيها المنجذبون أيها المتذكرون أيها المقبولون الى ملكوت الله اني اتضرع الى الله بقلبي وروحي ان يجعلكم آيات الهدى ورايات التقى ومنابع العقل والنبي وبكم يهدي الطالبين الى الصراط المستقيم ويدلهم الى المنهج القويم في هذا العصر العظيم
- 2 يا احباء الله اعلموا ان الدنيا كسراب ببيعة يحسبه الظمان ماء شرابها سراب ورحمتها زحمة وراحتها مشقة وعناء دعوها لاهلها وتوجهوا الى ملكوت ربكم الرحمن حتى يشرق عليكم انوار الفضل والاحسان وتزل عليكم مائدة السماء وينعم عليكم ربكم باعظم الآلاء والنعماء تشرح به صدوركم وتجذب به قلوبكم وتطيب به نفوسكم وتقر به اعينكم
- 3 يا احباء الله هل من معط غير الله يختص برحمته من يشاء سيفتح عليكم ابواب معرفته ويملا قلوبكم بحبته ويبشر ارواحكم بمروءة نفحات قدسه ويضي وجهكم بنوره المبين ويعلو به ذكركم بين العالمين ان ربكم لرحمن رحيم
- 4 سيؤيدكم بجنود لم تروها وينجدكم بجيوش الالهام من الملائكة الاعلى ويرسل اليكم نفحات جنته العليا ويعطر مشامكم بانفاس طيب تعبق من رياض الملائكة الاعلى وينفخ في قلبكم روح الحيات ويدخلكم سفينة النجات ويريك آياته البينات ان هذا هو الفضل العظيم ان هذا هو الفوز المبين و عليكم التحية والثناء

AB02755

To: George T Winterburn, in Paris

Date: 1915 or <

1 O thou who art turning unto the Kingdom of God!

1 ای منجذب بملکوت الهی

2 Thy letter hath been received and perused. It afforded us joy and pleasure, gave us good news and is a token of the wealth of thy love. This period of time is the Promised Age, the assembling of the human race to the Resurrection Day and now is the great Day of Judgement. Soon the whole world, as in springtime, will change its garb. The turning and falling of the autumn leaves is past; the bleakness of the wintertime is over. The new year hath appeared and the spiritual springtime is at hand. The black earth is becoming a verdant garden; the deserts and mountains are teeming with red flowers; from the borders of the wilderness the tall grasses are standing like advance guards before the cypress and jessamine trees; while the birds are singing among the rose branches like the angels in the highest heavens, announcing the glad-tidings of the approach of that spiritual spring, and the sweet music of their voices is causing the real essence of all things to move and quiver.

2 آنچه نوشتید ملاحظه گردید وجد و سرور بود و بشارت و حبور و دلالت بر حبّ موفور مینمود این عصر عصر موعود است حشر و نشور است و قیامت عظمی و عالم امکان مانند موسم بهار تجدید قیص مینماید پرمردگی موسم خزان گذشت و افسردگی فصل دی منقضی شد سال نو پیدا شد و بهار روحانی آمد خاک سیاه روضه خضرا شد و دشت و صحرا پر از گلشن گل حرا گشت و از طرف چمن موبک سرو و سمن پدیدار شد و مرغان گلشن آهنگ ملا اعلی بلند نمودند و بشارت قدوم نوبهار روحانی دم بگشودند و چنان شهناز و آوازی بلند نمودند که حقایق جمیع اشیا را باهتزاز آوردند

3 O my spiritual friend! Dost thou know from what airs emanate the notes sung by those birds? They are from the melodies of peace and reconciliation, of love and unity, of justice and security, of concord and harmony. In a short time this heavenly singing will intoxicate all humanity; the foundations of enmity shall be destroyed; unity and affection shall be witnessed in every assembly; and the splendours of the love of God will shine forth in these great festivals.

3 ای رفیق روحانی هیچ دانی که آهنگ آن مرغان از چه مقام و آواز است صلح و سلامست و عدل و امانست و حبّ و صلاحست و اتحاد و اتفاقست و عنقریب این آهنگ ملکوتی عالم انسانرا سرمست نماید و بنیان بغضا برفاقت و محبت و اتحاد شاهد انجمن گردد و دلبر محبت الله در این جشن عظیم جلوه نماید

4 Therefore, contemplate what a spirit of life God hath given that the body of the whole earth may attain life everlasting! The Abha Paradise will soon spread a pavilion in the midmost heart of the world, under whose shelter the beloved shall rejoice and the pure hearts shall repose in peace.

4 ملاحظه نما که حقّ چه روح حیاتی مبذول داشته که جسم امکان حیاتی جاودان یابد و جنت ابدی بکمال شکوه در قطب عالم خیمه افرازد هنالک یفرح المؤمنون و ینشرح قلوب المخلصین و علیک التّحیّة و التّناء

TAB.318-319, BSC.456 #838, SW_v07#01 p.001-002x

PYB#172 p.03, PYB#233 p.04

AB02800

To: Maria Hay, in Wisconsin

Date: 1915 or <

O thou who art advancing toward God!

Verily, I read thy long letter, which showed thine abundant joy for the appearance of the Kingdom of God and longing of thy heart for the knowledge of God. Endeavor with thy soul, so that the fountain of knowledge may flow within thy heart and the bounties of mysteries may pour upon thee from the Kingdom of Lights. Then thou wilt understand the meanings hidden and recorded in the symbols in the Holy Scriptures.

O maid-servant of God! Hold fast to the Covenant which hath emanated from the Supreme Pen and which is scintillating with the light of the Orb of the Horizons. Know thou verily, Baha'u'llah is the Promised One in all the Books and Tablets, and verily, this servant, is the herald of the Kingdom of God.

And know thou, that verily, the earthly world is as a prison to the holy souls and these long for the Kingdom of Sanctity, as birds long for their nests in the gardens of beautiful and wonderful trees, flowers and fruits. And know thou, verily, that those whose were following the steps of Christ, detached their souls from the desires of the world, and made their hearts to depend on the bounties of heaven. Such are the people of the Kingdom and they are in no need of return for apprehending the bounty of the Kingdom. The consciences of such souls are clear, their inmost hearts are pure, [they] have obtained their aim, have betaken themselves to the vicinity of the mercy of their Mighty Lord, and thus they are in no need of being refined, developed and again endowed with sight.

I beg of God to grant all thy wishes and to cause to appear unto thee the reality of the Cause and the divine teachings through a heavenly bounty from the heaven of the Covenant.

Send my greetings and peace to thy revered husband. Every one of my household, the firm ones in the Covenant, present unto thee greetings and praise.

BRL_ATE#074x, TAB.476-477

AB02956

To: Dealy, P K Mrs et al., in Alabama, USA

Date: 1915 or <

O thou dear maid-servant of God!

In reality thou art faithful and assured, thoughtful and mentioning the name of thy Lord. All the inhabitants of the Kingdom are satisfied with thy service, and the approximate angels are opening their tongues in thy praise. These angels are spiritual and merciful powers, and in one sense the angels are those sanctified souls who have disentangled themselves from the world of possession and are confirmed with the powers of the Kingdom. However, be thou not sad. Rejoice and delight in the divine glad-tidings!

I know that thou art in difficulty, but this difficulty is conducive to the everlasting felicity and this weakness is followed by the supreme strength. Consider thou how the faithful women in the time of Christ, and after the departure of His Highness, underwent hardships! What difficulties did they not bear; and what calamities did they not endure! But adversity and trial, misfortune and derision, became the cause of imperishable and deathless glory and rest.

Do ye not look upon the beginning of the affairs; attach your hearts to the ends and results. The present period is like unto the sowing time. Undoubtedly it is impregnated with perils and difficulties, but in the future many a harvest shall be gathered and benefits and results will become apparent. When one considers the issue and the end, exhaustless joy and happiness will dawn.

Live thou as far as thou art able according to the divine commands and advices, because they are conducive to eternal life.

Caress and kiss on my behalf, with utmost love and yearning, thy two dear children. I supplicate God that thy may become the servants of the Cause of God as their father and mother have, and be trained according to Bahai education, so that they may become two great signs of the love of God.

TAB.264-265

AB03065

Date: 1915 or <

El-Baha, praise, light, blessing and peace be upon thee,

O thou fire of the Love of God, thou light of the Kingdom of God, thou radiance of the Gift of God, thou peerless pearl in the Sea of the Mercy of God, thou sturdy lion in the Jungle of the Guidance of God!

I testify that, verily, thou hast believed in God, thou hast become assured of the Verses of God, thou hast trusted in the appearance of the Kingdom of God, thou hast turned unto God, thou hast kept firm in the Covenant of God, thou hast served the Cause of God, thou hast endeavored to promote the Word of God, and thou hast suffered martyrdom in the path of God. May the soul of men be a sacrifice to thee!

Blessed is the land which is reddened by thy blood! Blessed is the heart which is burnt with the fire of thine afflictions! Blessed is the eye which weeps over thy disaster! Blessed are the hearts which are consumed by thy calamities! Blessed are the bosoms which are rent asunder by thy sufferings!

Praise be unto thee! Exaltation be unto thee! Faithfulness be unto thee! O thou sign of guidance and thou standard of great martyrdom!

O that the bullets which shot thee were shot at the breast of Abdul-Baha! O that the darts which pierced thee would strike the heart of Abdul-Baha! By the might of my Lord, afflictions are much more favored by Abdul-Baha than the honey of life, inasmuch as this cup is overflowing with the gift of God.

Blessed is the one who attaineth to visit thy grave! Blessed is the forehead which is set against thy tomb! Blessed is the man who serves thy sepulchre! Blessed is the person who lights a lamp at thy resting-place!

I beg of God to cause spheres of light to descend upon thy sepulchre and the clouds of mercy to shower rains of forgiveness upon thy resting-place and tomb!

Verily, He is the Compensator, the Beneficent, the Giver!

TAB.382-383

AB03773

To: Mr Woodcock, in Port Said

Date: 1915 or <

O thou faithful and confident!

Thanks be to God that thou hast obtained that which was sought by all prophets and holy souls; namely, the knowledge of God and the love of God. First, the knowledge; and, second, His unfathomable love. Also the different members of thy family, who followed thee and who obtained that which thou didst obtain.

This is a great gift from God and hath no equal; although in this physical world its greatness is not perceivable, nor its nature clearly known, yet in the spiritual world it shineth like the sun.

So long as the pearl remaineth hidden at the bottom of the sea, its value is not known nor its brilliancy and fineness seen, it is only when in the hands of the expert jeweler that its great beauty becomes revealed.

Thou shouldst be at the utmost height of joy and satisfaction, for thou art surrounded by the bounties of the Merciful and hast become the object of the appearance of divine guidance.

In order to give thanks for this great and glorious gift, thou shouldst do all thou canst to guide His creatures, to give sight to the blind, hearing to the deaf; life to the dead, and endeavor to turn those who are still attached to material things in the way which leads to spiritual heights; to help them to travel in the way of the Kingdom and to walk in the path that leads to the King of Kings.

Servant and believer in God! Present the greetings of Abdul-Baha to the faithful maid-servant of God [thy wife] and to thy two revered daughters.

TAB.415-416

AB04208

To: Spiritual Assembly of Baltimore, MD

Date: 1915 or <

O ye whom God hath chosen from among those who are called!—know that “many are called but few are chosen”—upon whom He caused the evident Light to descend; whom He guided into the right Path, and to whom He gave the Glad-tidings of the Great Success!

Ye must be sincere and faithful, ye must follow the ordinances which refer to the Covenant of God, who is the solid edifice.

O ye beloved of God, know that steadfastness and firmness in this new and wonderful Covenant is indeed the spirit that quickeneth the hearts which are overflowing with the love of the Glorious Lord; verily, it is the power which penetrates into the hearts of the people of the world! Your Lord hath assuredly promised His servants who are firm and steadfast to render them victorious at all times, to exalt their word, propagate their power, diffuse their lights, strengthen their hearts, elevate their banners, assist their hosts, brighten their stars, increase the abundance of the showers of mercy upon them, and enable the brave lions (or teachers) to conquer.

Hasten, hasten, O ye firm believers! Hasten, hasten,

O ye steadfast! Abandon the heedless, set aside every ignorant, take hold of the strong rope, be firm in this Great Cause, draw light from this Evident Light, be patient and be steadfast in this wise Religion! Ye shall see the hosts of inspiration descending successively from the Supreme World, the procession of attraction falling incessantly from the heights of heaven, the abundance of the Kingdom of ABHA outpouring continually and the teachings of God penetrating with the utmost power, while the heedless are indeed in evident loss.

TAB.442-443, BWF.357-357x

AB04206*Date: 1915 or <*

O thou who art set aglow with the Fire burning in the Tree of Sinai!

Verily, I read thy letter, which speaks of the throbbing of thy heart by the thoughts of the love of God and indicates the unity of the maid-servants of the Merciful, their harmony in the word of God, and their attraction by the fragrances of God, for they are the waves of one sea, the leaves of one tree, and the flowers of one garden. By these tidings the heart of Abdul-Baha, was made happy and he attained thereby fragrance and spirituality.

For the Greatest Name and the Ancient Beauty—may my soul be a sacrifice to His beloved—endured all difficulty and ordeals for the purpose of uniting the hearts of the beloved of God; that they might be exhilarated through the wine of unity and proclaim with one voice:

“Hasten to love, to love, O people of the world!

Hasten to harmony, to harmony, O creatures of the universe!

Hasten to peace, to peace, O mankind!

Hasten to safety, to safety, O concourse of the Divine!

Hasten to concord, to concord, O hosts of the Merciful!

Hasten to oneness, to oneness, O people of El-Baha, among the people!”

I ask God to aid you in spreading these fragrances, and in reading these words in the supreme assemblages and great meetings.

Convey my spiritual greeting to thy honored sister. I ask God to confirm the weak and to make them mighty in the kingdom of His Majesty. I pray God to guide thy honorable husband to the Path of the Kingdom, the Sublime, and to aid thee in the service of His Cause in His glorious vineyard. [...]

TAB.247-248

AB04436

To: Charles Mason Remey, in Paris

Date: 1915 or <

O thou who art attracted to the Fire of the Love of God!

I am cognizant of all thou hast written in thy letters. To attain the pleasure of God is the most important thing. Thank God thou art content with the will of God and art attached in heart to His divine wishes; and as thou art thus, all thy desires will be granted thee.

Relative to your going to America, thou must observe the wishes of thy parents and in the meantime endeavor to diffuse the breaths of God and satisfy those who are thirsting for the fountain of the knowledge of God by giving them the heavenly water and merciful rain.

Give my greetings to ... and say to her: "If thou desirest to soften the hearts and bring thy friends under the shadow of the Tree of Life, show forth firmness and integrity; day by day increase thy sincerity and severance until by the power of the Truth thou wilt soften and subdue the hearts and awaken the souls of the heedless."

Also give my spiritual greetings to Mr. and Mrs... and say to them: "May your little daughter be a blessing to you."

O my dear ..., endure and be patient, and by patience thou wilt attain thy desire.

TAB.456-457

AB04606

To: Sarah J Farmer

Date: 1915 or <

O thou who art firm in the Covenant!

Supplicate God that thou mayest be confirmed to what is worthy and fit for the Most Mighty Cycle.

Deliver my respectful greeting to Mr... and refresh him with regards and affection. Convey my longing greeting to Messrs...,

... and ... and say [to them] to engage with Mr... in the service of the Word of God with utmost love and affinity, in order that they may behold the confirmation of the Supreme Kingdom and observe the protection and preservation of His Highness the Almighty. Truly their hearts are like unto a cup, overflowing with the wine of the love of God and at all times I expect to hear good news of them.

O thou dear friend! Thou hast said the truth! Last year was the time of test for all the friends. Trials for the faithful believers are like unto divine bestowal and everlasting gifts.

The firmness and steadfastness of the person will become evident and manifest. How could the disciples of His Holiness (Christ) attain to any spiritual development if they did not undergo trials and tests!

O friend! Although we are weak, yet the confirmations of the Merciful Lord are inexhaustible. Pray thou that the ill-natured become good-natured and the weak become strong.

The dream thou hast seen is in accord with thy interpretation. I hope that Mr... may become the light of the Merciful One and be confirmed and assisted to spread the Cause of God.

TAB.276-277

AB05438

To: Marie L Botay, in Newark

Date: 1915 or <

O thou maid-servant of God! I have read thy letter which indicated thy straightforwardness in the love of God and thy desire in spreading this brilliant light among the offspring of the Africans. How good is the intention! And what an excellent aim this great aim is! Indeed the hearts of the Africans are as a blank scroll of paper upon which thou canst write any phrase; but thou must have patience and a heart as firm as a mountain, owing to the innumerable hardships that may intervene, which could be endured only by one who surrenders to grievous calamities.

If thou art of the people of this field (race-course) let loose the reins and rely upon the Merciful, and He will indeed assist thee with the hosts of the unseen at all times. Use thy utmost

power to affiliate the hearts and, with the whole of thy might, bring the scattered souls into union. [...]

Look not unto thy weakness, but rely upon the Lord, and He will then grant thee all thy desires and reveal to thee the answer without asking.

TAB.310-311

AB05978

To: Translator of the Chicago assembly

Date: 1915 or <

O thou who art firm in the Covenant!

[...] The prison is like a paradise to Abdul-Baha, the depth of the well is as the height of the moon—such is my desire in the Path of the Blessed Beauty! Were it not for the chain, sword and affliction, how should the people of faithfulness be distinguished from the people of hatred? Nay, otherwise, they would seem as one. This wound cannot be remedied save by a host of calamities, and this illness cannot be cured except by the cup of affliction.

I ask God that I may not repose for a moment, but that, night and day, in the love of the Blessed Beauty—may my spirit be a sacrifice to Him!—I may drink from the rosy cup of the blood of the heart.

With every breath do I desire to perceive thousands of afflictions approaching me from every inhuman one; at one time, to rest in the bottom of a dungeon; at another, to repose on the chain; and, ultimately, by the favor and providence of the Blessed Perfection, to roll my face and hair in my blood.

Therefore, their invitation was not accepted because they invited departure to that region. Lately, that general letter was requested from Persia, and it was sent thereto. [...]

TAB.352x

AB05987

To: Emily Olsen, in Chicago

Date: 1915 or <

I ask God that thou mayest find a perceiving eye, an attentive ear and an eloquent tongue; that thou mayest loosen thy tongue in delivering the Cause of God, promoting the Word of God in that country, educating the children and training them in the training of God, and in early childhood enkindling in their hearts the lights of spiritual morals.

Thou hast written that in thine articles for the papers thou hast cited from the holy Tablets of Tarazat and Tajalliat. It is very agreeable.

Respecting the translating of Miss Barney's book, in which thou hast engaged thyself, it is very agreeable; but thou must communicate concerning this with Miss Barney herself. She will assist thee in its publication and spreading.

I ask God to aid thee by the divine confirmation and engage, night and day, with the commemoration of God.

Upon thee be Baha El-ABHA!

TAB.428

AB06310

To: Frederick James Woodward, in Washington, DC

Date: 1915 or <

O thou who art desirous of the Kingdom of God!

Thy letter was the cause of happiness and its contents were the proof of thy turning to the Shining Beauty. In this blessed period, when the light of the endless bounties is illuminating the dark world, some souls, like the butterfly, circled round the Divine Lamp and with perfect yearning sacrificed their lives.

I ask of God that thou mayest be one of those souls, so that the rays of knowledge will shine forth from thy face to those regions and will be the cause of guiding the seekers of Reality.

Though thou wert obliged to leave Baltimore, I hope that thou wilt be the cause of guidance in Washington (D. C.). Receive proofs and evidence from Mirza Abul Fazl so that thou wilt be armed with convincing proofs and sufficient argument to break down the ranks of denial, pride and ignorance.

TAB.250

AB06536

Date: 1915 or <

O thou who art attracted by the Fragrances of God!

Verily, I received thy letter which spoke of thy extreme love for God, thy being occupied in the commemoration of God and thy joy in the Spirit of God. Verily, I supplicate God to enkindle in thy heart the fire of His love; an enkindlement the light of which shall affect all regions, so that thy face may become illumined by the lights of the Spirit and give forth] fragrance in the world of possibility. Arise for the service of the Cause of God in those countries which are vast and spacious, and sing, warbling beautiful melodies in the Name of thy Lord, the Supreme.

I saw thy photograph among the photographs of the friends, witnessed the light of guidance glistening in thy face and asked aid and strength for thee in this great day.

The most important matter in this day is the spreading of the fragrances of God in those cities. Verily, confirmation will surround thee from all sides.

This matter is equivalent to thy presence in these regions. Now presence is not allowable for a certain wisdom which God shall manifest in future time.

TAB.365

AB07018

To: Nellie C Babbitt, in Baltimore

Date: 1915 or <

O thou who art anticipating the descent of the Gift of God!

The sweetness of the expressions contained in thy words reached the taste of my perception and I was informed of the glorious aim embodied in thy sentences.

No doubt the breeze of God hath awakened thee from thy sleep, until thou hast become conscious of the bounties of the Kingdom which are descending at this time.

As to thy desire to be severed from this mortal life and thy great attraction to the eternal life: This is becoming to every discerning human being who hath a lofty character. I pray God to ordain for thee this pure life and make thy heart attracted unto exalted grades, favored in His Supreme Kingdom, humble and meek before every penitent servant and diffusing the fragrance of God in this new age.

TAB.249

AB07040

To: Charles Mason Remey, in Paris

Date: 1915 or <

O thou who art supplicating unto God!

Verily I mention thee always and shall never forget thee forever and ever. I beseech God to make thee a sign of guidance among the people and a lamp of dazzling light in that extensive and large city, so that pure and good souls may be illuminated by the light of the knowledge of God and thus serve the merciful Threshold by showing earnest desire for love, peace, affinity and harmony with the people of all religions. Verily the Spirit through which the temple of the contingent world shall be quickened in this time is indeed the founder of peace, the spirit of affinity and the light of love. This is that whereby this being of existence shall evolve and develop and the world of humanity be adorned with the raiment of glory and honor. Therefore it is incumbent upon thee to enkindle thyself with

the fire of the love of God in order that thy words may have an effect in hearts which are as of hard stone.

TAB.446-447

AB07107

To: Arthur James, in West Hoboken, NJ

Date: 1915 or <

O thou who art kindled by the Fire of Guidance which blazed and burnt in the Tree of Sinai!

By the life of God, I am moved with joy by the mention of the beloved and delighted in the love of the elect! And now, with a heart clear from aught else save God and overflowing with the love of God, I mention thee, supplicating God to make thee a lamp of guidance in those districts, that out of thee the spirit of knowledge may be spread upon the hearts and spirits until thou becomest a spring of fresh and sweet water whereto the thirsty and earnest desirers will come to drink, and thus be satisfied with the sweetness thereof.

Rejoice at this address which I hope from God will have a great effect on thy heart and spirit and accordingly become the banner of the Supreme Concourse in that distant and extensive spot through which certain nations and tribes would be directed with bright faces, rejoiced hearts and speaking tongues uttering the praise of God.

TAB.275-276

AB07143

To: Joseph

Date: 1915 or <

O thou who hast approached the Kingdom of God and hast looked toward the Center of the Covenant!

Verily, thy namesake, the faithful Joseph, fell surely into grievous distress through the jealousy of his brethren, who dishonored him; nay, outraged him, and cast him behind their backs and threw him in a dark well; they sold him for a paltry price—for a few pence—returning to their father at eve weeping, and, with his shirt stained with false blood, they slandered the wolf who was free from blame. The same shall also appear from these violators. Then interpret this vision: How the conduct of these former evil-doers agreeth with the course of the succeeding followers of the great darkness!

Verily, thou who art called by this honorable name, desire to have a portion in its great successes, to become a cherished one in the Egypt of the love of God, to possess qualities free from all evil and to become the source of good deeds.

God assisteth whosoever He pleaseth with that which He pleaseth. Verily He is the Mighty and Powerful!

TAB.364-365

AB07146

Date: 1915 or <

[...] O thou my kind friend!

I have the utmost love for thee and I ask God that thou mayest become assisted in the world and in the Kingdom and precede Paul and Peter in spreading the Word of God and diffusing the fragrances of God and become a manifest ensign in the regions of America.

Perhaps thou wilt meet a person in Paris who is thoughtless and followeth his own desire. Forget thou wholly his vain sayings and know thou that in future again thou wilt become in touch with such souls, but—praise be to God!—the fire of thy love is to such a degree that the suggestions of such souls do not at all affect thee.

In brief, arise thou in the service of thy Lord with the utmost firmness and steadfastness. I was very much pleased with thee. Undoubtedly this favor will become the cause of the greatest development for thee.

Likewise, thou and his honor Mirza ... are two brothers and like unto two birds living in one nest and singing one melody.

TAB.472x

AB07150

Date: 1915 or <

O thou my spiritual companion!

Two letters have reached me from you, and the contents of both I have considered. Communication of the beloved of God from all parts of the world with America, and the correspondence of America with all parts is most agreeable and the cause of attracting the hearts. Endeavor greatly to accomplish this important matter and write to all parts.

The beloved of God must, like the roses of the rose-garden, send fragrant messages from one to another, receive strength from one another, and co-operate together, by the strength of the Kingdom. There is no greater means than communion and communication. "Communication is half a meeting."

Send a copy of this letter to all parts and write to them. Thus may the beloved of God, in every city, send collectively letters to other cities, especially America. This shall be the means of growth and the cause of attraction. The souls will be made happy, the spirits revived, the hearts dilated and the breasts expanded. Convey greetings and longing to all the beloved of God.

TAB.418-419

AB07715*To: Anna M M Fultz, in Paoli, PA**Date: 1915 or <*

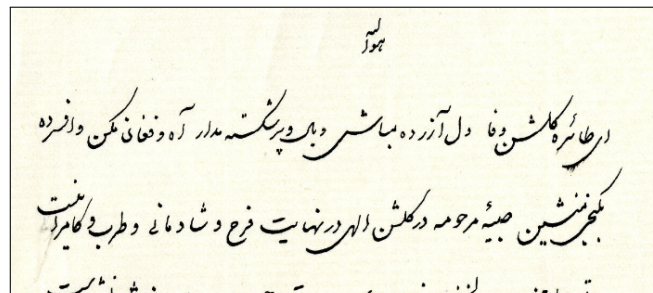
O thou who art cheerfully moving by the Fragrances of God!

Know thou verily, that when the Sun of Truth shown forth to the horizons, the eyes of the people of affection were brightened by witnessing thereof, but the blind are in veil and discord, and say: "Where is the Sun of the Horizon?" Leave them in the veils of passions and fathoms of the seas of ignorance, to sink and play.

Verily, thou shouldst be rejoiced with this Light, which is shining to the Easts of the earth and the Wests thereof, and be illumined thereby, so that thou becomest saved with thy whole being from the gloomy darkness. Then thou wilt become of the great signs of guidance.

Upon thee be greetings and praise.

TAB.482-483

AB07482*To: Ismat Khanum daughter of Isma'il Khan Mustafi, in Tihran**Date: 1915 or <*

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| <p>1 O bird of the Rose-garden of Fidelity!</p> <p>2 Be of no cheerless heart; have no wing nor feather broken; sigh not, neither do thou wail, and sit not chilled in a corner.</p> <p>3 The little girl lamented is in the divine Rose-garden in the highest happiness, delight, cheerfulness and gratification. Why then art thou grieved, sorrowing with a bleeding heart? This is the day of rejoicing and the hour of ecstasy! This is the season of the dead arising from the graves and gathering together! And this is the promised time for the attainment of plenteous grace.</p> <p>4 Be thou zealous, be thou patient, be thou thankful, and become a candle of radiant light, that the darkness of sorrows</p> | <p>1 ای طائره گلشن وفا</p> <p>2 دل آزرده مباش و بال و پر شکسته مدار آه و فغان مکن و افسرده بکنجی منشین</p> <p>3 صبیّه مرحومه در گلشن الهی در نهایت فرح و شادمانی و طرب و کامرانیست تو چرا محزون و دلخونی روز سرور است وقت حبور است اوان حشر و نشور است و میقات حصول فضل موفور است</p> |
|--|---|

may be dispelled, and the sun of everlasting joy may shine forth, resplendent and luminous, from the dawning-place of heart and soul.

4 غیور باش صبور باش شکور باش و شمع پر نور
باش تا ظلمات احزان نابود گردد و آفتاب
شادمانی ابدی از مطلع دل و جان درخشنده و
تابان گردد

- 5 Deliver the enclosed letter. And upon thee be the Glory of the Most-Glorious.

5 مکتوب جوف را برسانید و علیک البهاء الأبهی

TAB.405

HARV2.2

AB07705

To: Herman, Louise et al.

Date: 1915 or <

O thou who art remembered by Abdul-Baha! Thy letter which is couched in graceful words hath given me joy and happiness, for it showeth how thou art controlled by the attraction of the fragrances of God and how thou art kindled by the flame of fire that burneth in the Tree of Sinai. Blessed art thou because of this great bounty and manifest abundance!

Verily, by day and by night I do mention thee and thy daughter who is the delight of thine eye, and supplicate God to make you both two burning lamps, shining at the meetings of the maid-servants of God, spreading the light of knowledge, burning the moth of imaginations and surmise and removing, through the light of manifest evidences and peremptory proofs, the darkness of suspicions.

And upon you both be greeting and praise.

TAB.313

AB07835

To: Nellie Phillips

Date: 1915 or <

O thou who art advancing unto the Kingdom of God!

Verily, I read thy letter which was sent to us, and I noted its contents, wherein thou prayest for confirmation to serve thy Lord. I pray God to bless thee and aid thee to receive His trusts, so that thou mayest receive the greatest favor in the world of humanity.

O maid-servant of God! Forget all else save God, be in communion with Him, supplicate and pray to Him to make thee conqueror over the material things, impressed by the bounties of the Kingdom, commemorating the name of thy Lord, pure from all else save Him, and imbued with the spiritual attributes of those who are holy (and high); then shall thy breaths have effect upon the hearts, and attract the hearts of thy son and husband unto the Kingdom of God.

I pray God to confirm thee in this, to make firm thy heart in faith, and give thee a spiritual power, effective in hearts and spirits.

TAB.246-247

AB08426

To: Frederick G Hale, in Jersey City

Date: 1915 or <

O thou whom I mention with my heart and tongue! Though I do not see thee with mine eyes, I do see thee with my heart, and mention thee with the fullness of love, clemency, yearning and attraction, supplicating my Lord that we may meet together at the meetings of His Kingdom and the pavilions of His might, where we shall chant the verses of thanks for His bounty, generosity and gifts, the lights of which have shone upon all horizons and their effulgences have become intense upon the hearts of the people of harmony.

O thou my dearly beloved! Hasten! Hasten! to the gifts of thy Lord, the Merciful! Come to the Benefactor; avail thyself of

this opportunity and take thy portion of this Greatest Treasure
in this promised day!

TAB.255-256

AB09100

To: Dr Edwin Hartley Pratt

Date: 1915 or <

O thou who art conscious! At last thou didst learn of the path
of salvation and didst find the straight way. Now remain firm
that thou mayest attain confirmation and victory.

The powers of the sympathetic nerve are neither entirely phys-
ical nor spiritual, but are between the two systems. The nerve
is connected with both. Its phenomena shall be perfect when
its spiritual and physical relations are normal.

When the material world and the divine world are well
co-related, when the hearts become heavenly and the aspi-
rations grow pure and divine, perfect connection shall take
place. Then shall this power produce a perfect manifestation.
Physical and spiritual diseases will then receive absolute
healing.

The exposition is brief. Ponder and thou shalt understand the
meaning. Although, on account of lack of time, the answer is
short, by close reflection it shall be made long.

TAB.309, BSC.455 #836

AB09018

To: Frank Morton

Date: 1915 or <

O thou who hast turned towards the Lights of the Alliance!

Verily, I greet thee from this White Place, the bright, blessed
Holy Land, and say: "Greeting and praise and blessings and

glory be upon thee, O thou believer in God, and O thou who art enkindled by the fire of the love of God!

“Verily, the Lord of Hosts shall watch thee with the gaze of the eye of favor and shall assist thee in a matter whereby thy breast shall rejoice and thine eye shall brighten and thine affairs shall be arranged and composed from all directions.”

Therefore, thou wilt call and say: “Blessing be upon me for this great favor and for this manifest success!”

TAB.242

AB08741

To: Pauline Barton-Peeke

Date: 1915 or <

O thou dear friend!

The maid-servant of God, Alice Doolittle, hath remembered thee in her letter and hath thus made my heart busy with thy thought. Consider how much she must care for thee to have remembered thee in such a place and such a circumstance. Indeed, this is great love and I am hopeful that this may be a confirmation to thee, so that thou mayest become a personage of the Kingdom, heavenly, illumined, spiritual and divine, and a means of spreading and exemplifying the divine qualities and attributes.

And upon thee be greetings and praise.

TAB.251

AB09417*To: Aqa Ishaq et al., in Hamadan**Date: 1915 or <*

- ¹ O thou who art sweet tongued! Thy poem is a wonder to the minds and intellects and thy composition an evidence of the gift of the All-Forgiving Lord. Therefore, thy wine is the pure wine, thy heart the recess of light and thy brow the lamp of the joyous gathering.

¹ ای شیرین زبان شعرت محیر عقول و شعور بود و
نظمت برهان موهبت ربّ غفور پس شرابت خمر
طهور و قلبت مشکاة نور و رخت مصباح انجمن
سرور

- ² If the people of the world were fair in judgment, the sweetness of thy poems would be sufficient proof. A young boy of the posterity of Israel whose pure mouth still emits the fragrance of milk, uttering such sweet poetry with most wonderful melodies!

² باد اگر اهل عالم منصف بودند همین حلاوت
اشعار تو کفایت است طفلی صغیر از سلاله
اسرائیل از دهان پاکش بوی شیر آید و چنین
اشعار ملیح بابدع الحان بسراید

TAB.404

TABN.299

AB09506*To: Clarence H Smith, in Paris**Date: 1915 or <*

O thou who art advancing unto God! Thy precious and beloved letter came to hand and all contents noted. Consider how the bounty of God hath surrounded thee until it brought thee to the shore of the sea of the endless and boundless gift of God! I supplicate the benevolence of God and His providence to make thee a dazzling light and a merciful and bounteous gift to His creatures; and to enable thee to be firm and steadfast in the Cause of the Truth and to appoint thee as a means for the exaltation of His Word.

And upon thee be greetings and praise.

TAB.257-258

AB09694

To: F J Peterson, in Racine, WI

Date: 1915 or <

O my dear friend! Verily, my heart is united with thee even though my body is in a distant land, for verily neither long distance nor immense remoteness can prevent the union between hearts, because the clear hearts are in reality assembled in union in the Kingdom of God, while bodies are dispersed in the east and west of the earth. This dispersion cannot stop the affinity and cannot veil the eye of soul from seeing in all directions.

And upon thee be greetings and praise.

TAB.482

AB09734

Date: 1915 or <

O thou who art seeking for the Power of the Holy Spirit!

The reality of man is like unto a sea, and the Holy Power is like unto brilliant pearls. Not until the sea moveth in waves doth it throw a shell of pearls upon the shore. Therefore if thou wishest to become heavenly, cut thy attention from the earth; that is, cease to attach thy heart unto this world and seek connection with or attachment to the Kingdom and turn unto God. And when thou doest this, thou wilt become the mercy of God and a gift of the Almighty. Consider how the attracted maid-servant of God, Mrs..., is in constant progress through the heavenly bounty. I hope that thou mayest become likewise.

TAB.326-327

AB09751*Date: 1915 or <*

O ye two who are advancing towards the Kingdom of God!

Mr... hath praised you that, verily, ye have rent the veil asunder, removed the covering, become informed of the mysteries of God and of the symbols of the Holy Bible, have understood the interpretations of its verses, discovered the truth of its evidences and been guided to the Path of His Kingdom; are imploring for His heavenly gifts and are engaged in His commemoration among seekers. Verily, I thank God, for He hath guided you and ordained for you this great success and manifest bounty. Kiss, on my behalf, the faces of your august children who are nurtured from the breast of the guidance of God.

TAB.256-257

AB10204*To: Frank Morton, in Chicago**Date: 1915 or <*

O thou who art directed unto God! Verily, I saw thy photograph and was rejoiced by perceiving thy illumined likeness, which proved the purity of thy heart and thy being well directed unto God. Strive with thy power to paint thy likeness on the pages of the hearts with such beauty as to brighten the minds. That beauty is the splendor of the Merciful and the glad-tidings of thy Lord, the Clement, whereby the faces shine with an eternal light in the course of ages and centuries.

Upon thee be greetings and praise.

TAB.242-243

AB10179

To: Mabel Gilbert Babbitt

Date: 1915 or <

O thou effulgence of the Kingdom! I read thy letter and was informed of thy speech, the contents of which were full of the feelings within thy consciousness, and of thy spiritual sympathies.

The light is divided into two kinds, material and spiritual. The material light is a vanishing matter and is known by etheric vibrations. But the spiritual light is the divine, eternal and never-ending quality and is a truth of the Kingdom.

Blessed is thy face for that it hath taken a portion and a radiance from that Light.

TAB.249-250

AB10182

To: Nellie C Babbitt

Date: 1915 or <

O thou who hast advanced towards Baha'! Truly, I say unto thee, wert thou to spend all that is on earth, thou couldst not obtain this gift which God hath strengthened thee to take freely. Lo! it is the guidance of God and it is being attracted to the Beauty of El-Baha! Thank God for this gift, which is the most wonderful jewel which is glittering on the crown of great glory and honorable position. Upon thee be greetings and praise.

TAB.248

AB10308

Date: 1915 or <

O thou maid-servant of God! The letter that thou hast written, through his honor Mr..., was received. In reality, there is no happiness in the world of existence for men except in the splendors of the Light of the Kingdom.

Thou hast written concerning the acceptance (of this Cause) by some French people. Make an effort in order that some firm and steadfast souls may arise in this great Cause from France, and to make that jungle a garden of God.

Be assured in the favor and grace of God, for each maid-servant of God who ariseth to serve the Kingdom will undoubtedly be confirmed.

TAB.357

AB10689

To: Walter L Babbitt, in Baltimore

Date: 1915 or <

O thou shining ray! Verily, the ray, being transmitted from the etheric sphere, rends the space and reaches the surface of the earth and dispels the gloomy darkness. Verily, be thou one of the rays of the Sun of Truth and then thou wilt cause the darkness of error to disappear and wilt change its intense obscurity into a discovering light which will guide (the people) unto the Kingdom of God.

Upon thee be glory.

TAB.249

AB10776*Date: 1915 or <*

O thou who art directed to the Light of Guidance!

Thank thou God, for thou hast chanted the verses of the Mighty Guidance in the assemblage of knowledge and hast unfurled the banner of attraction in those most extensive places. Therefore, appreciate this with due appreciation and know thou that this guidance is a gift, greater than which cannot be imagined. For as much as it is a bounty from the Glorious Lord, a success to every sincere servant, a light for the faces of devoted ones and a bestowal from the Lord, the Clement, the Merciful.

TAB.256

AB11002*To: Maria Hay, in Durham, WI**Date: 1915 or <*

...As for thy question concerning those righteous souls who passed away ere they heard the Call of this Revelation, know thou that those who ascended unto God ere they heard this Call, but who followed the precepts of Christ and walked in the Straight Path - these verily attained, after ascending to the Divine Kingdom, unto the Refulgent Light....

...وَأَمَّا سَأَلْتُ عَنْ الَّذِينَ تَوَفَّوْا مِنْ أَهْلِ الصَّلَاحِ
قَبْلَ أَنْ يَسْمَعُوا نِدَاءَ هَذَا الظُّهُورِ أَعْلَى أَنْ الَّذِينَ
صَعِدُوا إِلَى اللَّهِ قَبْلَ أَنْ يَسْمَعُوا هَذَا النِّدَاءَ وَلَكِنْ
اتَّبَعُوا سُنَنَ الْمَسِيحِ وَسَلَكُوا فِي الْمَنْهَجِ الْمُسْتَقِيمِ
أَنَّهُمْ فَازُوا بَعْدَ صُعُودِهِمْ إِلَى مَلَكُوتِ اللَّهِ بِالنُّورِ
الْمُبِينِ...

BRL_ATE#052x, TAB.477-478

MMK3#037 p.024x

AB11273*Date: 1915 or <*

O thou candle of the Love of God! The light of man depends on the light of the love of God. Thank thou God, for thou hast illuminated thy face with this light and hast partaken of the bounty of the Kingdom of El-ABHA, chanted the verses of unity and worn the crown of guidance of the Glorious Lord on thy head. This is the real Kingdom!

TAB.250

AB11304*Date: 1915 or <*

My God! My God! Elohim.

To this Thy servant give the understanding of the Old Testament and the New and enable her to speak forth with mighty voice and to sing with power the holy songs and to discover the real meaning and the secret mysteries of those verses, for Thou art the Powerful Inspirer and the Mighty One

TAB.277-278

Study guide to this volume

The second half of 1915 finds ‘Abdu’l-Baha confined to the region of Haifa and ‘Akka under Ottoman wartime restrictions while the First World War reshapes the entire Middle East. His daily conversations with pilgrims, secretaries, and visitors — carefully recorded in Persian and English by Ahmad Sohrab and others — weave together sacred history, spiritual instruction, ethical counsel, and practical teaching for a global community living under unprecedented strain. The great concerns of this period are the preservation of the early Baha’i community’s sacred memory, the interpretation of the war’s catastrophic meaning, and the cultivation of teaching as the supreme imperative of the age. The materials span the famous story of Badi’, the messenger who carried Baha’u’llah’s Tablet to the Shah of Persia on foot and endured martyrdom rather than betray fellow believers; oral histories of the Baghdad and Karbala period that shed light on how recognition of Baha’u’llah unfolded among independent scholars; and luminous meditations on prayer, spiritual healing, and the nature of divine confirmation. Taken together, they offer a wartime testament that transforms individual deeds of courage into a theology of sacrifice, and converts the material ruin of the age into an argument for the indispensability of divine guidance.

The Sacred Messenger: Heroism, Martyrdom, and the Imperishable Garland

Key Passages

In this glorious Tablet to the King of Persia Baha’u’llah has perfected His Proof from every standpoint. There has been left for him no loophole through which he might escape. First, there are ample references to history, both spiritual and descriptive. Second, there are supplications, the effect of which would move the hearts and melt the adamant rock. Third, there are exhortations, advice, behests, and counsels. Fourth, there are glowing spiritual utterances whereby mankind might turn their faces toward God, receive the Bestowals of their Maker, walk in the path of righteousness and be characterized with the qualities of severance and detachment from the world and its material conditions. Fifth, the Blessed Perfection offers to King of Persia a most unmistakably proposition to the effect that he might invite and gather together all the Ulemas and theological leaders in a large conference and ask Him also to be present — thus He may produce for their conviction the most irrefutable proof and incontrovertible argument.

— ABU0164

In reality, from the beginning of the world up to the present day not a more trustful messenger has appeared! With the utmost sanctity and holiness, severance and detachment, with a heart attracted by the Fragrances of God and a spirit rejoiced by the glad-tidings of God he travelled on foot from Acca to Teheran ever carrying this wonderful Epistle in his bosom, not revealing his whereabouts to friend or foe and finally delivering it into the very hand of the Shah of Persia. This is an unprecedented service in the Baha'i Cause. — ABU0164

In short, Badi displayed such supreme self-sacrifice that caused happiness and rejoicing to the hearts of the dwellers of the Supreme Concourse and became the object of the praise and glorification of the angels of the Kingdom of Abha. Throughout all the succeeding generations he shall shine like unto a brilliant star from the horizon of Everlasting Glory. Had he not attained to the station of self-sacrifice in the path of the Beloved he would have been dead a long time ago but like unto the real winning hero he carried away the ball from the field and adorned his brow with the imperishable garland of victory. — ABU0164

Context for Study

The story of Badi' — the young Baha'i courier who carried the Tablet to Nasiri'd-Din Shah and was branded with hot irons rather than reveal the names of fellow believers — arrives in 'Abdu'l-Baha's telling as both sacred history and a theology of self-sacrifice. His description of the Tablet itself is equally significant: he names five distinct modalities — historical evidence, supplicatory prayer, moral exhortation, devotional utterance, and an open invitation to public debate — and declares that together they leave the recipient no honest avenue of escape. The messenger who carries such a Tablet must, by a kind of spiritual logic, embody in his person what the Tablet teaches: his willingness to die mirrors the Tablet's challenge to the Shah to reckon honestly with the claims placed before him.

In the Christian tradition, martyrdom has always been interpreted as a form of witness (the word *martyrion* means "testimony"): the martyr proves the truth of his message by the price he is prepared to pay for it. The Islamic tradition from its earliest period understood the *shahid* as one who bears witness and whose blood is a direct passage to God's presence. The Sufi masters speak of the death of the ego as the precondition for the emergence of the true self. 'Abdu'l-Baha's account draws on all these registers while insisting on a distinctive one: Badi' "carried away the ball from the field," a sporting metaphor that captures the paradoxical victory of apparent defeat. The brow adorned with "the imperishable garland of victory" recalls the Pauline *stephanos* awarded to the faithful athlete. Yet 'Abdu'l-Baha adds a dimension beyond Paul and the classical *shahid* tradition: this sacrifice generates ongoing light for future generations, making the martyred young man not merely a saved soul but a continuing source of illumination across centuries.

Questions for Reflection

1. What relationship does 'Abdu'l-Baha draw between the comprehensiveness of the Tablet and the courage of the messenger? In what sense does the quality of a message shape the character of those called to carry it?

2. The Sufi tradition speaks of the death of the ego as the precondition for union with God. In what sense is Badi's literal willingness to die an outward form of this inward spiritual requirement?
3. Compare Badi's refusal to name his co-religionists under torture with early Christian accounts of martyrdom in the *Acts of the Martyrs* and the letter of Polycarp. What principle of loyalty is at work in each case, and how does it differ from mere obstinacy?
4. 'Abdu'l-Baha says the Shah read the Tablet and was "much struck with its unparalleled contents" but ultimately deferred to the 'ulama who called for Badi's execution. What does this episode suggest about the relationship between intellectual conviction and moral courage in those who hold political power?
5. How does the "imperishable garland" transform our understanding of what constitutes a human life well lived? In what ways does this challenge modern secular metrics of success and lasting significance?

Independent Investigation and the Ethics of Inquiry

Key Passages

When he returned home, he found Haji Ja'far and his brother Haji Khalil still waiting, as Siyyid Muhammad Tabataba'i was a highly respected mujtahid. They said, "Sir, where have you been until now? We have not slept, waiting for your return." He said, "The truth is, when I was leaving I kept it hidden from you, but now my duty is to reveal it to you. I went to the presence of the Blessed Beauty." As soon as he said "I went to the presence of the Blessed Beauty," they became alarmed. They said, "Sir, you too?" He said, "Yes." He said, "Before I attained His blessed presence, I had heard various reports, but when I attained His presence I found all those reports to be false. In short, I tell you that I expressed every question I had and received clear and brilliant answers. But my investigations are fruitful for myself — you too must investigate for yourselves. My beliefs cannot be the standard for you. But this much I say: it is a religious obligation that you go and investigate." — ABU0087

Shaykh Murtada became disturbed and said, "Gentlemen, why are you so agitated and why do you object? First of all, have any of you gone there to investigate and examine?" They said "No." He responded, "When you have made no investigation or examination, how can you show such aversion, denial and pride, even though religiously you are obligated to first investigate and then either confirm or deny?" — ABU0087

Context for Study

The account of Siyyid Muhammad Tabataba'i's secret midnight visit to Baha'u'llah in Baghdad, and his subsequent interactions with the great Shaykh Murtada, illustrates what 'Abdu'l-Baha repeatedly calls the religious obligation of independent investigation. The *mujtahid's* declaration — "my beliefs cannot be the standard for you; it is a religious obligation that you go and investigate" — is a striking inversion of the social dynamics of religious authority. The very figure whose standing

resided in his capacity to deliver binding legal judgments on behalf of others insists that judgment in this matter cannot be delegated. Each soul must undertake its own inquiry.

The philosophical lineage of this principle is rich. In the Socratic tradition, the unexamined life is not worth living, and the teacher's role is to midwife insight rather than transmit conclusions. In Islamic jurisprudence, the principle of *ijtihad* (independent legal reasoning) was historically restricted to the qualified scholar; here it is extended by implication to every believer confronting the claims of a new revelation. Kant's *sapere aude* — “dare to know” — the battle cry of his essay on Enlightenment, applies the same demand in a secular register. What is most striking about the Baghdad encounters in this volume is that independent investigation does not dissolve tradition but draws on it: Shaykh Murtada's rebuke of his students — “how can you deny what you have not examined?” — appeals to the norms of Islamic jurisprudence as the ground for openness. Truth is protected, not threatened, by the insistence that every mind do its own work before forming a verdict.

The secondary vignette is equally telling: Shaykh Murtada himself eventually attended Baha'u'llah's presence and declared the proof fulfilled, yet his students were plunged into social scandal merely at hearing that a visiting mujtahid had gone. The gap between the eminent scholar who had earned the right to investigate and the agitated disciples who refused even to consider it measures the distance between genuine religious seriousness and inherited communal reflex.

Questions for Reflection

1. How does Siyyid Muhammad's declaration that “my beliefs cannot be the standard for you” challenge the sociology of religious authority? Where in Islam, Christianity, or Judaism do you find comparable insistence on personal spiritual inquiry over inherited consensus?
2. Shaykh Murtada's reproof invokes the norms of Islamic jurisprudence to demand openness to a new claim. What does this suggest about the relationship between rigorous scholarship and genuine spiritual receptivity?
3. The Sufi tradition prizes the *murid* (disciple) who surrenders judgment to the *shaykh*. How does the account of these Baghdad encounters complicate or challenge that model of spiritual formation?
4. The gap between the mujtahid who investigated and the students who refused reveals different relationships to inherited authority. How might this distinction illuminate patterns in contemporary communities faced with unfamiliar claims?
5. How does the image of Baha'u'llah's presence as “a sanctified atmosphere that the Concourse on High would envy” — reported through the mouth of a hostile investigator — function as a form of credible indirect testimony?

Teaching as the Supreme Imperative

Key Passages

I have repeated on various occasions that the foundation of the progress of the Baha'i Cause consists in the spread of the message and the diffusion of the principles. For

many years to come this must be the supreme concern of every Baha'i assembly and the driving force of every individual. To be able to teach one soul is more profitable than to write a thousand ineffective letters. The corner-stone of the spirituality of the future humanity is based upon the rock of teaching. No obstacle must discourage us and no persecution must shake our faith in the ultimate triumph of Truth. This is the time for laying the foundation and raising the walls. This is not the time to think of the interior decoration and furniture. Our duty is to gather stones, mortar, cement, lime, bricks, iron, wood and other building materials. — ABU1766

They went to America and were good speakers and had many talents. They knew English well. Nevertheless, they accomplished nothing, while we sent those who were dumb and the work progressed. When I went to Europe, I had never given a speech before, for it is not customary in the East, yet I plunged into speaking. It was like someone who had never studied or heard music, nor even hummed a tune, being told to sing any melody. Thus the matter is momentous. A single soul may go forth to battle, yet legions will come to his aid from behind. Now, wherever any of the friends of God may go, the hosts of divine confirmation will reach them. — ABU1973

He was of excellent conduct. From the day he accepted this Cause he served until his final breath — truly, he did not pause for a moment. His movements, his conduct, his interactions — everything was teaching. He was a cause of awakening for people. He taught with eloquent speech, with his pen, with his beauty, with his character, with his conduct. — ABU0617

Context for Study

These three passages triangulate a rich doctrine of teaching. The first (ABU1766) draws the architectural analogy: the teaching work is foundational masonry, and premature attention to the ornamentation of the interior — disputes over theology, personal advancement, or institutional refinement — is a distraction from urgent construction. The second (ABU1973) corrects what might seem to follow from the first: the building materials are gathered through divine confirmation, which flows toward sincere effort and bypasses polished incompetence. The paradox that those who were “dumb” accomplished what the eloquent failed to do points to a deeper economy of spiritual efficacy. The third (ABU0617) offers the concrete embodiment of both principles in the person of Haji Mirza Muhammad-Taqi Afnan, who taught “with his beauty, with his character, with his conduct” — an account that makes the self, rather than text or argument, the primary vehicle of the message.

This anthropology of teaching resonates with classical Muslim conceptions of the *da'wa* (the call to faith) as inseparable from the character of the caller, and with the Jewish teaching about the *tzaddik* whose embodied life is itself instruction. In the Christian mystical tradition, Meister Eckhart distinguishes between people who “seek God in a particular way” and those who have found God so thoroughly that their very being communicates it. Michael Polanyi's philosophical concept of tacit knowledge — “we can know more than we can tell” — captures something of what 'Abdu'l-Baha describes in Haji Afnan: the teaching that cannot be articulated, only inhabited and thereby transmitted. The great civilizational ambition contained in the phrase “the cornerstone of the spirituality of the future humanity” suggests that teaching, rightly understood, is civilization-building.

Questions for Reflection

1. How does 'Abdu'l-Baha's building metaphor illuminate the tension between institutional development and grassroots teaching? What dangers does premature "interior decoration" represent in the life of a religious community?
2. In what sense does Haji Afnan's example suggest that character is itself a form of argument? Compare this with Aristotle's doctrine of *ethos* as one of the three modes of persuasion in the *Rhetoric*.
3. 'Abdu'l-Baha attributes the unexpected success of unskilled teachers to "the hosts of divine confirmation." How might this claim be engaged, rather than merely accepted or dismissed, by a thoughtful reader approaching it from a skeptical standpoint?
4. How does the doctrine that teaching one soul is "more profitable than writing a thousand ineffective letters" relate to the perennial tension in religious communities between institutional activity and direct human encounter?
5. The claim that 'Abdu'l-Baha plunged into public speaking despite no prior experience, comparing himself to someone told to sing without ever having hummed a tune, is offered as evidence for reliance on divine confirmation. How does this image of radical trust compare with Paul's account of his own speaking in 1 Corinthians 2?

The Alchemy of Adversity: Calamity as Hidden Bounty

Key Passages

The beloved friends of God who are pure and sincere are under the blessed protection, and every calamity for them is a bounty. Every great calamity for them is a great bounty.
— ABU0947

They say Moses was a child. They told Pharaoh "This is from the Children of Israel, from the newly born infants." He said "Bring him to me that I may see." They brought Moses. He said "hot" instead of "date" and put a piece of burning coal in his mouth. Pharaoh said "Leave him alone, he cannot distinguish between 'date' and 'hot'." Moses' tongue was burned, and from the burning of his tongue he became the One Who Spoke with God. This calamity resulted in this bounty. Therefore every calamity that befalls the friends of God, though outwardly it is a calamity, in reality it results in a bounty.— ABU0947

What calamity could be greater for the friends of God than when they expelled the Blessed Beauty from Iran? Although at that time there were no believers in Tehran, wherever they were, they were very sorrowful and no affliction is greater than hopelessness. However this calamity became such a bounty because it was the cause of the exaltation of God's Cause. If the Blessed Beauty had not gone to Baghdad, the Cause would not have attained this exaltation. Likewise when they sent the Blessed Beauty from Baghdad to Constantinople. The friends were grief-stricken, weeping blood, their wailing and lamentation reached to heaven, but how much it became the cause of the

glory of God's Cause. Similarly when they were sending Him from Constantinople to Adrianople... Likewise when from Adrianople to Akka which was the prison for criminals. This calamity affected them so much that it cannot be described, and yet this became the greatest cause of the exaltation of God's Cause. — ABU0947

Context for Study

'Abdu'l-Baha's meditation on adversity as the hidden ground of divine bounty draws together three levels of argument: natural observation (the contentment of birds), biblical and Qur'anic typology (Moses and the burning coal), and the personal providential history of Baha'u'llah's successive exiles. The structural argument is the one that unites all three: each apparent defeat conceals a deeper advance; the adversaries of the Cause, in seeking its destruction, become the instruments of its exaltation.

The analogy between Moses's burned tongue and his later capacity for speech with God is drawn from classical Islamic exegesis and carries a powerful ontological suggestion: the very organ of prophetic utterance was prepared by an early catastrophe, as though the divine purpose required that the channel be made to suffer before it could bear the weight of what it was to carry. This image resonates with Isaiah's account of the seraph touching the prophet's lips with a live coal (Isaiah 6:7): in both traditions, the instrument of divine speech must be purified by fire.

The providential reading of exile as the engine of expansion has powerful analogues elsewhere. The Babylonian exile transformed Israelite religion into one capable of surviving without temple and territory, and is now understood as the crucible in which much of the Hebrew Bible was composed. Paul's imprisonments became the occasions for letters that would shape Christian theology for two millennia. In Daoism, the Tao Te Ching insists that what appears to be weakness is the source of ultimate strength. What is distinctive about 'Abdu'l-Baha's account is that the adversaries "became the cause of its exaltation" — that opposition is not merely overcome but incorporated as a positive force in the unfolding of divine purpose. Each exile in Baha'u'llah's life is retold as a movement from grief to glory, not merely for the believer's consolation but as evidence of a consistently operative spiritual law.

Questions for Reflection

1. How does the story of Moses and the burning coal function as a theological argument rather than merely an edifying anecdote? What does it claim about the interior logic of divine providence?
2. The Qur'anic teaching that "with every hardship comes ease" (Súrah 94:5-6) undergirds this passage. How does 'Abdu'l-Baha's reading of historical calamities support, deepen, or nuance that Qur'anic assurance?
3. Compare 'Abdu'l-Baha's account of how successive exiles exalted Baha'u'llah's Cause with the theological interpretation of the Babylonian exile in Second Isaiah (chapters 40–55). What structure do these two readings of catastrophe share, and where do they diverge?
4. How might the principle that "every calamity for the pure souls is a bounty" be distinguished from passive fatalism? What does 'Abdu'l-Baha's account of Badi's active courage elsewhere in the volume suggest about the posture this principle implies?

5. 'Abdu'l-Baha's examples span the most intimate and the most cosmic scale — Moses's infant tongue, the exile of a Prophet, the course of a global Cause. What does this range of scale suggest about the uniformity of divine purpose across different levels of human experience?

Material Civilization and Its Spiritual Foundation

Key Passages

In very truth, what monuments Iran once possessed! What a wondrous civilization the Persian state enjoyed! Upon those very stones it is written: "I am Darius, King of kings. By the aid of Hormuzd I built this edifice, and I conquered the lands of Iran and Egypt and India." Now the Iranians of this time have reduced their country from that glory to this poverty and abasement. We hope that it will again become better than before. That they will build a magnificent Mashriqu'l-Adhkar in Persepolis. — ABU0117

The glory and joy and spirit and fragrance of the human world lies in this: that it should continuously and successively advance toward spiritual progress, and thereafter make material progress. If thought is not directed toward constant progress, it is stagnation. Whatever may be, this is it: that the human spirit must ever be advancing. The human heart must ever be advancing; day by day human intelligence, human understanding, human spirit and delight, human sanctity and holiness must progress. But the moment it stops, decline begins. No spirit and delight remain. — ABU0117

Physical weakness is eliminated by small means. Within a few days in good air and with good food it is eliminated, but spiritual weakness is difficult. No matter what you do to strengthen it, it does not strengthen. Even in the human body, if minor organs experience a weakness, if an illness occurs and a weakness results, it is quickly eliminated, but if the principal organs experience a weakness, strengthening them is relatively difficult. By the same measure is the human spirit, which is the greatest divine gift. If illnesses afflict the spirit then it is obvious how difficult its treatment is. The divine Prophets are the true physicians and the Holy Manifestations of God are the divine healers. They treat the world of being. If the world of being is weak, they give it strength. If it is withered, they make it fresh and verdant. — ABU2162

Context for Study

The meditation on Persepolis, offered during a wartime summer in Haifa, sets the grandeur of ancient Persia against the present misery of its people and derives from this contrast a philosophy of civilizational progress and decline. The argument is precise: a civilization declines because its inner spirit has ceased to advance. The moment of stagnation is the moment of decline, and the only antidote is a renewed commitment to the double movement of spiritual progress and material progress advancing together.

This philosophy has resonances with Ibn Khaldun's cyclical theory of *'asabiyya* (social cohesion) as the engine of political rise and fall; with Toynbee's account of civilizations that respond creatively to challenges until their creative capacity is exhausted; and with the Confucian insistence that moral

cultivation is the foundation of social order. What distinguishes 'Abdu'l-Baha's reading is the integration of spiritual and material progress in a single ascending movement: material progress divorced from spiritual advance is unstable, and spiritual advance without material expression is incomplete. This refuses the separation characteristic both of Enlightenment thought (which distinguished the moral from the technical) and of religious otherworldliness (which disdained material progress as distraction from spiritual ends).

The medical analogy extends the argument in a complementary direction. Physical illness is relatively easy to treat; spiritual illness is far more resistant to remedy because the "principal organs" that determine the health of the whole — the will, the heart, the capacity for virtue — cannot be reached by ordinary medical or political means. This is the warrant for the extraordinary claim that divine Manifestations are indispensable and irreplaceable: no political reform, philosophical movement, or educational program can do what they do. The great physician metaphor, which runs from Plato's *Republic* through the New Testament's portrait of Jesus, is here invested with a philosophical precision: diagnosis must precede treatment, and the diagnosis in this passage is that the principal organ of humanity — its collective spiritual life — is weakened and requires a physician who operates at that level.

Questions for Reflection

1. In what sense does 'Abdu'l-Baha's reading of Persepolis constitute a philosophy of history? Compare its structure with Ibn Khaldun's account of civilizational rise and fall in the *Muqaddimah*.
2. How does the medical analogy — Prophets as physicians of the soul — compare with Plato's use of the same image in the *Republic* and the *Gorgias*, and with the New Testament's portrait of Jesus as healer?
3. 'Abdu'l-Baha insists that spiritual and material progress must advance together and that neither can substitute for the other. Where does this challenge both religious otherworldliness and secular materialism?
4. The observation that European technical progress came through specialization ("the master of a single art") raises a question about the relationship between depth of focus and breadth of cultural vision. How might this apply to spiritual development, and what dangers of spiritual specialization does it imply?
5. How does 'Abdu'l-Baha's hope that a Mashriqu'l-Adhkar might one day rise at Persepolis function as a utopian vision of civilizational renewal? What is the relationship between sacred architecture and the health of a civilization in this passage?

The Cardinal and the Christ: Spiritual Power and Its Counterfeits

Key Passages

In Christ's divine ceremony, He had a crown, but it was made of thorns, while this cardinal wears a crown adorned with lustrous jewels. Christ had garments, but they were torn, while in this ceremony, the cardinal's robe is made of the finest brocade. In

that ceremony, those that followed Christ were the object of contempt and abuse, while those that were with the cardinal walked in great honor, pomp and glory. Christ was the target of people's insults and harm. In this procession, people showered the cardinal with their praise, salutation and support. Christ's procession was the manifestation of humility, reverence, hardship, spirituality and divine attraction, while the cardinal's is the display of might, wealth and power. Christ's throne was upon a cross, while this cardinal's place is upon a much adorned pulpit. So, there are some differences! —
ABU1262

Christ spent His days in sorrow, sustaining every manner of trial, tribulation, hardship and affliction. Day and night, single and alone, He roamed in the deserts, His food being no more than weeds and barbs of the field. His night's lamps were the stars of the heaven, and in daytime He walked in solitude. Now, these honored gentlemen, in utmost majesty and grandeur, live in the most splendid mansions, enjoying their comfort and claiming to be the Disciples of Christ. A disciple must follow the example of his master so that all his deeds and ways reflect that of the master. — ABU1262

Context for Study

The account of 'Abdu'l-Baha's encounter with the cardinal's procession in Denver is one of the most sharply drawn passages in the volume. Its power derives from a structural contrast developed with meticulous detail between two forms of religious presence: the authority that flows from voluntary poverty, humiliation, and self-effacement, and the authority that flows from wealth, ornament, and institutional prestige. 'Abdu'l-Baha's analysis is not a polemic against Catholicism as an institution; the principle he invokes — that a disciple must follow the example of his master — applies universally to every tradition that claims prophetic foundation. The same contrast would arise if mounted against a Sufi sheikh who had abandoned the tradition of voluntary poverty (*faqir*), or a Buddhist abbot who had set aside the vow of non-possession.

The historical resonance is deep. The great reformations of Christianity — Franciscan poverty, the Protestant Reformation's rejection of ecclesiastical wealth, liberation theology's "preferential option for the poor" — have all drawn on exactly this contrast: the crucified Christ judging the ornate church. Tolstoy's account of the same tension in his later religious writings, Gandhi's embrace of voluntary poverty as a form of spiritual authority, and Dorothy Day's Catholic Worker movement are secular and para-ecclesiastical translations of the same principle. What 'Abdu'l-Baha adds to these familiar critiques is the formal precision of the structural comparison: detail by detail — the crown, the robe, the reaction of the crowd, the destination of the procession — each element of the cardinal's display is placed against its counterpart in the Passion narrative, and each reversal is named without polemical heat. The form of the argument is itself a display of the detachment it commends.

Questions for Reflection

1. How does 'Abdu'l-Baha's detailed parallel function as a form of spiritual discernment rather than mere institutional critique? What principle of recognition does it teach, and how might it be applied within the Baha'i community itself?

2. The Franciscan tradition emerged as a direct institutional response to the same contrast 'Abdu'l-Baha identifies. What does the history of such movements suggest about the recurring need for this kind of prophetic comparison within every religious tradition?
3. The principle that "a disciple must follow the example of his master" is stated as a universal norm. What does it demand of those who claim to follow Baha'u'llah and 'Abdu'l-Baha, given what the rest of the volume shows about how both lived?
4. Compare the detachment exemplified by 'Abdu'l-Baha's observation — noting the contrast with amused equanimity, then moving on — with the Stoic ideal of *apatheia* and the Buddhist teaching of *upekkha* (equanimity). Where are these postures similar and where do they diverge?
5. "The cardinal stopped his opposition and remained silent." What does this ending suggest about the encounter between the authority of spiritual credibility and the authority of institutional prestige?

A Guiding Question for the Whole Volume

The wartime tablets and utterances of June–December 1915 move between intimate biographical narrative — the midnight visits of frightened mujtahids, the martyrdom of a young courier, the contentment of elderly believers dying in poverty near the Holy Threshold — and the broadest civilizational panorama: the ruins of Persepolis, the decline of Iran, the distant catastrophe of a world war. Both scales point toward the same question about the spiritual foundations of civilizational health.

A guiding question for the whole volume might therefore be: **If the decline of civilizations is spiritual before it is material, and the renewal of civilizations requires divine Physicians who alone can heal the "principal organs" of humanity — what forms of courage, honest investigation, detachment, and self-sacrifice must individuals cultivate in order both to recognize such healing when it is offered and to become its instruments in their own communities?**