



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 170:

Writings and Utterances of Abdu'l-Baha, ca. 1916



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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

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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
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
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- 75–76. Writings in the year 1302 A.H. (ca. 1884–1885) I-II
- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
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‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
- 125–126. Letters and utterances in the year 1902 I–II
- 127–129. Letters and utterances in the year 1903 I–III
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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
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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
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- 169. Memorials of the Faithful (1916)
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Introduction to volume 170

This 1916 volume is shaped by wartime constriction: correspondence has slowed, travel is curtailed, and the Holy Land is increasingly isolated, yet ‘Abdu’l-Baha’s attention remains fixed on the post-war expansion of the Cause. ABU3689 conveys His joy in letters from the German believers and His assurance that, though material communication is cut off, they remain constantly in His heart; their present tribulations are likened to waves on a stormy sea that will subside. The most consequential documents in the volume are the opening Tablets of the Divine Plan: AB00956 summons the believers of the northeastern states to become “heavenly farmers” scattering divine seeds; AB01505 turns the southern states into a field requiring teachers; AB01130 calls for systematic proclamation in the central and midwestern states; AB00936 identifies the western states still awaiting the lamp of the love of God; and AB01552 extends the horizon to Canada, Greenland, and the “Eskimos,” giving the teaching mandate an explicitly continental and even arctic scope. In a year of blocked communication, these tablets imagine a vast geography of future proclamation.

The volume’s doctrinal highlights are varied. ABU0675 is especially important for understanding *Some Answered Questions*: ‘Abdu’l-Baha says the book was composed for Western readers, “as though spoken at their table,” while works such as the *Fara’id* were more suitable for Muslim divines. The same passage gives a pragmatic account of address: divines, mystics, Christians, Zoroastrians, Jews, spiritualists, and Theosophists each require a form suited to their disposition, because the Cause must contain a remedy for every kind of soul. It then turns sharply against elements of Mulla Sadra, Muhyi’d-Din, the ten intellects, and Illuminationist speculation, contrasting metaphysical fantasy with natural philosophy’s practical fruits—telegraph, steam, electricity, and similar discoveries. AB00709 gives a more constructive metaphysical statement, distinguishing mineral, vegetable, animal, human, divine, and Holy Spirit while treating “spirit” broadly as existence and life manifesting in graded conditions. ABU0345 gives a major eschatological interpretation of the Bab’s Revelation as the first trumpet-blast and Baha’u’llah’s as the second, using Qur’anic resurrection imagery to refute Bayani literalism about the delay before Him Whom God shall make manifest.

Several items preserve ‘Abdu’l-Baha’s continuing work of sacred history and polemical clarification. ABU0642 recounts the departure from Baghdad and contrasts Baha’u’llah’s majestic acceptance of exile with Mirza Yahya’s fearfulness and evasions. ABU0597 gives a fuller explanation of how Yahya came to occupy a nominal position, describing it as a protective expedient during the Bab’s peril and then exposing his intellectual and moral inadequacy. ABU0273 recalls Baha’u’llah’s near approach to Fort Tabarsi, the turmoil in Amul, and the providential death of Muhammad Shah that averted a direct order for His killing. ABU3648’s long account of Haji Mirza Aqasi similarly links court intrigue, Persian political incompetence, and the Bab’s imprisonment.

The social and ethical materials continue the wartime emphasis on character as the hidden power of civilization. ABU1850 uses a story of opportunistic conversions among imprisoned Christians to argue that without the breaths of the Holy Spirit religious movements do not advance. ABU1426, with characteristic humor, tells of the water-supplier in ‘Akka who only responded to force, making the anecdote a sharp comment on oppression, habit, and the limits of mildness in certain social conditions. ABU1671 and related materials from another visit to Tiberias turn commerce into moral instruction: charity releases bounty, dishonesty corrupts the marketplace, and practical virtue is more valuable than formal claim. AB10020 praises a library as a means of illumination; AB11297 corrects a textual confusion in a London talk by identifying the “Silent Ones” of Hamadan; AB12133, AB05816, AB07312, and related tablets keep alive the transatlantic network through remembrance of Montréal, Washington, Toronto, hospitality, music, and Covenant firmness.

The result is a volume whose outward circumstances are narrow but whose inward horizon is immense. Its immediate setting is wartime Haifa, with sporadic letters, memories, visitors, and moments of historical recollection; its future-oriented center is the Divine Plan, which converts isolation into a map of systematic expansion. Doctrinally, it moves between highly practical counsel and sophisticated philosophical discrimination: books must be addressed to their audience, theology must serve illumination rather than verbal display, education must begin in childhood, and the Cause must speak to every people in the idiom by which it can be healed. In this sense, 1916 marks a decisive inward-to-outward turn: while the world is at war and the Holy Land is constrained, ‘Abdu’l-Baha lays down the intellectual, ethical, and geographic foundations for a global teaching enterprise after the war.

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ABU3689

Words of Abdu'l-Baha conveyed in a letter from 'Azizu'llah Bahadur to Alice Schwarz dated 1916-Jan-01 in Stuttgart

Auszug aus einem Brief von Mirzā 'Azizu'llāh Bahādur an Frau A[lice] Schwarz, Stuttgart.
Haifa 1. Januar 1916

'Abdu'l-Bahá sagte ... „Die Briefe, die von den deutschen Gläubigen kommen, machen mir die größte Freude, denn die erstickende Luft der Beleidigung des Bündnisses Gottes ist nicht in ihr Land eingedrungen. Sie sind rein und ungezwungen. Ich habe oft gesagt, dass ihr Fortschritt ein rascher und großer sein wird, wenn der Krieg⁸⁹⁶ beendet ist.“

„Gib Antwort auf die Briefe der I[lieben] Deutschen Freunde und sage ihnen, dass ich wohl[auf] bin. Obgleich materieller Verkehr abgeschnitten ist und keine eigent-

BBBD

'Abdu'l-Baha said... "The letters that come from the German believers give me the greatest joy, for the suffocating air of the violation of God's Covenant has not penetrated their country. They are pure and unconstrained. I have often said that their progress will be rapid and great when the war is over."

"Reply to the letters of the dear German friends and tell them that I am well. Although material communication is cut off and no proper and sufficient correspondence can be maintained, you are nevertheless in my heart. I think of you almost always and implore the blessings of the Blessed Beauty upon you all. You are God's chosen people. Do not be sad because of the present tribulations. They are like waves on a stormy sea. The waves will soon cease to rise and calm will be perceived again. Trust in God and comfort yourselves!"

BBBD.361-362

ABU0642

Words spoken on 1916-Jan-10 in Haifa/Akka

- ¹ When they wanted to move the Blessed Beauty from Baghdad, Namiq Pasha sent the order and official papers to His presence with the message that "Once before an order came and we wrote some excuses to the Sublime Porte. This is the second time these orders have come and there is no choice but to execute them." At that time the Blessed Beauty, may His glory be exalted, accepted and preparations for departure were made. Although He never liked pomp, nevertheless He said "In these days we must depart with utmost majesty." Therefore He went

¹ وقتی که جمال مبارک را میخواستند از بغداد حرکت دهند نامق پاشا صورت امر و اوراق حکم را فرستاد حضور مبارک و پیغام داد که یک دفعه دیگر هم امری آمد و معاذیری چند نوشتیم بیاب عالی این دفعه ثانی است که این احکام آمده و دیگر چاره نیست باید مجری شود آن وقت جمال مبارک جل جلاله قبول فرمودند و قرار بر حرکت شد با اینکه هرگز حشمت را دوست نمیداشتند مع هذا فرمودند این ایام باید با

to the Pasha's garden and stayed for twelve days, arranging festivities and celebrating the Most Great Festival.

کمال شکوه حرکت کرد لذا باغ پاشا تشریف بردند دوازده روز توقف شد و عیش و سرور قرار دادند و عید اعظم فرار دادند

- 2 But Mirza Yahya was afraid and very unstable in temperament. At one point he said "Send me to Mosul and change my name." This was accepted and it was arranged that his name would be Haji Ali and his profession would be selling lace. Then he came and said "No, this is not good - they will figure out who I am. Tell them to build me a reed house in Huvaydar in Shaykh Sultan's garden. I will go stay there and have someone assigned to look after me, and let no one come to see me." This was accepted and when Shaykh Sultan was instructed he carried out his request. Then Yahya said "It won't work - people will find out and kill me. Send me to Mosul, but send me ahead. Whatever happens will happen on the road - meaning if they hand you over to Iranian officials or kill you, I won't be among you." This was accepted and he was sent ahead.

2 اما میرزا یحیی می ترسید و خیلی متلون المزاج بود یک دفعه گفت مرا به موصل بفرستید و اسم مرا تبدیل نمایند قبول شد قرار شد اسم او حاجی علی باشد و فن او لاص فروشی ، بعد آمد که نه اینطور خوب نیست میفهمند که من آن هستم بگوئید یک خانه از من در هویدر در باغ شیخ سلطان برای من درست نمایند میروم آنجا توقف میکنم و یکی را بسپارید مرا توجه نمایند و احدی نزد من نباید قبول شد چون شیخ سلطان را امر فرمودند مرام او را انجام داد آن وقت یحیی گفت نمیشود مردم میفهمند و مرا میکشند مرا بموصل بفرستید ولی جلوتر بفرستید هر چه بشود در راه میشود یعنی اگر شما را تسلیم مأمورین ایران کردند یا کشتند من در میان شما نباشم قبول شد و او را جلو فرستادند

- 3 Siyyid Muhammad Isfahani was with us and always spoke ill of Yahya. When we reached Diyarbakr, Siyyid Muhammad came and said "Mirza Yahya is here wrapped up like a dervish in such-and-such a way to show he is one of the dervishes." I said "Tell the truth." He said "Do you want me to bring him?" He went and brought him, but he pretended not to know us, saying "What is your name?" He said "Haji Ali," then spoke nonsense about having been to Mecca and other places. Haji Mirza Ahmad wanted to sleep and was annoyed. After he left, he quarreled with Siyyid Muhammad saying "Who was that man you brought? The smell of his beard bothered us."

3 و سید محمد اصفهانی با ما بود و همیشه مذمت از یحیی میکرد تا بدیدار بکر رسیدیم سید محمد آمد و گفت میرزا یحیی اینجاست و مولوی بفلان طرز پیچیده که بفهماند من از درویشم گفتم راست بگو گفت میخواهید او را بیاورم رفت او را آورد ولی تجاهر میکرد که من شما را نمی شناسم گفتیم اسم چیست گفت حاجی علی ، بعد حرفهای مزخرف زد که مکه بوده ام و کجا بوده ام حاج میرزا احمد میخواست بخوابد بدش آمد بعد از رفتن او بسید محمد دعوا کرد که این مرد که بود او را آوردی بوی ریشش ما را متأذی کرد

- 4 Later when Yahya saw there was no fear or danger, and the arrangements were splendid since all his family were with the Blessed Beauty, he sent word "I will come among you at night but let no one know who I am." This was accepted and he would come at night to a tent that had been pitched for him, and during the days he would go away and keep his distance. Siyyid Muhammad would always debate with him and he was unable to answer, until he complained to the Blessed Beauty. The Blessed Beauty, may His glory be exalted, prohibited Siyyid Muhammad from bothering him, until certain behaviors were observed from Siyyid Muhammad and the Blessed

4 بعد که یحیی دید خوف و خطری نیست و دستگاه رنگین است چونکه اهل او هم همراه جمال مبارک بودند پیغام داد که من شبها می آیم در میان شما ولی کسی نفهمد که من کیستم قبول شد شبها میامد در چادریکه برای او زده شده بود و روزها میرفت خودش را دور میکرد و سید محمد همیشه با او مباحثه میکرد و او از جواب عاجز میشد تا اینکه حضور جمال مبارک شکایت کرد جمال مبارک جل جلاله نهی کردند که سید محمد سر بسر او نگذارد تا اینکه بعضی رفتارها

Beauty banished him. At that point he went and joined Yahya.

از سید محمد دیده شد و جمال مبارک او را طرد
فرمودند آنوقت رفت به یحیی ملحق شد

RHQM2.0634-636 (014) (010-011)

ABU3648

Words spoken on 1916-Jan-22

1 The history of Haji Mirza Aqasi is a strange tale.

1 تاریخ حاجی میرزا آقاسی حکایت غریبی است

2 Haji Mirza Aqasi was from Tabriz. His name was Mulla Aqasi, and he was very poor. He had acquired a little learning, but was a buffoon and a jester. On foot, by way of Syria, he went to Mecca. In Qazvin there was a certain Musa Khan, a very fine young man, commander of the troops around Qazvin and son-in-law of Fath-'Ali Shah. He died in his youth, and his wife, the daughter of Fath-'Ali Shah, whose name was 'Izzat-Nisa Bigum, was left widowed at the age of twenty-two. She was greatly sorrowful, and resolved to go to Mecca. With pomp and dignity, and with eunuchs in attendance, she set out upon the road.

2 حاج میرزا آقاسی اهل تبریز بود اسمش ملا آقاسی و بسیار فقیر بود مختصر تحصیلاتی داشت اما لوده و مزاح بود پیاده از راه شام به مکه رفت در قزوین موسی خانی بود جوان بسیار خوب امیر عساکر اطراف قزوین و داماد فتحعلیشاه بود در جوانی مرد زنش دختر فتحعلیشاه که اسمش عزت نساء بیگم بود در سن 22 سالگی بی شوهر شد و بسیار محزون قصد مکه کرد و با جاه و جلال و خواجه براه افتاد

3 In Syria, Mulla Aqasi, by reason of his buffoonery and joking, became acquainted with the eunuchs. One night, by way of jest, he said, "Should a husband be found worthy of the princess, I am the one. It would be well if ye arranged this matter." The eunuchs, for laughter's sake, told this to 'Izzat-Nisa Bigum. She became angry, commanded that Mulla Aqasi be beaten severely, and had him expelled. His heart burned within him, and in Medina, in the Sanctuary of His Holiness the Apostle, he wept much.

3 در شام ملا آقاسی بواسطه لودگی و مزاح با خواجه ها مربوط شد و یکشب بر سیبل مزاح گفت اگر شوهری پیدا شود که قابل شاهزاده خانم باشد منم خواست شما اینکار را درست کنید خواجه ها برای خنده به عزت نساء بیگم گفتند او متغیر شده امر کرد ملا آقاسی را بسیار زدند و بیرونش کردند او دلش سوخت و در مدینه در حرم حضرت رسول خیلی گریه کرد

4 After his return, in Tabriz, he first became the teacher of the children of one of the notables. Because of his buffoonery, one of the begs of Tabriz made him the tutor of his own children. Little by little he became known to the kalantar; and, through the notables who associated with the kalantar, reports of the jests and buffoonery of Mulla Aqasi reached Muhammad Shah, who at that time was Crown Prince. At length he became his intimate companion. Since Muhammad Shah was naturally repelled by music, the tambour, and drinking, he made Mulla Aqasi the means of his diversion; and he became known as Haji Mirza Aqasi.

4 بعد از مراجعت در تبریز ابتدا معلم اطفال یکی از بزرگان شد و بواسطه لودگی یکی از بیگهای تبریز او را معلم اطفال خود کرد کم کم در نزد کلاتر معروف شد و بواسطه بزرگان که با کلاتر محشور بودند خبر مزاح و لودگی ملا آقاسی به محمد شاه که آنوقت ولیعهد بود رسید و بالاخره ندیم او شد چون محمد شاهن از ساز و طنبور و شرب طبعاً منزجر بود ملا آقاسی را اسباب مشغولیت خود کرد و مشهور به حاج میرزا آقاسی شد

- 5 When Fath-'Ali Shah died, Mulla Aqasi came to Tihiran with Muhammad Shah. Mirza Abu'l-Qasim Qa'im-Maqam was the man of Persia, a person of great capacity. This alone sufficeth: among the seventy sons of Fath-'Ali Shah, Qa'im-Maqam so acted that he withheld the succession from all his sons and conferred it instead upon his great-grandson Muhammad Shah. Qa'im-Maqam possessed complete influence; and since, from the pillars of the state to the servants of the royal household, all were powerless, they dared not interfere in his affairs.
- 6 For example, when Qa'im-Maqam would see a government official, he would make inquiry concerning his clothes and discover that his clothing was worth two thousand tumans. He would then investigate his salary and learn that it was six hundred tumans. He would say, "How can one who hath a salary of six hundred tumans wear two thousand tumans' worth of clothes? Whence have these come?" In short, such was his exacting scrutiny. Secretly they all resented him, and they made common cause with Haji Mirza Aqasi, saying that they must all rise against Qa'im-Maqam.
- 7 As a result, he said to Muhammad Shah, "The influence of Mirza Abu'l-Qasim is such that, should he wish, at any moment he could disrupt the whole order of the monarchy." Thus it was that Muhammad Shah killed him—and he did a very evil deed. Had he not killed him, Persia would now be better off than other nations.
- 8 After he attained the premiership, Haji Mirza Aqasi sent a suitor and took 'Izzat-Nisa Khanum in marriage. On the night when he went to her palace, he said, "Madam, do you know me?" She said, "Yes; you were formerly the king's intimate companion, and now you are his prime minister." He said, "Before all this, where did you see me?" She said, "When have I seen you?" At length he said, "I am that same Mulla Aqasi who was going on foot to Mecca, and whom, in Syria, because of one jest, you had so severely beaten." The princess was astonished, gave him her hand, and became the consort of Haji Mirza Aqasi.
- 9 Haji, moreover, was also a dervish, and had dealings with dervishes. At times he would say, "What have I to do with the premiership? I should go to the shrines and eat halva." One thing he did was to make many farms and villages around Tihiran and elsewhere prosperous for the state. Beyond this, he did nothing worthy of mention.
- 5 چون فتحعلی شاه وفات کرد ملا آقاسی با محمد شاه بطهران آمد میرزا ابوالقاسم قائم مقام شخص ایران بود بسیار با کفایت همین بس است که میان هفتاد پسر که فتحعلیشاه داشت قائم مقام کاری کرد که ولایت عهد را از همه پسر ها منع کرد و به محمد شاه که نیرهء فتحعلیشاه بود قام مقام نفوذ تام داشت و چون ارکان دولت و نوکر های در خانه دست و پایشان بسته بود جرئت نداشتند دخلر کنند
- 6 مثلاً قائم مقام یک نفر از اجزای مخصوص را میدید تحقیق در لباس های او میکرد و حساب میکرد که دو هزار تومان لباسهای اوست تحقیق در مواجب او میکرد ششصد تومان مواجب داشت میگفت کسی که ششصد تومان مواجب دارد چگونه دو هزار تومان لباس تمام میکند اینها از کجا پیدا میشود باری این گونه دقتها داشت باطنا خوششان نبود با حاج میرزا آقاسی سازش کردند که باید بر ضد قائم مقام برخاست
- 7 به محمد شاه گفت که نفوذ میرزا القاسم طوری است که اگر بخواهد هر ساعت میتواند اخلال کند در بساط سلطنت این بود که محمد شاه او را کشت و بسیار کار بدی کرد اگر نکشته بود الان ایران بهتر از این ممالک بود
- 8 بعد از صدارت خواستکار فرستاد عزت نساء خانم را گرفت شبی که رفت در قصر او گفت خانم مرا میشناسید گفت بلی شما اول ندیم و حال صدر اعظم شاه هستید گفت پیش از اینها مرا کجا دیده اید گفت کی من شما را ندیده ام بالآخره گفت من همان ملا آقاسی هستم که پیاده به مکه میرفتم و در شام بجبهت يك مزاج آنقدر مرا زدید شاهزاده خانم تعجب کرد و دست باو داد و شد حرم حاجی میرزا آقاسی
- 9 ضمناً حاجی درویش هم بود و با دروایش سر و کاری داشت و گاهی میگفت مرا با صدارت چکار است من باید بروم سر مزارها حلوا بخورم کاری که کرد مزارع و دهات زیاد اطراف طهران و جاهای دیگر برای دولت آباد کرد دیگر کاری که لایق ذکر باشد نکرد

- 10 Thereafter He [Abdu'l-Baha] related the story of His Holiness the Exalted One—glorified and exalted be He—and of the communication addressed to the Shah, saying that Muhammad Shah was inclined toward justice and harbored no evil intention concerning His Holiness. But Haji Mirza Aqasi said, “Since you are setting out for the campaign of Herat, it is not now fitting that you summon Siyyid-i-Bab to Tihiran. Send him to Tabriz; after the conquest of Herat it will be possible.” Then, little by little, he devised other intrigues until he induced Muhammad Shah to imprison His Holiness. Otherwise, Muhammad Shah was himself a well-disposed soul.

LOIR20.172, BLO_courage.05

10 بعد حکایت حضرت اعلیٰ جل و علا و توقیح به شاه را بیان فرمودند و این که محمد شاه مایل به عدالت بود و در حق حضرت هم ارادهء بدی نداگشت ولی حاج میرزا آقاسی گفت که چون عازم سفر هرات هستید حال مناسب نیست که سید باب را به طهران بخواهید بفرستید تبریز بعد از فتح هرات ممکن است و بعد کم کم دسائس دیگر کرد تا محمد شاه را بر حبس حضرت وادار کرد والا محمد شاه خویش نفس بود

AHB_130BE #09-10 p.19-20, RHQM2.1166-

1169 (636) (391-393), SFI18.276

ABU3649

Words spoken on 1916-Jan-24

- 1 One of those present asked: “The book *Sharh-i-Qasidih*, which is among the compositions of Haji Siyyid Kazim Rashti—it was written as a commentary upon which ode?”
- 2 (‘Abdu'l-Baha replied:)
- 3 “‘Abdu'l-Baqi Effendi was one of the renowned poets and men of learning of Mosul. In his day the Siyyid composed this ode”—that is, in praise of Kazimayn—“because ‘Ali-Rida Pasha had brought from Medina a precious gold-brocaded curtain for Kazimayn, and from ‘Abdu'l-Baqi Effendi this ode was produced on that subject. Therefore ‘Ali-Rida Pasha requested the Siyyid to write a commentary upon it, and this commentary they wrote.”
- 4 “I myself saw ‘Abdu'l-Baqi Effendi. He would say: ‘How strange! This ode is mine, yet the commentary which the Siyyid hath written upon it—I do not understand a single word of it.’ For the Siyyid had set forth the lofty purposes which He Himself intended, casting them into the mould of these words under the form of a commentary upon the ode. Otherwise, in reality, this is not a commentary upon the ode, since the composer of the ode himself used to say, ‘I do not

1 یکی از حضار پرسید کتاب شرح قصیده که از تألیفات جناب حاجی سید کاظم رشتی است آیا در شرح کدام قصیده تألیف شده است؟

2 یکی از احباب فرمود حضرت عبد الباقی جل ثنائه در این خصوص میفرمایند

3 عبد الباقی افندی یکی از شعرا و فضلائی مشهور موصل بود در زمان خود سید این قصیده را انشاء کرد "وصف کاظمین چه که علیرضا پاشا پرده زربفت قیمتی را از مدینه آورد برای کاظمین و از عبد الباقی افندی این قصیده در این موضوع صادر شد لهذا علیرضا پاشا از سید درخواست کرد شرحی بر آن بنویسد این شرح را نوشتند

4 من عبد الباقی افندی را دیدم میگفت عجب "این قصیده از من است ولی شرحیکه سید بر آن نوشته اند من يك کلمه آنرا نمی فهمم چه که سید مقاصد عالیه را که منظور خودشان بوده در قوالب این الفاظ بعنوان شرح قصیده نگاشته اند والا در واقع این شرح برای قصیده نیست چه که قائل قصیده خودش میگفت معنی واقعی کلماترا نمیفهمم دیگر معلومست

MUH2.1024, NSS.133

understand the true meaning of the words.' The matter, then, is clear."

ABU1532

Words spoken on 1916-Jan-31

- 1 Al-Hakim bi-Amri'llah, the founder of the Druze sect, was the sixth Fatimid Caliph. Yet "Druze" was the title of one of al-Hakim's disciples, who was an Iranian. Darzi means "tailor." This person possessed influence and had assisted in the claims and affairs of al-Hakim; but in the end al-Hakim rejected and cursed him, and banished him from his presence. The Druze themselves are repelled by him, and do not even like the name "Druze"; they call themselves Muwahhidin, "Unitarians." Darzi was slain in the wars of Chingiz Khan.
- 2 The foundation of their beliefs rests upon this verse of the Qur'an: "Like a mirage in a plain, which the thirsty man supposeth to be water, until, when he cometh unto it, he findeth it to be nothing." That is, they say that al-Hakim bi-Amri'llah appeared from afar to possess bodily reality; but when one drew near, he was naught but an image. Man beholdeth a form in the mirror, yet it hath no reality: it is an apparition, not an incarnation. The Christians believe in incarnation, whereas the Druze hold to apparition or manifestation in image. For example, a man seeth water from afar, but when he draweth near, it becometh mere air and hath no reality. In the same manner, from afar man beholdeth in al-Hakim bi-Amri'llah corporeality and its attributes; but when he draweth near, he seeth naught save the divine attributes.
- 3 To such a degree is this so that, although al-Hakim bi-Amri'llah had children, they say he had no offspring; they deny procreation in his case, declaring that he was sanctified from generation and birth.
- 4 They have three stations: the station of legislation and revelation, the station of interpretation, and the station of divine unity. The station of revelation, they say, belongeth to the Sunnis; the station of interpretation to the Shi'ites; and the station of unity to the Druze themselves. Thus the almond hath a coarse outer shell: that is the station of revelation. It

1 الحاکم بامر الله مؤسس فرقه درزی ششم خلیفه فاطمی است ولی درزی لقب یکی از تلامیذ الحاکم است که ایرانی بود درزی یعنی خیاط این شخص نفوذی داشته و در داعیه و کارهای الحاکم مساعدت داشته ولی اخیرا الحاکم او را طرد و لعن کرد و از پیش خود دور نمود و درزیها از او منزجر حتی اسم درزی را دوست ندارند و خود را موحدین میگویند و درزی در جنگهای چنگیزخان کشته شد

2 اساس عقاید آنها بر این آیه قرآنست که کراب بقیعة یحسبه الظمان ما حتی اذا جائه لم یجدہ شئیاً یعنی میگویند الحاکم بامر الله از دور تصور میشد که دارای اصالت جسمانیه است چون نزدیک میشدی جز تمثال نبود انسان در آئینه شکلی می بیند ولی حقیقت ندارد تمثالیست نه تجسد حضرات مسیحیان معتقد بتجسد هستند ولی درزیها مثالی هستند مثلاً انسان از دور آب می بیند ولی چون نزدیک گردید جزو هوا میشود حقیقتی ندارد بهمین قسم انسان در حاکم بامر الله دورجسمانیت وصفات آنرا میبیند ولی چون نزدیک شود بغیر ازصفات الهی نمیبیند

3 بحدیکه الحاکم بامر الله اگر چه طفل داشت ولی میگویند اولاد نداشت سلب تناسل از او مینمایند او مقدس از تناسل و توالد بوده است

4 اینها سه مقام دارند مقام تشریع و تنزیل مقام تاویل و مقام توحید مقام تنزیلرا میگویند سنی ها هستند مقام تاویل شیعه ها و مقام توحید خود درزی ها هستند چنانکه بادام یک قشر خشنی دارد آن مقام تنزیل است و یکقشر لطیفی دارد

hath a delicate inner skin: that is the station of interpretation. And it hath the station of unity: this belongeth to the Druze, who are the kernel and the very pith.

- 5 Their difference from the 'Aliyu'llahis and the Nusayris is this: they believe that al-Hakim bi-Amri'llah possessed the station of divinity, while those others ascribe such a station to His Holiness the Commander of the Faithful. Thus the Nusayris are not content that one should say Husayn was the son of 'Ali, or that 'Ali partook of food and drink. They say these were human attributes and so appeared to the eye, but in reality it was not so.

- 6 Al-Hakim bi-Amri'llah was a treacherous, tyrannical, and bloodthirsty man. Once he summoned the Christians and Jews and said, "When do ye expect the coming of the Manifestation?" They said, "In a hundred years." At last, when he pressed them insistently, they said, "In four hundred years." He replied, "Four hundred years have passed, yet ye have not believed." He then decreed that the Christians should hang a cross of one ratl about their necks, and that the Jews should wear a pair of earrings of one hundred dirhams in weight in their ears. Those poor Jews would walk through the streets with this heavy burden; their ears would tear, and then they would pierce them again and hang the earrings once more. One day they seized a Jew and saw that all his ear had been torn to pieces and no place remained to pierce.

- 7 In the end, his sister killed him. He had mounted an ass and gone out; afterwards the ass returned alone. They searched and found his bloodstained shirt. It became known that his sister had had a hand in killing him. According to al-Hakim's decree, his sister ruled after him-until his son grew up and killed his own aunt.

- 8 On this ground the Druze say that al-Hakim bi-Amri'llah was an apparition: he appeared to our sight, and when the time of his manifestation reached its end, he vanished from our eyes like a form in a mirror. They say that the reality of divinity assumed an image, but did not become incarnate as in the belief of the Christians; for the reality of the body is a deficiency and is confined within this world. He assumed an image solely for the sake of consorting with others.

آن مقام تاویل است و بیک مقام توحید است و آن درزی ها هستند که اصل لبو مغزند

- 5 تفاوت اینها با علی الهی و نصیریها آن است که اینها معتقدند که الحاکم بامر الله دارای مقام الوهیت است و آنها حضرت امیر المومنین را چنانچه نصیریها راضی نمیشوند که بگویند حسین اولاد علی بودهاند و یا علی دارای اکل و شرب بود میگویند این صفات بشر بوده چنین بنظر آمده ولی در اصل اینطور نبوده

- 6 الحاکم بامر الله شخص غدار و ظالم خونی‌ریزی بود یکوقت مسیحیان و یهودیان را طلبید گفت شما کی منتظر آمدن مظهر ظهور هستید گفتند صد سال دیگر آخر اصرار زیاد نمود گفتند چهار صد سال گفت چهار صد سال گذشت ولی ایمان نیاوردید بعد قرار گذاشت يك صلیب یکرطلی مسیحیان بگردنشان بیندازند و یکجفت گوشواره صد درمی بگوشهای یهودیان بنمایند آن یهودیهای بیچاره با این بار سنگین در کوچه ها راه میرفتند گوششان پاره میشد دوباره سوراخ نموده آویزان میکردند یکوقت يك یهودی را گرفتند دیدند همه گوشش پاره پاره شده دیگر جای سوراخ کردن نمانده بود .

- 7 آخر خواهرش او را کشت سوار حمار شده بیرون رفته بود بعد خر تنها برگشت تجسس کردند پیراهن خونین او را بدست آوردند معلوم شده همشیره‌اش در خون او شریک بوده بعهد او سلطنت کرد تا پسرش بزرگ شد و عمه‌اش را کشت

- 8 باین دلیل حضرات درزیها میگویند الحاکم بامر الله مثالی بود بنظر ما میامد و چون وقت ظهورش به انقضا رسید از دیده ما مثل شکل در آینه غیب شد میگویند آن حقیقت الوهیت تمثیل پیدا کرد تجسد پیدا نمود مثل اعتقاد نصاری چون حقیقت جسد نقص است محدود در این عالم است تمثیل کرد برای الفت فقط انتی

STAB#069

MUH1.0188-0189

ABU0883

Words spoken on 1916-Feb-01 in Haifa

- 1 He was going to Najaf, and since Mirza Hasan Amu was his son-in-law and there was an acquaintance, the Blessed Beauty sent 'Abdu'l-Baha with Aqay-i-Kalim to welcome him to Kazimayn. There, a group of divines came into his presence and asked what was the Khan's intention? He had answered that he was going to Najaf. The chief of those divines had said it would be good to go to Mecca, and that he would come along. He had replied that since he was responsible for the government of Mazandaran and Mirza Aqa Khan, the Prime Minister's properties were also entrusted to him, he could not go. The divine had said no, you must go. Finally, the matter was decided by consulting the Qur'an. Opening the Qur'an, this verse appeared: "God does not burden any soul beyond its capacity." The divine had become very thoughtful and then said the consultation has meaning - it means that if souls did not have the capacity, this obligation would not be imposed. You have the capacity, therefore you must go.

- 2 He then mentioned that when the Bab appeared, there was a group of divines who were supported by a Kirmani merchant. As it happened, this merchant became a Babi. (Mirza Yahya Khan had wanted to indicate by gesture not to speak, but His Excellency kept looking into his eyes to [let him] make the gesture.) No matter how much the divines tried to convince this merchant that this Person was false, it was to no avail. Finally, the matter led to an ordeal of prayer. One night all the divines gathered in the shrine of the Prince of Martyrs, performed prayers and supplications, and in the end stood up and said "O God, if this Person is true, make it manifest," and this verse came: "And whoever turns away from My remembrance, his shall be a straitened life, and We will raise him up blind on the Day of Resurrection." The divines interpreted this to mean that "My remembrance" referred to the religious law because the Bab's title was "remembrance." Then His Excellency said to him that that was an ordeal of prayer, while this is a matter of consultation, just as you interpreted according to the rules. And he had pressed the point so firmly that everyone was astounded.

1 به نجف می رفت و چون میرزا حسن عمو داماد او بودند و آشنائی هم بود، جمال مبارک حضرت عبدالبهاء را با آقاي کلیم خوش آمدی فرستادند به کاظمین. در آنجا جمعی از علماء بحضور او آمده و سؤال شده بود که نیت خان چیست؟ جواب داده بود که تا نجف اشرف. رئیس آن علماء گفته بود خوب است تا مکه بروید و منم با شما می آیم. جواب داده بود که چون حکومت مازندران با من است و املاک میرزا آقا خان صدر اعظم هم سپرده من است، نمی توانم. گفته بود خیر باید بروید. با نتیجه امر باستخاره منجر شده بود. قرآن را باز کرده این آیه آمده بود که لا یکلف الله نفساً الا وسعها. آخوند خلیلی در فکر فرو رفته بود و بعد گفته بود استخاره معنی دارد، مقصد اینست اگر وسعت در نفوسی نبود این تکلیف نمی شد. شما وسعت دارید، لهذا باید بروید و عنوان کرده بود که

2 جناب خان وقتی که سید باب ظاهر شده بود جمعی از علماء بودند که شخص تاجری کرمانی به آنها معاونت می کرد. از قضا این بابی شد. (میرزا یحیی خان خواسته بود با اشاره بفهماند که حرفی نزنند ولی سرکار آقا در چشم هایش نگاه می کرده اند که [بگذارد] اشاره بکنند.) هر قدر علماء زحمت کشیدند که به این تاجر بفهمانند که این شخص باطل است به جائی نرسید. بالاخره امر به مبالغه منجر شد. یک شب جمیع علماء در روضه سیدالشهداء جمع شدند و نماز کردند و مناجات نمودند و در آخر ایستادند و گفتند ای خدا اگر این شخص حق است ظاهر بفرما و این آیه آمد که ومن اعرض عن ذکرې فله معیشة ضنکا و نحره یوم القيمة اعمی و آن را علماء معنی کردند که ذکرې یعنی شریعت بجفت (اینکه) اسم باب بود. بعد سرکار آقا به او می فرمایند که آن مقام مبالغه بود و [این] حکم استخاره بود، چنانچه قانون تفسیر و تعبیر نمودید. و خلیلی سخت گرفته بودند، بطوری که همه مبهوت شده بودند.

- 3 Later this same Siyyid Ibrahim came to Baghdad and attained the presence of the Blessed Beauty. بعد همین آقا سید ابراهیم در بغداد آمد و بحضور مبارک مشرف شد.

ZSM.1916-02-01

AB08094

To: Baha'is of San Francisco

Date: 1916-Feb-05

O true friends and lovers of the divine Kingdom! The photograph showing the blessed faces of those pure souls, which was taken at the Universal Exposition congress, arrived in these days. Praise be to God, the faces were illumined and indicative of pure hearts. Whoever gazed upon it immediately found abundant joy.

For each one of that group, I beseech from the Kingdom of God infinite bounty and seek heavenly power, so that that group may become like unto burning candles and illumine those cities. The magnet attracting these bounties is steadfastness and firmness.

And upon you be greetings and praise.

SW_v07#13 p.121

ABU1850

Words spoken on 1916-Feb-14 in Haifa

- 1 When in Akka, the government arrested seventy Orthodox Christians to pay the poll tax, but since they were poor they were unable to and thus were imprisoned. No matter how much they pleaded for someone to help them, no one did. Finally they told their priest to gather the Christian leaders and ask them. He gathered the leaders but they refused and said the priest himself is very wealthy and should pay, but he didn't either. When the Protestant priest saw this situation, he seized the opportunity and went to the prison and got them to promise to become Protestant so he would pay their money
- 1 وقتی در عکا هفتاد نفر از ارتودکس ها را حکومت گرفت که جزیه بدهند، ولی چون فقیر بودند عاجز ماندند و لهذا محبوس شدند. هر قدر اصرار کردند که کسی به آنها معاونت نکند نکرد. بالاخره به کشیش گفتند تو بزرگان مسیحی را جمع کن و از آنها بخواه. بزرگان را جمع کرد ولی آنها زیرش نرفتند و گفتند کشیش خودش خیلی غنی است بدهد، او هم نداد. کشیش پروتستانت چون این حال بدید

and free them from prison. They agreed and went straight from prison to the Protestant church. The priest wrote that they had converted seventy people, but not much time passed before they all returned to their original state.

فرصت را غنیمت شمرده و به حبس رفت و از آنها قول گرفت که پروتستان بشوند تا پول برای آنها بدهد و از حبس خلاصشان کند. قبول کردند و از حبس یک سر به کلیسای پروتستان رفتند. کشیش نوشت که هفتاد نفر را تبلیغ کردیم، مدتی نگذشت که جمیع به حالت اولیه برگشتند.

- 2 In the Middle Ages, when the kings of Germany and England were oppressed by the Pope, they would assist the Protestants. But now it is not like that and without the breaths of the Holy Spirit the Cause does not advance.

2 در قرون وسطی ملوک آلمان و انگلیس چون به تنگ آمده بودند از ظلم پاپ، لهذا معاونت پروتستانها می کردند. ولی حالا چنین نیست و به نفحات روح القدس که نیست امر پیش نمی رود.

ZSM.1916-02-14

ABU0273

Words spoken on 1916-Feb-16 in Haifa

- 1 If it were not for the exile of the Blessed Beauty, these glad tidings would not have been fulfilled. Yet the greatness of the Cause lies in this: that the enemies themselves became the cause of its exaltation. Mirza Husayn Khan had mentioned that truly all the Iranians who came to Istanbul became a source of our embarrassment. Among them was Sayf'ud-Dawlih of Isfahan, son of Fath-'Ali Shah, whom when he arrived in Istanbul, I introduced to all the nobles and dignitaries. By the third day he was riding in a carriage begging. I summoned him and told him he must leave immediately, but he paid no heed either to me or to the Ottoman ministers. It was proven that there were souls in Iran who had no regard for the Ottoman government or its ministers.

1 اگر نفی جمال مبارک نبود این بشارات تحقق نمی یافت ولی عظمت امر در این است که اعدا مسبب این ارتقاع شدند. میرزا حسین خان ذکر کرده بود که فی الحقیقه جمیع ایرانیهای که به اسلامبول آمدند سبب شرمساری ما شدند. از جمله سیف الدوله اصفهان پسر فتحعلی شاه بود که چون به اسلامبول آمد او را به جمیع اعیان و بزرگان معرفی کردم. روز سوم در درشکه سوار شده و بتکدی مشغول بود. او را خواستم و گفتم باید فوراً از اینجا خارج شوی، ولی ایشان نه به من اعتنا کردند نه به وزراء عثمانی. ثابت شد که در ایران نفوسی هستند که اعتنا به دولت عثمانی و وزرای عثمانی ندارند.

- 2 The Blessed Beauty was preserved from a great calamity that bewilders the mind. Among the incidents was when the Blessed Beauty, along with eleven others, mounted horses and moved toward the fortress. There was one 'Abdu'l-Wahhab Baygi who said, "I will pass through the government's seven defensive

2 جمال مبارک از مصیبت کبری محفوظ ماندند که فکر انسان متحیر می شود. از جمله جمال مبارک با یازده نفر سوار شدند و به طرف قلعه حرکت کردند. یک عبدالوهاب بیگی بود گفت من از هفت سنگر دولتیان می گذرم و اهل قلعه را خبر می دهم و به معاونت آنها داخل قلعه می شوم و اول شب خوب نیست که حرکت

lines and inform the people of the fortress, and with their assistance we will enter the fortress. It is not good to move at night-fall; let us move at dawn.” There was a farm-like place called Diyala; they proceeded there. As it was cold, they placed their weapons in one room while they warmed themselves by a fire in another room. News of this reached Mirza Taqi, the governor of Amul and nephew of ‘Abbas-Quli Khan. He dispatched seven hundred riflemen. At Diyala, they first destroyed the back wall and seized the weapons, then captured the Blessed Beauty and brought Him to Amul.

- 3 Great commotion ensued and all the divines gathered in the mosque and had the Blessed Beauty brought forth. All the townspeople assembled—carpenters with their saws and axes, builders and laborers with their shovels and pickaxes, butchers with their knives and kebab-makers with their skewers—all gathered together. All the divines assembled in the mosque. The friends had no papers except Mirza Jani, from whose pocket emerged a paper containing words of the Bab in the handwriting of Aqa Siyyid Husayn the scribe, which read “consciousness after obliteration.” This paper was given to one of the divines who read it and said, “Well, well, their learning is now evident. They have written ‘sahw’ (error) with a sad and ha.” The Blessed Beauty said, “Respected divine, you are mistaken. This is not the ‘sahw’ that is sister to forgetfulness. This is the same ‘sahw’ that the Prince of Believers referred to in ‘consciousness of the known after obliteration of the imagined,’ meaning awakening and becoming manifest.” The divine was greatly embarrassed. He said in Mazindarani dialect “may his tongue be tied” and issued a death sentence.

- 4 Mirza Taqi became very frightened, for if the Blessed Beauty were killed, there would be bloodshed between the two tribes with grave consequences. Therefore, he arranged for them to remove the bricks from behind the platform, and when they reached the last layer, to suddenly collapse it and thus extricate the Blessed Beauty from among the crowd, so that the people could not reach Him. He brought the Blessed Beauty to his own house, and the people rushed to the governor’s residence. He firmly closed the door, went up to the balcony and called out: “O people! This matter cannot proceed without Abbas-Quli Khan’s permission. I have sent word to him and the reply will soon arrive. You must be patient.” He dispersed the crowd. The next day the same people gathered again, and he scattered them in the same manner.

کنیم، سحر حرکت کنیم. محلی بود مزرعه مانند [بنام] دیالا، تشریف بردند به آنجا. چون هوا سرد بود اسلحه را در اطایق گذاشتند و خود در اطایق دیگر آتش کرده، خود را گرم می کردند. این خبر به برادر زاده عباسقلی خان، میرزا تقی که حاکم آمل بود، رسید. هفت صد تفنگچی معین کرد و روانه کرد. در دیالا اول پشت دیوار را خراب کردند و اسلحه [ها] را بردند و [بعد] جمال مبارک را گرفتند و به آمل وارد کردند.

- 3 همه همۀ زیاد شد و جمیع علماء جمع شدند در مسجد و جمال مبارک را حاضر کردند. جمیع اهالی جمع شدند، نجارها با اره و تیشه، بنا و عمال با بیل و کلنگ، قصاب با کارد و کبابچی با سیخ، همه مجتمع شدند. جمیع علماء در مسجد جمع شدند. حضرات هیچ اوراق نداشتند مگر میرزا جانی که در جیب او یک کاغذی بیرون آمد بیان حضرت اعلی [به] خط آقا سید حسین کاتب و نوشته بود که صبح بعد الحو. این کاغذ را به یکی از علماء دادند، خواند گفت: به به، فضل حضرات معلوم شد. سهر را به ص و ح نوشته اند. جمال مبارک فرمودند: جناب آخوند شما اشتباه فرمودید این صحواخت النیسان نیست. این همان صحوی است که حضرت امیر فرموده: صحو المعلوم بعد محو الموهوم که معنی آن بیدار شدن و آشکار شدن است. آخوند بسیار بور شد. به مازندرانی گفت زبانش بگیرد و حکم قتلی دادند.

- 4 میرزا تقی بسیار ترسید زیرا اگر جمال مبارک کشته می شد بین دو قبیله خون می شد و بسیار نتایج ویمه خواهد داشت. لهذا ترتیبی داد که از پشت خشت های صفه را بکشند و چون به چینه آخر برسد یک دفعه خراب کنند و جمال مبارک را از بین جمع خلاص کنند، تا دست مردم به ایشان نرسد. جمال مبارک را به خانه خود برد و مردم هجوم آوردند به خانه حاکم. در را محکم بسته و بالایی تالار رفت و فریاد زد که ای مردم، این مسئله بی اجازه عباسقلی خان جایز نه، لهذا خبر فرستاده ام و عنقریب جواب می رسد و شما صبر کنید. مردم را پراکنده نمود. فردا همان مردم باز مجتمع شدند، بهمین نوع ایشان را پریشان کرد.

5 At midnight, another nephew of Abbas-Quli Khan arrived and knocked at the door. He was very mischievous, and had he been present at that mosque, he would have caused harm to the Blessed Beauty. Mirza Taqi came and opened the door, saying "Tell me what news you bring." He replied: "Why have these divines attacked defenseless innocents? If they speak the truth, let them come to the fort and wage their holy war there" - and this was at a time when they had been defeated. A letter also arrived from Abbas-Quli Khan saying: "O Mirza Taqi, O Mirza Taqi, what have you done? Do you not know that if such a thing were to occur, conflict would arise between the two tribes and this discord would never be resolved until the end of time? At the very least you should have sent Him toward Tehran. Now, with utmost respect, send Him wherever He wishes to go."

6 Thus the Blessed Beauty proceeded to Darreh-Gaz, and during this time Muhammad Shah sent a messenger with orders to kill the Blessed Beauty wherever He might be found. One of the officers who was devoted to His presence attained His presence and submitted that it would be well for the Blessed Beauty to board one of the Russian ships, where He would remain protected. He replied: "I will never do such a thing." One of the officers invited the Blessed Beauty and some others to his village. While they were traveling, there was one Mirza Abdul-Majid present when a messenger arrived and gave him a letter. He became so overjoyed that he cried out among the gathering: "A man has died!" - meaning Muhammad Shah had died. Thus that gathering ended in joy and delight.

5 نصف شب برادرزاده دیگر عباسقلی خان وارد شد و در زد و این خیلی شرور بود و اگر در آن مسجد حاضر بود سبب ضرر جمال مبارک می شد. میرزا تقی آمد و در را باز کرد، گفت بگو چه خبر است. گفت این حضرات علماء چرا با مظلومان بی اسلحه در افتاده اند. اگر راست می گویند بیاوند به قلعه آنجا جهاد کنند و این وقتی که بود که شکست خورده بودند. از عباسقلی خان هم کاغذ رسید که ای میرزا تقی، ای میرزا تقی، چه کردی، نمیدانی که اگر چنین امری واقع شود بین دو قبیله بهم خورد و تا ابد آباد این نثار برطرف نشود، اقلاً می خواستی بطرف طهران روانه نمائی. حال هم به نهایت احترام ایشان را به هر جا که می خواهند روانه کن.

6 لهذا جمال مبارک به دره جز تشریف بردند و در این بین محمد شاه قاصدی فرستاد که در هر جا جمال مبارک باشند بقتل رسانند. یکی از سرداران که به حضور ارادت داشت مشرف شد و عرض کرد خوب است که جمال مبارک بیکي از کشتی های روس تشریف ببرند، دیگر محفوظ بمانند. فرمودند: ابداً چنین نکنم. یکی از سرداران، جمال مبارک را با بعضی دیگر به ده خویش دعوت کرد. چون در راه می رفتند میرزا عبدالمجیدی بود، چارپا رسید و کاغذی به او داد. اینقدر مسرور شد که در جمع فریاد زد که مردی برده یعنی محمد شاه مرده است. خلاصه آن مجلس به سرور و نشاط منتهی شد.

ZSM.1916-02-16

AB02970

To: Harriet Magee, in New York

Date: 1916-Feb-17

O thou who art stricken with grief in this most great calamity! Eyes are weeping and hearts are burning, for that incomparable sapling was growing and developing in the garden of the love of God with the utmost spirit and fragrance, and was stirred by the breeze of grace. Day by day it was progressing and bringing comfort to the hearts of the friends. I shall never forget him, for he was among the important souls.

But it was destined that he should quickly be delivered from this mortal world and its physical trials and tribulations, and hasten to the celestial realm so that he might find infinite freshness and delicacy through the drops of the cloud of mercy and bear delicious fruit. Therefore, do not be sorrowful, do not be grief-stricken, for he cannot be counted as dead - rather, he was dead and became alive, was mortal and became immortal, was earthly and became heavenly, was physical and became spiritual.

Like a bird in the cage of this body he was captive and confined. This cage was broken and that bird took flight, becoming intimate and harmonious with the divine birds in the celestial garden. You will find him in that garden in the utmost joy and fragrance.

Convey my utmost kindness and love to Mr. and Mrs. Engels. I ask God to grant them patience and solace in this calamity and to raise their dear son as they ultimately desire. And upon thee be greetings and praise.

SW_v07#19 p.192-193

AB03754*To: Dodge, Elizabeth A et al., in New York**Date: 1916-Feb-17*

Very shocking news has reached our ears, and that is the passing of Mr. Dodge. Truly this is a most severe calamity and hearts are in utmost grief and regret that such a person has hidden his face and hastened to another world, leaving friends in the anguish of separation. Indeed that respected person served the Word of God and endured many hardships. His services in the Kingdom of God are recorded in the eternal ledger and are mentioned in the Supreme Concourse. They will never be forgotten. Soon they will yield magnificent results and become the cause of joy and honor for that family. I will never forget him and I beseech forgiveness and favors from the Lord for him.

Do not be sorrowful and do not lament, for that drop has returned to the ocean and that ray has gone back to the sun. That thirsty one has reached the eternal spring of life and that fish has become immersed in the divine ocean of forgiveness. Though he has set from the horizon of this world, yet he has shined like a star from the eternal horizon. You will find him in that divine world, therefore he is not counted among the lost.

And upon you be greetings and praise.

SW_v09#06 p.080

AB10020*To: Founders of Chicago Baha'i Library**Date: 1916-Feb-17*

- 1 O birds of the garden of the love of God! I have heard that you have established a library and placed valuable books therein, and have announced that the seekers of the Kingdom of God may come and read and benefit therefrom.

۱ ای طيور گلشن محبت الله از قرار مسموع
کتابخانه‌ای تأسیس نموده‌اید و کتب نفیسه در
آنجا گذارده‌اید و اعلان نموده‌اید تا طالبان
ملکوت الهی حاضر شوند و بخوانند و مستفید
گردند

- 2 This matter is very agreeable. I hope that it will yield great results and become the cause of illumination of that city.

2 این قضیه بسیار موافق امیدوارم که نتایج کلیه
بخشد و سبب روشنائی آن شهر گردد

- 3 This service of yours is accepted at the Divine Threshold.
Upon you be greetings and praise.

3 این خدمت شما در درگاه الهی مقبول و علیکم
التحیه و الثناء

BLIB_Or.08687.002, BN_suppl.1974.001,
DAUD.00

AB01311

To: Jinab-i-Amin, in Tihran
Date: 1916-Feb-26

- 1 O thou who art steadfast in the Covenant! His honor Aqa Mirza 'Abdu'l-Husayn, upon him be the glory of God, arrived in utmost joy and fragrance and spent some time associating and meeting with these exiles in the Holy Land. He passed his days in remembrance of God, turning to the Abha Kingdom, and being attracted to the divine fragrances. Now he is returning to gladden and delight the hearts of the friends with joyous tidings. God willing, his passing through those regions may bring about a new enthusiasm and joy, and fresh vigor and delight may appear.
- 1 ای ثابت بر پیمان جناب آقا میرزا عبدالحسین علیه
بهاء الله در نهایت روح و ریحان وارد و مدتی
در ارض مقدسه با این آوارگان معاشر و مجالس
بودند. ایام را به ذکر حق و توجه به ملکوت
اهبی و انجذاب به نفحات الله گذراندند. حال
مراجعت می نمایند تا به بشارات کلیه قلوب
احباء را مسرور و مشعوف نمایند بلکه انشاء الله
از عبور و مرور ایشان به دیار وجد و طریقی جدید
حاصل گردد و نشاط و انبساطی بدیع پدید آید.
- 2 It has been some time since any Persian teacher has gone to America. If it were possible for a blessed soul to go in complete detachment and attraction to God, clinging to the hem of divine favors, with utmost sincerity, it would be most acceptable and fitting. However, a translator who is also detached and in utmost purity must accompany him, and you should prepare the expenses for both the teacher and translator. But that blessed soul and the translator must be the essence of sanctity, for they will face severe tests in America. It requires a mighty champion to remain confirmed and successful as needed in those regions - it is not a task for just anyone.
- 2 مدتی است که مبلغ ایرانی به صفحات امریکا
رفته. اگر نوعی می شد نفس مبارکی در نهایت
انقطاع و انجذاب متوجهاً الی الله متشبثاً به
ذیل الطاف، به نهایت خلوص می رفت بسیار
مقبول و بجا بود ولی شخص ترجمانی نیز منقطع
و در نهایت تنزیه و تقدیس باید همراه باشد و
شما مصاریف او و ترجمان را مهیا نمائید ولی آن
نفس مبارک و ترجمان باید جوهر تقدیس باشند
زیرا در امریکا در امتحان شدید افتند. رستم
دستان می خواهد تا در آن صفحات به آنچه باید
و شاید مؤید و موفق ماند، کار هر نفسی نیست.
- 3 When Aqa Mirza 'Abdu'l-Husayn was departing, I wished to present him with travel expenses, but due to scarcity of funds it was not possible. It was arranged that he would borrow from his fellow traveler and you would repay it there. Please deliver one hundred tumans, and henceforth if you send [...],
- 3 به جناب آقا میرزا عبدالحسین در وقت مراجعت
خواستم خرجی تقدیم کنم لکن به سبب قلت
نقد میسر نشد. قرار شد که ایشان از همسفر
قرض نمایند و شما در آنجا تسلیم کنید. مبلغ صد

stipulate that the German consul here should deliver gold, not bank notes, as they depreciate greatly and people accept them only reluctantly with a discount. Thus far through the United Company, one sum of two hundred pounds has arrived, another of two hundred and fifty, and a third of two hundred and ten, and another telegram has come from the United Company saying they have sent two hundred and fifty, but it has not yet arrived. All these amounts have gone to accumulated debts, as we were indebted to the sons of Sadiq Pasha, and the debt bore interest, and they still have an outstanding claim.

تومان تسلیم نمائید و من بعد اگر ... ارسال می
نمائید شرط کنید که قونسول آلمان در اینجا ذهب
تسلیم کند نه کاغذ بنک نوت زیرا بسیار ضرر
می کند و مردم به زور تنزیل قبول می کنند. تا
بحال بواسطه متحده یک فقره دوئیست لیره و
فقره دیگر دوئیست و پنجاه و فقره ثالث دوئیست
و ده رسیده و تلغراف دیگر از متحده آمده است
و دوئیست و پنجاه فرستاده اند ولی هنوز نرسیده
و این مبالغ جمیعاً به قروض متراکه داده شده
است زیرا مدیون پسران صادق پاشا بودیم و دین
با منفعت بود و هنوز مبلغی طلب کارند.

4 Convey to all the divine friends most glorious greetings from this servant.

4 دیگر جمیع یاران الهی را تحت ابدع اهی از قبل
این عبد ابلاغ دارید.

5 Upon thee be greetings and praise.

5 و علیک التحیه و الثناء

ZSM.1916-02-26

ABU0345

Words spoken on 1916-Mar-09 in Haifa

1 Today is a most blessed day. It is hallowed and auspicious. It is the dawning of the lights of guidance. It is the source and origin of God's Cause. It is the effulgence of the Sun of Truth. It is the Day of the blast of the trumpet and the sounding of the bugle. The events of this day are most momentous, though their reality is known only to them that are endowed with insight, and though the honor of this day is hidden from the people, even though it is the first blast.

1 امروز روز بسیار مبارکی است. متبرک و متمین
است. طلوع انوار صبح هدی است. مبدأ و
منشاء امر الهی است. پرتو اشراق شمس حقیقت
است. یوم نفع فی الصور و نقر فی الناقور است.
وقایع این یوم خیلی عظیم است، ولكن حقیقتش
نزد اهل بصیرت معلوم و هر چند در نزد خلق
شرف این یوم مجهول است ولو نفعه اولی است.

2 In the blessed verse of the Qur'an it is said: "And there shall be a blast on the trumpet, and all who are in the heavens and all who are on the earth shall swoon." It is a day wherein all who are in the heavens and on earth were struck unconscious—that is to say, in the eyes of them that are endowed with insight, they were truly dumbfounded, and the unconscious person—that is, one deprived of eternal life—perceives nothing. However, the person of insight becomes aware of the reality of the Cause. In other words, those souls who attain eternal life become conscious that it is the dawning of the Sun of Truth and it is the first blast, whereby the spirit of life is received from spiritual

2 در آیه مبارکه قرآن می فرماید: و نفع فی
الصور فصعق من فی السموات والأرض . یومی
است که جمیع من فی السموات و الأرض
منصعق شدند یعنی در نزد اهل بصیرت به
حقیقت مدهوش گشتند و انسان منصعق
بهوش یعنی محروم از حیات ابدی به چیزی
ملفت نمی شود. اما انسان بصیر به حقیقت
امر آگاه می شود. یعنی آن نفوسی که فائز به
حیات ابدیه می گردند ملتفت می شوند که
طلوع صبح حقیقت است و نفعه اولی است

realities and the world of heart and soul becomes ready for the second blast.

3 This is why He says: "Then there shall be another blast, and lo! they shall rise and gaze around them: And the earth shall shine with the light of her Lord." And from the second blast, spiritual realities and celestial essences shall find life and shall be set in motion by the dawning of the Sun of Truth. This second blast is the appearance of the Ancient Beauty, "Him Whom God shall make manifest."

4 In any case, observe the sun: when it rises in the morning, it is the resurrection of all earthly things, for all the earth is set in motion and the mysteries of all beings pass from the realm of the unseen to that of the visible. And all that exists in the earth becomes manifest and apparent, and all that is hidden in the trees becomes visible. Yet although all beings are resurrected and dispersed through this outpouring of the sun, and although their very existence depends on the sun's dawning and rising, they remain unaware of this bounty, save for living creatures that are alive. Living creatures become conscious that the sun has risen; therefore the beginning of this blessed day is the beginning of the resurrection.

5 Those souls who possessed eternal life perceived and felt that this day is equivalent to fifty thousand years. This is the day when the heavens were folded up. This is the day when the sun was wound up. This is the day when the moon was cleft asunder. This is the day when the stars were scattered. This is the day when the mountains were set in motion. This is the day when the dead came forth from their graves. The gathering took place; the dispersal occurred. The balance was set up. The path was stretched out. The secrets of the earth became manifest and evident. The gates of Paradise were opened. The flames of hell were kindled. These are all the signs of the Day of Resurrection. The Bab declares that all these events occurred in a single moment. In the twinkling of an eye, fifty thousand years passed away.

6 Paradise was unveiled. The gates of heaven were opened. The flames of hell were kindled. These are all signs of the Day of Resurrection. The Bab declares that in one moment these events transpired. In the twinkling of an eye fifty thousand years elapsed and all these events were made manifest, for these are spiritual and not physical occurrences. Thus does the Primal Point—may my spirit be a sacrifice unto Him—declare: "By God! The Hour hath come, and the moon hath been cleft asunder, and all are gathered to an inevitable assembly."

که از حقائق معنویه روح حیات اخذ گشته و جهان دل و جان مستعد نفخه ثانویه گردیده.

3 اینست که می فرماید نفخ فیہ اخری فاذا هم قیام یظرون و اشرفت الأرض بنور ربها و از نفخه ثانیه حقائق روحانیه و کینونات علویه حیات یابد و از اشراق شمس حقیقت باهتزاز آید. این نفخه ثانیه ظهور جمال قدم من یظهره الله است.

4 باری در آفتاب ملاحظه نمائید که چون صبح طالع می شود قیامت کائنات ارض است، زیرا جمیع ارض به اهتزاز آید و اسرار جمیع کائنات از حیز غیب بحیز شهود آید. و آنچه در کون ارض است ظاهر و آشکار گردد و آنچه در غیب اشجار است نمودار شود، و لکن جمیع کائنات با وجودی که به این فیض آفتاب حشر و نشر می شوند و وجودشان از اشراق و طلوع آفتاب است معذک از این فیض بی خبرند مگر کائنات حیّه که زنده هستند. کائنات حیّه ملتفت می شوند که آفتاب طلوع کرده، لهذا بدایت این یوم مبارک بدایت قیامت است.

5 نفوسی که حیات ابدیه داشتند ادراک و احساس کردند که امروز حکم خمسين الف سنه دارد. امروز روزی است که آسمان منظوی شد. امروز روزی است که آفتاب بر هم پیچیده گشت. امروز روزی است که قمر منشق شد. امروز روزی است که ستاره ها منتشر شد. امروز روزی است که جبال سیر و حرکت کرد. امروز روزی است که اموات از قبور بیرون آمد.

6 حشر شد، نشر گردید. میزان منصوب شد. صراط ممدود گشت. اسرار ارض ظاهر و هویدا گردید. ابواب جنت مفتوح شد. شعلهء بحیم بر افروخت. اینها جمیع علائم یوم قیامت است. حضرت اعلی می فرماید که در یک دقیقه این وقایع واقع گشت. در طرفه العین خمسين الف سنه منقضي شد و جمیع این وقایع ظاهر گشت زیرا اینها وقایع معنویه است، نه

وقایع جسمانیه. اینست که حضرت نقطه اولی
روحي له الفدا مي فرمايد: تالله قد اتت الساعة و
انشق القمر و كل في حشر مستمر .

7 Glory be to God! These conditions of the resurrection, according to the explicit text of the Bab—may my spirit be a sacrifice unto Him—all transpired in the twinkling of an eye; that is to say, fifty thousand years elapsed in one moment and all these momentous events and conditions of the Day of Resurrection came to pass. Despite this, the people of the Bayan say that the condition for the appearance of Him Whom God shall make manifest is that two thousand years must elapse, and since two thousand years have not elapsed, the Blessed Beauty is not true. Those souls who themselves acknowledge that fifty thousand years elapsed in the twinkling of an eye and the momentous events of the resurrection were fulfilled, deny that the number of Mustaghath could elapse in nineteen years. Take heed, O ye who are endowed with insight! Behold to what degree unfairness extends and to what limit ignorance reaches!

7 سبحان الله این شرایط قیامت جمیعش به نص
مبارک حضرت اعلي روي له الفداء در طرفه
العين گذشت، يعني پنجاه هزار سال در یک
دقیقه منقضي شد و جمیع این وقایع عظمي و
شروط يوم قیامت مجري گردید. با وجود این
اهل بیان مي گویند که شرط ظهور من یظهره
الله اینست که باید دو هزار سال بگذرد، چون
دو هزار سال نگذشته است پس جمال مبارک بر
حق نیستند. نفوسي که خود مقرر و معترفند که
پنجاه هزار سال در طرفه العين گذشت و وقایع
عظیمه قیامت تحقق یافت انکار مي کنند که نمي
شود عدد مستغاث در نوزده سال منقضي شود.
فاعتبروا يا اولي الأبصار. ببینید که بي انصافي به
چه درجه است و ناداني تا چه حد.

8 God explicitly states in the Qur'an that two calls follow in succession, and the Bab—may my spirit be a sacrifice unto Him—rent asunder all the veils of the people and set no condition for the appearance of Him Whom God shall make manifest, declaring "Should He appear this very moment, I would be the first to adore Him," and explicitly stating: "Beware, beware lest thou be veiled by the Bayanic Unity or by what hath been revealed in the Bayan." Despite this, the people of the Bayan say that in the Bayan mention is made of Mustaghath and that the Bayanic Unity comprises the holy person of the Bab and the eighteen Letters of the Living. He says, "Be not veiled from Him Whom God shall make manifest by the Bayanic Unity." Yet now the people of the Bayan are veiled a myriad times from the Sun of Truth.

8 و خداوند در صریح قرآن مي فرماید که دو
نغمه پي در پي است و حضرت اعلي روي له
الفداء جمیع حجابات خلق را خرق فرمودند و از
براي ظهور من یظهره الله شرطي قرار ندادند و
فرمودند اگر امروز ظاهر شود فانا اول العابدین
و نص صریح مي فرماید ایاک ان تحتجب
بالواحد البیاني او بما نزل في البیان . با وجود این
اهل بیان مي گویند که در بیان ذکر مستغاث
است و واحد بیان ذات مقدس حضرت اعلي و
هجده حروف جي است. مي فرماید بواحد بیاني
از من یظهره الله محتجب مشو. حال اهل بیان
بمرات از شمس حقیقت محتجب شده اند. انهي.

PYB#210 p.16-17x, ZSM.1916-03-09

ABU1426

Words spoken on 1916-Mar-16 in Haifa

- 1 Today I suffered greatly and was perspiring, and caught a severe cold. We do not wish to meddle in people's affairs, but if we do not act thus, they will devour the friends like sweet halva. People have grown accustomed to oppression.

1 امروز خیلی صدمه خوردم و عرق کرده بودم و سرمای شدیدی خوردم. ما نمی خواهیم پاپی مردم بشویم ولی اینطور نکنیم احباء را مثل تر حلوا می خورند. مردم به ظلم عادت کرده اند.
- 2 In Akka there was a well that supplied water to four places: the mosque, the barracks, the governor's house, and the public bath. The rest had to bring water from outside the city. There was a person who supplied water - he would give water to the barracks for half an hour and then there would be none, whereas previously there had always been water. We would give this person gifts and tea, but it had absolutely no effect.

2 در عکاء چاهی بود که به چهار جا آب می داد، جامع، قشله، خانه متصرف و حمام. باقی از بیرون شهر می آوردند. شخصی بود که آب می داد در قشله نیم ساعت آب می داد بعد هیچ آب نبود و حال آنکه پیش [از آن] همیشه بود. ما به این شخص انعام می کردیم، چائی می دادیم ابداً اثر نمی بخشید.
- 3 One day I summoned him and said: "When the soldiers were here, this pool was always full; why is it like this now?" He related a story, saying that in Egypt someone went somewhere and asked: "Is there anything for God's sake?" They said no. He asked: "Is there anything for the Prophet's sake?" They said no. He asked: "Is there anything for the sake of the saints?" They said no. He asked: "Is there anything for the sake of the stick?" They said: "Everything is ready!"

3 روزی او را خواستم گفتم: در وقتی که عسکریه اینجا بودند این حوض همیشه پر بود، حالا چرا اینطور است. گفت در مصر می گویند که شخصی رفت به محلی گفت از برای خدا چیزی هست؟ گفتند نه. گفت از برای پیغمبر چیزی هست؟ گفتند نه. گفت از برای اولیا چیزی هست؟ گفتند نه. گفت از برای چماق چیزی هست گفتند همه چیز حاضر است.
- 4 I said: "Then we have been remiss in our duty toward you. Friends, seize him!" He received a thorough beating. He immediately went to the governor to complain. When the governor heard the details, he too cursed at him. From then on, the pool was always full. Such is the nature of people.

4 گفتم: پس ما در حق تو قصور کرده ایم. حضرات بگیرید او را. یک کتک مفصلی خورد. یک سر رفت پیش متصرف و شکایت کرد. متصرف چون تفصیل را شنید او هم چند تا فحش به او داد. از آن به بعد همیشه حوض پر بود. اینست صفت مردم.
- 5 After this conversation, the blessed Mathnavi was read, and we were dismissed.

5 بعد از این صحبت مثنوی مبارک خوانده شد و مرخص شدیم.

ZSM.1916-03-16

AB00709

To: *Ruhiyyih*

Date: 1916-Mar-17

- 1 O honored one! Your eloquent letter with its subtle meanings has arrived, indicating your abundant love for God, your attraction to the Kingdom of God, and your being stirred by the breeze wafting from the gardens of the knowledge of God. My heart was gladdened upon reading those clear expressions containing exceptional meanings. You ask about the soul and its multiple stations. People have concluded that it is a single reality which multiplies according to ranks and stations, for it progresses from the lower realm to the higher realm - like the progression of the mineral from the realm of solidity to the realm of growth, and the progression of the plant from the realm of growth to the realm of sensation. When it reaches the human realm it becomes determined and individualized with complete determinations. And when it is baptized by the Holy Spirit, it attains eternal life.

1 أيها المحترمه قد وصل تحريرك البديع المعاني اللطيف المباني دال على فرط محبتك لله و انجذابك الى ملكوت الله و اهتزازك بنسيم هاب من رياض معرفة الله و غدوت منشرج الصدر عند تلاوتى لتلك العبارات الرائقة التى تحتوى على معان فائقة و تسئلين عن الروح و مراتبه المتعدده و ان القوم ذهبوا انه حقيقة واحدة انما يتعدد باعتبار المراتب و المقامات فان له الترقيات من الحيز الأدنى الى الحيز الأعلى كترقى الجماد من حيز الجمود الى حيز النمو و ترقى النبات من حيز النمو الى حيز الأحساس و لما يصل الى عالم الإنسان يتعين و يتشخص بتعينات كاملة و انه عندما يتعمد بروح القدس يفوز بالحياة الأبدية

- 2 This matter is correct, but what is meant by spirit is existence and life, for existence has a single concept that is not multiple. Existence has ranks, and in each rank it has determination, individuation and special capacity. For example, the mineral, plant, animal and human realms are all in the realm of existence, and none of these realities is deprived of that concept. However, existence has manifestation, emergence and conditions in each of these ranks. In the mineral rank it has a special determination distinguishing it from other determinations and individuations. Then in the plant world it has conditions and manifestation specific to the plant realm, with its own determination and individuation. Then in the animal rank it has conditions, perfections, determination and individuation specific to it alone. And in the human rank, existence has manifestation, radiance and appearance with the greatest power conceivable in the world of thoughts.

2 فهذه المسئلة صحيحة لكن المقصد من الروح الوجود و الحيات لان للوجود مفهوم واحد ليس مفهوم بمتعدد و ان الوجود له مراتب و فى كل مرتبة من المراتب له تعين و تشخص و قابلية خاصه مثلاً عالم الجماد و النبات و الحيوان و الإنسان كله فى حيز الوجود و ليست احدى تلك الحقائق محرومة عن ذلك المفهوم ولكن الوجود له ظهور و بروز و شئون فى كل رتبة من تلك المراتب ففى رتبة الجماد له تعين خاص يمتاز به عن سائر التعينات و التشخصات ثم فى عالم النبات له شئون و ظهور يختص بالعالم النباتى و تعين و تشخص خاص به ثم فى رتبة الحيوان له شئون و كالات و تعين و تشخص خاص به دون غيره و فى رتبة الإنسان الوجود له تجلى و اشراق و ظهور باعظم قوة يتصور فى عالم الأفكار

- 3 In brief, existence has a single concept but has manifestation, emergence and conditions in all ranks and stations. As for spirits, they are fixed realities having individuation, determination, perfection and special conditions distinguishing them from each other, differing in their essences and concepts. The

3 فبالجملة ان الوجود له مفهوم واحد ولكن له ظهور و بروز و شئون فى جميع المراتب و المقامات و اما الأرواح فهى حقائق ثابتة لها تشخص و تعين و كمال و شئون خاصة ممتاز بعضها عن البعض و تختلف من حيث ذاتها و من حيث مفاهيمها

mineral spirit cannot be compared to the plant spirit, for it is a growing power. The animal spirit too is a distinct reality distinguished from others in all its conditions and concept, for it is a sensitive power moving by will. The human spirit is the rational soul, that is, the one that perceives the realities of things, discovers them and encompasses them. It has brilliant effects, radiant lights, penetrating power and perfect ability, distinguished in all its conditions and concept from other spirits. It is baptized by water and spirit.

فإنَّ الرُّوحَ الجمادى لا يقاس بالروح النَّباتى لأنَّه قوَّة نامیه ثمَّ الرُّوحُ الحيوانى ايضاً حقيقةً مشخصةً تمتاز عن غيرها بجمع شئونها ومفهومها لأنَّها قوَّة حسَّاسة متحرِّكة بالأرادة واما الرُّوحُ الإنسانى هو النفس الناطقه اى المدركة لحقائق الأشياء وكاشفة لها ومحيطه بها ولها آثار باهرة وانوار ساطعه وقوَّة نافذه وقدره كاملة تمتاز بجمع شئونها ومفهومها عن سائر الأرواح وانها تتعمد بالماء والروح

- 4 The divine spirit is a radiance from the lights of the Sun of Reality and a manifestation of the divine realm in the human realm, an emanation of eternal bounties and everlasting life. It is a sign from among the brilliant signs and an inspiration from the merciful inspirations. The Holy Spirit is the manifestation of divine mysteries and the holy, luminous reality emanating divine perfections upon human spirits. It is a brilliant, shining light upon the horizons, dispelling all darkness occurring in contingent reality, quickening spirits, sanctified from similitudes, eternal in essence, everlasting in attributes.

4 واما الروح المملوكى هو اشراق من انوار شمس الحقيقة و تجلّى من تجليات اللاهوت فى عالم النَّاسوت وفيض من الفيوضات الأبدية والحياة السَّرمديه وانه آية من الآيات الباهرة و سنوح من السنوحات الرَّحمانيه واما روح القدس هو مظهر الأسرار الربَّانيه والحقيقة المقدَّسة النُّورانيه الفائضة بالكمالات الالهيه على الأرواح الإنسانيه و هو نور ساطع لامع على الآفاق كاشف لكلّ ظلام حادث فى حقيقة الأمكان محيى للأرواح مقدَّس عن الأشباح قديم من حيث الهويّه ابدى من حيث الصِّفات

- 5 Due to limited space and preoccupation of mind, I have kept this brief. You must delve deeply into its meanings and derive illumination from its contents.

5 و ائى لضيق المجال و اشتغال البال التزمت الاختصار فعليك بالتعمق فى معانيها و الاقتباس من انوار مضامينها

- 6 And upon you be greetings and praise.

6 و عليك التحيّة و الثناء

MKT1.217, MKT3.182, MNMK#026 p.107

AB02928

To: Juliet A Cole, in Portland, OR

Date: 1916-Mar-17

O respected daughter! The letter which you wrote to Jinab-i-Sohrab was read. Praise be to God that it brought glad tidings of the health and joy of the friends of God and proof of firmness in faith and belief.

Praise God that you were present at the divine international congress in California and engaged in service to the Word of

God. Observe the power of the divine teachings, that the chief executive expressed praise and gratitude for your services to the human world. Indeed the friends of God were successful in rendering great services at this congress.

The photograph of the congress was received. Those who gave speeches in that gathering were Dr. Dolin, Mr. Ralston, Mr. Remy, Mr. Wilhelm, Mr. Hennen, Mr. Hoar, Mr. Hooper Harris, Mr. McNutt, Mr. Hall, Mr. Ives, Mr. Lunt, Mrs. Ford and others - they gave those speeches through divine confirmations. The results of those speeches will become apparent.

And likewise the meetings that were established in Portland and the souls who gave speeches - they too sowed pure seeds in that pure soil. Mr. Remy and Mr. Latimer indeed show the utmost effort in spreading the divine fragrances. I supplicate and implore the Abha Kingdom and seek confirmation and success for all.

In the Qur'an, the Book of God, He says: "If ye help God, He will help you." And upon thee be greetings and praise.

SW_v07#10 p.095, BSTW#109

AB11297

To: Ella G Cooper, in San Francisco

Date: 1916-Mar-19

Question: In the copies of the talk given by Abdul-Baha to the Society of Friends in London, there seems to be a discrepancy in the time in the opening line. In some it reads, "About six thousand years ago," in others "six hundred years," and in others "sixty years." If the Society referred to signifies the Bahai Movement, would not sixty years be the correct number?

Answer: This talk opens with the words, "About six hundred years ago." This Society was founded in the city of Hamadan six hundred years ago and has nothing to do with this movement. It is almost disbanded, but under different names and forms one may come across them in Persia. They were called the Society of Sokoutyoun, that is, the "Silent Ones."

SW_v08#14 p.204x

AB01932*To: Horace Holley**Date: 1916-Mar-20*

It is natural that a passenger on board the steamer and sailing the great ocean may now witness the tumultuous waves of a wild storm and in the freedom and joyousness of his heart ride on the white crest of the iridescent and pearly foam, watching a world of surging waves battling against the sky, and again behold the sea tranquil, its surface like a mirror, reflecting therein the blue dome of heaven. These experiences are the natural requirements of one's journey. They have always been conducive to the enrichment of human nature. But on the other hand, if the tranquility become permanent and the traveler deprived of the wonderful sight of the waves, the sea not being stirred by the blowing of winds, this state is undesirable, for it is indicative of the fact that one's journey has come to an end....

Today my joy and happiness consists in the firmness and steadfastness of the believers of God, the attraction of the hearts with the fragrances of God, the detachment of the people from the inordinate desires of passion and self and their complete dependence on and communication with the kingdom of God....

There is no doubt that we do not find real joy and happiness through the songs of the singers, the music of the musicians and the flowers of the rose garden, nay rather our delight and exhilaration consists in the anthems of unity and the chorus of harmony raised from the assemblages of the friends of God, singing in the heavenly rose garden, their voices reaching to the ears of the people of the world and creating a divine attitude of beatitude and ecstasy...

SW_v07#09 p.080x

AB00956

Tablet of the Divine Plan (Northeastern states I)

To: Baha'is of the Northeastern States

Date: 1916-Mar-26



1 O ye heavenly heralds:

1 ای منادیان آسمانی

2 These are the days of Naw-Ruz. I am always thinking of those kind friends! I beg for each and all of you confirmations and assistance from the threshold of oneness, so that those gatherings may become ignited like unto candles, in the republics of America, enkindling the light of the love of God in the hearts; thus the rays of the heavenly teachings may begem and brighten the states of America like the infinitude of immensity with the stars of the Most Great Guidance.

2 ایام نوروز است همیشه بیاد آن یاران مهربان هستم و از درگاه احدیت طلب تأیید و توفیق مینمایم تا آن جمع مانند شمع در اقالیم امریک برافروزند و نور محبة الله در قلوب روشن نمایند تا انوار تعالیم آسمانی خطه امریک را مانند این فضای نامتناهی بنجوم هدایت کبری روشن و مزین فرماید

3 The Northeastern States on the shores of the Atlantic—Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, Pennsylvania, New Jersey and New York—in some of these states believers are found, but in some of the cities of these states up to this date people are not yet illumined with the lights of the Kingdom and are not aware of the heavenly teachings; therefore, whenever it is possible for each one of you, hasten ye to those cities and shine forth like unto the stars with the light of the Most Great Guidance. God says in the glorious Qur'an: "The soil was black and dried. Then we caused the rain to descend upon it and immediately it became green, verdant, and every kind of plant sprouted up luxuriantly." In other words, He says the earth is black, but when the spring showers descend upon it that black soil is quickened, and variegated flowers are pushed forth. This means the souls of humanity belonging to the world of nature are black like unto the soil. But when the heavenly outpourings descend and the radiant effulgences appear, the hearts are resuscitated, are liberated from the darkness of nature and the flowers of divine mysteries grow and become luxuriant. Consequently man must become the cause of the illumination of the world of humanity and propagate the holy teachings revealed in the sacred books through the divine inspiration. It is stated in the blessed Gospel: Travel ye toward the East and toward the West and enlighten the people with the light of the Most Great

3 ایالات شمال شرقی در ساحل اتلانتیک مثل ایالات مین نیوهمپشایر ماساچوست رود آیلند کنکیتکت ورمند پنسیلوانیا نیوجرسی و نیویورک در بعضی این ایالات احبائی موجود ولی در بعضی شهرهای این ایالات هنوز نفوس بانوار ملکوت روشن نشده‌اند و از تعالیم آسمانی خبر ندارند لهذا از برای هر یک از شماها ممکن باشد بآن شهرها بشتابید و چون ستاره‌ها بنور هدایت کبری برافروزید خداوند در قرآن عظیم میفرماید و تری الأرض هامة فاذا انزلنا عليها الماء اهتزت وربت و انبتت من کل زوج بهیج میفرماید زمین خاک سیاه است چون فیض ابر بهاری بیارد آن خاک سیاه باهتزاز آید و گلهای رنگارنگ برویاند یعنی نفوس انسانی چون از عالم طبیعت است مانند خاک سیاه است چون فیض آسمانی برسد و تجلیات نورانی هویدا گردد باهتزاز و حرکت آید و از ظلمات طبیعت رهائی یابد و گلهای اسرار الهی برویاند پس باید انسان سبب نورانیت عالم انسانی گردد و تعالیمیکه در کتب مقدسه بوحی الهی نازل ترویج دهد در انجیل شریف میفرماید بشرق و غرب سفر کنید و جمیع را بنور هدایت کبری روشن نمائید تا از حیات ابدی بهره و نصیب گیرند

Guidance, so that they may take a portion and share of eternal life.

- 4 Praise be to God, that the Northeastern States are in the utmost capacity. Because the ground is rich, the rain of the divine outpouring is descending. Now you must become heavenly farmers and scatter pure seeds in the prepared soil. The harvest of every other seed is limited, but the bounty and the blessing of the seed of the divine teachings is unlimited. Throughout the coming centuries and cycles many harvests will be gathered. Consider the work of former generations. During the lifetime of Jesus Christ the believing, firm souls were few and numbered, but the heavenly blessings descended so plentifully that in a number of years countless souls entered beneath the shadow of the Gospel. God has said in the Qur'an: "One grain will bring forth seven sheaves, and every sheaf shall contain one hundred grains." In other words, one grain will become seven hundred; and if God so wills He will double these also. It has often happened that one blessed soul has become the cause of the guidance of a nation. Now we must not consider our ability and capacity, nay, rather, we must fix our gaze upon the favors and bounties of God, in these days, Who has made of the drop a sea, and of the atom a sun.

- 5 Upon you be greeting and praise!

TDP#01, BSW#17.01x, ADJ.057x, BSC.505 #972, SW_v07#10 p.087-088, SW_v09#14 p.159-160

4 الحمد لله ایالات شمال شرقی در نهایت استعداد است چون زمین پر قوت است باران فیوضات الهی نازل حال باید شما دهقان آسمانی گردید و تخم پاک بپاشانید هر تخی برکتش محدود است و لکن تخم تعالیم آسمانی فیض و برکتش نامحدود و در مرقرون و اعصار متصل خرمها تشکیل کند در اسلاف ملاحظه نمائید که در ایام مسیح نفوس مؤمن ثابت معدود قلیلی بودند ولی چنان برکت آسمانی نازل شد که در سنین معدوده جم عظیمی بظل انجیل درآمدند در قرآن خدا میفرماید که یک جبه هفت خوشه برآرد و هر خوشه صد دانه بدهد یعنی یکدانه هفتصد دانه گردد و خداوند اگر بخواهد مضاعف میفرماید چه بسیار واقع که نفس مبارکی سبب هدایت مملکتی شد حال نظر باستعداد و قابلیت خویش نباید نمائیم بلکه نظر بعنایت و فیوضات الهیه در این ایام نمائیم که قطره حکم دریا یابد و ذره حکم آفتاب جوید

5 و علیکم التّحیّة و الثّناء

MKT3.003, AHB_120BE #01 p.01, FRTB.036, NJB_v10#10 p.204

AB01505

Tablet of the Divine Plan (Southern states I)

To: Baha'is of the Southern States

Date: 1916-Mar-27

- 1 O ye heralds of the Kingdom of God:
- 2 A few days ago an epistle was written to those divine believers, but because these days are the days of Naw-Ruz, you have come to my mind and I am sending you this greeting for this glorious feast. All the days are blessed, but this feast is the national fete of Persia. The Persians have been holding it for several thousand years past. In reality every day which man passes in the mention of God, the diffusion of the fragrances of God and calling the people to the Kingdom of God, that day is

1 ای منادیان بملکوت الله

2 چند روز پیش بآن یاران الهی نامه نگاشته گشت ولی چون این ایام عید نوروز است لهذا بیاد شما افتادیم و تهنیت عید نوروز مینمائیم جمیع ایام مبارکست و لکن این عید عید ملی ایرانست چند هزار سالست که این عید گرفته میشود ولی فی الحقیقه هر روزی را که انسان بیاد خدا و نشر نفحات الله و ندای بملکوت الله پردازد آن روز

his feast. Praise be to God that you are occupied in the service of the Kingdom of God and are engaged in the promulgation of the religion of God by day and by night. Therefore all your days are feast days. There is no doubt that the assistance and the bestowal of God shall descend upon you.

- 3 In the Southern States of the United States, the friends are few, that is, in Delaware, Maryland, Virginia, West Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee, Kentucky, Louisiana, Arkansas, Oklahoma and Texas. Consequently you must either go yourselves or send a number of blessed souls to those states, so that they may guide the people to the Kingdom of Heaven.

- 4 One of the holy Manifestations, addressing a believing soul, has said that, if a person become the cause of the illumination of one soul, it is better than a boundless treasury. "O Ali! If God guide, through thee, one soul, it is better for thee than all the riches!" Again He says, "Direct us to the straight path!" that is, Show us the right road. It is also mentioned in the Gospel: Travel ye to all parts of the world and give ye the glad tidings of the appearance of the Kingdom of God.

- 5 In brief, I hope you will display in this respect the greatest effort and magnanimity. It is assured that you will become assisted and confirmed. A person declaring the glad tidings of the appearance of the realities and significances of the Kingdom is like unto a farmer who scatters pure seeds in the rich soil. The spring cloud will pour upon them the rain of bounty, and unquestionably the station of the farmer will be raised in the estimation of the lord of the village, and many harvests will be gathered.

- 6 Therefore, ye friends of God! Appreciate ye the value of this time and be ye engaged in the sowing of the seeds, so that you may find the heavenly blessing and the lordly bestowal. Upon you be Baha'u'l-Abha!

TDP#02, ADJ.062x, BSC.510 #974, SW_v07#10 p.090, SW_v09#14 p.166-167

عید مبارکست الحمد لله شما شب و روز بخدمت ملکوت الله و ترویج دین الله مشغول و مألوف لهذا جميع ايام شما اعياد است و البته عون و عنایت الهیه بشما خواهد رسید و قوای الهیه و نفثات روح القدس تأیید شما خواهد کرد

3 در ایالات جنوبی ایالات متحده یاران قلیلند یعنی دلاور ماریلند ویرجینیا نرث کارلاینا سوئث کارلاینا جورجیا فلوریدا آلاباما میسیسیپی تنسی کانتاکی لوئیسیانا آرکانسا اکلاهاما تکزاس وست ویرجینیا لهذا باید نفوس مبارکی بآنجاها بروید و یا بفرستید تا آن نفوس در آنصفحات مردم را بشارت بملکوت آسمان دهند

4 یکی از مظاهر مقدسه بنفوس مؤمنه میفرماید اگر انسان سبب روشنائی نفسی گردد بهتر از ثروت بی پایانست یا علی لئن یهدی الله بک نفساً خیر لک من حمر النعم و همچنین در انجیل میفرماید باطراف عالم روید و بشارت بظهور ملکوت الله دهید و در قرآن میفرماید اهدنا الصراط المستقیم یعنی بنما بما راه راست

5 باری امیدوارم که در اینخصوص همت عظیمه نمائید و یقین است که مؤید و موفق خواهید گشت نفسی که بحقائق و معانی ظهور ملکوت بشارت دهد مانند دهقانی ماند که تخم پاک در زمین پاک افشانند و ابر نیسانی فیض باران میذول دارد البته در نزد سرور قریه سرفراز گردد و خرمها تشکیل نماید

6 پس ای یاران الهی وقت را غنیمت شمرد و بختم افشانی پردازید تا برکت آسمانی و موهبت رحمانی یابید و علیکم البهاء الأبهی عبدالبهاء عباس لوح مبارکیست که صبح یکشنبه ۲۷ مارچ ۱۹۱۶ در باغچه خارج روضه مبارکه در بهیجی بافتخار احبای ۱۶ ایالات جنوبی ایالات متحده آمریکا صادر گشته

MKT3.006, AKHA_121BE #01 p.j,
AKHA_134BE #01 p.8, AHB_119BE
#01 p.000, FRTB.038

AB01130

Tablet of the Divine Plan (Central states I)

To: Baha'is of the Central States, in Chicago

Date: 1916-Mar-29

- 1 O ye heavenly souls, O ye spiritual assemblies, O ye lordly meetings:
- 2 For some time past correspondence has been delayed, and this has been on account of the difficulty of mailing and receiving letters. But because at present a number of facilities are obtainable, therefore, I am engaged in writing you this brief epistle so that my heart and soul may obtain joy and fragrance through the remembrance of the friends. Continually this wanderer supplicates and entreats at the threshold of His Holiness the One and begs assistance, bounty and heavenly confirmations in behalf of the believers. You are always in my thoughts. You are not nor shall you ever be forgotten. I hope by the favor of His Holiness the Almighty that day by day you may add to your faith, assurance, firmness and steadfastness, and become instruments for the promotion of the holy fragrances.
- 3 Although in the states of Illinois, Wisconsin, Ohio, Michigan and Minnesota—praise be to God—believers are found who are associating with each other in the utmost firmness and steadfastness—day and night they have no other intention save the diffusion of the fragrances of God, they have no other hope except the promotion of the heavenly teachings, like the candles they are burning with the light of the love of God, and like thankful birds are singing songs, spirit-imparting, joy-creating, in the rose garden of the knowledge of God—yet in the states of Indiana, Iowa, Missouri, North Dakota, South Dakota, Nebraska and Kansas few of the believers exist. So far the summons of the Kingdom of God and the proclamation of the oneness of the world of humanity has not been made in these states systematically and enthusiastically. Blessed souls and detached teachers have not traveled through these parts repeatedly; therefore these states are still in a state of heedlessness. Through the efforts of the friends of God souls must be likewise enkindled in these states, with the fire of the love of God and attracted to the Kingdom of God, so that section may also become illumined and the soul imparting breeze of the rose garden of the Kingdom may perfume the nostrils of the inhabitants.
- 4 Therefore, if it is possible, send to those parts teachers who are severed from all else save God, sanctified and pure. If these

1 ای نفوس آسمانی ای محافل روحانی ای مجامع ربّانی

2 هر چند مدّتیست که در تحریر رسائل تأخیر شد و این بجهت صعوبت ارسال و مرسول بود حال چون اندکی سهولت حاصل لهذا بتحریر این مختصر پرداختم تا دل و جان بیاد یاران روح و ریحان یابد همواره این آواره بدرگاه حضرت احدیت تضرع و زاری مینماید و یاران را عون و عنایت و تأییدات آسمانی طلبد همیشه در خاطرد فراموش نشده و فخرآید شد از الطاف حضرت پروردگار امیدوارم که روز بروز بر ایمان و ایقان و ثبوت و استقامت بیفزاید و سبب انتشار نفعات قدس گردید

3 هر چند در ایالات ایلینو و ویسکسنس و اوهایو و میشیگان و مینزوتا احبّا الحمد لله موجود و در نهایت ثبوت و رسوخ محشور شب و روز جز نشر نفعات الهی مقصدی ندارند و بغیر از ترویج تعالیم آسمانی مرادی نه مانند شمعها بنور محبت الله روشنند و بمثابه طيور شيكور در رياض معرفت الله بالخان روح بخش تغنی مینمایند ولی در ایندیانا آیووا میسوری نرث داکوتا سوئ داکوتا نبراسکا و کانساس در این ایالات عبور و مرور احباب قلیل و انطوریکه باید و شاید نداء بملکوت الهی نگشته و اعلان وحدت عالم انسانی نشده و نفوس مبارکی و مبلّغین منقطعی بآنصنّفحات زرفته لهذا این ولایات هنوز افسرده است باید بهمت یاران الهی در این ولایات نیز نفوسی مشتعل بنار محبت الله شوند و منجذب بملکوت الله گردند تا آن اقالیم نیز روشن گردد و نسیم روح بخش گلشن ملکوت مشام اهالی را معطر نماید

teachers be in the utmost state of attraction, in a short time great results will be forthcoming. The sons and daughters of the kingdom are like unto the real farmers. Through whichever state or country they pass they display self-sacrifice and sow divine seeds. From that seed harvests are produced. On this subject it is revealed in the glorious Gospel: When the pure seeds are scattered in the good ground heavenly blessing and benediction is obtained. I hope that you may become assisted and confirmed, and never lose courage in the promotion of the divine teachings. Day by day may you add to your effort, exertion, and magnanimity.

TDP#03, BSC.514 #976, SW_v07#10 p.091, SW_v09#14 p.167-168

4 لهذا اگر ممکن گردد نفوسی منقطع الی الله و منزّه و مقدّس بآن صفحات بفرستید اگر این نفوس در نهایت انجذاب باشند یقین است که در مدتی قلیله نتایج عظیمه خواهد بخشید ابناء و بنات ملکوت مانند دهقان حقیقی هستند بهر خطّه و دیار که مرور نمایند جانفشانی کنند و تخم پاک بیفشانند آن تخم پاک خرمنا تشکیل کند چنانچه در انجیل جلیل میفرماید چون تخم پاک در ارض طیّبه طاهره افشاندند گردد فیض و برکت آسمانی حصول یابد امیدوارم که شما موفق و مؤید گردید ابداً فتور در نشر تعالیم الهی نکنید روز بروز بر همت و سعی و کوشش بیفزائید

MKT3.008, FRTB.041

ABU0479

Words spoken on 1916-Mar-31 in Bahji

- 1 These poor ones have many delusions. For instance, they imagine that if they were to sit upon this carpet there could be no greater pleasure than this, or if they were to obtain a plate of pilaf it would be the height of their desires.
- 2 Sultan Mahmud had built a palace on the Bosphorus and would visit there from time to time. One day a boatman was passing by, not knowing anyone was there, looked up and said: "This scoundrel has built such a grand palace while I don't even have a proper house." Sultan Mahmud was sitting by the window and heard this. He ordered, "Seize this person and tell him the Chief Minister wants to see him." They brought him to his presence, where he treated him with utmost kindness and ordered all kinds of delicious food to be prepared. The boatman ate heartily and requested that a plate of baklava be placed in his room. He assigned him a bedroom and ordered that needles be placed in his bed so that whenever he moved they would pierce him. He did not sleep at all that night and was occupied with removing the needles.

1 اوهام این فقراء خیلی است. مثلاً گمان می کند که اگر روی این قالی بنشینند دیگر لذتی اعظم از این نمی شود و یا اینکه اگر یک بشقاب پلو بدست آرد نهایت آرزوی او است.

2 سلطان محمود قصری بر روی بغاز ساخته بود و گاه گاهی آنجا می رفت. روزی شخصی قایقچی از آنجا عبور می کرد، نمی دانست که کسی هست، بالا نگاه کرد گفت: این پزورنگ قصر به این بزرگی ساخته و من یک خانه درستی ندارم. سلطان محمود دم پنجره نشسته بود، شنید. امر کرد این شخص را بگیرد و بگوئید مشیر بامین شما را می خواهد. آوردند او را به حضور، با او نهایت مهربانی رفتار نمود و امر کرد هر نوع خوراک لذیذ حاضر کردند. قایقچی بسیار خورد و خواهش کرد که بشقاب باقلاوا را در اطاق او بنهند. اطاق خواب او را معین نمود و امر کرد در رختخوابش سوزن گذاشتند که چون حرکت کند در بدن او فرو رود. شب ابداً نخوابید و مشغول بیرون کشیدن سوزن ها بود.

- 3 In the morning the boatman came before the Sultan and explained what had happened. Sultan Mahmud said, "Do you wish to eat all these delicacies and spend your nights like this?" He replied, "It is better that I remain just a boatman." The Sultan said, "I am not the Chief Minister, I am Sultan Mahmud, and I heard your voice at the window. Those needles you saw are the thoughts that assail me when I lay my head down, and when I settle one thought, another comes, until morning." He gave him a gift and dismissed him.
- 3 صبح به حضور سلطان آمد و حال واقع را معروض داشت. سلطان محمود گفت می خواهی که این انواع اغذیه را بخوری و شب را آنطور بسربری. گفت بهتر آنست که همان قایقچی باشم. گفت من مشیر بامین نیستم، سلطان محمودم و در پنجره صدای ترا شنیدم. آن سوزنها که دیدی افکار است که چون سر به زمین گذارم بر من مستولی بشود و چون آن را قرار دهم فکر دیگر به سر آید تا صبح. یک هدیه به او داد، او را مرخص نمود.
- 4 These souls who are bloodthirsty tyrants do strange things.
- 4 این نفوسی که سفاک و خونخوارند امور عجیبه از ایشان سر می زند.
- 5 Hajjaj Thaqafi one day went hunting with his army. He saw a gazelle and gave chase. He went up a hill. Below was a spring where a Bedouin was grazing his camels. Hajjaj's gold-embroidered clothes were shining in the sun, causing the camels to be startled. Hajjaj said, "Peace be upon you, O Arab brother." He replied, "Peace and God's mercy and blessings be upon you," and spoke to him with utmost gentleness. He asked, "What do you say about Governor Hajjaj?" He replied, "That wretched illegitimate one, how many souls he has tormented and killed!" He asked, "What do you say about the Caliph?" He replied, "What can I say about someone of whom Hajjaj is but one of his evil deeds?"
- 5 حجاج ثقفی روزی با جیش خویش به شکار رفت. آهویی دید در عقب آن دوان شد. بر سر تپه ای بالا رفت. در پائین چشمه ای بود، شخصی بدوی شترهای خود را می چرانید. لباسهای حجاج زر بفت بود و آفتاب بر آن می خورد درخشنده شده بود، شترها رم کردند. حجاج گفت السلام علیک یا اخ العرب. جواب داد السلام علیک ورحمة الله و برکاته با نهایت ملامت با او صحبت داشت. گفت در حق والی حجاج چه می گوئی. گفت این پدر سوخته ولد الزنا چقدر نفوس را اذیت کرد و کشت. گفت در حق خلیفه چه می گوئی. گفت در حق شخصی که حجاج یکی از سیئات او است چه بگویم.
- 6 At this point Hajjaj's army arrived, and the Bedouin became very frightened. Hajjaj ordered, "Secure his camels and bring him to me." When the Bedouin came to his presence, weak-kneed, Hajjaj said, "Peace be upon you." He replied, "Peace be upon you, and the mercy of God and His blessings." He asked, "Do you drink wine?" He replied, "No." He asked, "Do you eat food?" He answered, "Yes." They prepared for him a fine meal. He ate and said, "It is delicious, but may God preserve me in what is to follow." He said, "Be at ease and eat properly." After he ate, he was told, "There are two choices before you: either be my companion and intimate friend, or I shall have you bound and sent to the Caliph." He replied, "O Commander, there is yet a third option, which is that you let me return to my camels." He bestowed a gift upon him and released him.
- 6 در این بین جیش حجاج وارد شد، بدوی خیلی ترسید. حجاج سپرد که شترهای او را محفوظ بدارید و خود او را بیاورید. چون به حضور او رسید در نهایت ضعف گفت السلام علیکم. جواب داد السلام علیک ورحمة الله و برکاته. گفت شراب می خوری. گفت نه. گفت طعام می خوری. جواب داد بلی. خوراک بسیار لذیذی برای او حاضر کردند. می خورد و گفت خیلی لذیذ است اما خدا بعدش را حفظ فرماید. گفت مطمئن باش و درست چیز بخور. چون طعام خورد به او گفت از برای تو دو چیز هست که اختیار کنی یا انیس و مونس من باشی، یا تو را کت بسته پیش خلیفه بفرستم. جواب داد که یا امیر شق ثالثی هم هست و آن

اینست که بگذارید بروم پیش شترهای خودم.
به او عطیه داد و او را رها کرد.

- 7 Hajjaj had a wife who was a source of torment to him. One day, while looking in the mirror, he said, "O God, make my character as beautiful as You have made my creation." His wife cried out, "Look at this one who lies to God!"

7 حجاج زنی داشت که سبب اذیت او بود. روزی در آئینه نگاه می کرد گفت اللهم احسن خلقي كما احسنت خلقي زلش فریاد زد انظروا هذا افتری علی الله

ZSM.1916-03-31

AB00936

Tablet of the Divine Plan (Western states I)

To: Baha'is of Eleven Western States, in Washington, DC

Date: 1916-Apr-01

- 1 O ye sons and daughters of the Kingdom:

1 ای ابناء و بنات ملکوت

- 2 Day and night I have no other occupation than the remembrance of the friends, praying from the depth of my heart in their behalf, begging for them confirmation from the Kingdom of God and supplicating the direct effect of the breaths of the Holy Spirit. I am hopeful from the favors of His Highness the Lord of Bestowals, that the friends of God during such a time may become the secret cause of the illumination of the hearts of humanity, breathing the breath of life upon the spirits—whose praiseworthy results may become conducive to the glory and exaltation of humankind throughout all eternity. Although in some of the Western States, like California, Oregon, Washington and Colorado, the fragrances of holiness are diffused, numerous souls have taken a share and a portion from the fountain of everlasting life, they have obtained heavenly benediction, have drunk an overflowing cup from the wine of the love of God and have hearkened to the melody of the Supreme Concourse—yet in the states of New Mexico, Wyoming, Montana, Idaho, Utah, Arizona and Nevada, the lamp of the love of God is not ignited in a befitting and behooving manner, and the call of the Kingdom of God has not been raised. Now, if it is possible, show ye an effort in this direction. Either travel yourselves, personally, throughout those states or choose others and send them, so that they may teach the souls. For the present those states are like unto dead bodies: they must breathe into them the breath of life and bestow upon them a heavenly spirit. Like unto the stars they must shine in that

2 شب و روز جز یاد یاران و دعای خیر در حق ایشان و طلب تأیید از ملکوت الهی و رجای تأثیر نفثات روح القدس مشغولیتی ندارم از الطاف حضرت خفی الألطاف امیدوارم که یاران الهی در چنین زمانی سبب نورانیت قلوب انسانی گردند و نفعه حیات بارواح بدمند که نتایج حمیده اش الی الأبد سبب شرف و منقبت عالم انسانی گردد هرچند در بعضی از ایالات غربی مثل کالیفرنیا و اورگن و واشنگتن و کلورادو نفعات قدس منتشر گشته و نفوس کثیری از چشمه حیات ابدیه بهره و نصیب گرفته اند و برکت آسمانی یافته اند و جامی سرشار از نحر محبة الله نوشیده اند و آهنگ ملأ اعلی شنیده اند ولی در ایالات نیومکزیکو وایومینگ منتانا آیداهو یوتا اریزونا و نوادا سراج محبة الله چنانچه باید و شاید نفیروخته و ندای ملکوت الهی بلند نگشته حال اگر ممکن است شما در این قضیه همتی نمائید یا خود بنفسه و یا کسان دیگر را انتخاب کنید و بان ایالات بفرستید زیرا الآن آن ایالات نظیر جسم مرده است تا نفعه حیات در آن بدمند و جان آسمانی بآنان بخشند چون ستاره در آن افق بدرخشند تا انوار شمس حقیقت آن ایالات را نیز روشن نماید

horizon and thus the rays of the Sun of Reality may also illumine those states.

- 3 God says in the great Qur'an: "Verily God is the helper of those who have believed. He will lead them from darkness into light." This means: God loves the believers, consequently He will deliver them from darkness and bring them into the world of light.
- 4 It is also recorded in the blessed Gospel: Travel ye throughout the world and call ye the people to the Kingdom of God. Now this is the time that you may arise and perform this most great service and become the cause of the guidance of innumerable souls. Thus through this superhuman service the rays of peace and conciliation may illumine and enlighten all the regions and the world of humanity may find peace and composure.
- 5 During my stay in America I cried out in every meeting and summoned the people to the propagation of the ideals of universal peace. I said plainly that the continent of Europe had become like unto an arsenal and its conflagration was dependent upon one spark, and that in the coming years, or within two years, all that which is recorded in the Revelation of John and the Book of Daniel would become fulfilled and come to pass. This matter, in all probability, was published in the San Francisco Bulletin, October 12, 1912. You may refer to it, so that the truth may become clear and manifest; thus ye may fully realize that this is the time for the diffusion of the fragrances.
- 6 The magnanimity of man must be heavenly or, in other words, it must be assisted by the divine confirmation, so that he may become the cause of the illumination of the world of humanity.
- 7 Upon you be greeting and praise!

3 در قرآن عظیم خدا میفرماید اِنَّ الله ولىّ الذّین آمنوا ینخرجهم من الظّلمات الى النّور یعنی خدا مؤمنین را دوست میدارد لهذا آنان را از ظلمات نجات داده در عالم نور میآورد

4 در انجیل شریف میفرماید که باطراف جهان روید و نداء بملکوت الله نمائید حال وقت آنست که شما باین خدمت عظمی قیام کنید و سبب هدایت جمّ غفیری گردید و باین سبب انوار صلح و سلام جمیع آفاق را روشن و منور نماید و عالم انسانی راحت و آسایش یابد

5 در ایامیکه در امریک بودم در جمیع مجامع فریاد زدم و ناس را بترویج صلح عمومی دعوت کردم بتصریح گفتم که قطعهء اروپا مانند جبهه خانه شده موقوف بیک شراره است و این عنقریب در سنین آینده دو سال بعد آنچه در کتاب مکاشفات یوحنا و کتاب دانیال ذکر شده تحقیق خواهد یافت و چنین شد و این قضیه در جریدهء سانفرانسیسکو بولتین مورخهء دوازدهم اکتوبر ۱۹۱۲ مندرج گردیده مراجعت کنید تا حقیقت حال ظاهر و آشکار گردد و بدانید که حال وقت نشر نفحات است

6 همّت انسان باید آسمانی باشد یعنی مؤیّد بتأییدات الهی تا سبب نورانیت عالم انسانی گردد

7 و علیکم التّحیّة و الثّناء

TDP#04, BSC.518 #978, SW_v07#10 p.088-089, SW_v07#10 p.085, SW_v09#14 p.160

MKT3.010, FRTB.043

AB12133

To: May Maxwell, in Montreal

Date: 1916-Apr-03

- 1 O candle of the love of God! Your letter arrived. It contained lofty meanings and was evidence of steadfastness in God's Covenant. During the days I was in Montreal, although my health was poor, nevertheless I would cry out and call to the Kingdom in gatherings and churches. Praise be to God, it yielded beneficial results. Those times are always in my memory and will not be forgotten, especially the kindnesses of Mr. Maxwell. I hope that through divine favors he will be granted a great reward and whatever is his ultimate desire will be fulfilled.
- 2 Now that handmaiden of God must arise with the utmost effort to gather together the friends and spread the divine fragrances so that the confirmations of God's Kingdom will encompass from all directions. May that home become a divine rose garden and may the souls of the loved ones, like nightingales, sing melodies with the sweetest songs.
- 3 The contents of the seven letters you had written were all evidence of the faith, certitude and steadfastness in the Covenant of those souls. The reply to each is enclosed in this letter - deliver them. You had written that although physical correspondence was cut off, nevertheless spiritual connections and communications continued uninterrupted. This is certain, there is no doubt in it, for praise be to God there is complete connection between hearts and perfect attraction - every heart is a mirror of hearts. Therefore spiritual reflections and impressions, like exalted images in a pure mirror, are present. And I hope that day by day this connection will intensify and this attraction will increase. And after the war, if it can be easily arranged, you have permission to attain my presence.
- 4 Your dear daughter is always in my thoughts and surely she has begun speaking and converses with utmost sweetness. On my behalf, kiss her two cheeks and shower her with endless affection. And upon you be greetings and praise.
- 5 You had written about Mr. Harold McKay that he is a sweet-singing bird. Musical melodies cause physical bodies to vibrate, but heavenly songs cause the human spirit to soar. Tell Mr.

1 ای شمع محبت الله نامه شما رسید خفای نامه معانی جلیله بود و دلیل بر ثبوت و رسوخ در میثاق الهی ایامی که در منتریاں بودم هرچند صحت مزاج مختل بود با وجود این در مجامع و کائس نعره زنان نداء بملکوت مینمودم الحمد لله نتایج مفیده بخشید آن اوقات همیشه در خاطر است فراموش نمی شود علی الخصوص مهربانی های مستر ماکسول از الطاف الهی امیدوارم که اجر جزیل عنایت فرماید و آنچه نهایت آمال ایشان است میسر گردد

2 حال آن امة الله باید بنهایت همت به جمع یاران پردازد و بنشر نفحات قیام کند تا تأییدات ملکوت الهی از هر جهت احاطه کند آن خانه گلشن الهی گردد و نفوس احباً مانند عندلیبان بادیع الحان بنغمه سرائی پردازند

3 مضامین ۷ مکاتیبیکه مرقوم نموده بودید جمیع دلیل بر ایمان و ایقان و ثبوت بر پیمان آن نفوس بود جواب هر یک در جوف این نامه است برسانید مرقوم نموده بودی که هرچند مکاتبه جسمانیّه منقطع شده بود ولیکن روابط معنویّه و مخارجه روحانیّه مستمراً در میان بود این یقین است شبههائی در آن نه زیرا مابین قلوب الحمد لله ارتباط تام است و انجذاب کامل هر دلی آئینه دهاست لهذا انعکاسات و انطباعات معنویّه مانند صور عالیّه در مرآت صافیه موجود است و امیدوارم که روز بروز این ارتباط اشتداد یابد و این انجذاب ازدیاد گردد و بعد از حرب اگر بسهولت میسر مآذون بحضورید

4 دختر عزیزت همیشه در نظر است و البته بسخن آمده است و در نهایت ملاحظت صحبت مینماید از قبل من دو گونه او را بیوس و نوازش بی نهایت بنما و علیک التحیّة و الثناء

5 از جناب مستر هارلد میک مرقوم نموده بودی که مرغ خوش الحانی است لکن انعام ملکوتی روح اجسام را باهتر از آرد ولیکن انعام ملکوتی روح

Harold McKay that if you can combine earthly tunes with celestial melodies, then you will observe that you have breathed the breath of life into the body of the world and bestowed upon the human world a joy and delight that will endure forever.

انسانی را پرواز آرد به مستر هارلد میک بگو
اگر بتوانی آهنگ ناسوتی را با نغمه ملکوتی
منضم نمائی آنوقت ملاحظه مینمائی که نفخه
حیات در جسم عالم دمیده‌ئی و بعالم انسانی نشئه
و نشاطی بخشیده‌ئی که الی‌الابد باقی و برقرار
است

- ⁶ Likewise I hope that Mr. Benjamin will become the manifestation of great and glorious favors on this trip to Toronto and with the confirmation of the Holy Spirit will bring the dead to life, make the blind see, the deaf hear, and the mute speak. Today any soul who is firm in faith and certitude and steadfast in the Covenant and Testament is assisted by the hosts of the Supreme Concourse and successful. In whatever clime they go they achieve spiritual victories and become the manifestation of endless favors. And upon you be greetings and praise.

⁶ و هم چنین امیدوارم که مستر بنجامن در این سفر
به تورنتو مظهر الطاف جلیل اکبر گردد و بتأیید
روح القدس مردگان را زنده نماید و کوران را
بینا کند و کران را شنوا نماید و گنگان را گویا
کند الیوم هر نفسی در ایمان و ايقان ثابت و در
عهد و پیمان راسخ بجنود ملاء اعلی مؤید و موفق
است و بهر اقلیمی رود فتوحات معنویه نماید و
مظهر الطاف بنی‌پایان گردد و علیک التّحیة و
الثناء

BRL_DAK#0855

AB05816

To: Maria P Wilson, in Malden, MA

Date: 1916-Apr-04

O my respected hostess! The days I was a guest in your home are always before my eyes. What wonderful days they were, passing with utmost joy! Truly you served with all your strength and showed us the utmost kindness, and this was due to your complete sincerity of intention, abundant humanity and praiseworthy character.

Now too, day and night you are occupied with service to the Kingdom of God and engaged in spreading the heavenly teachings. Plant a tree that will yield good fruits forever; sow a seed that will produce diverse harvests throughout the ages and centuries. And that is self-sacrifice in the path of God and becoming completely effaced in the love of God such that no trace remains of self and desires and wishes - becoming entirely sacrificed to the Heavenly Beloved.

Convey my affectionate and longing greetings to all the friends, both men and women. And upon you be greetings and praise.

SW_v08#05 p.051

AB01552

Tablet of the Divine Plan (Canada and Greenland I)

To: Baha'is of Canada and Greenland, in Montreal

Date: 1916-Apr-05

- 1 O ye daughters and sons of the Kingdom: ۱ ای بنات و ابناء ملکوت
- 2 Although in most of the states and cities of the United States, praise be to God, His fragrances are diffused, and souls unnumbered are turning their faces and advancing toward the Kingdom of God, yet in some of the states the Standard of Unity is not yet upraised as it should be, nor are the mysteries of the Holy Books, such as the Bible, the Gospel, and the Qur'an, unraveled. Through the concerted efforts of all the friends the Standard of Unity must needs be unfurled in those states, and the divine teachings promoted, so that these states may also receive their portion of the heavenly bestowals and a share of the Most Great Guidance. ۲ هرچند در اکثر ایالات و مدائن متّحده الحمد لله نفعات الله منتشر و جم غفیری بملکوت الله متوجه و ناظر ولی در بعضی ایالات چنانچه باید و شاید علم توحید بلند نگشته و اسرار کتب الهیه مانند تورات و انجیل و قرآن منتشر نگردیده باید بهمت یاران علم توحید در آن دیار موج زند و تعلیم الهیه انتشار یابد تا آنان را نیز از موهبت آسمانی و هدایت کبری بهره و نصیب داده شود
- 3 Likewise in the provinces of Canada, such as Newfoundland, Prince Edward Island, Nova Scotia, New Brunswick, Quebec, Ontario, Manitoba, Saskatchewan, Alberta, British Columbia, Ungava, Keewatin, Mackenzie, Yukon, and the Franklin Islands in the Arctic Circle—the believers of God must become self-sacrificing and like unto the candles of guidance become ignited in the provinces of Canada. Should they show forth such a magnanimity, it is assured that they will obtain universal divine confirmations, the heavenly cohorts will reinforce them uninterruptedly, and a most great victory will be obtained. ۳ و همچنین در ایالات کانادا مانند نیوفاندلند پرنس ایدورد آیلند نووا اسکوشیا نیوبرونزویک کوبک آتاریا مانیتوبا ساسکاچوان آلبرتا بریتیش کلمبیا یونگاوا کیواتین ماکنزی یوکان و جزائر فرانکلین در مدار سرطان باید احبای الهی جانفشانی نمایند و مانند شمع هدایت در آن ایالات کانادا برافروزند اگر چنین همتی بنمایند یقین است که تأییدات کلیّه الهیه یابند و جنود آسمانی پی در پی رسد و نصرت عظیمی حاصل گردد
- 4 God willing, the call of the Kingdom may reach the ears of the Eskimos, the inhabitants of the Islands of Franklin in the north of Canada, as well as Greenland. Should the fire of the love of God be kindled in Greenland, all the ice of that country will be melted, and its cold weather become temperate—that is, if the hearts be touched with the heat of the love of God, that territory will become a divine rose garden and a heavenly paradise, and the souls, even as fruitful trees, will ۴ بلکه انشاءالله نداء ملکوت الله بمسامع اسکیموهای اهالی جزائر شمال کانادا و گرینلند رسد اگر در گرینلند نائره محیه الله شعله زند جمیع یخهای آن مملکت آب شود و سرما باعتدال مبدل گردد یعنی قلوب حرارت یابد آن خطّه و دیار گلشن الهی شود و بوستان ربّانی گردد و نفوس مانند اشجار پرثمر بنهایت طراوت

acquire the utmost freshness and beauty. Effort, the utmost effort, is required. Should you display an effort, so that the fragrances of God may be diffused among the Eskimos, its effect will be very great and far-reaching.

- 5 God says in the great Qur'an: A day will come wherein the lights of unity will enlighten all the world. "The earth will be irradiated with the light of its Lord." In other words, the earth will become illumined with the light of God. That light is the light of unity. "There is no God but God." The continent and the islands of Eskimos are also parts of this earth. They must similarly receive a portion of the bestowals of the Most Great Guidance.

- 6 Upon you be greeting and praise!

TDP#05, ADJ.055x, ADJ.057-058x, COF.012ax, BSC.523 #980, SW_v07#10 p.089-090, SW_v09#14 p.168

و لطافت تزئین یابند همت لازم است همت اگر
همتی نمائید که در میان اسکیموها نفحات الهی
منتشر شود تأثیر شدید دارد

5 خدا در قرآن عظیم میفرماید که روزی آید انوار
توحید بر جمیع آفاق بتابد و اشرف الارض بنور
ربها یعنی زمین بنور خدا روشن میشود آن نور
نور توحید است لا اله الا الله مملکت و جزائر
اسکیموها نیز از قطعات ارض است باید از
هدایت کبری بهره‌مند گردد

6 و علیکم التّحیّة و الثّناء عبدالهء عباس
Baha abbas

MKT3.013, ANDA#71 p.06, FRTB.046

AB07312

To: Joseph H Hannen, in Washington, DC

Date: 1916-Apr-05

O thou who art firm in the Covenant!

Praise be to God that in Washington the friends of God are engaged in service to the Kingdom of God with perfect firmness and steadfastness in faith. The gatherings that are arranged are in truth reflections that reach from the Supreme Concourse. The fragrances wafting from America are most sweet, and thus are the cause of joy and gladness to hearts. Convey my most glorious greetings to your honored wife, the maidservant of God. Extend my longing greetings to Mr. Von Schick and tell him that I have not forgotten his kindness, and my hope is that he may become, through the divine teachings, a banner of the oneness of the world of humanity. And upon you be greetings and praise.

SW_v07#10 p.094

ABU0597

Words spoken on 1916-Apr-07 in Bahji

- 1 (He instructed that a Tablet be recited. In that Tablet mention was made of the immature ones of the world. He said that the Azalis were intended thereby, and, as befitted the occasion, He uttered certain words, saying that some had sold the Blessed Beauty and purchased Azal. Jinab-i-Aqa Siyyid Yahya asked, "How was it that Azal came into office?" He replied:)
- 2 When the Bab was in the utmost peril, all eyes were turned toward the Blessed Beauty. Therefore Aqa Mirza 'Abdu'l-Karim-i-Qazvini, whom the Bab had named Mirza Ahmad, deemed it expedient that something be done whereby the Blessed Beauty might be safeguarded, and he laid the matter before the Bab. Thereupon an intimation was given that He should choose one of His brothers. Thus He selected Yahya, strove to educate him, assigned him six pages of penmanship each day, and his handwriting became very good. Tablets were revealed from his tongue. Should anyone compare his Tablets with those which he wrote after departing from the shadow of the Blessed One, he will see that this is so.
- 3 One day he was seated in the house, having opened the Torah and the Gospel in Persian and Arabic; placing one finger upon this page and one upon that, he was learning the Arabic words from the Persian. He had reached the word al-fahm. In Persian his finger was on angisht, but he read it angusht, and was bewildered, saying, "Angusht means coal." I said to him, "This is angisht, as in Firdawsi:
- 4 'If thou shouldst pass by the coal-seller, naught but blackness wilt thou see therein.'
- 5 And its meaning is coal."
- 6 He forged a letter in his own name from the Bab, saying: "From the Most Glorious Element, train the one named Yahya in dictation and composition." In his own fancy he wished to imply that the Blessed Beauty had abandoned him. This is

1 امر فرمودند لوحی خوانده شد. در لوح ذکر نابالغهای عالم بود. فرمودند مقصد ازلی ها هستند و بمناسبت حال، بیاناتی چند فرمودند که بعضی جمال مبارک را فروختند و ازل را خریدند. جناب آقا سید یحیی سؤال کردند چطور شد که ازل سر کار آمد؟ فرمودند:

2 وقتی که حضرت اعلی در خطر عظیم بودند انتظار همه متوجه به جمال مبارک بود. لهذا آقا میرزا عبدالکریم قزوینی که حضرت اعلی او را میرزا احمد فرمودند چنین صلاح دید که کاری بشود که جمال مبارک محفوظ بماند و به حضور حضرت اعلی عرض کرد. این بود که اشاره شد که شمایی از برادران خود را اختیار کنید. لهذا یحیی را اصطفا نمودند و در تربیت او کوشیدند و روزی شش صفحه مشق به او می دادند و خط او بسیار خوب شده بود و الواح از لسان او نازل می فرمودند. اگر کسی الواح او را با آنان که بعد از خروج از ظل مبارک نوشته مقایسه کند می بیند که چنین است.

3 روزی در خانه نشسته بود و تورا و انجیل فارسی و عربی را باز کرده بود و یک انگشت روی این صفحه و یکی روی آن صفحه گذاشته کلمات عربیه را از روی کلمات فارسیه یاد می گرفت. رسیده بود به کلمه الفحم. در فارسی انگشت است و او می خواند انگشت و متحیر بود و می گفت انگشت فحم. من به او گفتم این انگشت است چنانچه در فردوسی است:

4 اگر بگذری سوی انگشت گر از او جز سیاهی نبینی دگر

5 و معنی آن زغال است.

6 توقیع به اسم خود از حضرت اعلی جعل کرده ... که از عنصر ابی سیم یحیی در املاء و انشاء او را تربیت کنید. بگان خود خواسته است برساند که جمال مبارک او را ترک کرده اند.

extant in Yahya's own handwriting. The point is that he was exceedingly devoid of understanding.

به خط خود یحیی این موجود است. مقصد اینست که خیلی بی ادراک بود.

- 7 From Qazvin they had requested the commentary on inheritance. He could not answer. He said to me, "Write the reply." I wrote it in Persian, and he sent it to Qazvin in his own name. The friends there regarded it as a miracle of his holiness. If he did not know a thing, he would never say, "I do not know"; he would say some thing.

7 از قزوین تفسیر میراث را خواسته بودند نتوانست جواب بدهد به من گفت جواب بنویس و منهم آن را بفارسی نوشتم این را به اسم خودش به قزوین فرستاد و حضرات احباب این را معجزه حضرت می دانستند. اگر چیزی را نمی دانست نمی گفت نمی دانم، یک چیزی می گفت.

- 8 In Istanbul he was seated in the garden with Jinab-i-Munib engaged in discussion. I arrived, not knowing what the matter was, and asked. Jinab-i-Munib had asked about the phrase: amkhada al-'ishqu bi-qalbi wa-taqalqala ["Love panged within my heart and set it trembling"]. I said, "This is inappropriate, for makhad signifieth the pains of childbirth, and cannot be applied to love." He said, "This is his verse." I saw that the matter had become awkward, so I said, "My meaning is that, were others to say it, it would be inappropriate."

8 در اسلامبول با جناب [منیب] در باغچه نشسته بود مباحثه می کرد. من رسیدم نمی دانستم چه حکایت است، سؤال کردم. جناب منیب سؤال کرده بود [از] امخض العشق بقلبی و تقلقل . من گفتم این نامربوط است بجهت اینکه امخاض درد زه است نمی شود اطلاق به عشق کرد. گفت این شعر ایشان است. دیدم بد شد گفتم مقصد من این است اگر دیگران بگویند نامربوط است.

- 9 He was an exceedingly clever person. Whatever he was asked, he would contrive an answer, bringing as evidence a verse and a tradition. Seven persons gathered together and said, "It cannot be that he knoweth everything. Let each one of us utter one letter; let us set them side by side, and then ask him the meaning of the resulting word."

9 شخصی بود بسیار زکی، هر چه از او می پرسیدند یک جوابی درست می کرد و یک شعر و یک حدیث هم شاهد می آورد. هفت نفر جمع شدند گفتند این نمی شود همه چیز را بدانند هر نفری از ماها یک حرف بگوید [کلمه هم بگذاریم و معنی] آن کلمه را سؤال کنیم.

- 10 The word that emerged was khunfashar. They asked him, and he said, "It is an oily plant that groweth green between the mountains," and gave an explanation, saying, "As the poet hath said:

10 آن کلمه خونفشار درآمد. از او پرسیدند. گفت این گیاهی است چرب لای کوه سبز می شود و شرحی داد و گفت کما قال الشاعر:

- 11 'I have lost your love from my heart, even as milk hath lost the khunfashar.'

11 لقد فقدت محبتکم بقلبی کما فقد الحلیب الخونفشار

- 12 And as the Apostle of God hath said—"

12 کما قال رسول الله

- 13 They said, "Stop, we've heard enough."

13 گفتند صبر کن تا اینجا بس است.

ZSM.1916-04-07

AB02080

To: Juliet Thompson

Date: 1916-Apr-07

O thou beloved daughter of the Kingdom!

Thy letter was received. It contained the most great glad tidings,- that is, praise be to God, in New York the divine believers are united and agreed. For my heart there is no greater happiness than the unity and concord of the friends. The progress of the world of humanity and the illumination of the hearts and lives of the people are realized through unity and agreement and the promotion of the Word of God. Difference destroys the foundation of the divine edifice, causing coldness amongst the souls and the lethargy of all the active members. I hope that, day by day, this bounty may become more revealed in New York. Truly, I say, if the believers of God become united together with heart and soul, in a short while they will shine forth like unto the sun; they will obtain a joy and happiness the splendor of which will be cast upon all the regions of America.

Thou hast written that Mr. Vail, Mr. Ives and Mr. Horace Holley have loosened eloquent tongues and in the explanation of the divine teachings they deliver fluent speeches. This news also gave the utmost pleasure and delight.

Convey my longing greeting to the reverend minister whose name you mention in the letter and deliver to him this my message:

O thou dear friend! A wise farmer scatters his seeds in rich, productive soil. Those pure seeds are no other than the new, heavenly teachings and the rich soil is the hearts of the chosen ones. Become thou a heavenly farmer. Do not sow the seeds in barren soil. These variant and confusing thoughts have no results and produce no fruit. The time is spent without a crowning glory. Consider that millions of leaders of thought have come to this world and have dedicated their lives to the propagation of different schools of ideas, yet they obtained no result but the Apostles of His Holiness Christ scattered such seeds that up to this date they are gathering many harvests. There is no greater example than this.

Convey longing greeting on my behalf to each and all the friends.

Upon thee be greeting and praise!

SW_v10#04 p.080

AB00218

Tablet of the Divine Plan (U.S. and Canada I)

To: Baha'is of the United States and Canada

Date: 1916-Apr-08

- 1 O ye blessed souls: 1 ای نفوس مبارکه
- 2 I desire for you eternal success and prosperity and beg perfect confirmation for each one in the divine world. My hope for you is that each one may shine forth like unto the morning star from the horizon of the world and in this Garden of God become a blessed tree, producing everlasting fruits and results. 2 من از برای شماها فوز و فلاح ابدی می‌خواهم و موفقیت تامه در جهان الهی می‌طلبم آرزوی من چنانست که هر یک از شما از افق عالم مانند ستاره صبحگاهی بدرخشد و در این باغ الهی هر یک شجره مبارکه گردد و فواکه و ثمره ابدی بخشد
- 3 Therefore I direct you to that which is conducive to your heavenly confirmation and illumination in the Kingdom of God! 3 لهذا شما را بآنچه سبب تأیید آسمانی و روشنائی در ملکوت الهیست دلالت مینمایم و
- 4 It is this: Alaska is a vast country; although one of the maid-servants of the Merciful has hastened to those parts, serving as a librarian in the public library, and according to her ability is not failing in teaching the Cause, yet the call of the Kingdom of God is not yet raised through that spacious territory. 4 آن اینست که آلاسکا اقلیم وسیعی است هرچند یکی از اماء رحمن بآنصفحات شتافته و در کتابخانه عمومی به کتابداری معین شده و بقدر قوه در خدمت قصور نمینماید ولی نداء بملکوت الهی هنوز در آن اقلیم وسیع بلند نشده
- 5 His Holiness Christ says: Travel ye to the East and to the West of the world and summon the people to the Kingdom of God. Hence the mercy of God must encompass all humanity. Therefore do ye not think it permissible to leave that region deprived of the breezes of the Morn of Guidance. Consequently, strive as far as ye are able to send to those parts fluent speakers, who are detached from aught else save God, attracted with the fragrances of God, and sanctified and purified from all desires and temptations. Their sustenance and food must consist of the teachings of God. First they must themselves live in accordance with those principles, then guide the people. Perchance, God willing, the lights of the Most Great Guidance will illuminate that country, and the breezes of the rose garden of the love of God will perfume the nostrils of the inhabitants of Alaska. Should you be aided to render such a service, rest 5 حضرت مسیح میفرماید که بشرق و غرب عالم روید و ندا بملکوت الهی کنید پس رحمت الهی باید مشمول بر عموم گردد حال جائز بدانید که آن اقلیم از نسائم صبح حقیقت محروم ماند لهذا تا توانید بکوشید و نفوس ناطقی منقطع الی الله و منجذب بصفحات الله و منزّه و مقدّس از نفس و هوی بآنصفحات پفرستید که زاد و توشه آنها تعالیم الهی باشد و اول خود بآن عمل نمایند بعد ناس را دلالت کنند بلکه انشاءالله انوار هدایت کبری آن اقلیم را روشن نماید و نسائم گلشن محبت الله مشام اهل آلاسکا را معطر کند اگر بچنین خدمتی موفق شوید یقین بدانید که تاج

ye assured that your heads shall be crowned with the diadem of everlasting sovereignty, and at the threshold of oneness you will become the favored and accepted servants.

سلطنت ابدیہ بر سر نہید و در درگاه احدیت
بنده مقبول و مقرب گردید

6 Likewise the republic of Mexico is very important. The majority of the inhabitants of that country are devoted Catholics. They are totally unaware of the reality of the Bible, the Gospel and the new divine teachings. They do not know that the basis of the religions of God is one and that the holy Manifestations are like unto the Sun of Truth, rising from the different dawning-places. Those souls are submerged in the sea of dogmas. If one breath of life be blown over them, great results will issue therefrom. But it is better for those who intend to go to Mexico to teach, to be familiar with the Spanish language.

6 و همچنین جمهوری مکزیکو بسیار مهمست اغلب اهالی آن بلاد کاتولیک متعصبی هستند ابداً از حقیقت تورات و انجیل و تعالیم جدیدہ الہی خبری ندارند نمیدانند اساس ادیان الہی یکیست و این مظاهر مقدسہ حکم شمس حقیقت دارند کہ از مطالع متعدّدہ طلوع نموده اند این نفوس غرق در تقالیدند اگر یک نفحہ حیات در اینہا دمیدہ شود نتائج عظیمہ بخشد ولی باید نفوسیکہ بہ مکزیکو میروند مألوف بلسان اسپانیولی باشند

7 Similarly, the six Central American republics, situated south of Mexico—Guatemala, Honduras, Salvador, Nicaragua, Costa Rica, Panama and the seventh country Belize or British Honduras. The teachers going to those parts must also be familiar with the Spanish language.

7 و همچنین شش جمهوری امریکای مرکزی کہ در جنوب مکزیکو واقع شدہ مانند گواتمالا ہوندوراس سالوادور نیکاراگوا کستاریکا پاناما و مملکت ہفتم بلایز و همچنین نفوسیکہ بآنصفحات میروند باید بلسان اسپانیولی مألوف

8 Attach great importance to the indigenous population of America. For these souls may be likened unto the ancient inhabitants of the Arabian Peninsula, who, prior to the Mission of Muhammad, were like unto savages. When the light of Muhammad shone forth in their midst, however, they became so radiant as to illumine the world. Likewise, these Indians, should they be educated and guided, there can be no doubt that they will become so illumined as to enlighten the whole world.

8 اهالی اصلی امریکا یعنی ہندیہا را بسیار اہمیت دہید زیرا این نفوس مانند اهالی قدیمہ جزیرۃ العرب هستند کہ پیش از بعثت حضرت محمد حکم وحوش داشتند چون نور محمدی در میان آنها طلوع نمود چنان روشن شدند کہ جهان را روشن کردند و همچنین این ہنود اگر تربیت شوند و ہدایت یابند شبہائی نیست کہ بتعالیم الہی چنان روشن گردند کہ آفاق را روشن نمایند

9 All the above countries have importance, but especially the Republic of Panama, wherein the Atlantic and Pacific Oceans come together through the Panama Canal. It is a center for travel and passage from America to other continents of the world, and in the future it will gain most great importance.

9 جمیع این ممالک اہمیت دارد علیالخصوص جمهوری پاناما کہ در آن مرکز محیط اتلانتیک و محیط پاسیفیک بہم ملحق میشوند و مرکز عبور و مرور از امریکا بسائر قطعات عالمست و در آیندہ اہمیت کبری خواهد یافت

10 Likewise the islands of the West Indies, such as Cuba, Haiti, Puerto Rico, Jamaica, the islands of the Lesser Antilles, Bahama Islands, even the small Watling Island, have great importance; especially the two black republics, Haiti and Santo Domingo, situated in the cluster of the Greater Antilles. Likewise the cluster of the islands of Bermuda in the Atlantic Ocean have importance.

10 و همچنین جزائر وست ایندیز مثل کوبا و ہایتی و پورتوریکو و جامیکا و همچنین جزائر لسر انتیلز و جزائر باہاما حتی جزیرہ واتلینگ بسیار اہمیت دارد علیالخصوص دو جمهوری سیاہان ہایتی و سانتو دومینگو کہ در دستہ جزائر گریتر انتیلز واقع شدہ و همچنین دستہ جزائر برمودا کہ در میان محیط اتلانتیک است اہمیت دارد

11 In a similar way, the republics of the continent of South America—Colombia, Ecuador, Peru, Brazil, British Guiana, Dutch Guiana, French Guiana, Bolivia, Chile, Argentina, Uruguay, Paraguay, Venezuela; also the islands to the north,

11 و همچنین قطعہ امریکای جنوبی مثل کلمبیا اکوادور پرو برزیل بریتیش گینا دچ گینا فرنچ گینا بولیویا چیلی ارجنتینا یوروگوای

east and west of South America, such as Falkland Islands, the Galapagos, Juan Fernandez, Tobago and Trinidad. Likewise the city of Bahia, situated on the eastern shore of Brazil. Because it is some time that it has become known by this name, its efficacy will be most potent.

پاراگوای و نزولاً و همچنین بعضی جزائر که در شمال و شرق و غرب امریکای جنوبیست نظیر فالکلند آیلند گالاپاگو جوانفراندز توباگو ترینیداد آیلند هم چنین شهر بهائیه که در ساحل شرقی برزیل واقع چون مدتیست باین اسم مسمی شده تأثیرات این اسم شدید خواهد بود

- 12 In short, O ye believers of God! Exalt your effort and magnify your aims. His Holiness Christ says: Blessed are the poor, for theirs shall be the Kingdom of Heaven. In other words: Blessed are the nameless and traceless poor, for they are the leaders of mankind. Likewise it is said in the Qur'an: "And We desire to show favor to those who were brought low in the land, and to make them spiritual leaders among men, and to make of them Our heirs." Or, we wish to grant a favor to the impotent souls and suffer them to become the inheritors of the Messengers and Prophets.

12 باری احبای الهی را باید همت بلند باشد و مقاصد ارجمند حضرت مسیح میفرماید طوبی للفقراء لأن لهم ملکوت الله یعنی خوشا بفقراء بی نام و نشان زیرا سرور عالمیان گردند و همچنین در قرآن میفرماید و زید ان نحن علی الذین استضعفوا فی الأرض و نجعلهم ائمة و نجعلهم الوارثین یعنی میخواهیم بر نفوس ضعیفه منت نهیم و آنها را وارث انبیا و مرسلین نمائیم

- 13 Now is the time for you to divest yourselves of the garment of attachment to this world that perisheth, to be wholly severed from the physical world, become heavenly angels, and travel to these countries. I swear by Him, besides Whom there is none other God, that each one of you will become an Israfil of Life, and will blow the Breath of Life into the souls of others.

13 حال وقت آنست که شما ردای تعلّق باین عالم فانی را خلع کنید و از عالم بشریت بکلی منسلخ گردید ملائکه آسمانی شوید و باین اقالیم سفر نمائید والله الذی لا اله الا هو هر یک اسرافیل حیات گردید و نفحه حیات در نفوس سائر خواهد دمید

14 Supplication

14 مناجات

- 15 O Thou Incomparable God! O Thou Lord of the Kingdom! These souls are Thy heavenly army. Assist them and, with the cohorts of the Supreme Concourse, make them victorious, so that each one of them may become like unto a regiment and conquer these countries through the love of God and the illumination of divine teachings.

15 ای خداوند بیهمتا ای ربّ الملکوت این نفوس سپاه آسمانی تواند امداد فرما و بجنود ملا اعلی نصرت کن تا هر یک نظیر اردوئی شوند و آن ممالک را بحبّت الله و نورانیت تعالیم الهی فتح کنند

- 16 O God! Be Thou their supporter and their helper, and in the wilderness, the mountain, the valley, the forests, the prairies and the seas, be Thou their confidant—so that they may cry out through the power of the Kingdom and the breath of the Holy Spirit.

16 ایخدا ظهور و نصیر آنها باش و در بیابان و کوه و دره و جنگلها و صحراها و دریاها مونس آنها باش تا بقوت ملکوتی و نفثات روح القدس فریاد زنند

- 17 Verily, Thou art the Powerful, the Mighty and the Omnipotent, and Thou art the Wise, the Hearing and the Seeing.

17 توئی مقتدر و عزیز و توانا و توئی دانا و شنوا و بینا

TDP#06, BPRY.205-206x, ADJ.049-050x, ADJ.055x, ADJ.070x, COF.010x, COF.016x2x, COF.017x, COF.029x, BSC.527 #982, SW_v10#15 p.280-282

MKT3.015, AKHA_122BE #05 p.383x, AHB_121BE #02 p.000x, PYB#176 p.25x, DUR3.075x, DUR1.301x, ANDA#58 p.19x, ANDA#64 p.12x, MJMJ1.095x, MMG2#071 p.078x, MJH.039ax, FRTB.048, MMJA.027x

AB03401*To: Roy C Wilhelm, in New York**Date: 1916-Apr-08*

Concerning the publications of books and pamphlets: The books of Mirza Abul Fazl, the books and pamphlets of Mr. Remey, likewise the instructive books and pamphlets written by some of the friends, also the translations of the Book of Ighan, Tarazat, Tajalleyat, Ishrakat, the Words, the Glad-Tidings, the Hidden Words, the Seven Valleys, and other translated and published words of the Blessed Perfectionâ€”likewise the new leaflet written by his honor, Mr. Remey, giving the twelve principles of the Causeâ€”print, publish and circulate these books and pamphlets whenever necessary.

Other books and pamphlets and those newly written or composed by the friends must be carefully read and thoroughly examined by a committee of the blessed believers in the annual Convention of the Mashrak-el-Azkar. If, in accordance with the majority of votes they deem these publications advisable, they may print and circulate them; otherwise they may wait until the way is opened and they may forward them to the Holy Land for correction.

SW_v08#10 p.133-134x

AB00049*Tablet of the Divine Plan (U.S. and Canada II)**To: Baha'is of the United States and Canada**Date: 1916-Apr-11*

¹ O ye real Baha'is of America:

² Praise be to His Highness the Desired One that ye have become confirmed in the promotion of divine teachings in that vast Continent, raised the call of the Kingdom of God in that region and announced the glad tidings of the manifestation of the Lord of Hosts and His Highness the Promised One. Thanks be unto the Lord that ye have become assisted and confirmed in this aim. This is purely through the confirmations of the Lord of Hosts and the breaths of the Holy Spirit. The full measure of your success is as yet unrevealed, its significance

¹ ای بهائیان حقیقی امریک

² شکر حضرت مقصود را که موفق بر نشر تعالیم الهی در آن خطّه وسیعہ شدید و نداء ملکوت اللہ در آندیار بلند کردید و بشارت بظہور ربّ الجنود و حضرت موعود دادید الحمد للہ موفق شدید و در این مقصد مؤید گشتید این صرف از تأییدات ربّ الجنود و نفثات روح القدس است حال موقّعیّت شما هنوز معلوم و مفہوم

still unapprehended. Erelong ye will, with your own eyes, witness how brilliantly every one of you, even as a shining star, will radiate in the firmament of your country the light of divine Guidance, and will bestow upon its people the glory of an everlasting life.

3 Consider! The station and the confirmation of the apostles in the time of Christ was not known, and no one looked on them with the feeling of importance—nay, rather, they persecuted and ridiculed them. Later on it became evident what crowns studded with the brilliant jewels of guidance were placed on the heads of the apostles, Mary Magdalene and Mary the mother of John.

4 The range of your future achievements still remains undisclosed. I fervently hope that in the near future the whole earth may be stirred and shaken by the results of your achievements. The hope, therefore, which 'Abdu'l-Baha cherishes for you is that the same success which has attended your efforts in America may crown your endeavors in other parts of the world, that through you the fame of the Cause of God may be diffused throughout the East and the West and the advent of the Kingdom of the Lord of Hosts be proclaimed in all the five continents of the globe.

5 The moment this divine Message is carried forward by the American believers from the shores of America and is propagated through the continents of Europe, of Asia, of Africa and of Australasia, and as far as the islands of the Pacific, this community will find itself securely established upon the throne of an everlasting dominion. Then will all the peoples of the world witness that this community is spiritually illumined and divinely guided. Then will the whole earth resound with the praises of its majesty and greatness.

6 A party speaking their languages, severed, holy, sanctified and filled with the love of God, must turn their faces to and travel through the three great island groups of the Pacific Ocean—Polynesia, Micronesia and Melanesia, and the islands attached to these groups, such as New Guinea, Borneo, Java, Sumatra, Philippine Islands, Solomon Islands, Fiji Islands, New Hebrides, Loyalty Islands, New Caledonia, Bismarck Archipelago, Ceram, Celebes, Friendly Islands, Samoa Islands, Society Islands, Caroline Islands, Low Archipelago, Marquesas, Hawaiian Islands, Gilbert Islands, Moluccas, Marshall Islands, Timor and the other islands. With hearts overflowing with the love of God, with tongues commemorating the mention of God, with eyes turned to the Kingdom of God, they must deliver the glad tidings of the manifestation of the Lord of Hosts to all the people. Know ye of a certainty that whatever gathering ye enter,

نگشته عنقریب خواهید دید که هر یک مانند ستاره‌های دری درخشنده در آن افق نور هدایت بخشیدید و سبب حیات ابدیهٔ اهل امریک شدید

3 ملاحظه کنید که موقتاً حواریون در زمان مسیح معلوم نبود و نفسی آنان اعتنائی نداشت بلکه اذیت و استهزا مینمودند بعد معلوم شد که حواریون و نساء مؤمنات مثل مریم مجدلیه و مریم ام یعقوب چه تاج مرصعی از جواهر زواهر هدایت بر سر نهاده بودند

4 همچنین موقتاً شما حال معلوم نه امیدوارم که بزودی موقتاً شما زلزله در آفاق اندازد لهذا عبدالبهاء را آرزو چنانست که مثل خطهٔ امریک در سائر قطعات عالم نیز موفق و مؤید شوید یعنی صیت امر الله را بشرق و غرب رسانید و در جمیع قطعات خمسۀ عالم بشارت بظهور ملکوت رب الجنود دهید

5 این نداء الهی چون از خطهٔ امریک به اروپ و آسیا و افریک و استرالیا و جزائر پاسیفیک رسد احبای امریک بر سریر سلطنت ابدیه جلوس نمایند و صیت نورانیت و هدایت ایشان بآفاق رسد و آوازهٔ بزرگواریشان جهانگیر گردد

6 پس باید جمعی زبان‌دان منقطع منزّه و مقدّس مملو از محبت الله توجه بسه دسته جزائر عظیمه دریای پاسیفیک مثل پولینیزیا مایکرونیزیا و میلانیزیا و جزائریکه متعلق باین سه دسته است مثل نیوگینا برنتو ژاوا سوماترا جزائر فیلیپین جزائر سلیمان جزائر فیجی جزائر نیوهرائییدیز جزائر لایلی نیوکالدونیا بیزمارک ارشیپلیگو سرام سله‌بیز جزائر فرنلدی جزائر ساموا جزائر سوسایتی لوآرشیپلیگو مارکساس جزائر هاوای جزائر کارولین جزائر مارشال جزائر جیلبرت جزائر ملوگا جزیرهٔ تیمور و سائر جزائر نمایند و مسافرت کنند و بقلبی طافح بحبت الله و لسانی ناطق بذكر الله و دیده‌ئی متوجه بملکوت الله ناس را بظهور رب الجنود بشارت دهند یقین

the waves of the Holy Spirit are surging over it, and the heavenly grace of the Blessed Beauty encompasseth that gathering.

بدانید که در هر محفلی داخل شوید در اوج آن محفل روح القدس موج میزند و تأییدات آسمانی جمال مبارک احاطه میکند

- 7 Consider ye, that Miss Agnes Alexander, the daughter of the Kingdom, the beloved maidservant of the Blessed Perfection, traveled alone to the Hawaiian Islands, to the Island of Honolulu, and now she is gaining spiritual victories in Japan! Reflect ye how this daughter was confirmed in the Hawaiian Islands. She became the cause of the guidance of a gathering of people.

7 ملاحظه کنید که مس اگنس الکساندر بنت ملکوت کنیز عزیز جمال مبارک تنها بجزائر هاوای در جزیره هونولولو رفت و حال در ژاپون بفتوحات مشغول است ملاحظه کنید که این دختر در جزائر هاوای چه قدر موفق شد جمعی را هدایت کرد

- 8 Likewise Miss Knobloch traveled alone to Germany. To what a great extent she became confirmed! Therefore, know ye of a certainty that whosoever arises in this day to diffuse the divine fragrances, the cohorts of the Kingdom of God shall confirm him and the bestowals and the favors of the Blessed Perfection shall encircle him.

8 و مس نوبلاک تنها به آلمان رفت چه قدر موفق شد پس یقین بدانید که هر نفسی الیوم بنشر نفعات الله قیام نماید جنود ملکوت الله تأیید فرماید و الطاف و عنایات جمال مبارک احاطه کند

- 9 O that I could travel, even though on foot and in the utmost poverty, to these regions, and, raising the call of "Ya Baha'u'l-Abha" in cities, villages, mountains, deserts and oceans, promote the divine teachings! This, alas, I cannot do. How intensely I deplore it! Please God, ye may achieve it.

9 ایکاش از برای من میسر میشد که پای پیاده ولو بکال فقر بآنصفتحات مسافرت مینمودم و نعره زنان در شهرها و دهات و کوه و بیابان و دریا یا بهاءالاهی میگفتم و ترویج تعالیم الهی مینمودم ولی حال از برای من میسر نه لهذا در حسرتی عظیم هستم بلکه انشاءالله شماها موفق گردید

- 10 At this time, in the Hawaiian Islands, through the efforts of Miss Alexander, a number of souls have reached the shore of the sea of faith! Consider ye, what happiness, what joy is this! I declare by the Lord of Hosts that had this respected daughter founded an empire, that empire would not have been so great! For this sovereignty is eternal sovereignty and this glory is everlasting glory.

10 الآن در جزائر هاوای بهمت مس الکساندر جمعی بشاطی بحر ایمان وارد ملاحظه کنید که این چه سرور است و چه فرحی قسم رب الجنود که اگر این دختر محترمه سلطنتی تأسیس میکرد آن سلطنت باین عظمت نبود این سلطنت سلطنت ابدیه است و این عزت عزت سرمدیه

- 11 Likewise, if some teachers go to other islands and other parts, such as the continent of Australia, New Zealand, Tasmania, also to Japan, Asiatic Russia, Korea, French Indochina, Siam, Straits Settlements, India, Ceylon and Afghanistan, most great results will be forthcoming. How good would it be were there any possibility of a commission composed of men and women, to travel together through China and Japan—so that this bond of love may become strengthened, and through this going and coming they may establish the oneness of the world of humanity, summon the people to the Kingdom of God and spread the teachings.

11 بهمچنین در جزائر دیگر و قطعات دیگر مثل مملکت استرالیا و جزیره نیوزیلند و جزیره تاسمانیا و همچنین اگر به ژاپون و آسیای روسیه و کوریا و چین و هند فرانسه و سیام و استریت ستلنت و هندوستان و سیلان و افغانستان مبلغینی بروند نتایج عظیمه خواهد بخشید اگر به چین و ژاپون ممکن شود هیئتی از زن و مرد مجتمعاً روند چه قدر خوبست تا این رشته محبت محکم گردد و باین عبور و مرور تأسیس وحدت عالم انسانی نمایند و نداء بملکوت الهی کنند و نشر تعالیم الهی نمایند

- 12 Similarly, if possible, they should travel to the continent of Africa, Canary Islands, Cape Verde Islands, Madeira Islands, Reunion Islands, St. Helena, Zanzibar, Mauritius, etc., and in those countries summon the people to the Kingdom of God and raise the cry of "Ya Baha'u'l-Abha!" They must also upraise the flag of the oneness of the world of humanity in the island of Madagascar.
- 13 Books and pamphlets must be either translated or composed in the languages of these countries and islands, to be circulated in every part and in all directions.
- 14 It is said that in South Africa, a diamond mine is discovered. Although this mine is most valuable, yet after all it is stone. Perchance, God willing, the mine of humanity may be discovered and the brilliant pearls of the Kingdom be found.
- 15 In brief, this world-consuming war has set such a conflagration to the hearts that no word can describe it. In all the countries of the world the longing for universal peace is taking possession of the consciousness of men. There is not a soul who does not yearn for concord and peace. A most wonderful state of receptivity is being realized. This is through the consummate wisdom of God, so that capacity may be created, the standard of the oneness of the world of humanity be upraised, and the fundamental of universal peace and the divine principles be promoted in the East and the West.
- 16 Therefore, O ye believers of God! Show ye an effort and after this war spread ye the synopsis of the divine teachings in the British Isles, France, Germany, Austria-Hungary, Russia, Italy, Spain, Belgium, Switzerland, Norway, Sweden, Denmark, Holland, Portugal, Rumania, Serbia, Montenegro, Bulgaria, Greece, Andorra, Liechtenstein, Luxemburg, Monaco, San Marino, Balearic Isles, Corsica, Sardinia, Sicily, Crete, Malta, Iceland, Faroe Islands, Shetland Islands, Hebrides and Orkney Islands.
- 17 In all these countries, like unto the morning stars shine ye forth from the horizon of guidance. Thus far ye have been untiring in your labors. Let your exertions henceforth increase a thousand fold. Summon the people in these countries, capitals, islands, assemblies and churches to enter the Abha Kingdom. The scope of your exertions must needs be extended. The wider its range, the more striking will be the evidence of divine assistance."
- 18 You have observed that while 'Abdu'l-Baha was in the utmost bodily weakness and feebleness, while he was indisposed,
- و همچنین اگر ممکن شود سفری بقطعهٔ افریقا نمایند و در جزائر کاناری و جزائر کیپ ورد و جزائر مادیریا و جزیرهٔ رئونین و سنت هلنا و زنبار و موریتوس و غیره و در آنجا نداء بملکوت الله نمایند و فریاد یا بهاء الاهی کنند و همچنین در جزیرهٔ ماداگاسکار علم وحدت عالم انسانی بلند نمایند
- کتاب و رسائلی بلسانهای این ممالک و جزائر یا ترجمه نمایند و یا تألیف کنند و در این ممالک و جزائر نشر دهند
- میگویند در جنوب افریقا معدن الماس پیدا شده این معدن هرچند پر قیمت است ولی سنگ است بلکه انشاء الله معدن انسان پیدا شود و جواهر زواهر ملکوت بدست آید
- باری این حرب جهانسوز نه چنان آتش بقلوب زده که وصف داشته باشد در جمیع اقالیم عالم آرزوی صلح عمومی مضمحل است نفسی نمانده که آرزوی صلح و سلام ننماید استعداد عجیبی حاصل و این از حکمت بالغهٔ الهی تا استعداد حاصل شود و علم وحدت عالم انسانی و اساس صلح عمومی و تعالیم الهی در شرق و غرب ترویج یابد
- پس ای احبابی الهی همت کنید و خلاصهٔ تعالیم الهی را بعد از این حرب در جزائر بریطانیا و اقلیم فرانسه و آلمان و اطریش و مجر و روسیه و ایتالیا و اسپانیا و بلجیک و سویسرا و نروج و سوید و دانمارک و هولند و پرتقال و رومانی و سرب و جبل اسود و بلغاریا و یونان و اندورا و لیچ تنستاین و لوکسنبرگ و موناکو و سان مارینو و جزائر بالریک و کرسیکا و ساردینیا و سیسیلی [و قبرس] و مالتا و کریت و آیسلند و فارو آیلند و شتلند آیلند و ارکنی آیلند و هبرائیدز نشر دهید
- در جمیع این ممالک مانند ستارهٔ صبحگاهی از افق هدایت بدرخشید تا حال بسیار همت نموده اید ولی من بعد هزار مرتبه بر همت بیفزائید و در این ممالک و پایتختها و جزائر و محافل و کائس نداء بملکوت الهی کنید دائرهٔ همت باید وسیع گردد هرچه وسیعتر شود موقعیت بیشتر گردد

and had not the power to move—withstanding this physical state he traveled through many countries, in Europe and America, and in churches, meetings and conventions was occupied with the promotion of the divine principles and summoned the people to the manifestation of the Kingdom of Abha. You have also observed how the confirmations of the Blessed Perfection encompassed all. What result is forthcoming from material rest, tranquillity, luxury and attachment to this corporeal world? It is evident that the man who pursues these things will in the end become afflicted with regret and loss.

19 Consequently, one must close his eyes wholly to these thoughts, long for eternal life, the sublimity of the world of humanity, the celestial developments, the Holy Spirit, the promotion of the Word of God, the guidance of the inhabitants of the globe, the promulgation of universal peace and the proclamation of the oneness of the world of humanity! This is the work! Otherwise like unto other animals and birds one must occupy himself with the requirements of this physical life, the satisfaction of which is the highest aspiration of the animal kingdom, and one must stalk across the earth like unto the quadrupeds.

20 Consider ye! No matter how much man gains wealth, riches and opulence in this world, he will not become as independent as a cow. For these fattened cows roam freely over the vast tableland. All the prairies and meadows are theirs for grazing, and all the springs and rivers are theirs for drinking! No matter how much they graze, the fields will not be exhausted! It is evident that they have earned these material bounties with the utmost facility.

21 Still more ideal than this life is the life of the bird. A bird, on the summit of a mountain, on the high, waving branches, has built for itself a nest more beautiful than the palaces of the kings! The air is in the utmost purity, the water cool and clear as crystal, the panorama charming and enchanting. In such glorious surroundings, he expends his numbered days. All the harvests of the plain are his possessions, having earned all this wealth without the least labor. Hence, no matter how much man may advance in this world, he shall not attain to the station of this bird! Thus it becomes evident that in the matters of this world, however much man may strive and work to the point of death, he will be unable to earn the abundance, the freedom and the independent life of a small bird. This proves and establishes the fact that man is not created for the life of this ephemeral world—nay, rather, is he created for the acquirement of infinite perfections, for the attainment to the sublimity of the world of humanity, to be drawn nigh unto

18 ملاحظه نمودید که عبداله‌آ در نهایت ضعف و ناتوانی در حالتی که بیمار بود ابداً طاقت حرکت نداشت با وجود این با اکثر ممالک امریک و اوروپ شنافت و در کتابس و محافل و مجامع بترویج تعالیم الهی پرداخت و نداء بظهور ملکوت ابدی نمود و ملاحظه نمودید که تأییدات جمال مبارک چگونه احاطه نمود از راحت و آسایش جسمانی و تن‌پروری و آلودگی باین دنیای فانی چه نتیجه‌ئی حاصل واضح است که انسان عاقبت خائب و خاسر گردد

19 پس باید از این افکار بکلی چشم پوشید آرزوی حیات ابدیه و علویت عالم انسانی و ترقیات ربانی و فیوضات کلیه آسمانی و نفثات روح القدسی و اعلاء کلمه الله و هدایت من علی الأرض و ترویج صلح عمومی و اعلان وحدت عالم انسانی نمود کار اینست والا باید با سائر وحوش و طیور باین حیات جسمانی که نهایت آمال حیواناتست پرداخت و مانند بهائم در روی زمین محسور شد

20 ملاحظه کنید که هر قدر انسان در دنیا نمکین جوید و ثروت و سامان یابد بدرجه یک گاو نمیرسد زیرا این گاوهای پرواری در این صحرای وسیع جمیع چمن و دمن مرتع آنها و رودها و چشمه‌سارها ملک آنها هرچه بخورند منتی نمیشود و این نعمت جسمانی را بنهایت سهولت بدست آرند

21 و از این بهتر زندگانی طیور است مرغی در بالای کوهی بر شاخه بلندی آشیانه بهتر از قصور ملوک لانه نموده هوا در نهایت لطافت آب در نهایت عذوبت منظر در غایت حلاوت آبیایی بسر میبرد و جمیع خرمنهای آن صحرا ثروت آن مرغ است و این را بدون زحمت مالک است انسان هر قدر ترقی کند در دنیا بدرجه این مرغ نمیرسد پس معلوم شد که در امور دنیویه هر قدر انسان بکوشد و خود را هلاک کند فراوانی و زندگانی یک مرغ کوچکی نباید از این واضح و معلوم شد که انسان بجهت زندگانی این حیات دنیا خلق نشده است بلکه انسان بجهت فضائل نامتناهی و علویت عالم انسانی و تقرب درگاه الهی و جلوس بر سریر سلطنت ابدیه خلق شده است

the divine threshold, and to sit on the throne of everlasting sovereignty!

22 Upon you be Baha'u'l-Abha!

23 Whoever sets out on a teaching journey to any place, let him recite this prayer day and night during his travels in foreign lands:

24 O God, my God! Thou seest me enraptured and attracted toward Thy glorious kingdom, enkindled with the fire of Thy love amongst mankind, a herald of Thy kingdom in these vast and spacious lands, severed from aught else save Thee, relying on Thee, abandoning rest and comfort, remote from my native home, a wanderer in these regions, a stranger fallen upon the ground, humble before Thine exalted threshold, submissive toward the heaven of Thine omnipotent glory, supplicating Thee in the dead of night and at the break of dawn, entreating and invoking Thee at morn and at eventide to graciously aid me to serve Thy Cause, to spread abroad Thy teachings and to exalt Thy Word throughout the East and the West.

25 O Lord! Strengthen my back, enable me to serve Thee with the utmost endeavor, and leave me not to myself, lonely and helpless in these regions.

26 O Lord! Grant me communion with Thee in my loneliness, and be my companion in these foreign lands.

27 Verily, Thou art the Confirmer of whomsoever Thou willest in that which Thou desirest, and, verily, Thou art the All-Powerful, the Omnipotent.

TDP#07, BSW#13.10x, BSW#17.02x, BPRY.206-207x, ADJ.013x, ADJ.050x, ADJ.062x2x, ADJ.065ax, ADJ.073-074x, ADJ.074x8x, COF.020x, COF.028-029x, COF.031x4x, COF.113x, GPB.254x, GPB.255x, GPB.389x, GPB.397x, MBW.038x, TDH#037.1x, TDH#158.5x, TDH#158.17x, WOB.077x, BSC.534 #984, SW_v10#17 p.307-311

22 و علیکم البهاء الأبہی

23 هر نفس كه بجهت تبليغ سفر بهر طرفي نمايد در سفر در بلاد غربت شب و روز اين مناجات را تلاوت نمايد

24 مناجات الهي الهي تراني والها منجذباً الى ملكوتك الأبهي و مشتعلاً بنار محبتك بين الوري و منادياً بملكوتك في هذه الديار الشاسعة الأرجاء منقطعاً عما سواك متوكلاً عليك تاركاً الراحة و الرخاء بعيداً عن الأوطان هائماً في هذه البلدان غريباً طريحاً على التراب خاضعاً الى عتبتك العليا خاشعاً الى جبروتك العظمي مناجياً في جنح الليل و بطون الأنهار متضرعاً مبتهلاً في الغدو و الآصال حتى تؤيدني علي خدمة امرک و نشر تعاليمک و اعلاء کلمتک في مشارق الأرض و مغاربها

25 ربّ اشدّد ازرى و وقّنى على عبوديتك بكلّ القوى و لا تتركني فريداً وحيداً في هذه الديار

26 ربّ آسنی فی وحشتی و جالسنی فی غربتی

27 انک انت المؤيد لمن تشاء على ما تشاء و انک انت القوى القدير لوح مبارکيست که صبح سه شنبه يازدهم آوريل ۱۹۱۶ در بهجی بافتخار احبای ایالات متحده و کانادا صادر گشته

MKT3.020, BSHN.140.476.08x, DUR1.594x, RRT.145x, ADH2.106x, ADH2_3#02 p.141x, MJMJ1.018x, MMG2#063 p.067x, MJH.065x, FRTB.053

AB06147

To: Annie T Boylan, in New York

Date: 1916-Apr-11

O thou who art firm in the Covenant! Although it has been some time since I wrote to that steadfast one in the Covenant, you are always in my sight and before my eyes. News continually arrives from those friends that, praise be to God, they are engaged in service and each has taken up a lamp of guidance to dispel the darkness of vain imaginings and doubts.

Convey my respectful greetings to the dear daughter Mrs. Krug. A few days ago I wrote her a brief letter. My hope is that her luminous gathering continues and that the handmaids of the Merciful assemble in that place, are engaged in the mention of the Lord, occupied with spreading the divine teachings, and strive for unity and harmony.

The days when meetings were held in her home and I would attend and speak will not be forgotten. And upon her be greetings and praise.

SW_v07#17 p.166

AB03425

To: Alfred E Lunt, in Boston

Date: 1916-Apr-14

O my heavenly friend! Praise be to God that Boston is astir, and the friends of God and handmaidens of the Merciful are, with perfect firmness and steadfastness in the Covenant, occupied with diffusing the divine fragrances. Day by day there is progress, and the divine favors and bounties are increasing upon that community, for they have developed capacity, and capacity is like a magnet that attracts divine confirmations.

I constantly supplicate at the threshold of the Lord of Hosts and beg endless confirmations for the friends. My hope is that my supplications to the divine Kingdom will be answered.

I have heard that this year's Mashriqu'l-Adhkar Congress will be held in Boston. The friends in Boston should count this among the greatest divine confirmations and strive with heart

and soul so that all the Congress members who come from American cities may become attracted, grateful and appreciative, and spend their days in the utmost joy, that the Congress may succeed as it should in spreading the divine teachings, that hearts may become like polished mirrors upon which the lights of the Sun of Reality may shine, that the anthem of the sanctification and glorification of the Lord of Hosts may reach the Concourse on High, that the sleeping may awaken and the dead may come to life.

Convey my longing greetings to each and every one of the friends. And upon thee be greetings and praise.

SW_v07#16 p.160, BLO_PT#028d

AB04612

To: Charles Mason Remey, in Washington, DC

Date: 1916-Apr-14

O thou herald of Reality!

Thou hast written that thou art spending the winter with thy parents, but thou dost not know thy duty for the Spring and Summer. The best way is this, in company with his honor Mr. George Latimer travel thou throughout America and the Islands of Hawaii and summon thou the people of the Kingdom of God. The doors of investigation are open and the people of reality are running to and fro. In these days great capacity is witnessed in America and the population is ready to listen to the Divine Teachings. Synthesize and compose ye in a simple and effective manner the heavenly principles and present them to the listeners in meetings and gatherings. Through the ideal Glad-tidings and the lordly suggestions breathe ye a new spirit in the hearts of the friends of God and encourage and incite them in the promotion of the Word of God. Convey to all the friends my longing greeting, especially to his honor Mr. George Latimer.

Upon thee be greetings and praise.

SW_v07#10 p.094

AB07400*To: Ober, Harlan F et al., in Boston**Date: 1916-Apr-14*

O you two who are firm in the Covenant, Mr. and Mrs. Ober, upon them be greeting and praise.

Though we are in the Holy Land and you are in the continent of America, yet the heart connections are firm and strong, for divine oneness has connected us, and in this physical world we are linked with one another, and God willing in the divine world, the realm of the Kingdom, we shall become intimate companions and confidants.

Mr. Ober truly rendered a mighty service to the Kingdom of God and made an extensive journey with Mr. Harris, and Mrs. Ober, during the days we were in America, served with heart and soul. Both are encompassed by divine favors and are firm and steadfast in the divine Covenant.

And upon you both be greeting and praise.

SW_v07#17 p.167

ABU0463*Words spoken on 1916-Apr-16 in Bahji*

- ¹ After Me there shall be turmoil. God hath arranged matters that I may be both present and absent, lest the friends in diverse regions grow dispirited. After Me there shall come a period of quietude, then a mighty flame shall burst forth, especially if the friends of God remain firm and steadfast in the Covenant. No terror or fear shall come upon them. The Blessed Beauty hath placed upon the heads of His loved ones, particularly those who were in the Most Great Prison, the crown of eternal sovereignty. Even as in the time of Jesus the Son of Mary, those who were under the shadow of Christ knew not in what shadow they dwelt, but afterwards they proved faithful. May my soul be a sacrifice for them! Yet during His own time they achieved nothing. Now too it is not known what name the Blessed Beauty hath bestowed upon His loved ones,

¹ بعد از من معرکه می شود. خدا اسباب فراهم آورده که من باشم و نباشم تا احباب در اطراف بر ایشان فتوری حاصل نشود. بعد از من یک قدری سکونی می آید بعد یک شعله عظیمی می زند علی الخصوص اگر احبای الهی بر میثاق ثابت و مستقیم بمانند. بر ایشان دهشت و وحشتی نیاید. جمال مبارک بر سر احبای خودش علی الخصوص احبائی که در سجن اعظم بودند تاج سلطنت ابدیه گذاشته است. مثل اینکه در زمان عیسی ابن مریم اینهایی که در ظل حضرت مسیح بودند معلوم نبود در چه ظلی بودند ولی بعد از حضرت خوب وفا کردند. روحی لهم الفداء. ولی در زمان خود حضرت کاری نکردند. حالا

especially those who were in His company in prison. They bore hardships and found no rest throughout their days.

هم معلوم نیست که جمال مبارک بر سر احبای خود چه نامی گذارده، علی الخصوص احبائی که در معیت در سجن بودند. زحمتها کشیدند، روزها آرام نگرفتند.

- 2 However, in gratitude for this bounty and blessing we too must arise to serve the Cause of God, for such a crown hath He placed upon our heads. We were poor, we became rich. We were abject, we became mighty. We were ignorant, we became knowing. We were blind, we received sight. We were deaf, we gained hearing. There remained no blessing or favor that He did not bestow upon us. Let us forever remain firm and steadfast in the Cause of God in thankfulness for these bounties and blessings.

2 لیکن ما هم باید برای شکرانه این فضل و عنایت مبارک قیام بر خدمت امرالله نمائیم زیرا چنین تاجی بر سر ما گذارده. فقیر بودیم غنی شدیم. ذلیل بودیم عزیز گشتیم. جاهل بودیم دانا شدیم، کور بودیم بینا گشتیم. کر بودیم شنوا شدیم. دیگر عنایت و الطافی نبود که در حق ما نکرد. تا ابد شکرانه این الطاف و عنایات در امرالله ثابت و مستقیم باشیم

- 3 These souls who come from various regions - after Me they shall come in multitudes. If any soul is wavering, let him become more firm. If any is troubled, let him become assured, so that when they return they may be transformed souls. None knoweth what shall occur after Me. I know it shall reach such a point that people shall carry earthen water jugs on their heads as they walk from the Most Exalted Spot to the Holy Shrine. Ships laden with souls shall arrive at the port. They shall even search for and seek to find a child of the friends who may have died somewhere. They shall chant prayers and raise cries of lamentation. They shall write accounts of their conditions.

3 و این نفوس که از اطراف می آیند، بعد از من فوج فوج خواهند آمد. اگر نفسی متزلزل است ثابت تر گردد. مضطرب است مطمئن گردد که وفای که بر می گردند نفوس دیگر باشند. کسی نمی داند که بعد از من چه واقع خواهد شد. من می دانم بجائی می رسد که کوزه های گل بر سر از مقام اعلی به روضه مبارکه پیاده خواهند آمد. کشتی ها با نفوس به اسکله خواهند آمد. حتی یک طفلی از اطفال احبائی که در جائی فوت شده باشد می گردند، تجسس می کنند تا پیدا نمایند. مناجاتها، نعره ها می زنند. ترجمه حال آنها را می نویسند.

- 4 We must appreciate the worth of these bounties and this grace. By God, besides Whom there is none other God, the kings of the world are our servants. They sit upon their thrones for a few days, but the sovereignty that the Blessed Beauty hath established for His loved ones is everlasting. That crown and throne are eternal. My days did not pass in separation - had they passed thus, thou wouldst have seen what would have occurred. All matters shall be set right. God willing, my spirit shall find rest in the divine Kingdom of forgiveness. My body found no rest here. Very many souls shall come here; their needs must be attended to. The days of the Blessed One must be mentioned. His power, greatness and majesty must be described.

4 قدر این عنایات و فضل را باید بدانیم والله الذي لا اله الا هو که ملوک عالم بنده ماها هستند. چند روزی روی تخت می نشینند لیکن سلطنتی که جمال مبارک برای احبای خودش تأسیس کرده آن ابدی است. آن تاج و تخت ابدی است. ایام من به فراق نگذشت اگر به فراق می گذشت می دیدی چه خبر می شد. همه امور درست می شود روح من انشاء الله در ملکوت غفران الهی راحت می کند. جسد من اینجا راحت نیافت. بسیار بسیار نفوس می آیند اینجا، باید ملاحظه آنها را داشت، باید ذکر ایام مبارک را نمود. قوت و عظمت و بزرگواری مبارک را ذکر کرد.

- 5 My wish for you all is this: if something should happen to me, if my time comes, bury me between Haifa and Akka in the

5 یک وصیت به شما همه دارم اینست که اگر از برای من واقعه ای شد، اجلی آمد، من را

sands there, for it is the pathway of the loved ones and pilgrims. Build nothing over it. Place neither stone nor tree over it, so that even the location remains unknown. If anything else is done, my spirit will be troubled. If I am crucified somewhere, retrieve my body and bury it in this same place so that I may be on the pathway of the loved ones. If they allow it, and if they don't allow it, so be it.

میانہء حیفاء و عکاء توی رمل ہا آنجا دفن کنند
زیرا مراحباء و زوار است. هیچ چیز برای آن
نسازی. سنگی، درختی روی آن نساوند، حتی
معلوم نباشد کہ جکا است. اگر غیر از این بشود
روح من مضطرب است. اگر در جائی بہ صلابہ
زدند بگیرند بیاورند در همین جا دفن کنند تا در
مراحباب باشم. اگر بگذارند و اگر نگذارند کہ
ہیچ.

- 6 All these fields will become schools, hospitals, homes for the elderly, orphanages, and various hostels. Eventually the kings of the earth will come from Haifa, from the Most Exalted Spot, carrying urns of flowers on their heads to the Holy Shrine. Akka and Haifa will become one in the future. All of it will become gardens and palaces and buildings and a place of pilgrimage for all who dwell on earth.

6 همه این صحراہا مدارس، خستہ خانہ ہا، محل
عجزہ، محل ایام، مسافرخانہ ہای چند می شود.
عاقبت ملوک ارض از حیفاء، از مقام اعلیٰ،
کوزہ ہای گل بر سر بہ روضہء مبارکہ خواهند
آمد. عکاء و حیفاء در مستقبل یکی خواہد شد.
ہمہ اش باغ و قصر و عمارات و زیارتگاہ من
علی الأرض خواہد شد انتہی.

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Tablet of the Divine Plan (U.S. and Canada III)
To: Baha'is of the United States and Canada
Date: 1916-Apr-19

- 1 The blessed Person of the Promised One is interpreted in the Holy Book as the Lord of Hosts—the heavenly armies. By heavenly armies those souls are intended who are entirely freed from the human world, transformed into celestial spirits and have become divine angels. Such souls are the rays of the Sun of Reality who will illumine all the continents. Each one is holding in his hand a trumpet, blowing the breath of life over all the regions. They are delivered from human qualities and the defects of the world of nature, are characterized with the characteristics of God, and are attracted with the fragrances of the Merciful. Like unto the apostles of Christ, who were filled with Him, these souls also have become filled with His Holiness Baha'u'llah; that is, the love of Baha'u'llah has so mastered every organ, part and limb of their bodies, as to leave no effect from the promptings of the human world.

1 ای حواریون بہاء اللہ روحی لکم الفداء نفس
مبارک موعود در کتاب مقدس رب الجنود
تعبیر گشتہ یعنی جنود آسمانی و مقصود از جنود
آسمانی نفوسی ہستند کہ بکلی از عالم بشریت
منسلخ و منقلب بنفوس ملکوتی و ملائکہ
آسمانی گشتہ اند این نفوس اشعہء شمس حقیقتند
کہ آفاق را روشن مینمایند و ہر یک صوری
در دست و نفعہء حیات بر آفاق میدمند از
صفات بشریت و عالم طبیعت نجات یافتہ متخلق
باخلاق الہی گردند و منجذب بنفحات رحمانی
شوند مانند حواریون مسیح کہ مملو از مسیح
شدند این نفوس نیز مملو از حضرت بہاء اللہ
گردند یعنی محبت بہاء اللہ چنان مستولی بر اعضا
و اجزاء و ارکان آنها گردد کہ عالم بشریت را
حکمی نماند

- 2 These souls are the armies of God and the conquerors of the East and the West. Should one of them turn his face toward some direction and summon the people to the Kingdom of God, all the ideal forces and lordly confirmations will rush to his support and reinforcement. He will behold all the doors open and all the strong fortifications and impregnable castles razed to the ground. Singly and alone he will attack the armies of the world, defeat the right and left wings of the hosts of all the countries, break through the lines of the legions of all the nations and carry his attack to the very center of the powers of the earth. This is the meaning of the Hosts of God.
- 3 Any soul from among the believers of Baha'u'llah who attains to this station will become known as the Apostle of Baha'u'llah. Therefore strive ye with heart and soul so that ye may reach this lofty and exalted position, be established on the throne of everlasting glory, and crown your heads with the shining diadem of the Kingdom, whose brilliant jewels may irradiate upon centuries and cycles.
- 4 O ye kind friends! Uplift your magnanimity and soar high toward the apex of heaven so that your blessed hearts may become illumined more and more, day by day, through the rays of the Sun of Reality, that is, His Holiness Baha'u'llah; at every moment the spirits may obtain a new life, and the darkness of the world of nature may be entirely dispelled; thus you may become incarnate light and personified spirit, become entirely unaware of the sordid matters of this world and in touch with the affairs of the divine world.
- 5 Behold the portals which Baha'u'llah hath opened before you! Consider how exalted and lofty is the station you are destined to attain; how unique the favors with which you have been endowed. Should we become intoxicated with this cup, the sovereignty of this globe of earth will become lower in our estimation than children's play. Should they place in the arena the crown of the government of the whole world, and invite each one of us to accept it, undoubtedly we shall not condescend, and shall refuse to accept it.
- 6 To attain to this supreme station is, however, dependent on the realization of certain conditions:
- 7 The first condition is firmness in the Covenant of God. For the power of the Covenant will protect the Cause of Baha'u'llah from the doubts of the people of error. It is the fortified fortress of the Cause of God and the firm pillar of the religion of God. Today no power can conserve the oneness of the Baha'i world save the Covenant of God; otherwise differences like unto a
- این نفوس جنود الهی هستند و فاتح شرق و غرب اگر نفسی از این نفوس توجه بجهتی نماید و نداء بملکوت الهی کند جمیع قوای معنویه و تأییدات ربّانیه معین و ظهور او گردد ابواب را مفتوح یابد و قلاع و حصون را مهدوم بیند یک سواره بسپاه عالم زند لشکر آفاق را از یمن و یسار درشکند و صنفوف عالم را خرق کند و هجوم بر قلب آفاق نماید اینست جنود الهی
- هر نفسی از احبابی بهاءالله باین مقام رسد حکم حواری بهاءالله یابد پس بجان و دل بکوشید تا باین مقام بلند اعلی رسید بر سریر سلطنت ابدیه جلوس یابید و اکیلل جلیل ملکوتی بر سر نهید که درهای دراریش بر قرون و اعصار بتابد
- ای یاران مهربان همت را بلند کنید و پرواز را باوج آسمان برسائید تا قلب مبارکان بانوار شمس حقیقت یعنی حضرت بهاءالله روز بروز روشنتر شود جانها هر دم حیات تازه یابد بکلی ظلمات عالم طبیعت زائل گردد تا نور مجسم شوید روح مصور گردید و از این جهان بکلی بی خبر شوید و از جهان الهی خبر گیرید
- ملاحظه نمائید که حضرت بهاءالله چه ابوابی از برای شما گشوده است و چه مقام بلند اعلی مقدر نموده است و چه موهبتی میسر کرده است اگر از این جام سرمست شویم سلطنت این کره خاک در نزد ما از ملعبه صبیان پست تر گردد اگر اکیلل شهنشاهی این عالم را در میدان نهند و هر یک از ماها را تکلیف کنند البته تنزل ننمائیم و قبول نکنیم
- و وصول باین مقام اعلی مشروط باموریست
- شرط اول ثبوت بر میثاق الله است زیرا قوه میثاق امر بهاءالله را از شبهات اهل ضلال محافظت نماید و حصن حصین امر الله است و رکن متین دین الله الیوم هیچ قوهئی وحدت عالم بهائی را جز میثاق الهی محافظه ننماید والا اختلاف مانند طوفان اعظم عالم بهائی را احاطه

most great tempest will encompass the Baha'i world. It is evident that the axis of the oneness of the world of humanity is the power of the Covenant and nothing else. Had the Covenant not come to pass, had it not been revealed from the Supreme Pen and had not the Book of the Covenant, like unto the ray of the Sun of Reality, illuminated the world, the forces of the Cause of God would have been utterly scattered and certain souls who were the prisoners of their own passions and lusts would have taken into their hands an axe, cutting the root of this Blessed Tree. Every person would have pushed forward his own desire and every individual aired his own opinion! Notwithstanding this great Covenant, a few negligent souls galloped with their chargers into the battlefield, thinking perchance they might be able to weaken the foundation of the Cause of God: but praise be to God all of them were afflicted with regret and loss, and ere long they shall see themselves in poignant despair. Therefore, in the beginning the believers must make their steps firm in the Covenant so that the confirmations of Baha'u'llah may encircle them from all sides, the cohorts of the Supreme Course may become their supporters and helpers, and the exhortations and advices of 'Abdu'l-Baha, like unto the pictures engraved on stone, may remain permanent and ineffaceable in the tablets of all hearts.

نماید بدیهی است که محور وحدت عالم انسانی قوه میثاق است و بس اگر میثاق واقع نشده بود و بقلم اعلی صادر نشده بود و کتاب عهد مانند اشعه شمس حقیقت عالم را روشن ننموده بود امر الله بکلی پریشان شده بود و نفوسی که اسیر نفس و هوی بودند بکلی تیشه بر ریشه این شجره مبارکه میزدند هر کس هوسی مینمود و هر نفسی سودائی میکرد با وجود این میثاق عظیم معدودی از یخزدان سمن در میدان راندند که شاید رخنه‌ئی در امر الله نمایند الحمد لله که جمیع خائب و خاسر گشتند و سوف یرون انفسهم فی یأس شدید پس باید اول قدم را بر میثاق ثابت نمود تا تأییدات بهاء الله از هر جهت احاطه کند و جنود ملا اعلی معین و ظهور گردد و نصایح و وصایای عبدالبهاء در قلوب مانند نقش در حجر نافذ و باقی و برقرار ماند

- 8 The second condition: Fellowship and love amongst the believers. The divine friends must be attracted to and enamored of each other and ever be ready and willing to sacrifice their own lives for each other. Should one soul from amongst the believers meet another, it must be as though a thirsty one with parched lips has reached to the fountain of the water of life, or a lover has met his true beloved. For one of the greatest divine wisdoms regarding the appearance of the holy Manifestations is this: The souls may come to know each other and become intimate with each other; the power of the love of God may make all of them the waves of one sea, the flowers of one rose garden, and the stars of one heaven. This is the wisdom for the appearance of the holy Manifestations!

8 شرط ثانی الفت و محبت بین احباب باید یاران الهی مجذوب و مفتون یکدیگر باشند و جانفشانی در حق یکدیگر کنند اگر نفسی از احباب بدیگری برسد مانند آن باشد که تشنه‌لی بیچشمه آب حیات رسد و یا عاشقی بمعشوق حقیقی خود ملاقات کند زیرا از اعظم حکمت الهی در ظهور مظاهر مقدسه اینست که نفوس مانوس یکدیگر گردند و قوه محبت الله جمیع را امواج یک دریا نماید و از هار یک بوستان کند و نجوم یک آسمان نماید اینست حکمت ظهور مظاهر مقدسه

- 9 When the most great bestowal reveals itself in the hearts of the believers, the world of nature will be transformed, the darkness of the contingent being will vanish, and heavenly illumination will be obtained. Then the whole world will become the Paradise of Abha, every one of the believers of God will become a blessed tree, producing wonderful fruits.

9 چون این موهبت عظمی در بین قلوب احباب جلوه نماید عالم طبیعت منقلب گردد ظلمات امکان زائل شود نورانیت آسمانی حصول یابد آنوقت جمیع جهان جنت ابری گردد و هر یک از احباب الهی شجره مبارکه شود و اثمار بدیعه بار آرد

- 10 O ye friends! Fellowship, fellowship! Love, love! Unity, unity!—so that the power of the Baha'i Cause may appear and become manifest in the world of existence. My thoughts are turned

10 ای یاران الفت الفت محبت محبت اتحاد اتحاد تا قوه امر بهائی در عالم وجود ظاهر و آشکار گردد الان بیاد شما مشغولم و این قلب در نهایت

towards you, and my heart leaps within me at your mention. Could ye know how my soul glows with your love, so great a happiness would flood your hearts as to cause you to become enamored with each other.

- 11 The third condition: Teachers must continually travel to all parts of the continent, nay, rather, to all parts of the world, but they must travel like 'Abdu'l-Baha, who journeyed throughout the cities of America. He was sanctified and free from every attachment and in the utmost severance. Just as His Holiness Christ says: Shake off the very dust from your feet.
- 12 You have observed that while in America many souls in the utmost of supplication and entreaty desired to offer some gifts, but this servant, in accord with the exhortations and behests of the Blessed Perfection, never accepted a thing, although on certain occasions we were in most straitened circumstances. But on the other hand, if a soul for the sake of God, voluntarily and out of his pure desire, wishes to offer a contribution (toward the expenses of a teacher) in order to make the contributor happy, the teacher may accept a small sum, but must live with the utmost contentment.
- 13 The aim is this: The intention of the teacher must be pure, his heart independent, his spirit attracted, his thought at peace, his resolution firm, his magnanimity exalted and in the love of God a shining torch. Should he become as such, his sanctified breath will even affect the rock; otherwise there will be no result whatsoever. As long as a soul is not perfected, how can he efface the defects of others? Unless he is detached from aught else save God, how can he teach severance to others?
- 14 In short, O ye believers of God! Endeavor ye, so that you may take hold of every means in the promulgation of the religion of God and the diffusion of the fragrances of God.
- 15 Amongst other things is the holding of the meetings for teaching so that blessed souls and the old ones from amongst the believers may gather together the youths of the love of God in schools of instruction and teach them all the divine proofs and irrefragable arguments, explain and elucidate the history of the Cause, and interpret also the prophecies and proofs which are recorded and are extant in the divine books and epistles regarding the manifestation of the Promised One, so that the young ones may go in perfect knowledge in all these degrees.
- 16 Likewise, whenever it is possible a committee must be organized for the translation of the Tablets. Wise souls who have mastered and studied perfectly the Persian, Arabic, and other

هیجان اگر بدانید که این وجدان چگونه منجذب یارانش است البته بدرجه‌ئی فرح و سرور یابید که کل مفتون یکدیگر گردید

11 شرط ثالث آنکه مبلغینی باطراف مملکت بلکه باطراف عالم سفر نمایند ولی نظیر عبداله‌آ که در بلاد امریکا سفر نمود از هر آلودگی پاک و مقدس و در نهایت انقطاع چنانکه حضرت مسیح میفرماید چون در شهری وارد شوید غبار آن شهر را نیز از نعلین خویش بیفشانید

12 ملاحظه نمودید که در امریک بسیاری از نفوس در نهایت الحاح و اصرار خواستند که هدیه‌ئی تقدیم نمایند و این عبد نظر بوصایا و نصایح جمال مبارک ابداً چیزی قبول ننمود با وجود آنکه در بعضی اوقات عسرت شدید بود اما اگر نفسی لله و فی الله بصرافت طبع و طیب خاطر اعانه‌ئی نماید مجرد بجهت سرور آن شخص چیزی جزئی قبول بنماید ضرری ندارد ولی باید نهایت قناعت بگذراند

13 مقصود اینست که باید نیت خالص باشد و قلب مستغنی و روح منجذب و فکر مستریح و عزم و اراده شدید و همت بلند و در محبت الله شعله افروخته باشد اگر چنین گردد نفس طاهرش در صفحه تأثیر نماید والا هیچ ثمری ندارد نفسی تا خود کامل نگردد چگونه میتواند نقص دیگران را زائل نماید تا خود منقطع الی الله نشود چگونه میتواند دیگران را منقطع کند

14 باری ای احبای الهی بکوشید تا ترویج دین الله و نشر تعالیم الهی بجمع وسائل نمائید

15 از جمله تشکیل محفل تبلیغ است که نفوس مبارکه و قدمای احباب نورسیدگان محبت الله را در مدارس تبلیغ جمع نمایند و جمیع براهین و ادله و حجج بالغه الهیه را تعلیم دهند و تاریخ امر را تشریح نمایند و آنچه ادله ظهور موعود در کتب و صحف الهیه از قبل موجود آنها را نیز تفسیر کنند تا نورسیدگان در جمیع این مراتب ملکه‌ء تامه حاصل نمایند

16 و همچنین هر وقت ممکن شود یک دائره ترجمه الواح تأسیس شود نفوس کاملی که در لسان

foreign languages, or know one of the foreign languages, must commence translating Tablets and books containing the proofs of this Revelation, and publishing those books, circulate them throughout the five continents of the globe.

- 17 Similarly, the magazine, the Star of the West, must be edited with the utmost regularity, but its contents must be the promulgation of the Cause of God that both East and West may become informed of the most important events.
- 18 In short, in all the meetings, whether public or private, nothing should be discussed save that which is under consideration, and all the articles be centered around the Cause of God. Promiscuous talk must not be dragged in and contention is absolutely forbidden.
- 19 The teachers traveling in different directions must know the language of the country in which they will enter. For example, a person being proficient in the Japanese language may travel to Japan, or a person knowing the Chinese language may hasten to China, and so forth.
- 20 In short, after this universal war, the people have obtained extraordinary capacity to hearken to the divine teachings, for the wisdom of this war is this: That it may become proven to all that the fire of war is world-consuming, whereas the rays of peace are world-enlightening. One is death, the other is life; this is extinction, that is immortality; one is the most great calamity, the other is the most great bounty; this is darkness, that is light; this is eternal humiliation and that is everlasting glory; one is the destroyer of the foundation of man, the other is the founder of the prosperity of the human race.
- 21 Consequently, a number of souls may arise and act in accordance with the aforesaid conditions, and hasten to all parts of the world, especially from America to Europe, Africa, Asia and Australia, and travel through Japan and China. Likewise, from Germany teachers and believers may travel to the continents of America, Africa, Japan and China; in brief, they may travel through all the continents and islands of the globe. Thus in a short space of time, most wonderful results will be produced, the banner of universal peace will be waving on the apex of the world and the lights of the oneness of the world of humanity may illumine the universe.
- 22 In brief, O ye believers of God! The text of the divine Book is this: If two souls quarrel and contend about a question of the divine questions, differing and disputing, both are wrong. The wisdom of this incontrovertible law of God is this: That

فارسی و عربی و السنهء اجنبیه یا در یک لسان از السن اجنبیه متمکن و ماهرند ترجمهء الواح و کتب استدلالیه مباشرت نمایند و طبع نموده در اقالیم خمسہء عالم نشر دهند

17 و همچنین مجلهء نجم باختر را در نهایت انتظام تحریر نمایند ولی مندرجات باید مروج امر الله باشد تا کلّ در شرق و غرب مطلع بر وقایع مهمه گردند

18 باری در جمیع محافل چه عمومی و چه خصوصی از صدد خارج صحبتی ندارند جمیع مقالات را حصر در امر الله نمایند صحبتهای متفرقه بپایان نیاید و جدال بهیچوجه جائز نه

19 و مبلغین که باطراف میروند باید لسان هر مملکتی که داخل میشوند بدانند مثلاً نفسی که در لسان ژاپون ماهر بمملکت ژاپون سفر نماید نفسی که در لسان چینی ماهر بمملکت چین بشتابد و علی هذا المنوال

20 باری بعد از این حرب عمومی ناس را بجهت استماع تعالیم الهی استعدادی فوق العاده حاصل گردد زیرا حکمت این حرب اینست تا بر کلّ معلوم شود که آتش حرب جهانسوز است و انوار صلح عالم افروز این ممانست و آن حیات این فنا است و آن بقا این نعمت کبری است و آن نعمت عظمی این ظلماتست و آن انوار این ذلت ابدیه است و آن عزّت سرمديه این مخرب بنیان بشر است و آن مؤسس سعادت انسان

21 لهذا اگر نفوسی بشروط مذکوره قیام نمایند و باطراف جهان شتابند علی الخصوص از امریک بقطعهء اروپ و افریک و آسیا و استرالیا بشتابند به ژاپون و چین بروند و همچنین از آلمان مبلغین و احباب باقلیم امریک و افریک و ژاپون و چین سفر نمایند خلاصه بعموم ممالک و جزائر عالم سفر کنند در اندک زمانی نتایج عظیمه حاصل گردد و علم صلح عمومی در قطب عالم موج زند و انوار وحدت عالم انسانی جهان را روشن نماید

22 باری ای احبای الهی صریح کتاب الهی اینست که اگر دو نفس در مسئلهئی از مسائل الهیه جدال و بحث نمایند و اختلاف و منازعه نمایند

between two souls from amongst the believers of God, no contention and dispute may arise; that they may speak with each other with infinite amity and love. Should there appear the least trace of controversy, they must remain silent, and both parties must continue their discussions no longer, but ask the reality of the question from the Interpreter. This is the irrefutable command!

هر دو باطلند حکمت این امر قطعی الهی اینست که در میان دو نفس از احبای الهی جدال و نزاع نشود بنهایت الفت و محبت با یکدیگر گفتگو کنند اگر اندک معارضه بمیان آید سکوت کنند دیگر ابداً طرفین تکلم ننمایند و حقیقت حال را از مبین سؤال کنند اینست حکم فاصل

23 Supplication

23 مناجات

24 O God, my God! Thou seest how black darkness is enshrouding all regions, how all countries are burning with the flame of dissension, and the fire of war and carnage is blazing throughout the East and the West. Blood is flowing, corpses bestrew the ground, and severed heads are fallen on the dust of the battlefield.

24 الهی الهی تری قد اشتد الظلام الخالک علی کل الممالک و احترقت الآفاق من نائرة التفاق و اشتعلت نيران الجدال و القتال فی مشارق الأرض و مغاربها فالدماء مسفوكة و الأجساد مطروحة و الرؤوس مذبوحة علی التراب فی میدان الجدال

25 O Lord! Have pity on these ignorant ones and look upon them with the eye of forgiveness and pardon. Extinguish this fire, so that these dense clouds which obscure the horizon may be scattered, the Sun of Reality shine forth with the rays of conciliation, this intense gloom be dispelled and the resplendent light of peace shed its radiance upon all countries.

25 ربّ ربّ ارحم هؤلاء الجهلاء و انظر اليهم بعين العفو و الغفران و اطفئ هذه النيران حتّى تنقشع هذه الغيوم المتكاثفة فی الآفاق حتّى تشرق شمس الحقيقة بأنوار الوفاق و ينكشف هذا الظلام و يستضيء کل الممالک بأنوار السلام

26 O Lord! Draw up the people from the abyss of the ocean of hatred and enmity, and deliver them from this impenetrable darkness. Unite their hearts, and brighten their eyes with the light of peace and reconciliation. Deliver them from the depths of war and bloodshed, and free them from the darkness of error. Remove the veil from their eyes, and enlighten their hearts with the light of guidance. Treat them with Thy tender mercy and compassion, and deal not with them according to Thy justice and wrath which cause the limbs of the mighty to quake.

26 ربّ انقذهم من غمرات بحر البغضاء و نجّهم من هذه الظلمات الدّهماء و ألف بین قلوبهم و نور ابصارهم بنور الصلح و السلام ربّ نجّهم من غمرات الحرب و القتال و انقذهم من ظلام الضلال و اكشف عن بصرهم الغشاء و نور قلوبهم بنور الهدى و عاملهم بفضلك و رحمتك الكبرى و لا تعاملهم بعدلك و غضبك الذى يرتعد منه فرائص الأقوياء

27 O Lord! Wars have persisted. Distress and anxiety have waxed great and every flourishing region is laid waste.

27 ربّ قد طال الحروب و اشتدت الكرب و تبدل کل معمور بمطمور

28 O Lord! Hearts are heavy, and souls are in anguish. Have mercy on these poor souls and do not leave them to the excesses of their own desires.

28 ربّ قد ضاقت الصدور و تغرغرت النفوس فارحم هؤلاء الفقراء و لا تتركهم يفرط فيهم من يشاء بما يشاء

29 O Lord! Make manifest in Thy lands humble and submissive souls, their faces illumined with the rays of guidance, severed from the world, extolling Thy Name, uttering Thy praise, and diffusing the fragrance of Thy holiness amongst mankind.

29 ربّ ابعث فی بلادك نفوساً خاضعة خاشعة منورة الوجوه بأنوار الهدى منقطعة عن الدنيا ناطقة بالذكر و الثناء ناشرة لنفحات قدسك بين الورى

30 O Lord! Strengthen their backs, gird up their loins, and enrapture their hearts with the most mighty signs of Thy love.

30 ربّ اشدّد ظهورهم و قوّ ازورهم و اشرح صدورهم بآيات محبتك الكبرى

- 31 O Lord! Verily, they are weak, and Thou art the Powerful and the Mighty; they are impotent, and Thou art the Helper and the Merciful.
- 32 O Lord! The ocean of rebellion is surging, and these tempests will not be stilled save through Thy boundless grace which hath embraced all regions.
- 33 O Lord! Verily, the people are in the abyss of passion, and naught can save them but Thine infinite bounties.
- 34 O Lord! Dispel the darkness of these corrupt desires, and illumine the hearts with the lamp of Thy love through which all countries will erelong be enlightened. Confirm, moreover, Thy loved ones, those who, leaving their homelands, their families and their children, have, for the love of Thy Beauty, traveled to foreign countries to diffuse Thy fragrances and promulgate Thy teachings. Be Thou their companion in their loneliness, their helper in a strange land, the remover of their sorrows, their comforter in calamity. Be Thou a refreshing draught for their thirst, a healing medicine for their ills and a balm for the burning ardor of their hearts.
- 35 Verily, Thou art the Most Generous, the Lord of grace abounding, and, verily, Thou art the Compassionate and the Merciful.

31 رَبِّ أَنَّهُمْ ضَعَفَاءُ وَأَنْتَ الْقَوِيُّ الْقَدِيرُ وَأَنَّهُمْ عِزَّاءُ وَأَنْتَ الْمَعِينُ الْكَرِيمُ

32 رَبِّ قَدْ تَمَوَّجَ بَحْرُ الْعَصِيَانِ وَلَا تَسْكُنُ هَذِهِ الزَّوَابِعُ إِلَّا بِرَحْمَتِكَ الْوَاسِعَةِ فِي كُلِّ الْأَرْجَاءِ

33 رَبِّ إِنَّ النَّفْسَ فِي هَاوِيَةِ الْهَوَىٰ فَلَا يَنْقِذُهَا إِلَّا الطَّافِكُ الْعَظِيمُ

34 رَبِّ أزل ظلمات هذه الشهوات و نور القلوب بسراج محبتك الذي يستضيء منه كل الأرجاء و وفق الأحباء الذين تركوا الأوطان و الأهل و الولدان و سافروا الى البلدان حباً بجمالک و انتشاراً لنفحاتک و بقاء لتعاليمک و کن انيسهم في وحدتهم و معينهم في غربتهم و كاشفاً لكربتهم و سلوةً في مصيبتهم و راحةً في مشقتهم و رواءً لغلتهم و شفاءً لعلتهم و برداً للوعتهم

35 أَنْتَ أَنْتَ الْكَرِيمُ ذُو الْفَضْلِ الْعَظِيمِ وَأَنْتَ أَنْتَ الرَّحْمَنُ الرَّحِيمُ

TDP#08, BSW#17.03x, BSW#19.02x, BPRY.209-212x, BWF.423-429, ADJ.050x, ADJ.061-062x, ADJ.062x, BADM.035x, COF.007x, COF.020x, COF.028x, COF.069x, GPB.238x, GPB.254x, TDH#158.5x, TDH#158.17x, TDH#158.23x, COC#0252x, BSC.539 #985, SW_v11#02 p.032-037, SW_v10#06 p.104, SW_v12#14 p.228+236, SW_v14#03 p.085, DWN_v2#05 p.034, DWN_v5#09 p.002-003x

MKT3.027, AKHA_107BE #07 p.04x, AKHA_107BE #07 p.02x, AKHA_105BE #01 p.01x, QT105.1.374, HHA.258x, ADH2.072x, ADH2_2#10 p.102x, MMG2#056 p.056x, FRTB.060

ABU0351

Words spoken on 1916-Apr-29 in Haifa/Akka

- 1 This is the Feast of the Ninth of Ridvan, the Festival of the Ancient Beauty, the Festival of the dawning of the Sun of Truth. It is a most great Festival, without peer or likeness, for in such days, due to the enmity of Nasiri'd-Din Shah and all the members of the ministry, the divines, Abdul-Aziz, Fuad Pasha and Ali Pasha caused the Blessed Beauty to depart from Baghdad, striving to extinguish the divine flame and hoping that this

1 این نهم عید رضوانست عید جمال قدم است عید طلوع شمس حقیقت است عید بسیار بزرگی است مثیل و نظیر ندارد زیرا در چنین ایامی بواسطه دشمنی ناصر الدین شاه و جمیع ارکان وزارت و علما و عبدالعزیز و فؤاد پاشا و عالی پاشا جمال مبارک را از بغداد حرکت دادند و سعی نمودند که نار موقده الهی را خاموش

Sun of Truth would suffer an eclipse. With this hope they persisted, and Sultan Abdul-Aziz issued a decree to banish the Blessed Beauty from Baghdad, unaware that although this appeared outwardly as exile, it would become the cause of the exaltation of the Cause of God and increase the radiance of the Sun of Truth. Of this they were heedless.

- 2 Namiq Pasha was truly distressed by this matter. This might of Abdul-Aziz, that glory of Nasiri'd-Din Shah, and the enmity of Fuad and the base ambition of Ali - Namiq Pasha sent a message through his secretary Amin Effendi saying "I am ashamed before the Blessed Presence, but matters have passed beyond my control. I am powerless and had no part in this banishment."

- 3 At first all the enemies rejoiced that the root of God's Cause had been torn from Iraq - among them Sheikh Abdul-Hussein the mujtahid, the Persian ministers, and Mu'inu'd-Dawlih. In short, all the enemies were greatly delighted by this event. After the Blessed Beauty bid farewell to the friends, such tumult and lamentation arose at the time of departure that even strangers wept, and the cries and wailing reached to the heavens. Never in any history had such tribulation occurred. Even a woman from among the Persian nobility, though not a believer, threw herself forward and cast her child before His blessed feet, thinking in her mind she had made a sacrifice.

- 4 The Blessed Beauty proceeded from the house to the banks of the Tigris with utmost majesty, glory and infinite grandeur. All followed behind His blessed person across the Tigris to Najib Pasha's garden. In that garden His blessed tent was raised, and in that very hour, to spite the enemies, the Festival of Ridvan was proclaimed. At such a time, during the Blessed Beauty's exile when the friends were in anguish, with supreme power in the afternoon of Ridvan, immediately upon arrival at the garden, the Festival of Ridvan was announced and the Cause was proclaimed. Outwardly, until that day there had been no mention of "Him Whom God shall make manifest" - on that day He made mention of it.

- 5 The gates of joy were opened to all - Christians, Jews, Muslims, people of all faiths who were present - the gates of grace were opened to all. For twelve days He remained there. The greatness of the Cause was manifested to such a degree that all enemies lost hope, for each day groups upon groups of the

کنند و امید داشتند که این شمس حقیقت را خسوفی واقع گردد باین امید کوشیدند و فرمان پادشاهی عبدالعزیز صادر بر این شد جمال مبارک را از بغداد نفی نمایند غافل از اینکه هر چند این بظاهر سرگونی بود ولی این سبب علویت امر الله شد این سبب شدت ضیاء شمس حقیقت گشت از این غافل بودند

2 نامق پاشا فی الحقیقه از این قضیه بسیار متأثر بود این سطوت عبدالعزیزی آن شکوه ناصرالدین شاهی و عناد فؤاد و دتو همت عالی نامق پاشا بواسطه منشی خود امین افندی پیغام فرستاد که من از حضور مبارک شرمسارم ولیکن رشته امور از دست من بیرون آمد من قدرتی ندارم و در این نفی مداخله ننمودم

3 در بدایت جمیع اعداء مسرور شدند که ریشه امر الله از عراق کنده شد از جمله شیخ عبدالحسین مجتهد از جمله وزرای ایران از جمله معین الدوله خلاصه جمیع اعدا بسیار از این قضیه مسرور شدند جمال مبارک بعد از آنکه با احباب وداع نمودند و آن شور و شیون در حین وداع واقع شد که احباً حتی خارجیا میگریستند و ناله و افغان بنعان آسمان میرسید در هیچ تاریخی چنین بلائی واقع نشده حتی زنی از بزرگان ایرانیان با وجود اینکه مؤمن نبود خود را داخل نموده طفل خود را جلوی پای مبارک انداخت بخيال خودش قربانی کرده است

4 جمال مبارک در نهایت عظمت و جلال و حشمت بی پایان از خانه بکار دجله تشریف آوردند و همه در عقب سر مبارک از دجله عبور کرده بیستان نجیب پاشا نقل مکان کردند در آن بستان خیمه مبارک بلند شد و در همان ساعت رغماً لأئف الأعداء اعلان عید رضوان شد در چنین وقتی در سرگونی جمال مبارک که احباً جزع و فزع مینمودند در نهایت اقتدار در عصر رضوان بجزد ورود بیاغ اعلان عید رضوان شد و اظهار امر گردید بظاهر ظاهر تا آن روز ذکر من یظهره اللهی نفرموده بودند در آنروز ذکر نمودند

5 ابواب سرور بر جمیع مفتوح نصاری و یهود و مسلم جمیع مللی که آنجا بودند بر وجه کل ابواب عنایت باز شد دوازده روز در آنجا تشریف داشتند عظمت امر بدرجه ای ظاهر شد که جمیع اعداء

most eminent scholars and learned ones, even Namiq Pasha the Governor of Baghdad, would come and attain the Most Holy Presence. Until that day the Governor of Baghdad had not outwardly attained His presence - the renowned Namiq Pasha came on foot from Baghdad to the garden and attained His presence.

مأیوس شدند زیرا هر روز فوج فوج از اعظم علماء و فضلاء بزرگان حتی نامق پاشا والی بغداد میآمدند و بساحت اقدس مشرف میشدند تا آنروز والی بغداد بحسب ظاهر مشرف نشده بود نامق پاشای شهر پای پیاده از بغداد بیستان آمده مشرف شد

- 6 After twelve days the blessed court departed from Iraq towards Istanbul. All the people gathered outside the city to bid farewell. After the Blessed Beauty mounted, several people outside called out the adhan: "Allahu Akbar! Allahu Akbar!" The point is that for the loved ones of God there can be no day of greater joy than this, for several reasons: First, it was the day when the grandeur of God's Cause became manifest and evident; second, all the enemies of God became submissive; third, it was the proclamation of "Him Whom God shall make manifest"; fourth, the Blessed Beauty undertook such a blessed journey in the utmost joy and spiritual delight.

6 بعد از دوازده روز موكب مبارك از عراق رو باسلامبول حركت كرد جميع ناس در خارج شهر جمع شده بودند بجهت وداع بعد از اينكه جمال مبارك سوار شدند چند نفر از خارج اذان دادند الله اكبر الله اكبر مقصود اين است كه از براى احباء الله يوم سرورى اعظم از اين نميشود بدليل چند دليل اول يومى است كه عظمت امر الله ظاهر و باهر شد دليل ثانى جميع اعداء الله خاضع شدند دليل ثالث اعلان من يظهره اللهى گرديد دليل رابع جمال مبارك در نهايت سرور و روح و ريحان چنين سفر مباركى فرمودند

- 7 Consider how the Blessed Beauty experienced such joy in that exile that in those days He proclaimed the divine Cause. It is without parallel - there is no parallel or likeness to the Manifestation of God's Cause proclaiming His Cause with such joy and gladness on the day of exile. This is among the special characteristics of the Blessed Cause, that outward abasement became supreme glory. For any soul, exile was supreme abasement, but for the Blessed Beauty it became supreme glory. In any case, these twelve days which were days of supreme tribulation were at times of intense sorrow - why? It was the day of exile. But since the grandeur of God's Cause became evident, and the exaltation of the Word of God became clear, and the mysteries of the sacred Books were fulfilled, and the Blessed Beauty was in the utmost joy and delight, these twelve days are the days of the Festival of Ridvan. Therefore, for the loved ones there can be no days more blessed than these.

7 ملاحظه كنيد كه جمال مبارك در آن سرگونى چه سرورى داشتند كه در آن ايام اعلان امر الهى را نمودند ديگر نظير ندارد هيچ مثل و نظير ندارد كه مظهر امر الله در يوم سرگونى باين سرور و بهجت اعلان امر خود را بنمايد اين از جمله خصائص امر مبارك است كه بظاهر ظاهر ذلت عزت كبرى شد سرگونى از براى هر نفسى ذلت كبرى بود از براى جمال مبارك عزت كبرى شد باري اين دوازده روز كه ايام مصيبت عظمى بود احيان احزان شديد بود چرا ؟ يوم سرگونى بود چون عظمت امر الله نمودار گرديد و علويت كلمه الله واضح شد و اسرار كتب مقدسه اكمل گرديد و جمال مبارك در نهايت فرح و سرور بودند اين دوازده روز روز عيد رضوانست لهذا از براى احباب ايامى مبارك تر از اين نميشود. انتهى

AHB_102BE #06 p.02-03, AYT.328-331

ABU2990*Words spoken on 1916-May-01 in Bahji*

The Blessed Beauty once said: "For nine years I have not seen a green leaf." Now praise be to God, the friends are dwelling and consorting in the finest spot of this earth, in the finest vista... Since we had come on foot, He commanded us to go to the Garden of Paradise and there to have tea, read prayers, and return.

جمال مبارک یک وقت فرمودند من نه سال است یک برگ سبز ندیده ام. حال الحمدلله احباء در بهترین نقطه این ارض در بهترین منظر ساکن و مؤانس... چون فانیان پیاده آمده بودیم امر فرمودند به باغ فردوس برویم و در آنجا چائی خورده مناجات بخوانیم و مراجعت کنیم.

ZSM.1916-05-01

ABU1362*Words spoken on 1916-May-02 in Bahji*

- 1 Some maintain that the realization of things, the composition of beings, and their analysis stem from interaction, and therefore have no need of a true Director. 1 بعضی برآنند تحقق اشیاء و ترکیب کائنات و تحلیل منبعث از تفاعل است و بجهت این، احتیاج به مدیر حقیقی ندارند.
- 2 In truth, there exists a marvelous connection between these elements and beings, and from this connection interaction becomes clear and evident, as in the human world. Among all parts of the human body, both spiritual and physical connections are clear and manifest. For instance, between the mind and human organs there exists a spiritual connection. But between members such as the eye, ear, hand, and foot, there exists an evident connection. In brief, interaction exists, co-operation and mutual assistance are manifest, yet all this interaction is connected to the spiritual force of the human soul, which is the axis and mover of this interaction. Were this mover not to exist, these interactions would not be realized. Thus it becomes evident that all these interactions depend upon an all-encompassing force through which these interactions are systematically produced. If the human soul and mind were not the axis and mover of the organs and parts, there would be absolutely no order in the interaction between human organs and parts. 2 فی الحقیقه در بین این اجزاء و کائنات ارتباط عجیبی است و از این ارتباط تفاعل واضح و آشکار، نظیر عالم انسانی. در بین جمیع اجزاء جسم انسانی ارتباط معنوی و ارتباط ظاهره واضح و مشهود است. مثلاً بین عقل و اعضاء انسان ارتباط معنوی است. اما بین ارکان نظیر چشم و سمع و ید و رجل ارتباط واضحی است. خلاصه تفاعل موجود، تعاون و تعاضد مشهود ولی جمیع این تفاعل مرتبط به قوه معنویه روح انسانی که محور و محرک این تفاعل است موجود، که اگر این محرک نبود این تفاعل ها تحقق نمی یافت. پس معلوم شد که جمیع این تفاعل ها مرتب بر قوه محیطه ای است که این تفاعل ها منتظماً حاصل می شود. اگر روح و عقل انسانی محور و محرک اعضاء و اجزاء نبود ابداً انتظامی در تفاعل میانه اعضاء و اجزای انسانی نبود
- 3 Likewise, observe factories and workshops where all the machinery is connected to each other with interaction between 3 و همچنین ملاحظه در معامل و کارخانها نما که جمیع آلات معامل مرتبط به یکدیگر و تفاعل در

them, yet all is connected to a general force which is the mover and axis of these interactions, and that is the power of steam.

میان ولی مرتبط به قوهٔ عمومی که محرک و محور این تفاعل ها است و آن قوهٔ بخار است.

- 4 Thus it becomes evident that the interaction between created things, the cooperation and mutual assistance between elements, and the composition and analysis among beings are all connected to a moving force which is the axis and mover of creation.

4 پس معلوم شد که تفاعل در بین کائنات و تعاون و تعاضد بین عناصر و ترکیب و تحلیل بین موجودات جمیع مرتبط به قوهٔ محرکه است که محور و محرک کائنات است.

ZSM.1916-05-02

ABU1367

Words spoken at Bahji, 1916-May-03

- 1 (In His blessed retinue we set out for Bahji. On the way mention was made of a certain thief, who was not suited for service, since theft had been kneaded into his very nature. It was said, "He hath repented, saying that he will do so no more." He replied:)
- 2 "It is as though a cat should repent of eating mice, or a fox repent of eating chickens.
- 3 "In Baghdad there was a man of Persian nobility who had fallen on hard times. He was even in need of his daily bread. This man, whose name was Zaynu'l-'abidin Khan, came to me one day, informed me of his condition and asked for my help. Muhammad Khan, an Indian Rajah, was a friend of mine and I secured employment with him for Zaynu'l-'abidin Khan. The Rajah sent for him, favoured him highly and made him his own companion. He even allowed Zaynu'l-'abidin Khan to sit and have his meals at the same table with him. In addition, the Rajah offered him a monthly salary of twenty tumans.
- 4 "One day Zaynu'l-'abidin Khan came to me and said, 'Things could not be any better. But this Rajah hates lying and I have worked for many years in the Qajar government and have become accustomed to lying. I am afraid that one day I might tell a lie, since I am accustomed to lying. As a consequence of this, I would be dismissed. Is it possible for you to talk to the Rajah about this issue?'

1 در رکاب مبارک به بهجی عازم شدیم. در راه ذکر شخص دزدی شد که از برای خدمت خوب نیست زیرا در طبیعت او مخمر شده است. عرض شد توبه کرده است که دیگر نکند. فرمودند

2 مثل اینست که گربه توبه کند که دیگر موش نخورد و یا روباه توبه کند که مرغ نخورد.

3 در بغداد زین العابدین خانی بود از نجبای ایران. بفلاکت افتاده بوده بود به درجه ای که نان شب نداشت. آمد پیش من که حال از این قرار است، فکری برای من بکنید. نواب هندی محمد خان با من دوست بود با او صحبت داشتم و برای او مرکزی معین نمودم. نواب از پی او فرستاد و او را رعایت نمود و ندیم خود کرد و با خود در سرشام و نهار نشاند و ماهی هم بیست تومان برای او مقرر داشت.

4 روزی زین العابدین خان ذکر نمود که دیگر بهتر از این میسر نمی شود ولی این نواب از دروغ خیلی بدش می آید و منم در دستگاه قاجاریه بوده ام به دروغ عادت کرده ام. می ترسم دروغی بگویم و او مرا اخراج کند. اگر می شود این نکته را به او حالی کنید زیرا من نمی توانم دروغ نگویم.

- 5 "I said, 'How can I say such a thing to him?' I mentioned this in the presence of the Blessed Beauty, who smiled greatly at the tale. به او گفتم چطور می شود من چنین حرفی بزنم. این را به حضور جمال مبارک عرض کردم خیلی تبسم فرمودند.
- 6 "In the end, the Rajah dismissed Zaynu'l-'abidin Khan because he lied." بالأخره دروغ گفته بود و او را بیرون کرده بود...

STAB#013

PYB#210 p.18, ZSM.1916-05-03

ABU1358

Words spoken on 1916-May-05 in Akka

- 1 In this connection He gave a lengthy exposition concerning the bounties of the Blessed Beauty, which uplift souls, and said: بمناسبت شرح مفصلي در خصوص عنایات جمال مبارک که نفوس را بلند می کند فرمودند.
- 2 Man must know their value and always be grateful. Mirza Aqa Jan was a soap maker in Kashan who became a believer and came to Baghdad. After the journey to Sulaymaniyyih, they elevated him and he would write in His presence and serve the Blessed Beauty and the friends with dedication. In Edirne, Yahya's self affected him - he would go and counsel him. During this counseling, Mirza Yahya made him self-centered and a change occurred in him. انسان باید قدر بداند و همیشه شاکر باشد. میرزا آقا جان صابون ساز بود در کاشان مؤمن شد، به بغداد آمد. بعد از سفر سلیمانیه او را بلند فرمودند و در حضور چیز می نوشت و در خدمت جمال مبارک و احباب همت می نمود. در ادرنه نفس یحیی به او خورد، می رفت او را نصیحت می کرد. در حین این نصیحت میرزا یحیی او را خودپسند نمود و در او تغییر حاصل شد.
- 3 Love between such souls does not endure - as if it had never existed. Love that springs from faith endures. One should be confident in the love of any soul who remains firm in faith in the Cause of God. Even with the people of faith, if there occurs the slightest slip, there can be no confidence in their love. محبت بین این نفوس دوام ندارد کآن لم یکن شیئاً مذکوراً. محبت که منبعث از ایمان است او باقی است. هر نفسی که مؤمن ثابت بر امرالله است باید بر محبت او اطمینان داشت. حتی اهل ایمان اگر اندکی لغزش حاصل شود از محبت آنان اطمینانی نه.
- 4 In any case, at the time when Mirza Aqa Jan should have attained the good-pleasure of the Blessed One, at the critical moment, he lost himself because he imagined that this elevated station was of his own doing. In the latter days he had carried his audacity to such a degree that, in the presence of the Blessed Beauty, he had said: "Had His Holiness the Exalted One been in my place, He would not have endured it." باری میرزا آقا جان در وقتی که باید به رضای مبارک فائز شود در سر بزنگاه که رسید خود را باخت زیرا گمان می کرد که این بلندی مقام از خود او است. در این اواخر جسارت به درجه ای رسانده بود که حضور جمال مبارک عرض کرده بود که اگر حضرت اعلی جای من بودند تجمل نمی کردند.
- 5 One must know the value and be grateful, and take refuge in God from self-centeredness. Man must remain in a state باید قدر دانست و شاکر بود و از خودپسندی پناه به خدا برد. انسان باید در حالت خوف و رجا

of fear and hope. When one thinks of slipping, one's bones should shatter, yet one should not despair of God's threshold. If I write even a single greeting, I know it is through the aid and grace of the Blessed Beauty.

باشد. فکر لغزش که می کند باید استخوانهایش در هم شکند و از درگاه خداوند نومید نباشد. من اگر یک سلام می نویسم می دانم که این از عون و عنایت جمال مبارک است.

ZSM.1916-05-05

ABU0800

Words spoken on 1916-May-06

- 1 Shaykh 'Abdu'l-Hamid, in the days when the Blessed Beauty was in Baghdad, had great love. He was a Shi'ih, yet his love was boundless. At the time of departure, he would run three farsakhs ahead of the blessed convoy.

1 شیخ عبدالحمید در ایامیکه جمال مبارک در بغداد تشریف داشتند محبت زیادی داشت شیعه بود ولی بی نهایت محبت داشت در وقت خروج سه فرسخ جلو موکب مبارک میدوید
- 2 This Shaykh 'Abdu'l-Hamid's love was changed into hatred and enmity. The cause was this: Siyyid Mahdi went there, and during the Days of Ridvan, which happened to coincide with 'Ashura, he held a great festival and openly manifested joy and gladness among the people. This matter caused the blood of the Shi'ihis to boil. This same Shaykh 'Abdu'l-Hamid's enmity reached such a point that, at midnight, taking a gun in hand, he went up upon the Blessed House in order to kill the souls dwelling there.

2 این شیخ عبدالحمید محبتش تغییر بیغض و عداوت یافت و جهت این بود که سید مهدی آنجا رفت و در ایام رضوان که مطابق عاشورا افتاده بود عید بزرگی گرفت و چهارا در بین ناس اظهار سرور و فرح مینمود این مسئله خون شیعیان را بجوش آورد و همین شیخ عبدالحمید دشمنیش بدرجه رسید که نصف شب تفنگ در دست گرفته رفت بالای بیت مبارک که نفوسیکه آنجا سکنی دارند بکشد
- 3 In short, one of the sons of this Shaykh 'Abdu'l-Hamid became a believer; and however much his father insisted that he abandon this Cause, he would not consent. At last, merely to turn him away from this Cause, he bequeathed all that he possessed to his other sons and deprived Shaykh Muhammad. Then, so that Shaykh Muhammad, after his father's death, might not raise an objection in court, he came and formally sold his estates and properties to his sons, and registered in the Ottoman court and in the consulate that he had received the price thereof.

3 باری یکی از پسران این شیخ عبدالحمید مومن شده و پدر هر چه اصرار نمود که ترک این امر نماید قبول ننمود آخر محض اینکه او را از این امر برگرداند هر چه داشت پسرهایش وصیت کرد شیخ محمد را محروم نمود بعد محض اینکه شیخ محمد بعد از وفات پدر ایرادی در محکمه وارد نیاورد آمد و رسماً املاک و عقار خود را پسرهایش فروخت و در محکمه عثمانی و در قونسولخانه قید نمود که وجه آن بمن رسید
- 4 In brief, this Shaykh Muhammad became poor, and on foot, with a thousand hardships, came to 'Akka and attained the presence of the Blessed Beauty. He was commanded to journey to Persia for the teaching of the Cause. He went, traveled everywhere, met with the friends, and produced very good results.

4 باری این شیخ محمد فقیر شد و پای پیاده هزار زحمت بعکا آمد و بحضور جمال مبارک مشرف شد و امر بسفر تبلیغ بایران فرمودند رفت و همه جا سفر کرد و احباً را ملاقات نمود و خیلی نتایج خوب بخشید

- 5 Now behold how God works! His brothers died one by one, and at last his father died. The court wrote to Persia that Shaykh Muhammad should come to Baghdad, for all the estates and properties of his father and brothers were waiting for him. He went, and took possession of them all.

STAB#136

5 حال کارهای خدا را ببینید برادرانش یکی یکی فوت شدند و آخر پدرش مرد و محکمه بایران نوشت که شیخ محمد بیاید بغداد جمیع املاک و عقار پدر و برادرانش حاضر است او هم آمد و کل را حیطه تصرف درآورد

MUH1.0120-0122, ZSM.1916-05-06

ABU1971

Words spoken on 1916-May-09 in Haifa

- 1 This is a station, the station of effusion, which is the teaching of God's Cause, the diffusion of the divine fragrances, the exaltation of God's Word, and the promulgation of the teachings. This is from the Truth to creation.
- 2 And another station is the station from the Truth to the Truth, and that consists of manifestations which are in essence and for their own sake, wherein Beauty is attracted to its own Self and enkindled with its own love. The example of this station in the outer world is like unto the ocean which is, in essence and for its own sake, surging and in motion. It possesses conditions and degrees within its own essence.
- 3 And another station is that of the effusion of rain, which is the station of outpouring from the Truth to creation.
- 4 This utterance which He makes refers to that manifestation and those effulgences which are in essence and for their own sake, and to that fire of love which is ignited by itself and for itself. The Apostle believed in that which was sent down unto him, and likewise the manifestation and effulgence of heat and radiance of the sun in its own true mirror. These are the outpourings and manifestations from the Manifest in the Manifestation.

1 این مقامی است مقام افاضه و آن تبلیغ امرالله و نشر نفحات الله و اعلاء کلمه الله و ترویج تعالیم است. این من الحق الی الخلق است.

2 و مقام دیگر مقام من الحق الی الحق است و آن تجلیاتی است که بذاته لذاته است که به جمال خویش منجذب است و به محبت خود مشتعل. مثل این مقام در خارج مثل دریا است که بذاته لذاته متموج و متحرک است. شئون و مراتبی در ذات خود دارد

3 و مقام دیگر آن فیض باران است که مقام افاضه است من الحق الی الخلق است.

4 این بیانی که می فرماید آن ظهور و تجلیات است که بذاته لذاته است و نارمحبت است که مشتعل بنفسه لنفسه است. آمن الرسول بما انزل الیه و همچنین ظهور و تجلی حرارت و شعاع آفتاب است در مرآت حقیقی خود. این فیوضات و تجلیاتی است از ظاهر در مظهر.

ZSM.1916-05-09

ABU0771

Words spoken on 1916-May-15 in Haifa

- 1 This one deceives you. How can you entrust the garden to him? It would be like entrusting meat to a cat. Much was said of this kind. Mulla Abu-Talib was dismissed with that person, and apparently had also given him a set of clothes. When we reached the upper quarters at noon, it became known that the aforementioned person had taken some of the Mulla's and guesthouse's belongings and fled.

1 این تو را گول می زند. چطور باغ را به او می سپاری. مثل اینست که گوشت را بدست گربه بسپاری. از این نوع صحبتها زیاد شد. ملا ابوطالب با آن شخص مرخص شد و گویا به او یک دست لباس نیز داده بود. ظهر چون به بالا رسیدیم معلوم شد که شخص مذکور بعضی اسباب ملا و مسافرخانه را برداشته و فرار نموده است.
- 2 The weather was extremely hot. In the afternoon, they rode in a landau to the government house and then to the Austrian consulate. They returned at sunset and summoned the friends. A letter had arrived from Mr. Herrigel. It was translated in their presence, and in connection with it, they mentioned the German believers, saying how good they were since no unsavory rumors had blown there, and God willing, great souls would appear there. The blessed utterance concerned the greatness of the Cause of God, that when it surges forth like a wave, it will submerge all paths and itself rise to great heights.

2 هوا بی نهایت گرم بود. بعد از ظهر در لندو سوار شده به دارالحکومه و بعد به قنصل خانه نمسه تشریف بردند. غروب مراجعت فرمودند و احباء را احضار نمودند. مکتوبی از مستر هریکل رسیده بود. در حضور ترجمه شد و بمناسبت ذکر احبای آلمان را فرمودند که چقدر خوب هستند زیرا نعمات کرمه در آنجا نوزیده و انشاء الله نفوس عظیمه در آنجا پیدا خواهند شد. بیان مبارک در خصوص عظمت امرالله بود که چون موج زند جمیع طرق را مستغرق نماید و خود اوج گیرد.
- 3 Gradually the conversation turned to Haji Muhammad Karim Khan, who was versed in various sciences but had also made many mistakes. For instance, when asked about the root of the word "talmidh" (student), he answered that it came from "lamadha, talamadha, talmidh." He also said: "I will mention a clear example to prove the falsity of Westerners' claim that the Earth is in motion - when we throw an orange in the air, it falls in the same place."

3 کم کم صحبت منجر به حاجی محمد کریم خان شد که در فنون شتی دست داشت ولی هم چنین بسیار اشتباه کرده است. مثلاً از او ماده تلمیذ را سؤال نمودند. جواب داد که از لمد، تلمذ، تلمیذ است. هم چنین گفته است: من یک مثل واضح ذکر می کنم و بطلان قول غربیان که زمین در حرکت است [را] ثابت می نمایم و آن اینست که چون نارنجی را در هوا اندازیم در عین محل نزول یابد.
- 4 Then mention was made of a person named Haji Matlab, who was one of the Shaykhi scholars and often argued with the friends... The Shaykhis, contrary to the Shi'ites, believe that relying on conjecture in matters of faith is forbidden - one must act on certainty, as mentioned in many parts of the Qur'an. One day this person mentioned that he had written a thousand verses about this matter. During an argument, he stated that he believed in the Bab. When asked if he was firm in this belief, he said he had conjecture about it, and they immediately confounded him...

4 بعد ذکر شخصی حاجی مطلب نام شد که از علمای شیخیه بود و بسیار با احباء مجادله می نمود... حضرات شیخیه برخلاف شیعیان برآنند که ظن به علم حرام است باید به عمل باشد چنانچه در اکثر جهات قرآن مذکور. روزی شخص مذکور ذکر می نمود که من هزار بیت در این خصوص نوشته ام. در اثباتی مجادله ذکر نمود که من به باب معتقدم. از او سؤال نمودند که آیا بر این

- اعتقاد ثابتی یا نه. گفت ظن دارم، فوراً او را مبهوت نمودند...
- 5 حاجی میرزا حسینی بود بسیار خوش صحبت گفت نه ظن شما صحیح و نه ظن سائرین زیرا هر دو از حقیقت دور... فلان ظن هر دو شماها. خود از خنده روده بر گردید.
- 6 حاجی مرتضی نوشته است که ما هر قدر در کتب مطالعه نمودیم ندانستیم مأخذ رکن رابع از کجا است مگر اینکه در کتاب شخصی هندی. نوشته الرکن الرابع فی المناجسات...

ZSM.1916-05-15

ABU2713

Words spoken on 1916-May-19 in Haifa

- 1 این اصطلاح شیخ مرحوم است. ابیض مقام مشیت است، به هر لونی بخواهی در می آید. لون احمر مقام قضا است، لون اصفر اراده، لون ازرق قدر.
- 2 النقطة البيضاء مراد مقام مشیت است. البقعة الحمراء مقصد مقام قضا است. الورقة الصفراء مقصد اراده است. السماء الزرقاء مقصد قدر است.
- 3 در احسن القصص ذکر می فرماید: تالله قد ولدتني البهاء في قصر ياقوت الرطبة الحمراء. این مقام قضا است.

BLO_PT#216.028

MUH2.0980, ZSM.1916-05-19

AB00183

Date: 1916-May-25

- 1 O my God, my God! Thou knowest my powerlessness, my brokenness, my restlessness, my distress, my terror and my agitation in the depths of nights and dawn's early hours. Thou knowest my devotions, my vigils, my supplications and my entreaties at morn and eventide. I lament and weep at my heedlessness, my forgetfulness, my transgressions and my shortcomings in my servitude at the threshold of Thy oneness and the court of Thy singleness. I melt in shame at my lapses and burn in the fire of my remorse for my abundant misdeeds.
- 2 O my God, my God! All faces are prostrate at the gate of Thy oneness, while this servant lies sleeping on the bed of heedlessness and desire. All eyes gaze toward Thy most glorious Kingdom, while these eyes of mine are shut to the vision of Thy greatest signs. How long, O my God, shall this deprivation endure? How long, O my Lord, shall this loss continue? By Thy glory! My bones are crushed, my body has melted, my heart is torn, and my liver is rent asunder from the intensity of my grief at my condition and my yearning in my deprivation. How canst Thou leave me, O my God, in the valley of forgetfulness and the pit of disobedience, drowning in the seas of loss? Am I not a servant submissive to Thy sovereignty, a slave humble at the gate of Thy oneness, a captive in the chains of Thy dominion, and a poor one at the door of Thy mercy?
- 3 Moreover, I am separated from my loved ones, burned and deprived in my remoteness from my cherished companions. Added to this is the severance of ways, the cutting off of paths, the impossibility of receiving news from the most distinguished of the righteous and the most noble of the chosen ones, the disruption of mail and the cutting of telegraph lines from every distant land. I remain, O my God, in severe grief. Were it not for the sweet fragrances of hearts and mysteries, more delicate than the morning breeze, and the perfumed breath wafting from the gardens of the hearts of the righteous, breasts would be constricted, souls would gurgle, and tears would flow in anguish from separation, in burning from parting, and in deprivation from beholding the people of radiance.
- 4 O Lord! The pains have intensified, the agonies have struck, and the turmoil has grown severe from separation from the loved ones and the intensity of afflictions. Every trial pales
- 1 الهى الهى انت تعلم عجزى وانكسارى وقلتى و اضطرارى ووحشتى واضطرابى فى جنح الليالى و بطون اسحارى و تبلى و تهجدى و تضرعى و ابتهالى فى غدوى و آصالى انوح و ابكى من غفلتى و ذهولى و خطيئتى و قصورى فى عبوديتى لعبته وحدانيتك و حضرة فردائيتك و اذوب نجلاً من هفواتى و احترق تسعراً بنار حسراتى لوفور سيئاتى
- 2 الهى الهى كل الوجوه ساجدة بباب احديتك و عبدك هذا راقد فى فراش الغفلة والهوى و كل الاعين ناظرة الى ملكوتك الأبهى و عيني هذه غامضة عن مشاهدة آياتك الكبرى الى متى يا الهى هذا الحرمان و الى متى يا ربى هذا الخسران و عززتك قد اندق عظمى و ذاب جسمى و تفتت قلبى و تقطع كبدى لشدة اسفى من حالى و تلهفى من حرمانى فكيف تركتني يا الهى فى وادى النسيان و وهدة العصيان غرباً فى بحار الخسران أ لست بعبد خاضع لسلطنتك و رقيق خاشع فى باب احديتك و اسير سلاسل حكومتك و فقير باب رحمتك
- 3 و زاد على ذلك فرقتى من احببى و حرقتى و حرمانى فى بعدى عن اعزة اصحابى و زاد على ذلك انقطاع السبل و انفصام الطرق و امتناع ورود الاخبار من اجلة الأبرار و اعزّة الأخيار و اهمال البريد و انقطاع السلك البرقى من كل بلد بعيد و بقيت يا الهى فى اسف شديد و لولا نفحات القلوب و الأسرار ارق من نسيم الأسفار و انفاص طيب عبقّت من رياض قلوب الأبرار لحشرجت الصدور و تغرغرت النفوس و سالت الدّموع حسرة من البعاد و حرقة من الفراق و حرماناً من مشاهدة اهل الاشراق
- 4 ربّ قد اشتدّ الآلام و فجعت الأوجاع و عظم الاضطراب من فرقة الأحباب و شدة الأوصاب فهان كلّ بلاء دون هذا المصاب و سهل كلّ مصيبة عند هذا الفراق ربّ اقشع هذا

before this calamity, and every catastrophe becomes easy compared to this separation. Lord! Disperse these clouds, remove this darkness, and clear away this dust so that hearts and mysteries may be gladdened by beholding the beauty of the righteous ones circling around the Throne, rejoicing in their Lord's mercy, united together. Verily, Thou art the All-Merciful, the Most Compassionate.

- 5 Lord! The afflictions have grown severe, tears have flowed, hearts have melted, and breasts have constricted, and there is none to remove these save Thee, O Thou Who shineth forth with lights from the kingdom of mysteries. Lord! The homeland of the sincere ones, the region of Iran, is in severest deprivation and greatest loss from the discord of parties after the revolution, as Thou hast foretold in Thy glorious Book: "They have divided their religion into sects, each party rejoicing in what they have." Lord! Leave them not to their vain discourses and play, for they know not what they do. Lord! Guide them to the straight path, direct them to the firm way, and deliver them from the great distress until they find repose after agitation, stability after upheaval, awareness after pride, and remembrance after forgetfulness.

- 6 Make firm the feet of Thy loved ones in neutrality and tranquility, and in non-adherence to any of the parties, that they may serve harmony even though leg be joined with leg in severity, until unity is achieved after dispersion, and all hold fast to the cord of God after division, and strive for the nation's benefits, and avoid this distress, and faces become radiant with the light of glorification and magnification in the scenes of grandeur. Verily, Thou art the All-Bountiful, verily, Thou art the All-Great, verily, Thou art the All-Merciful, the Most Compassionate.

- 7 O beloved friends of 'Abdu'l-Baha and true friends of the Most Glorious Lord! May my spirit, my soul and my heart be a sacrifice for you! The flame of longing blazes to the highest heaven and reaches the celestial realm. The desire of my heart and soul is to gaze upon the faces of the friends and to receive news from that direction. Now we are deprived of both - neither this nor that - and in utmost deprivation. Yet the divine fragrances are a faithful messenger, a swift courier that lifts the veil and removes the covering. Though the eyes be deprived, the heart is seeing and privy to hidden mysteries. The spirit is in joyous motion and the heart is intimate and confidant. The remembrance of friends is like spring rain to the garden of the heart, and the mention of loved ones is as spirit and sweet fragrance

الغمام واكشف هذا الظلام وازل هذا الغبار حتى ينشرح الصدور والأسرار بمشاهدة جمال الأبرار حافين حول العرش مستبشرين برحمة ربهم جامعين الشمل أنك انت الرحمن الرحيم

5 رب اشتدت الكرب وسالت الدموع وذابت القلوب وضقت الصدور وليس له كاشف إلا انت يا ساطع الأنوار من ملكوت الأسرار رب أن موطن المخلصين اقليم ايران في اشد حرمان واعظم خسران من اختلاف الأحزاب بعد الانقلاب كما اخبرت به في كتابك الكريم جعلوا امرهم بينهم زبراً كل حزب بما لديهم فرحون رب لاتدرهم في خوضهم يلعبون لأنهم يجهلون ماذا يفعلون رب اهدهم الى الصراط المستقيم و دلهم الى المنهج القويم ونجهم من الكرب العظيم حتى يركنوا الى السكون بعد الاضطراب والركوز بعد الانقلاب والشعور بعد الغرور والادكار بعد النسيان

6 وثبت اقدام احبائك على الحيادة والاطمينان وعدم الانضمام الى حزب من الأحزاب ليخدموا الوفاق ولو اشتد الساق بالساق حتى يجتمع الشمل بعد التشتت ويعتصم الكل بحبل الله بعد التفرق ويسعوا في منافع الأمة ويتجنبوا من هذه الغمة ويتلألأ الوجه بنور التلليل والتكبير في مشاهد الكبرياء أنك انت الكريم أنك انت العظيم أنك انت الرحمن الرحيم

7 اى ياران عزيز عبدالبهاء ودوستان حقيقى حضرت كبريا فديتكم بروحى ونفسى وفؤادى نائره اشتياق شعله باوج اعلى ميزند و بعالم بالا ميرسد آرزوى دل و جان مشاهده روى ياران است و ورود اخبار از آن سامان حال ما محروم از هر دو نه اين و نه آن و در نهايت حرمان ولى نفحات رحمن پيك امين است وقاصد سريع و رافع حجاب وكاشف نقاب هرچند بصر محروم اما دل بصير ومحرم سر مكنون روح در اهتزاز است و قلب همدم و همراز ياران گلشن قلب را فيض نيسانست و ذكر دوستان جان و روان را روح و ريحان اگر اين نبود نفس مشتاق تحمل

to body and soul. Were it not for this, the yearning heart could not endure separation. But praise be to God, though pathways be cut off, the door of true reunion is open, and though messengers be forbidden, the spiritual courier is swift and glorified. The spiritual bonds are firm and the divine means are strong.

8 “O visitor of Ahmad, the Chosen One, from the tribe of Mudar!

9 You visited bodies while we visited spirits.”

10 If such a bounty were not freely bestowed, surely heart and soul would find no peace or rest. Thanks be to the Peerless Lord that He did not deprive the hearts and did not leave them dependent on messengers of desert and wilderness. He made the breezes of the gardens of heart and soul the true messenger, and the subtle feelings of conscience and consciousness the intimate courier, so that the precincts of the heart might become, through the dewdrops of love and faithfulness, the envy of the highest paradise, and the expanse of inner thoughts and secrets might become the object of desire of the delightful rose garden. Glorified be His power, exalted be His dominion, manifest be His proof, and detailed be His verses. There is no God but He, the Strong, the Mighty, the Generous.

11 Praise be to God! The spiritual events and heavenly tidings are the cause of joy. His mercy encompasses all things. Throughout all regions the signs of the Lord's mercy are manifest and evident, and the melody of glorification and sanctification reaches the zenith of heaven. His mercy is all-embracing and His bounty is abundant, and souls glorify their Lord with praise and sanctify Him. Every ear that is attuned to the divine mysteries hears from all horizons “Glory be to my Lord, the Most High,” and every eye that unveils secrets beholds “Glory be to Him Who created and perfected.”

12 As to physical events today, while there is no comfort or ease in any region, Iran is more troubled, for dissolution has encompassed it from all sides and the conflict between parties has caused every upheaval. They ignored the counsel of the trusted adviser and turned to the whisperings of ill-wishers. Affairs at which the ignorant laugh while the wise dread their consequences were repeatedly written about. It was written time and again that until government and people blend like honey and milk, prosperity and success are impossible and Iran will be ruined. But this was never heeded. Observe how exactly this has come to pass, yet still the foolish do not rest and strike even harder at the root of Iran and Iranians.

فراق نمی نمود ولی الحمد لله اگر سبیل مقطوع
است باب وصال حقیقت مفتوح و اگر رسل
ممنوع است پیک روحانی سریع و سبوح روابط
معنویّه محکم است و وسائط رحمانیه مستحکم

8 یا زائر احمد المختار من مضر

9 زرتم جسموً و زرنّا نحن ارواحاً

10 اگر چنین فضلی شایان و رایگان نبود البتّه دل و
جان امان و قرار نمی یافت شکر حضرت بیچونرا
که قلوب را محروم نفرمود و مرهون پیک
صحرا و هامون ننمود نسائم ریاض دل و جانرا
قاصد حقیقی کرد و لطائف ضمائر و وجدان را
ساعی صمیمی تا ساحت دل از شبنم محبت و
وفارشک فردوس برین گردد و فضیای ضمائر و
سرائر غبطه گلشن دلنشین شود چلت قدرته و
عظمت سلطانه و لاج برهانه و فصلت آیاته لا
اله الا هو القویّ المقتدر الکریم

11 باری الحمد لله حوادث روحانیّه و اخبار ملکوتی
مورث سرور است وسعت رحمته کلّشی در
جمیع آفاق آثار رحمت پروردگار ظاهر و آشکار و
آهنگ تسبیح و تقدیس باوج اثیر میرسد رحمت
واسعه است و نعمت سابعه و نفوس یسبحون
بمجد ربهم و یقدسون له هر گوشه که آشنای
راز است از آفاق سبحان ربّی الأعلی استماع نماید
و هر دیده که کاشف اسرار است سبحان من
خلق فسوی مشاهده کند

12 از حوادث جسمانیّه الیوم هرچند در هیچ اقلیمی
راحت و آسایش نه و لکن ایران مشوّش تر زیرا
انحلال از هر طرف احاطه نموده و اختلاف
احزاب مورث هر انقلاب گشته از نصائح ناصح
امین گذشتند و یوساوس بدخواهان پرداختند
امور یضحک الجهال منها و یخشی من عواقبه
اللیب به کرات و مرّات مرقوم گردید که تا
دولت و ملت مانند شهید و شیر آمیخته نگردند
فلاح و نجاح محال است ایران ویران شود ابداً
مسموم نیفتاد ملاحظه کنید که چگونه عین
واقع تحقیق یافت و هنوز پیگردان آرام نگیرند و
بیشتر از پیشتر تیشه بر ریشه ایران و ایرانیان زنند

- 13 Likewise it was written: O divine friends! Strive to create harmony between government and people, and if you fail, withdraw. Beware, beware of being involved in the bloodshed of any Iranian of any party! Glory be to God! This well-wishing was not accepted, but selfish whisperings were. The rivals have ruined Iran with their words, yet still Iranians sleep. The trumpet of Israfil would not wake them, let alone the sound of drums and horns. At a time when the claimants who consider themselves people of the Bayan have thrown Iran into disarray, these wanderers in America and Europe raised the call of the oneness of humanity and honored Iran and Iranians. See how vastly different these paths are!
- 13 و هم چنین مرقوم شد ای یاران الهی در الفت بین دولت و ملت کوشید و اگر عاجز ماندید نگاره گیرید زندهار که در خون یک ایرانی از هر حزبی داخل شوید سبحان الله این خیرخواهی مقبول نیفتاد و وساوس نفسانی مقبول شد رقباء بیانی ایرانرا ویران نمودند و هنوز ایرانیان در خوابند صور اسرافیل بیدار نکند تا چه رسد بصوت کوس و نفیر در زمانیکه مدعیان که بگمان خود اهل بیانند ایران را پریشان نمودند این آوارگان در امریک و فرنگ آهنگ وحدت عالم انسانی بلند و ایرانرا عزیز و ایرانیان را ارجمند می نمودند بین تفاوت ره از کجاست تا بکجا
- 14 All recent events were explicitly foretold in letters years before they occurred, and the harms of discord, conflict and partisan strife and their consequences were clearly explained. Each came to pass exactly as foretold, yet there is no awakening. I marvel at God's veiling of eyes. In the midst of the leaders' uproar, after returning from Qum and arriving in Tehran with endless pomp, it was explicitly written that this glory, leadership, influence and superiority is a mirage, not water. Soon this glory will be transformed into utter abasement and "they destroy their houses with their own hands and the hands of the believers" will be fulfilled. These leaders have seen the stable but not the end, and "humiliation and wretchedness were stamped upon them and they incurred wrath from God." Soon these songs of "blessed, blessed" will turn to cries of "woe and alas." What could be more explicit than this? Yet it had no effect whatsoever. "Neither signs nor warnings avail, and even if every sign came to them, they would not believe in it."
- 14 جمیع وقایع اخیر ساهلای چند پیش از وقوع صریحاً در نامه ها اخبار شد و مضرات اختلاف و نزاع و جدال احزاب و نتائج آن واضحاً بیان گردید یک یک عیناً واقع شد باوجود این انتباهی نیست حیرتم در چشم بندی خدا در بحبوحه عربده رؤسا بعد از رجوع از قم و ورود طهران با حشمتی بی پایان صریحاً مرقوم گردید که این عزت و مهتری و نفوذ و برتری سراست نه آب عنقریب این عزت بذلت کبری مبدل گردد و یخربون بیوتهم بایدیم و ایدی المؤمنین تحقق یابد حضرات رؤسا آخور را دیده اند و آخر ندیده اند و ضربت علیهم الذلّة و المسکنة و باؤوا بغضب من الله عنقریب این نغمه و اطوبی و اطوبی منقلب بفریاد واویلا و وائسفا گردد دیگر ازین صریحتر چه میشود لکن ابداً تأثیر نداشت لاتغنی الآیات و النذر و ان تأتیهم بكل آیه لن يؤمنوا بها
- 15 Glory be to God! In America and Europe too, this sorrowful state was explicitly described - that a great danger lies ahead and the flames of a severe war follow. The European region is entirely an arsenal, and dependent on a single spark, the inflammatory materials will explode and the flames will reach to heaven's canopy.
- 15 سبحان الله در خطه امریک و اروپ نیز صراحه ازین حال پرملال بیان شد که خطری عظیم در پیش است و نائره حربی شدید در پی اقلیم اروپ جمیع قورخانه است و منوط بیک شراره مواد التهابیه منفجر گردد و نائره بعنان آسمان رسد
- 16 In order that the prophecies of His Holiness Daniel might be fulfilled, this was proclaimed in great assemblies and prominent churches, and was published in the San Francisco Bulletin four years ago, in 1912. The contents of that newspaper article are as follows:
- 16 و آنچه حضرت دانیال اخبار فرموده تحقق یابد این در مجامع عظمی و کائس کبری بیان گردید و در جریده سانفرانسیسکو بولیتن چهار سال پیش در سنه هزار و نهصد و دوازده درج و نشر شد و مندرج روزنامه این است

- 17 'Abdu'l-Baha, two years ago while traveling in this country and staying for several weeks in Montclair, foretold future events in San Francisco, and His many followers are now pondering deeply upon this. In 1912, He came to San Francisco and delivered an address at Stanford University. During his introduction, the president of the university remarked that we were in the presence of one like Jeremiah and other ancient prophets. That address was a prophecy of the future, stating: We are approaching the Battle of Armageddon as mentioned in the sixteenth chapter of Revelation. Within two years, a single spark will set all Europe ablaze. Civil unrest will emerge, for irreligion and materialistic philosophies are daily gaining ground in all countries. One spark will ignite all Europe, as foretold in the Book of Daniel. Glory is not for those who love their country, but for those who love the world.

17 عبداله‌آء دو سال قبل در وقتيكه سفر درين مملكت مى نمودند و چند هفته در مونت كلر اقامت نمودند در شهر سانفرانسیسكو از حوادث آينده خبر دادند و پيروان زيادشان حال در آن تعمق و تدبیر مى نمايند در سنهء هزار و نهصد و دوازده ايشان به سانفرانسیسكو آمدند و در دارالفنون استانفرد نطقى دادند در وقت معرفى رئيس دارالفنون چنان ذكر نمود كه ما در حضور شخصى هستيم كه مثل ارميا و ساير پيغمبران قديم است و آن نطق اخبار از آينده اين بود ما قريب جنگ ارماجدان يعنى عمومى هستيم كه در فصل شانزدهم كتاب مكاشفات يوحنا اشاره شده است دو سال ديگر شروع خواهد شد يك شراره در جميع اروپا نائره برافروزد بى راحتى مدنى حاصل گردد زيرا در جميع ممالك بيدى و عقايد طبيعىون روز بروز در ترقى است يك شراره كل اروپا را آتش زند چنانچه در فصول كتاب دانيال بيان شده است وليس الفخر لمن يحب الوطن بل لمن يحب العالم

- 18 In brief, with such explicitness was this matter set forth in great assemblies and mighty churches, and admonition was begun, saying: "O honored ones present! This mighty peril is before us. Arise with high resolve and show forth a noble effort, that this world-consuming fire may not blaze forth, that this tempest of calamity may not appear, and that this most great earthquake may not upheave the nations of the earth. This is the hour for self-sacrifice and the time for manly endeavor. Assuredly the world of creation will be left without repose, and the face of the earth will be dyed with the blood of its youth. If the possessors of reason and influence exert their utmost efforts to prevent this ferocious war, and make a praiseworthy endeavor, perchance they may become a barrier and hindrance to this upheaval and commotion. Yet this sweeping flood cannot be stayed save by the heavenly teachings, and this kindled fire cannot be quenched save by the waters of the counsels and exhortations of the Lord. The devices of men will bear no fruit; the power of the Word of God shall deliver from this danger.

18 بارى بلين صراحت در محافل عظمى و كنائس كبرى بيان گرديد و نصيحت آغاز شد كه اى حاضرين محترم اين خطر عظيم در پيش است همتى نمائيد و كرامتى بنمائيد تا اين آتش جهانسوز شعله زند و اين طوفان بلا رخ نمايد و اين زلزلهء كبرى ملل ارض را زير و زير نكند وقت جانفشانى است و هنگام مردانگى يقيناً عالم آفرينش را آسايش نماند روى زمين بخون جوانان رنگين گردد اگر ارباب عقول و نفوذ در منع اين حرب ضرورس بذل مجهود نمائند و سعى مشكور فرمائند شايد اين انقلاب و اضطراب را مانع و حائل گردند اگرچه اين سيل جارف جز بتعاليم آسمانى سد نگردد و اين آتش افروخته جز بماء نصايح و وصايب ربانى افسرده نشود تدابير نفوس ثمر نبخشد قوهء كلمه الله ازين خطر برهاند

- 19 For the first of the divine teachings is the oneness of the world of humanity: that all created beings are the sheep of God, and the merciful Lord is the kind Shepherd. This Shepherd loveth His sheep, and the proof thereof is clear and manifest; for He is the Creator of all, the Sustainer of all, and the Preserver of all. When we look upon all created things, we behold them

19 زيرا اول تعاليم الهى وحدت عالم انسانى است كه جميع خلق اغنام حق و خداوند رحمن راعى مهربانست اين شبان اغنام خویش را دوست دارد و برهان آن واضح و عيان زيرا خالق كل اوست و رازق كل اوست و حافظ كل اوست

immersed in the ocean of His bounties. How, then, can we close our eyes to this evident proof and occupy ourselves with vain imaginings? The utmost that can be said is this: the sick must be treated, the child must be trained until he attain maturity, and the ignorant must be taught, that they may receive a share and portion of knowledge—not that the infirm, the young, and the unknowing should be objects of wrath and hatred.

- 20 For six thousand years, according to history, there hath ever been war and contention. The fire of battle hath blazed to a mighty height, and every land hath been continually beset with fear and dread. War have we tried, and its results have we beheld: ruin and bewilderment and everlasting loss. Now, according to the divine teachings, let us for a while promote universal peace, and lay the foundation of love and reconciliation among the nations. Let us change weapons into welfare, and transform the instruments of vengeance into implements of husbandry. Let us turn fire into light, poison into antidote, bitter colocynth into surpassing honey; let us make the thorn-brake a rose-garden, the furnace a flower-garden, and hell itself the paradise of delight. Let us change wrath and anger into love and kindness. This, too, let us put to the test. If we find harm therein, then let us once more commence war and strife, and betake ourselves to bloodshed.

- 21 In brief, counsels and admonitions, as was meet and fitting, have not produced their effect in those lands. Now that the powder-magazine hath caught fire, we hope that it may become the cause of awakening, and may stir the hearts toward peace and safety.

- 22 O beloved of God! Praise be to God that through His infinite bounty the servants of the Divine Threshold are detached from all entanglements, freed from bondage to the natural world, sanctified and pure from animal vices, and hopeful of heavenly virtues. They have no desire save peace and tranquility, no purpose except the unity of humankind. They do not arrange battle lines nor seek fame and glory. They raise the celestial call in America and Europe. They shun separation and are passionate for and hopeful of unity and accord. They nurse every sick one and are a healing balm from the Lord for every wound. They are a remedy for every ailment and a sympathizing friend to every broken heart. They strive with their souls and overlook faults. They sacrifice their lives for the comfort

چون نظر بجمع مخلوق کنیم کلّ را غرق دریای الطاف بینیم چگونه ازین برهان واضح چشم پوشیم و باو هام پردازیم نهایت این است مریض را باید مداوا نمود و کودک را باید بتربیت بلوغ کرد و جاهل را باید تعلیم نمود تا از دانائی بهره و نصیب گیرند نه آنکه علیل و صغیر و نادانرا مغضوب و مبغوض داریم

- 20 شش هزار سال است که بحسب تاریخ همواره جنگ و جدال است نائرهء حرب شعله باوج عظیم میزند و هر اقلیم متمادیاً در خوف و بیم است جنگ را آزمودیم و نتایجش را مشاهده نمودیم که ویرانی و سرگردانی و خسران جاودانی است حال بحسب تعالیم الهی یک چندی ترویج صلح عمومی کنیم و بنیان محبت و آشتی بین ملل بنهیم سلاح را مبدل بصلاح کنیم و آلات نعمت را تبدیل بادوات زراعت دهیم نار را منقلب بنور ثنائیم زهر را تبدیل بدریاق کنیم حفظ تلخ را مبدل بشهد فائق ثنائیم خارستانرا گلستان کنیم گلخن را گلشن ثنائیم جحیم را جنت نعیم کنیم قهر و غضب را مبدل به محبت و مهربانی بنمائیم این را نیز تجربه کنیم اگر ضرری دیدیم دوباره آغاز جنگ و ستیز نمائیم و بخونریزی پردازیم

- 21 باری وصایا و نصایح نیز چنانکه باید و شاید در آن ممالک تأثیر نکرد حال که قورخانه آتش گرفته است امیدواریم که سبب انتباه شود و قلوبرا تشویق به صلح و سلام نماید

- 22 باری ای احبای الهی الحمد لله بفیض نامتناهی بندگان آستان ربّانی از هر گیر و دار بیزار و از اسیری عالم طبیعت آزاد و در کنار از رذائل حیوانی مقدّس و پاک و بفضائل عالم آسمانی امیدوار جز صلح و سلام آرزوی نه و بغیر از وحدت عالم انسانی مقصدی نیست صف جنگ نیارائیم نام و ننگ نجوئیم آهنگ آسمانی در امریک و فرنگ بلند کنیم از جدائی بیزاریم و به اتحاد و اتفاق مفتون و امیدوار هر بیمار را پرستاریم و هر زخمی را مرهم حضرت پروردگار هر دردیرا دوائیم و هر دل شکسته

of creation and strive for the illumination of the human world. They are aflame and cry out with the fire of the love of God, and engage in thanksgiving to the one God who graciously bestowed such an enlightened conscience and freely granted such a manifest light. He delivered from hardship and bestowed life through unity, granted freedom from enmity and hatred and bestowed success through love and fidelity. He freed from every bond and purified from every fault and rancor, made all loving toward humanity and filled with spirit and fragrance toward all beings. This is the ancient bounty and this is the mighty gift. We must walk this path, speak this mystery, and seek this all-encompassing mercy. Blessed are those who attain! Glad tidings to those who take refuge at the Threshold which is the shelter of all in the heavens and earth!

را یار غمخوار بجان میکوشیم و از خطا چشم می‌پوشیم در آسایش عالم آفرینش جانفشانی نمائیم و در نورانیت عالم انسانی بکوشیم و از نار محبت الله بجوشیم و بخروشیم و بشکرانه خداوند یگانه پردازیم که چنین ضمیر منیری شایان فرمود و چنین نور مبینی رایگان کرد از کلفت نجات داد و بالفت حیات بخشید از عداوت و بغضا رهایی داد و به مهر و وفا کرامتی بخشید از هر قیدی آزاد کرد و از هر عیب و غیظی مبرا فرمود و بجمع بشر مهربان کرد و بعالمیان پر روح و ریحان فرمود این است فضل قدیم و این است عطای عظیم باید این راه پوئیم و این راز بگوئیم و این رحمت واسعه بجوئیم طوبی للفائزین بشری لللائزین بعتبه هی ملجأ من فی السموات و الارضین

- 23 For the foundation of divine religions is faithfulness, not treachery; the essence is love and fellowship, not hatred and enmity; it is the sweetest honey, not deadly poison; it is the fountain of virtues, not the flood of vices; it is the illumination of the human world, not the bloodthirstiness of the animal world. This is the divine foundation - all else is not essence but accident, not permanent but transient. This is the purpose of the revelation of holy books and laws. But since every interpreter and commentator among nations and tribes did not thoroughly investigate the texts, humanity fell into severe tribulation for thousands of years. Praise be to God that this veil has been lifted, this dust has settled, this cloud has dispersed, and the Sun of Reality has shed the light of human unity upon all horizons. In this age minds have progressed, perceptions have become refined, the veil of superstition has been rent, and every fair-minded person has realized and understood that the Law of God is reality not metaphor, pure perfection not error.

23 زیرا اساس ادیان الهی وفاست نه جفا جوهر مهر و ولاست نه عداوت و بغضا شهد فائق است نه سم قاتل سلسبیل فضائل است نه سیل رذائل نورانیت عالم انسانی است نه خونخواری عالم حیوانی این است اساس اصلی الهی و دون آن اعراض نه جواهر و عوارض نه ثوابت و این است مقصود از نزول کتب و شرایع ولی چون هر مفسر و شارح از ملل و قبائل تتبع تام در نصوص مسائل نفوذند لهذا هزاران سال عالم انسانی در اشد وبال افتاد الحمد لله این حجاب برخاست و این غبار بنشست و این ابر متلاشی شد و نیر حقیقت بنور وحدت عالم انسانی بر جمیع آفاق جلوه نمود درین عصر عقول ترقی نموده و مدارک لطیف گشته و پرده اوهام دریده و هر منصفی دانسته و فهمیده که شریعه الله حقیقت است نه مجاز و کمال محض است نه ضلال

- 24 The natural world is the source of imperfection and affliction. War and strife are requirements of the natural world, and the struggle for existence is a characteristic of the animal and plant kingdoms. But the human world is pure good and conscious emanation is pure love. When we look at nature we see pride and arrogance, tyranny and evil, imperfection and deficiency, inequity and transgression, ferocity and bloodthirstiness, causing shame and embarrassment. But the divine law abrogates the law of nature and nullifies the vices of base natures, and legislates true virtues so that through divine education the

24 و عالم طبیعت معدن نقص است و وبال جنگ و پرخاش از مقتضیات عالم طبیعت است و منازعه بقا از خصائص عالم حیوان و نبات اما عالم انسانی خیر محض است و انبعاث وجدانی محبت صرف چون بعالم طبیعت نگریم کبر است و غرور جور است و شرور نقص است و قصور فسق است و فجور دردنگیست و خونخواری و مورث نجلت و شرمساری اما شریعت الهی فایض حکم طبیعت است و نایض رذائل نفوس بدطینت و شارع فضائل حقیقت تا بتزیت

human world may be illumined, satanic whisperings may be transformed into merciful breathings, the utmost abasement will become the essence of glory, and supreme chastisement will be changed into endless mercy. Pure cruelty will become the essence of fidelity, and endless tyranny will be transformed into the justice of the All-Merciful. The fire of hell will become a paradise of delight, and the darkness of nature will be scattered by the light of the presence of the All-Merciful.

- 25 It is therefore evident that the requirements of the time - that is, the natural world - are imperfection and calamity, while the Law of God and divine teachings are elevation and perfection. With but little reflection this truth becomes clear and manifest. Despite this, mankind is immersed in the world of nature, in the depths of heedlessness and pride, with neither awakening, nor remembrance, nor devotion, nor supplication. For the sea of nature is tumultuous, and when its waves surge forth, countless multitudes are drowned in its fathomless depths. "Say: Travel in the land and behold how was the end of those who denied." And likewise He says: "There the hosts will all be routed of the confederates." Such is the end of those captive to nature. Such is the ultimate consequence of imperfection in the contingent world. These wanderers have no hope save in the penetrating power of the Word of God, and no trust except in the verse "He singles out for His mercy whomsoever He willeth."

- 26 Convey warmest greetings and longing to all the friends of God. May my spirit and soul be a sacrifice for those souls that are pure, those consciences that are clear, those inner realities that are goodly, those hearts that are attracted, those breasts that are dilated, and those spirits that are gladdened by the breathings of God in days when thou seest men as though dead, not living. And upon you be the most glorious glory, and upon you be greeting and praise.

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الهیة عالم انسانی نورانی گردد و وساوس شیطانی مبدل بنفس رحمانی شود ذلت کبری جوهر عزت گردد و نعمت عظمی رحمت بی منتی شود صرف جفا جوهر وفا گردد و ظلم بی پایان مبدل بعادل حضرت رحمن شود نار جحیم جنت نعیم گردد و ظلمت طبیعت بنورانیت حضرت رحمانیت متلاشی شود

25 پس معلوم شد که مقتضای زمانه یعنی عالم طبیعت نقص و وبالست و شریعة الله و تعالیم الهی علویّت و کمال و باندک تفکّر این حقیقت واضح و آشکار باوجود این خلق غرق عالم طبیعت است و در نهایت غرور و غفلت نه تنبهی نه تذکری و نه تبتلی و نه تضرعی زیرا دریای طبیعت پرموج و چون اوج گیرد هزاران فوج بعمق بی پایان فرو رود قل سیروا فی الأرض فانظروا کیف کان عاقبة المکذّبین و همچنین میفرماید جند هنالك مهزوم من الأحزاب این است عاقبت اسیری طبیعت این است نهایت نقض و نقص عالم امکانی این آوارگانرا امیدی جز بقوه نافذه کلمه الله نیست و اعتمادی جز بایه مختص برحمته من یشاء نخواهد بود

26 جمیع یاران الهی را در نهایت اشتیاق تحیت و اشواق ابلاغ دارید فدیت بروحی و نفسی نفوساً زکت و ضمائر صفت و سرائر طابت و قلوباً انجذبت و صدوراً انشرفت و ارواحاً استبشرت بنفحات الله فی ایام تری الناس امواتاً غیر احیاء و علیکم البهاء الأبهی و علیکم التحية و الثناء

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Words spoken on 1916-May-25 in Haifa

- 1 In the days of the Prophet, there was one named Nu'man who was quite mischievous, and one named Mu'ayth who was dark of countenance. The Prince of the Faithful was engaged in battle with one of the tribes and appointed Mu'ayth as store-keeper. When they were about to advance, they established a base and contemplated their attack. Mu'ayth said, "I cannot stay alone with these provisions." Nu'man volunteered to remain with Mu'ayth. After some time, hunger overtook Nu'man and brought him to desperation. However much he pleaded to receive a few dates, his entreaties were to no avail. Mu'ayth said, "Until the warriors return from the battlefield, it would be far from justice and fairness to give you dates." Nu'man said, "I am dying," but it yielded no result. He said, "I will torment you," to which Mu'ayth replied, "Do what you will."
- 2 Nu'man went to the highway where he saw a caravan bound for Medina and asked what they had. They said, "We have nothing except a cow we are taking to sell." He said, "I have a slave for sale; would you buy him?" They replied, "We have no money." He answered, "I will exchange him for the cow." The outcome was that he received two cows and sold the slave. He said, "Bring the cows, tie their horns, and secure them to the ground, but know that this slave of mine is stubborn. Just so he doesn't separate from me, he might deny it, but pay no attention to his words."
- 3 They went to take Mu'ayth, who asked, "What is this about?" They said, "We bought you from your master." He said, "I consider him nothing; how could he have sold me?" They replied, "Your master said you would say this." They bound him and set off. Nu'man opened the leather bag of dates and ate them, showing them to Mu'ayth. They brought Mu'ayth bound into Medina.
- 4 When the warriors returned from battle and were informed of this incident, they said, "What answer shall we give to the Prophet?" Mu'ayth said, "I will give the answer." When he came before the Prophet, who asked what had happened, he submitted, "In the Qur'an, God has said 'Do not cast yourselves into destruction with your own hands.' I was dying of

1 در ایام حضرت رسول نعمان نامی بود بسیار شوخ و معیت نامی سیاه چهره. حضرت امیر با یکی از قبائل محاربه می فرمود و معیت را انباردار قرار دادند. چون خواستند حرکت نمایند محلی را جایگاه قرار دادند و به فکر هجوم افتادند. معیت گفت من تنها با این اسباب زیستن نتوانم. نعمان داوطلب شد که در معیت معیت بماند. بعد از مدتی گرسنگی بر نعمان زور آورد و او را به جزع و فزع آورد. هر چه التماس نمود که چند دانه خرما دریافت نماید به جائی نرسید. معیت گفت تا حضرات از رزمگاه باز نگردند خرما به تو دادن از شرائط عدل و انصاف دور است. گفت می میرم، ثمری نبخشید. گفت ترا اذیت خواهم نمود، جواب داد هر چه می خواهی بکن.

2 رفت در کنار شاهراه دید قافله عازم مدینه است گفت چه دارید. گفتند هیچ نداریم بجز گاوی که می بریم بفروشیم. گفت من یک غلام دارم از برای فروش، می خرید. گفتند دراهم نداریم. جواب داد با گاو معاوضه می کنم. نتیجه این شد که دو گاو گرفت و غلام را فروخت. گفت گاوها را بیاورید. شاخهایشان را ببندید و به زمین بکوبید ولی بدانید که این غلام من دماغ خشک است. محض اینکه از من جدا نشود شاید انکار بکند شما گوش به حرف او ندهید.

3 رفتند او را بگیرند. گفت چه حکایت است. گفتند تو را خریدیم از آقا. گفت من او را داخل هیچ نمی دانم چطور مرا فروخته. گفتند آقایی او همین حرف می زند. کت او را بستند و به راه انداختند. نعمان روی خیک خرما را باز کرده خرما را می خورد و به معیت نشان می داد. معیت را کت بسته وارد مدینه کردند.

4 چون حضرات از جنگ برگشتند از این واقعه مستحضر شدند گفتند جواب حضرت را چه بدهیم. گفت من جواب می دهم. چون به حضور حضرت رسید فرمودند چه حکایت است. عرض کرد در قرآن خدا فرموده ولا تلقوا بایدیکم الی التهلكة . من می مردم از

hunger, and no matter what I did, he would give me nothing. So I sold him.” They sent back the cows and released Mu’ayth.

گرسنگي، هر چه کردم به من چيزي بدهد نداد. من هم او را فروختم. گاوها را پس فرستادند و معیت را خلاص کردند...

ZSM.1916-05-25

ABU1833

Words spoken on 1916-May-30 in Haifa

¹ The Primal Point states that no matter how high the people of ascent may climb the ladders of spiritual knowledge, they ultimately return to their own selves. The Divine Essence is beyond human comprehension, and whatever is mentioned stems from human conceptions. How can human conception, which is human creation and encompassed, become aware of that which encompasses? Therefore, the Ancient Essence is sanctified and free from the comprehension of created things, and one must understand It through the Divine Manifestations, for they are like mirrors before the sun. For others, there is only the reflection of Its radiance.

¹ حضرت اعلي مي فرمايد که هر قدر اهل عروج به معارج عرفان صعود کنند بالأخره راجع مي شوند به انفس خود. ذات الهي فوق ادراک بشر است و آنچه ذکر مي شود ناشي از تصورات انسانیه است. تصور انسان خلق انسان و محاط، چگونه مطلع بر محیط گردد. پس ذات قدیم مقدس و مبري از ادراکات کائنات است و باید بواسطه مظاهر الهیه بي به آن برد، زیرا مانند مرآت هستند در مقابل آفتاب. بر سائرین تجلي پرتو است.

² For example, the sun shines in a mirror and reflects upon a wall. If the mirror says “I am the sun,” it speaks truly and correctly.

² مثلاً آفتاب در آئینه تجلي مي کند و بر دیوار مي تابد. اگر آئینه بگوید من آفتابم صحیح و صادق است.

³ The materialists say that the appearance and emergence of things stems from interaction. Interaction exists in human existence, but this is under the supervision of the power of spirit. Similarly, interaction in this universe is under the supervision of a conquering power. If humans become aware of this mystery, they will become cognizant of the mysteries of creation, for the human body is part of the contingent beings of the world of possibility...

³ مادیون مي گویند که ظهور و بروز اشياء منبعث از تفاعل است. تفاعل در وجود انسان موجود ولي این در تحت نظارت قوه روح است. همین طور تفاعل در این کون در تحت نظارت قوه قاهره ایست. اگر انسان از این سر مطلع شود بر اسرار خلیقه واقف شود زیرا جسم انسان جزو کائنات عالم امکان است...

ZSM.1916-05-30

ABU2444*Words spoken on 1916-Jun-04 in Haifa*

- 1 War is good so long as it has no defeat. That is the war of the loved ones of God. Whether they sit on the throne of sovereignty, they are victorious, and if they are raised upon the gallows, they are victorious. In every case they are victorious. You have won whether it comes up even or odd.
- 2 His Holiness the Messenger in the Battle of Badr struck off the heads of the opposers and was victorious. The Prince of Martyrs in Karbala had his body torn to pieces, yet was still victorious, for “verily it was incumbent upon Us to help the believers.”
- 3 In every case they are triumphant and victorious. Whether they be cut to pieces in the field of supreme martyrdom or seated upon the throne of glory, in both cases they are victorious.

1 حرب خوب است که شکست نداشته باشد. آن حرب احبائي الهي است. اگر بر سرير سلطنت نشينند غالبند و اگر بر فراز دار غالب. در هر صورت غالب هستند. تو گرو بردي اگر جفت و اگر طاق آيد.

2 حضرت رسول در جنگ بدر گردن معرضين زد غالب بود. سيدالشهدا در كربلا جسدش پاره پاره شد باز غالب بود و كان حق علينا نصر المؤمنين.

3 در هر صورت غالب و فاتح. اگر در ميدان شهادت كبري قطعه قطعه شويد يا آنكه بر صدر جلال نشينند، در هر دو غالبند.

ZSM.1916-06-04

ABU0269*Words spoken on 1916-Jun-06 in Haifa*

- 1 “If I were to strike thee a single slap, thou wouldst fly away to the other world.”
- 2 In this connection mention was made of the enforcement of the divine ordinances, and of how great is their effect. ‘Umar’s son had drunk wine. He inflicted the prescribed punishment upon him with his own hand; and, when striking, the hand must not be raised high. He struck him and wept, and his son died.
- 3 His Holiness the Commander of the Faithful inflicted the prescribed punishment upon a wicked woman named Qutamah. She was deserving of eighty-one lashes. If she were muhsanah—that is, if she had a husband—the penalty would be stoning; if she had no husband, lashes. His Holiness the Commander of the Faithful carried out both ordinances.

1 اگر يك سيلي به تو بزنم به عالم ديگر پرواز مي كني.

2 به اين مناسبت ذكر اجراء حدود الهيه شد كه چقدر تأثير دارد. عمر پسرش شراب خورده بود. او را به دست خودش حد زد و در وقت زدن بايد دست بالا نرود. ميزد و مي گريست، پسرش مرد.

3 حضرت امير زني را [به نام] قطامه بدكار حد زد. هشتاد و يك جلد مستحق است اگر محصنه باشد يعني شوهر نداشته باشد، رجم است اگر شوهر داشته. حضرت امير هر دو امر را مجري فرمود.

4 Torture and punishment in Iran is very severe - for example, ten attendants would stand and strike pomegranate switches on the soles of the feet. Sometimes the toes would be completely destroyed and pieces of wood had to be pulled out of the flesh. How severe torture is! When will God protect people from these injuries? Now it has lessened. During the incident with the Shah, how much they tortured the friends! Among them was a Tabrizi man whom they tortured to reveal other believers but he would not. They cut off his nose, cut off his ears, tore his ears with pliers, finally flayed his scalp and poured lime on it, and after all this poured hot oil - at last he died. Later when they caught believers they did not torment them as much because they would not confess. There was a Qumi Seyyed Motavalli-bashi. That wretch caused great harm to many believers. They branded him eighty times to make him confess - whoever confessed suffered more torment.

4 عذاب و عقاب در ایران خیلی شدید است، مثلاً ده فراش می ایستند و ترکه انار بر کف پای می زنند. بعضی اوقات پنجه ها بکلی [از بین] می رود و تکه تکه چوب از گوشت بیرون می کشند. شکنجه چقدر سخت است. کی باشد که خداوند مردم را از این صدمات حفظ کند. حالا کمتر شده است. در واقعه شاه چقدر به احباب صدمه زدند. از جمله شخصی بود تبریزی او را شکنجه کردند که احباب را نشان بدهد نداد. دماغش را بریدند، گوشه اش را بریدند، گوشش را با گاز انبر کردند، بالاخره پوست سرش را کردند و آهک ریختند و بعد از همه اینها روغن داغ کرده، بالاخره مرد. بعد احباب را می گرفتند دیگر خیلی اذیت نمی کردند به جهت اینکه اقرار نمی نمودند. یک سید متولی باشی بود قی. آن بدبخت خیلی احباب را به باد داد. هشتاد [بار] دماغش کردند که اقرار کند، هر کس اقرار کرد پیشتر اذیت کشید.

5 These punishments also existed in Ottoman lands but were abolished. Now they are gradually returning. They do not exist in civilized nations. They arrested one of the nobles of Iran. The Shah wanted a huge sum from him. He assigned Pasha Khan [and] this person's properties were valued at very low prices but still more money was demanded. It was winter and he had ordered an ice chair to be made, stripped him naked and sat him on it, saying they had heated it. "Prepare yogurt water and ice and make him drink it." They forced it on him with whips until his stomach swelled and he fainted. Later he asked to meet the Shah to say one thing. His request was granted and he said something that made the Shah laugh and dismiss him.

5 در عثمانی هم این عقوبات بود، ولی از میان رفت. حالا باز کم کم جاری می شود. در دول متمدنه نیست. یکی از بزرگان ایران را گرفتند. شاه مبلغ هنگفتی از او می خواست. پاشا خان را مأمور کرد [و] این اموال آن شخص [را] بقیمت پستی قیمت کرده و باز پول می خواست. زمستان بود امر کرده بود که کرسی از یخ ساخته بودند و او را عریان نموده روی کرسی نشاندند و گفته بود حرارت کرده اند. آب دوغ و یخ مهیا سازید و بدهید بخورد. با شلاق به او خوراندند بودند و شکم باد کرده بیپوش شده بود. بعد خواسته بود که شاه ملاقات بکند و یک حرف بزند. خواهش او پذیرفته شد و حرفی زده بود که شاه خندیده بود و او را مرخص نموده بود.

6 How often has it happened that torture and punishment made someone confess to a crime, while later it became clear they were innocent. In Baghdad there was a young man who had been a tailor in Iran and who later declared his faith. This person lived in quarters above the entrance to a caravanserai. One night as he sat in his room, he heard a sound from the square in front. Going outside, he found a young man lying there with a dagger in the back of his neck. He pulled out

6 چقدر واقع شده است که شکنجه و عقاب شخصی اقرار به خطا کرده و حال آنکه بعد معلوم شده که بی گناه بوده است. در بغداد جوانی بود [که در] ایران خیاط [بود] که بعد هم اظهار ایمان می نمود. این شخص در سردر کاروانسرای منزل داشت. یک شب در اطاق خود نشسته بود. صدائی از میدان جلو می شنود. می رود بیرون می بیند جوانی افتاده و خنجر

the dagger, and the young man immediately died. Fear overcame the tailor, thinking "Perhaps someone saw me and will say I killed him - how shall I answer?" In his extreme agitation, with the bloody dagger in hand, he ran back toward his room. He closed the caravanserai door and entered his quarters. Blood was dripping from the dagger drop by drop. In his room he realized the dagger was still in his hand. His agitation increased. He buried the dagger under the earth. His clothes were bloodied, so he likewise buried those.

در پشت گردنش است، آن خنجر را می کشد بیرون، جوان فوراً می میرد. خیاط را خوف مستولی می شود که شاید مرا کسی دید و گفتند تو این را کشته ای من چه جواب بدهم. از شدت اضطراب خنجر خونین بدست رو به اطاق خویش دوان می شود. در کاروانسرا را می بندد و به اطاق خویش داخل می گردد. از خنجر قطره قطره خون می چکیده. در اطاق می بیند خنجر در دستش است. اضطرابش بیشتر می شود. خنجر را زیر خاک می کند. لباسهایش خونین بوده. آن را هم کذلک دفن می نماید.

- 7 Some gendarmes passed by and saw the fallen youth. Following the trail of blood, they came to the young tailor's room. They knocked but he did not answer. Breaking down the door, they entered, dug up the dagger from under the ground, seized him and took him to prison. Under torture and torment, he confessed that he had killed the man. A death sentence was issued and they telegraphed Constantinople for the order to execute him. The victim's relatives came daily demanding his execution, but they were waiting for word from Constantinople, which was delayed.

7 ژاندرمه می گذشتند، این جوان را مطروح دیده، رد خون را گرفته تا در اطاق جوان خیاط. در می زند جواب نمی دهد. در شکسته داخل می شوند و خنجر را از زیر خاک در می آورند و او را می گیرند و به حبس می برند. عذاب و شکنجه می کنند، اقرار می کند که من کشته ام. حکم قتل صادر، مخایره به اسلامبول می کنند که امر صادر بشود تا بکشند. اقرباء مقتول هر روز می آمدند که این را بکشید ولی منتظر خبر از اسلامبول بودند، طول می کشد.

- 8 Many knives and daggers had accumulated at the police station and these were put up for auction, including that particular dagger. A blacksmith came and asked where this dagger was from. They told him it belonged to the Iranian who had killed that youth with it. He said, "One week before this incident, such-and-such person had me fix the handle of this dagger." This gave the court pause - perhaps this Iranian had not done the killing. After investigation it was discovered that the victim and another youth had been jealous over a woman, which led to this result. When this became known, the relatives rushed to the court and showered the Iranian with affection. One kissed him, another embraced him, saying "You came to the cry of our slain one and heard his lamentation." They gave him many gifts and rewards. They asked him why he had confessed to the killing. He said, "I endured so much torment that I became resigned to death."

8 در سرایه کارد و خنجر زیاد جمع شده بوده اینها را در مزایده می آورند تا آن کارد می رسد. شخصی آهنگر میرسد که این کارد از کجا است. می گویند آن شخص ایرانی آن جوان را باین کشته. می گوید یک هفته قبل از این واقعه، فلان شخص دسته این را پیش من درست کرد. در محکمه قدری تأمل حاصل می شود، می گویند شاید این ایرانی نکشته. بعد از تحقیق معلوم می شود که با جوانی دیگر شخص مقتول حسادت بر سر زنی داشته اند و نتیجه این شده. چون این معلوم شد اقرباء ریختند مجلس و آن شخص ایرانی را نوازش کردند. یکی او را می بوسید، دیگری می بوئید که تو به فریاد کشته ما رسیدی و ناله او را شنیدی. هبه و بذل و بخشش زیاد به او نمودند. از او پرسیدند که چرا اقرار کردی که من کشتم. گفت از بس صدمه دیدم به مردن راضی شدم...

ZSM.1916-06-06

ABU1310

Words spoken on 1916-Jun-07 in Haifa

- 1 It is evident that certain colors refresh the heart and promote the elevation of feelings. For instance, the color green brings tranquility and joy to the heart.

1 معلوم است بعضی الوان هستند که مفرح قلب است و سبب ترقی احساسات، مثلاً رنگ سبز سبب سکون و فرح قلب است.
- 2 Human progress depends upon what one observes. It is observations that cause the expansion of thought. For example, if we were to raise one child in a room, and another amidst meadows and plains and near the sea where his observations would be numerous and his experiences boundless, undoubtedly the second child would become more far-sighted and accomplished in all matters.

2 ترقی انسان به مشهودات است. مشهودات است که سبب اتساع فکر می گردد. مثلاً اگر طفلی را در اطایق تربیت کنیم و [طفل] دیگری [را] در چمن و دمن و نزدیک دریا و مشهوداتش زیاد و تجریبات او بی حد، البته طفل ثانوی در امور دورین تر و با هنر تر می شود.
- 3 Colors affect the spirit and soul through the mind. Observations are also of two kinds. One type of observation influences the soul, causing joy and gladness and expansion and relief, or sadness and depression and contraction. Thus when one gazes upon gardens and meadows and trees and verdure, it produces joy and delight in the soul. The soul is affected. These are beneficial observations and influences. However, if one's gaze falls upon repugnant sights, the spirit becomes weary and melancholy. The soul is affected. But there is another kind of observation from which no effect is produced. It brings neither joy and gladness nor sorrow and sadness.

3 الوان اثرش بواسطه عقل بر روح و نفس است. مشهودات هم بر دو قسم است. یک قسم مشهودات در نفس تأثیر دارد، سبب سرور و فرح و انبساط و انشراح و حزن و کدورت و انقباض می شود. چنانچه انسان به گلستان و چمنستان و اشجار و خضراء نظر نماید در نفس یک سرور و فرح حاصل می کند. نفس متأثر می شود. اینها مشاهدات و تأثیرات مفیده است. اما اگر نظرش بر مناظر کریهه افتد روحش کلال و ملال آرد. نفس متأثر می شود. اما یک نوع مشهودات است که از آنها هیچ اثری حاصل نمی شود. نه سرور و فرح می آورد و نه کدورت و حزن.
- 4 In brief, the more one observes, the greater becomes one's expansion of thought, for the soul is affected, and from the soul's influence, thought expands. And the more thought expands, the greater becomes one's inclination toward things of beauty and fine colors and pure air and delicate foods. One no longer likes intense colors, but develops an inclination toward subtle hues.

4 مختصر اینست هر چه مشهودات انسان بیشتر، اتساع فکر بیشتر می شود زیرا نفس متأثر می شود و از تأثیر نفس، فکر اتساع پیدا می کند. و هر قدر فکر اتساع پیدا نماید میل او به اشیاء و الوان و هواهای صافیه و غذاهای لطیفه بیشتر می شود. از الوان شدید خوشش نمی آید. به الوان لطیف میل پیدا می کند.

ZSM.1916-06-07

AB08072

To: Windust, Albert R et al., in Chicago

Date: 1916-Jun-21

O two servants of the Kingdom of God! Mr. Windust and Miss Buckman of Chicago! Praise be to God that your services at the Divine Threshold are acceptable and your melodies bring joy and rapture to the ears of the people of the Kingdom.

The friends in Iran praise your articles and pray to God that the ways may be opened and communication between America and Iran may become easier, so that your song and voice may bring the spiritual gatherings into a state of excitement and delight.

What melodious tunes in the Star of the West! Indeed they gladden the hearts. Strive to write beneficial articles that may become the cause of the spirit and fragrance for the friends in all parts of the world.

Upon you be greetings and praise.

SW_v07#10 p.092-093

AB06763

To: Zia Bagdadi and his wife, in Chicago

Date: 1916-Jun-22

O two doves in the nest of the love of God! Although for some time no news has arrived from you, we are always thinking of you. You should write a brief postcard each month about your health and well-being and the spirituality of the friends, for this brings joy to hearts. We, praise be to God, are healthy and well in the shadow of divine providence, and thankful to God. In the mighty Qur'an, the Book of God, He says "If ye are thankful, I will add more (favours) unto you." Therefore we constantly open our tongue in thanksgiving and seek assistance and bounty from the spirituality of His Holiness Muhammad Mustafa the Messenger of God (peace be upon him), and pray for you. The mother of your esteemed wife and her brothers

are all healthy and well. And upon you both be greetings and praise.

SW_v07#10 p.093-094

ABU2977

Instructions for Baha'is in the United States, 1916-Jun-25 in Haifa/Akka

O true friends! O people of unity! Mr. Mahmud Khan is a faithful companion and, steadfast and firm in faith, hath journeyed to the regions of America for the study of material sciences. Show him every consideration and respect, and grant him a place in your great gatherings.

اي دوستان حقيقي، اي اهل توحيد، جناب محمود خان يار موافقت و بر ايمان ثابت و راسخ به جهت تحصيل علوم ماديه به صفحات امريكا سفر نموده در حق او رعايت و احترام مجري داريد و در مجامع عظمي محل بدهيد

SW_v07#11 p.108

ZSM.1916-06-25

AB01882

To: Sutherland Maxwell

Date: 1916-Jun-27

To his honor Mr. Maxwell, Upon him be greeting and praise!

O thou real friend! Thy letter dated April 11th was duly received. Thou hast written regarding the maid servant of God thy respected wife. This news imparted sadness but it is hoped that through divine providence and favor and the prayers of this kind father she may become wholly recovered; for that maid servant of God in her first trip to Akka became exceedingly sick and the physicians became hopeless on account of her health. Praise be to God through prayers she became well. I hope that the same thing may now occur.

Regarding the house that you intend to acquire for the summer season or rent it for the whole year, it is very acceptable.

That maidservant of God is very near in the Kingdom of God; for she has no other aim save God and no other intention except summoning the people to the Kingdom of God. The fact proving this statement is that she invited Mr. Harlan Ober

to Burlington: - so that he may deliver a talk in the women's club. She must be happy over this, for he gave an eloquent speech.

Concerning your presence in the Holy Land: these days it is impossible. Whenever the way is open and the means are available; in order to travel with ease and comfort, you have permission to come.

Convey my utmost kindness to that respected maid servant. I beg of God that like unto a candle she may become enkindled in that region with the Fire of Love of God and the light of the Knowledge of god.

Kiss on my behalf the two cheeks of the little girl, the beloved Mary.

Upon thee be greeting and praise.

MAX.335-336

ABU1657

Words of Abdu'l-Baha on 1916-Jun-27, related by Azizu'llah Bahadur to Alice Schwarz in Haifa/Akka

The religion of God has now been proclaimed in Germany. When the divine seed takes root in the soil, they will automatically spread and other roots appear and extend into the depth of the hearts. Now the cause of Almighty God has taken root in Germany and its roots are going to radiate like trees in full bloom. In the same manner that pernicious and destructive types of men have a contagious influence, so the spiritual and divine type exerts an influence that is of a far-reaching and permeating nature.

It is well known, that when once a blessed soul of any nation steps into the religion of God, it is capable of saving the whole community from the darkness of the world, from materialism and animalism. He brings to them divine qualities and frees them from indifference towards God, from prejudices which are founded on ignorance, from animal instincts, and from the attachment to the material world and the surrender of self to it - by attachment to the material world, I do not mean social intercourse and economic relations upon which the progress of the world depends, but I mean the ascendancy of the lower life

over the higher ideals of human society. Now, God be praised, shining and divine realities have penetrated into Germany.

BBBD.362, SW_v07#17 p.173

ABU2222

Words spoken on 1916-Jul-02 in Haifa/Akka

- 1 It is highly important for man to raise a family. So long as he is young, because of youthful self-complacency, he does not realize its significance, but this will be a source of regret when he grows old...
 1 تأسیس عائله خیلی مهم است تا انسان جوانست از غرور جوانی ملتفت نمیشود ولی چون پیر شد خیلی افسوس میخورد
- 2 In this glorious Cause the life of a married couple should resemble the life of the angels in heaven – a life full of joy and spiritual delight, a life of unity and concord, a friendship both mental and physical. The home should be orderly and well-organized. Their ideas and thoughts should be like the rays of the sun of truth and the radiance of the brilliant stars in the heavens. Even as two birds they should warble melodies upon the branches of the tree of fellowship and harmony. They should always be elated with joy and gladness and be a source of happiness to the hearts of others. They should set an example to their fellow-men, manifest a true and sincere love towards each other and educate their children in such a manner as to blazon the fame and glory of their family.
 2 در این امر حیات عائله باید مثل حیات ملائک سماء باشد، روحانیت و سرور باشد، اتحاد و اتفاق باشد، مراقت جسمانی و عقلانی باشد، خانه منظم و مرتب باشد، افکارشان مانند اشعه‌های شمس حقیقت و ستاره‌های روشن سما باشد. چون دو مرغ بر شاخسارهای شجر وحدت و یگانگی بسرایند. همیشه پر فرح و سرور باشند و سبب سرور قلوب دیگران شوند. برای دیگران سرمشق باشند. برای یکدیگر محبت صمیمی حقیقی داشته باشند، اطفال خود را خوب تربیت نمایند تا سبب افتخار و اشتیاق آن عائله گردد.

BRL_FAM#09x, BRL_SWO#023x, COC#0860x, LOG#0733x

COMP_FAMP#09x, BRL_SWOP#023x,
GHA.161

AB05196

To: Baha'is of Germany, in Stuttgart

Date: 1916-Jul-06

O you faithful friends and steadfast ones in the love of God in Germany, upon you be greetings and praise!

Although I have not written a letter to you for some time, I have been in constant communication with you in heart and

soul, and have been supplicating to the Kingdom of God that you may remain protected and preserved under His sheltering care.

Although the upheavals of the world are without limit or count, yet my hope is that they will come to an end and these dark clouds will disperse from the horizon of the world and the sun of peace and tranquility will shine upon all regions.

We must not, in any condition, cease from the remembrance and thought of God. We must always be enkindled with the fire of the love of God, attracted by the breathings of God, and spreading the words of God so that the divine invisible confirmations may, like the morning breeze, become the cause of spiritual life.

Therefore pray that this world may become another world and this dark realm may become illumined. Convey utmost kindness, longing, greetings and praise to all the friends. And upon you be greetings and praise.

BBBD.365, SW_v07#17 p.173-174

ABU0796

Words spoken on 1916-Jul-07 in Haifa

- 1 The hosts of God's Kingdom are at work. Armies are of two kinds: one stationed in garrison and one engaged in the battlefield. But the army of God's Kingdom is engaged in battle, arraying its forces, while our hands are tied. For two years we have sat idle, a garrison army. Word has arrived from America with details - the celestial army is in battle, victorious and breaking ranks.
- 2 People imagine that the power of God's Cause is confined to those souls who are under its shadow, therefore they rise up to uproot and destroy it, for they observe that the Party of God is very small compared to other parties. For instance, today the party of idols numbers one billion, the Christian party four hundred million, the Jewish party one hundred million - the Party of God is few in comparison to them. They see the Party of God as weak, and since they view the power of God's Cause as confined to this small party, they therefore rise up to

1 جنود ملکوت الهی در کار است. لشکر بر دو قسم است، یک لشکر در ساخلو و یک لشکر در میدان جنگ. ولی لشکر ملکوت الهی در میدان مشغول جنگ، صف آرایی می نماید ولی ایادی ما مغلوله است. دو سال است بیکار نشستیم، لشکر ساخلو هستیم. کاغذ از امریکا رسیده، تفصیلاتی نوشته، لشکر آسمانی در جنگ است، صفدر و صف شکن است.

2 خلق گمان می کنند که قوه امرالله محصور در این نفوسی است که در ظلّ امرند، لهذا بر قلعه و قلع قیام می کنند چرا که ملاحظه می کنند که حزب الله بالنسبه به سائر احزاب بسیار کم است. مثلاً حزب اصنام الیوم هزار میلیون است، حزب مسیحی چهارصد [میلیون]، حزب یهود صد میلیون، حزب الهی بالنسبه به آنان قلیلند.

extinguish the divine light. "They desire to extinguish God's light with their mouths."

حزب الله را ضعیف می بینند و چون قوه امرالله را محصور در این حزب قلیل می بیند لهذا بر اطفال نور الهی قیام می نمایند. نریدون ان یطفئوا نورالله با فواههم

- 3 They know not that this small party is supported by the hosts of the Glorious Lord and that the celestial army is its helper and defender. If one looks with the eye of insight, one will observe that the ranks of the Most Glorious Hosts, arrayed in the field of God's Kingdom, are the helpers and defenders of God's loved ones. Therefore, all who are on earth are powerless to resist the Party of God, for "verily Our hosts shall be victorious" and "God will perfect His light though the unbelievers be averse."

3 . دیگر نمی دانند که این حزب قلیل مؤید به جنود رب جلیل است و لشکر آسمانی معین و ظهیر. اگر نفسی به دیده بصیرت نظر کند ملاحظه می کند که صفوف جنود ابهی که در میدان ملکوت الله صف بسته، معین و ظهیر احبای الهی است. لهذا من علی الأرض از مقاومت حزب الله عاجز و ان جندنا لهم الغالبون و یأیی الله الا ان یتم نوره ولو کره الکافرون

- 4 Observe that the hosts of Christ were few in number, but because they were supported by the celestial army, these few achieved a mighty victory over all parties. Thus it became clear that if there was no spiritual force, these few would have been defeated, but each soul was supported by the wave-like hosts of the All-Merciful. Therefore, in the field of battle they conquered all the armies of the world - that is, a spiritual battle, not with sword and spear of iron, for bloodshed and savagery destroy the human world. This is why He says "to be killed is better than to kill" - this is the attribute of those near to God, the characteristic of the sincere ones, and the gift of the Lord of all worlds.

4 ملاحظه کنید که جنود حضرت روح معدودی قلیل بودند ولی چون مؤید به لشکر آسمانی شدند لهذا این معدود قلیل بر جمیع احزاب غلبه شدید نمودند. پس معلوم شد اگر قوه معنویه نبود در این معدود قلیل بود و لابد مغلوب می گشتند و لکن هر نفری مؤید به افواج کالأمواج روحانی بودند، لهذا در میدان حرب بر جمیع صفوف عالم غلبه کردند یعنی حرب روحانی نه به سیف و سنان آهنی زیرا خونریزی و خونخوارگی مخرب عالم انسانی است. این است که می فرماید ان تقتلوا خیر من ان تقتلوا هذه صفة المقربين وهذه سفة المخلصین و هذه موهبته رب العالمین.

- 5 They give life, they capture hearts. They are the cause of life, not death. They are the cause of the world's prosperity, not its destruction. They are builders, not instruments of ruin. This is what God has specially bestowed upon men whom neither commerce nor trade can divert from the remembrance of God. God is well-pleased with them and they are well-pleased with Him.

5 جان بخشند، جان برابند. سبب حیات شوند، نه علت ممات. سبب معموری جهانند، نه مطهوری امکان. بانی بنیاند نه آلت ویران. هذا ما اختص الله به رجال لا تلهم تجارة عن ذکر الله . رضي الله عنهم و رضوا عنه

ZSM.1916-07-07

ABU0860

Words spoken on 1916-Jul-09 in Haifa

- 1 Reading books is good and increases knowledge, but what is important is that sciences and arts should spring forth from human hearts. All these sciences and arts that have appeared have emanated from hearts. Hearts should be like fountains. The scholars and philosophers of the age are like pools, gathering a cup from here and a cup from there to fill their reservoirs, but some hearts are like springs that become purer and more abundant the more they flow.
- 2 There are souls who, when they speak, say that such and such a person said this in his book, or so and so wrote that, but they have no opinion of their own. One should read and also gain insight into the depths of things. When these two are combined in one being, it becomes excellent.
- 3 In the Manifestation of the Holy Divine Manifestations, these hearts are purified from outward effects. Every soul with the eye of insight wishes to gain understanding in the mysteries of divine and material matters. This is how hearts begin to flow. But if a person limits their thoughts to what scholars have said and written, it is of no benefit. These must be set aside and matters investigated experimentally from their foundation; one must search for truth, then new matters will become evident and clear.
- 4 But this does not mean being restricted to all information, rather conclusions should be drawn from that information. One must possess the power of contemplation and reflection. Information to a certain degree defines the human being, but in drawing conclusions one must have a long reach. Of what benefit are the observations of others to a person, and likewise what results do the heard things and known things of others yield?
- 5 The Holy Divine Manifestations have come to give insight to creation. The greatest of virtues is insight for it delivers creation from ignorance and unawareness. If a person themselves has no eyes or ears, the eyes and ears of another will be of no

1 خواندن کتب خوب است بر اطلاعات می افزاید اهمیت در این است که علوم و فنون از قلوب انسان نبعان کند. اینهمه علوم و فنون که پیدا شده از این است که از قلوب نبعان نموده است. قلوب باید مانند چشمه باشد. علمای عصر و فلاسفه زمان مانند حوض می مانند که یک کاسه از اینجا و یک کاسه از آنجا برداشته تا حوضشان را پر کنند ولی بعضی قلوب مثل چشمه است که هر چند آب بیرون می آید بیشتر و پاکتر می شود.

2 نفوسی هستند که چون صحبت می نمایند می گویند که فلان کس در کتابش چنین گفته، فلان شخص چنین نوشته ولی از خودشان رأی ندارند. باید انسان بخواند و همچنین در عمق اشیاء بصیرت پیدا کند. چون این هر دو در یک وجود جمع گردد خوب می شود.

3 در ظهور مظاهر مقدسه الهیه این قلوب از آثار ظاهره مطهر می گردد. هر نفسی به دیده بصیرت می خواهد در غوامض مسائل الهیه و مادی بصیرت پیدا نماید. این است که قلوب نبعان پیدا می نماید. اما اینکه انسان افکارش را حصر در این کند که علما چنین گفته اند و چنان نوشته اند فائده ندارد. اینها را باید کنار بگذارد و تحقیق مسائل را به تجربه از اساس کند، تحری حقیقت نماید، انوقت مسائل جدیده ظاهر و آشکار می شود.

4 اما نه اینکه حصر در جمیع اطلاعات شود، بل از آن اطلاعات نتیجه حاصل گردد. انسان باید قوه تعمق و تفکر داشته باشد. اطلاعات به یک درجه معین انسان است، ولی در استنتاج خود انسان باید ید طولی داشته باشد. مرئیات دیگران از برای انسان چه ثمر دارد و همچنین مسموعات دیگران و معلومات دیگران چه نتیجه می بخشد.

5 مظاهر مقدسه الهیه از برای این آمده اند که خلق را بصیرت دهند. اعظم فضائل بصیرت است زیرا خلق را [از] نادانی و جهل نجات می دهد. اگر خود انسان چشم و گوش نداشته باشد

benefit to them. However, the knowledge and heard things of others cause the expansion of human thought, but afterward one must investigate all matters, even in minerals. This is the station of "My Lord has taught me," for in reality it has sprung forth from the person themselves.

چشم و گوش دیگری برای او فائده ندارد. اما معلومات و مسموعات دیگران سبب توسعه فکر انسان می شود ولی بعد از آن باید در جمیع امور تحریر کند، حتی در جمادات. در این مقام مقام علینی ربی است زیرا در حقیقت خود انسان نبعان کرده است.

SFI14.327-328, ZSM.1916-07-09

ABU0885

Words spoken on 1916-Jul-10 in Haifa

- 1 In these days the friends in these regions must arise to serve one another. People imagine that physical comforts are the source of human pleasure, but true joy and sweetness lie in sacrificing oneself and assisting others. The sweetness of fruit does not lie in falling at the foot of the tree to rot; rather, its perfection lies in becoming sustenance for others. The nobility and delight of fruit is in others partaking of it.
- 2 This much is necessary - that man be divine; if he is so, he will find pleasure and sweetness in assisting others. He never thinks of himself, never considers that he has a life in this world, and "they prefer others over themselves, even though poverty be their portion." The first sign of faith is that one person prefers another over himself. This is the first sign of sincerity.
- 3 Self-worship is the attribute of animals. An animal does not think of other animals; all its thoughts are confined to itself. A bird may spend a brief time thinking of its chicks, or a donkey may nurse its foal, but afterwards they abandon them and go about their own business.
- 4 God created human beings to live collectively, to form a social body, to arise in service to one another. Other animals can live in the wilderness, and beasts can dwell in the forests, but humans must live collectively, and social existence is impossible except through cooperation and mutual aid, especially genuine cooperation and mutual assistance that comes from heart and

در این ایام احباب این صفحات باید به خدمت یکدیگر قیام کنند. مردم گمان می کنند که نعمای جسمانی سبب لذت انسان است ولی لذت و حلاوت در جانفشانی و معاونت یکدیگر است. حلاوت ثمر در این نیست که پای درخت بیفتد پیوسته، کمال این ثمره در این است که رزق دیگران گردد. شرف و لذت ثمر در این است که دیگران تناول کنند.

2 همین قدر لازم است که انسان الهی باشد، اگر چنین باشد لذت و حلاوت را در معاونت دیگران می بیند. ابداً شخص خودش بخاطرش نمی آید، ابداً فکر نمی کند که حیاتی در این عالم دارد و یثرون علی انفسهم و لو کان بهم خصاصة. اول علامت ایمان اینست که انسانی انسان دیگر را بر خود ترجیح دهد. اول علامت خلوص همین است.

3 خود پرستی شأن حیوان [است]. حیوان در فکر حیوان دیگر نیست، همه فکر حصر در خود است. مرغی شاید قلیل مدتی در فکر جوجه و یا الاغی به شیر دادن کره خود بگذراند ولی بعد آنها را رها کرده عقب کار خود می رود.

4 خدا بشر را خلق کرده که اینها مجتمعاً زندگانی کنند، هیئت اجتماعی تشکیل کنند، به معاونت یکدیگر قیام نمایند. حیوانات سائره می توانند در این صحرا زندگانی نمایند و وحوش در جنگلهای زیست نمایند ولی انسان باید مجتمعاً زندگانی کند

soul. Even compulsory cooperation is good - for example, one who makes this chair is compelled to do so for his livelihood, but in any case it is assistance to the social body. He who farms, he who plants this tree - these too assist the world of humanity, but that cooperation and mutual aid which is for God and in God is divine, it is voluntary, that is good.

و هیئت اجتماعی ممکن نیست مگر به تعاون و تعاضد، علی الخصوص تعاون و تعاضد حقیقی که از روی دل و جان است. تعاون و تعاضد اجباری هم خوب است مثلاً شخصی که این کرسی را درست می کند مجبور است برای زندگانی خود ولی در هر صورت معاونت به هیئت اجتماعی ست. آنکه زراعت می کند، آنکه این درخت را می کارد، اینها هم معاونت به عالم انسانی می کنند ولی آن تعاون و تعاضد که لله و فی الله است ربانی است، اختیاری است، آن خوب است.

- 5 The entire life of creation depends on cooperation and mutual assistance. If there were no cooperation and mutual aid among the realities of things, life would be impossible. This is how the divine will has ordained it. The friends of God must be like a solid structure supporting one another, [in Arabic:] “The believers are like a solid structure, each part strengthening the other.”

5 کافهء حیات کائنات به تعاون و تعاضد است. اگر تعاون و تعاضد در میان حقائق اشیاء نبود ممکن نبود زندگانی. اینطور ارادهء الهی تعلق گرفته است. احبای الهی باید مانند بنیان مرصوص باشند که همدیگر را نگاه بدارند، المؤمنون کالبیان المرصوص یشد بعضهم بعضاً.

ZSM.1916-07-10

AB05174

To: Corinne True, in Chicago

Date: 1916-Jul-10

O thou my daughter of the Kingdom!

Praise be to God, that thou art assisted and confirmed in the service of the Mashrak-el-Azkar and art spending thy effort in the erection of this edifice. The construction of this great building is the first divine foundation of the people of Unity in America and it will be like unto Mother unto the temples of God. All the temples which will be built in the future are born from this great Temple.

God says in the great Koran: “The Building of the Mosques of God is carried along by those souls who believe in God and in the day of judgment.” In other words: The construction of the divine mosques is undertaken by the believing, pure and blessed soul. It is my hope that thou mayest become assisted

in building this edifice and become conducive to the firmness of the people in the Covenant and Testament.

Endeavor thou as much as thou canst so that the members of thy household become believers in the Unity of God and declare: "Verily, God is single!" become attracted to the Kingdom of God and the promoters of the divine teachings.

Convey my respected greeting to thy daughters.

Upon thee be greeting and praise!

SW_v07#10 p.093

ABU0865

Words spoken on 1916-Jul-12 in Haifa

- 1 Although the foundation is established, like the foundation of Christ, yet if one travels among the Christians, one sees that they have completely deviated. Likewise the Buddhists have entirely deviated from the path of Buddha. Their origin is from Mount Tabah, also called Tibet. There they have their holy city, like Jerusalem and other sacred places of nations. Their chief leader is there.

1 هر چند اساس معین است مثل اساس حضرت مسیح اما اگر کسی در میان نصاری سیر کند می بیند که به کلی منحرف شده اند. همین طور حضرات بودائیها بکلی از مسلک حضرت بودا منحرف شده اند. منشأشان از جلی تبه است یکی هم تیبِت گفته می شود. در آنجا مدینهء مقدسهء دارند مثل بیت المقدس و سائر اماکن مقدسهء ملل. رئیس کل آنجا است.
- 2 Theosophy emerged from them but differs from them. They strongly believe in reincarnation. There are many in Europe, but they are all people who are eighty or ninety years old because they are very attached to this world.

2 تیارافی از آنها منبعت شده لکن با آنها اختلاف دارد. اینها در تناسخ خیلی اعتقاد دارند. در اروپا خیلی هستند، لکن همه شان از نفوسی هستند که هشتاد و نود دارند به جهت اینکه اینها خیلی دلبستگی به این دنیا دارند.
- 3 Their leader came to meet in Boston. He had written a detailed book with illustrations, then he became a believer. Now he has written works. I said to him, "Were you not satisfied with this journey, that you should wish to come again?" He said, "I suffered much hardship this time, the second time will be better!"

3 رئیس آنها در شهر بستان آمد ملاقات کرد. یک کتاب مفصلي نوشته و صوري کشیده، بعد مؤمن شد. حالا تألیفاتی نموده. گفتم تو در این سفر که آمدي سیر نشدي که دوباره آرزوي آمدن را داري. گفتم در این دفعه بسیار صدمه خوردم، دفعهء ثاني که می آیم بهتر خواهد بود.
- 4 He had drawn three images of man: one physical image mixed with light and darkness, one behind it showing the heavenly form and the world of similitude, and another luminous image. For man's true form he had drawn a black image representing

4 صورت کشیده بود انسان سه صورت، یک صورت جسماني نور و ظلمت مخلوط و مشوب. یک صورت عقب این کشیده بود صورت ملکوتي و صورت عالم مثال و یک صورت

the animal nature. Every soul has an animal form which is black and pure darkness. It has a heavenly form and image which is spiritual and physical combined, having both angelic and animal nature. The luminous one is the merciful body, the divine form which is hidden in the human temple.

دیگر کشیده بود نورانی. صورت حقیقی انسان صورت سیاهی کشیده بود که صورت حیوانی است. هر نفسی صورت حیوانی دارد آن سیاه است و ظلمت صرف. یک هیكل و صورتی دارد ملکوتی آن روحانی و جسمانی ممتزج با هم است، هم صورت ملکی دارد هم صورت حیوانی. آن نورانی آن جسم رحمانی است، آن هیكل رحمانی است که در هیكل انسانی مستور است.

- 5 I asked him to explain what these images meant. He would not say. I said, "Let me tell you," then he did not conceal it and said that the Theosophists have two things that people really like: one is the matter of reincarnation, saying you do not perish but simply remove one garment and put on another, and the other is being immersed in the ethereal realm with no return.

5 گفتم بگو این صور چه چیز است؟ نگفت. گفتم بیا من از برای تو بگویم بعد کتمان نکرد و گفت این تیزافیه دو چیز دارند که مردم خیلی خوششان می آید یکی مسئله تناسخ است [که] می گوید تو فانی نداری نهایت این است که این لباس را می کنی و لباس دیگر می پوشی و دیگر اینکه غرق در عالم اثر می شود و دیگر بر نمی گردد.

- 6 In the Quran it states: "Is it that whenever there came to you a Messenger..." This does not refer to reincarnation - the Quran itself interprets it saying: "Their hearts are alike." This refers to spiritual perfections and existence.

6 در قرآن می فرماید: "افکلما جائکم رسول، اخ" اینجا مقصد تناسخ نیست خود قرآن تفسیر می فرماید که: "تشابهت قلوبهم"، این نظر به کمالات و وجود معنوی است.

ZSM.1916-07-12

ABU3681

Words of Abdu'l-Baha on 1916-Jul-12, related by Azizu'llah Bahadur to W. Herrigel in Stuttgart

Yesterday the Master looked at Mount Carmel and said:

"How many prophets longed to be here in these days of God. Many Germans left their homeland and settled here on this mountain, where they awaited the arrival of the One promised in the Holy Bible. They wrote over their doors that the Beloved would soon come. Despite all these actions and expectations, they had no success; but the dear friends in Germany, who did not leave their homeland and did not write such things over their doors, found their Beloved. That is why Jesus said: 'People will come from all sides and directions and enter the

Kingdom of God, and those who believe they are in the Kingdom of God will go out.' (Or literally: 'But I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.' Matthew 8:11-12). Peter believed in Him, but His own brothers did not believe in Him.

"In the days of His Holiness Muhammad, Salman came from Persia and believed in Him, but His own relatives rose against Him. Such has always been the mystery of the days of God's Manifestations. A person with eyes and face can see stars millions of miles away, but a blind person cannot even see the sun, despite its light and warmth."

BBBD.367

ABU1921

Words spoken on 1916-Jul-12 in Haifa

- 1 The historical accounts in the Torah are not from Moses, but from Ezra. Its laws are from Moses, and the proof of this is that it writes of Moses' death, even saying "Moses said this" and "Moses did that." It is evident that the speaker is another person.
- 2 What is said to be the Gospel, those utterances of Christ, that is heavenly. When asked about the alteration of the holy books, they said there was not just one book of the Gospel in all the world, there were many books. How would it have been possible to gather these and alter them? Now in the Vatican there is a manuscript Gospel from seventeen hundred years ago written on gazelle skin that has not changed at all.
- 3 Yes, in the Torah there is an expression "madmad" which means praise and has also come as a person's name, and in numerical calculation corresponds to the number of Muhammad. The Baha'i Jews in Hamadan have written a treatise

1 مسائل تاریخی تورات از حضرت موسی نیست، از عزراء است. احکامش از موسی است و برهان بر این آنکه تاریخ موسی را می نویسد که فوت شد، حتی می نویسد که موسی چنین گفت و چنان کرد. این معلوم است که قائل شخص دیگر است.

2 آنچه گفته می شود انجیل آن فرمایشات حضرت مسیح است، آن سماوی است. از تحریف کتب مقدسه سؤال شد. فرمودند در همه عالم [فقط] یک کتاب انجیل نبود، کتب متعدد بود. چگونه ممکن بود اینها را جمع کنند و تحریف نمایند. الآن در دائره پاپا انجیل خطی هست از هزار و هفتصد سال پیش روی جلد غزال ابداً تغییر نکرده.

3 بلی در تورات عبارتی است ماداماد که معنی آن حمد است و به اسم شخص هم آمده است و در حساب مطابق با عدد محمد است. یهودی های بهائی در همدان رساله بر حقیقت حضرت رسول

on the truth of Muhammad and sent it to the Christians of America.

نوشته اند و به جهت نصاراي امريكا فرستاده اند

ZSM.1916-07-12

ABU0675

Words spoken on 1916-Jul-13 in Haifa

- 1 (In the morning His Holiness my Master came forth. First He went alone to visit the Shrine, and thereafter proceeded to the pilgrim house. When He was seated, the book "Some Answered Questions" was on the table; He picked it up and perused it for a while. Addressing Jináb-i-Shaykh, He said:)
- 2 This book has been written for the people of the West, not for the [Muslim] divines. For the divines, the Fara'id is most suitable. This book has been written for the Europeans, according to their disposition, as though spoken at their table. The divines have their own disposition, the mystics have theirs, and likewise the Christians, Zoroastrians and Jews have theirs.
- 3 This Cause embraces the aspirations of all souls. It is for the spiritualists, the theosophists and all the peoples of the world, that they might have no argument before God. The Cause must needs be all-embracing, that every afflicted one may find therein his remedy - a divine elixir.
- 4 The metaphysical concepts of Mulla Sadra and Muhyi'd-Din are largely fanciful. For instance, the concept of the Universal Spirit is but fancy and imagination, not reality. For example, Mulla Sadra's ten intellects were derived from the idol-worshipping Greek philosophers. When Aristotle would go forth with Alexander, they would carry nine idols before him.
- 5 These ten intellects are Aristotle's concept. For example, [he says] motion is of two kinds: forced motion and circular motion. Circular motion is evidence of will. Since we observe circular motion in these spheres, they possess will, and therefore in these spheres there exists an intellectual force which is the governing force of that sphere. In each of the spheres there is an intellectual force which is the source and governor of that

1 صبح حضرت مولائي بيرون تشریف آوردند. اول تنها به زیارت رفته و بعد به مسافرخانه تشریف بردند. چون جالس شدند کتاب مفاوضات روی میز بود برداشته قدری ملاحظه فرمودند. به جناب شیخ خطاب فرمودند که

2 این کتاب از برای غریبان نوشته شده نه از برای علماء. از برای علماء فرائد خوب است. این کتاب از برای فرنگیها نوشته شده، به مشرب آنها در سفره صحبت شد. علماء مشرب مخصوصی دارند، عرفاء مشرب مخصوصی دارند، همین طور نصاری و مجوس و یهود.

3 این امر جامع آمال جمیع نفوس است. از برای روحیون تیاذفیا و جمیع طوائف عالم لثلا یبقی للناس علی الله حجة. امر باید جامع باشد تا هر دردمندی درمان خودش را در آنجا بیابد، معجون الهی باشد.

4 معقولات ملا صدري و معقولات محيي الدين اکثري اوهام است. مثلاً رب النوع وهم است، تصور است، نه تحقق. مثلاً عقول عشره ملا صدري این را از فلاسفه یونانی بت پرست گرفته. ارسطاطالیس وقتی که با اسکندر بیرون می آمد نه بت جلوش می کشیدند.

5 این عقول عشره مسئله ارسطاطالیس است. مثلاً میگوید حرکت بر دو قسم است، حرکت قصریه و حرکت دوریه. حرکت دوریه دلیل بر اراده است. چون در این افلاک حرکت دوریه می بینیم دارای اراده است پس در این افلاک قوه عقلیه است که قوه مدبره آن

sphere. There are eight spheres, each containing one intellect, comprising the eight intellects, and in the ninth sphere there is an intellect under whose shadow all others exist. There is one Supreme Intellect governing all in the tenth sphere. This is but imagination.

فلک است. در هریک از افلاک قوهء عاقله است منشأ و مدبر نه فلک است. هشت فلک است که در هریک یک عقل است و جمیع عبارت است از عقول ثمانیه در فلک تاسع یک عقل هست که همه آنها در ظل آن است. یک عقل العقول است حاکم بر جمیع در فلک عاشر. این تصور است

- 6 Now it is known that all motion is compelled motion. This sun is compelled to move, even these other spheres are compelled to move. All motion is compelled, not volitional. Man is distinguished from all created things; nature - all things are its captive. The sun, for all its greatness, is its captive. But man, whose body is so small, God hath created within him a sacred power that can break the laws of nature.

6 حال معلوم شده که جمیع حرکات اجباریه است. این آفتاب مجبور بر حرکت است حتی این کرات سائر مجبور است بر حرکت. جمیع قصریه است ارادیه نیست. انسان ممتاز است از جمیع کائنات این طبیعت جمیع اشیاء اسیر آن است. شمس به این عظمت اسیر آن است. اما انسان که جسم به این صغیری است خدا در او قوهء قدسیه ای خلق کرده است که قوانین طبیعت را خرق می کند.

- 7 Speaking of the philosophers, He said: What hath the philosophy of the illuminationists accomplished in all this time? It could not produce even a match or a needle. It is all talk. But observe how natural philosophy hath yielded the telegraph, the steam engine, electricity and so forth. For instance, had Mur-tada applied in mathematics the same careful study he devoted to jurisprudence, what discoveries he would have made! The first intellect influenced the second - the fish rotteth from the head, not the tail. There is no circular motion; that connecting force that exists between all created things is one single motion. From the first day of Mulla Sadra until this day, what result hath been achieved? Man must strive in matters that give him life. What [use] are matters that cause lethargy and lifelessness?

7 در باب حکما صحبت شد، فرمودند: حکمت اشراقی در این مدت مدید چه کرده؟ یک کبریت یا یک سوزن نتوانسته درست کند. همه اش حرف است. اما حکمت طبیعییه ملاحظه کنید که ثمره اش تلگراف و واپور و الکترونیک و غیره است. مثلاً شخص مرتضی در فقه تدقیقاتی کرده که اگر در علوم ریاضیه کرده بود چقدر اکتشافات می کرد. عقل اول راند بر عقل دوم ماهی از سر گنده گرد نی ز دم حرکت دوریه نیست، آن قوهء ارتباطیه ای که بین جمیع کائنات است آن حرکت واحده است. از اول یوم ملا صدری الی یومنا هذا چه نتیجه ای حاصل شد. انسان باید در مسائلی بکوشد که به او جان بدهد. مسائلی که کسل بکند، بی جان بکند، چه نتیجه [دارد].

ZSM.1916-07-13

AB04391*To: Mulla Abdu'l-Ghani Ardakani**Date: 1916-Jul-17*

- 1 O leader of the righteous party! In truth you are steadfast and firm, and self-sacrificing, and chief among the free. A long time has passed during which you have been subjected to attacks by the wicked and exposed to the aggression of the iniquitous. You have not rested for a moment nor drawn a peaceful breath. You have always spent your days in utmost hardship in the path of the Divine Unity, and this is from the grace of your Lord, the Most Merciful, the Most Compassionate.
- 2 That which was revealed in response to the papers from Dahaj originated from the influence of the Holy Spirit and divine inspirations from the Lord. Blessed art thou! Then blessed art thou! Then glad tidings to thee upon this mighty confirmation!
- 3 Three years ago, a detailed Arabic prayer was sent to Dahaj through Dahji himself, and in the heading was written "Dahaj the Dusty" and all the details about Dahji were recorded in it. After reading it, he himself became distraught, saying "I am troubled by this prayer and fear its consequences." In reply it was mentioned that your name is not mentioned in this prayer. This was the kind of response given. Now you should request and read that prayer.
- 4 And upon you be the Most Glorious Glory!

1 ای سرور حزب ابرار فی الحقیقه ثابتی و برقرار و جانفشانی و سرحلقه احرار مدتی از روزگار میگذرد که مورد تعرض اشراری و معرض دست تطاول فجّار دمی نیاسائی و نفسی پراحت نکشی همواره در سبیل حضرت احدیت در کمال محنت ایام بسربری و هذا من فضل ربّک الرحمن الرحیم

2 آنچه در مقابل اوراق دهجی صادر از اثر نفثات روح القدس است و الهامات غیبی پروردگار طوبی لک ثم طوبی بشری لک ثم بشری علی هذا التّأیید العظیم

3 سه سال پیش مناجات مفصّلی عربی بواسطه خود دهجی به دهج ارسال گشت و در عنوان مرقوم گردید الدّهیّ الرّحیم و جمیع تفصیل دهجی در آن مرقوم گردید خود او بعد از قرائت پریشان شد که من از این مناجات مضطرب شدم و از عاقبت میترسم در جواب ذکر شد که ذکر اسم تو در این مناجات نیست این نوع جواب داده شد حال شما آن مناجات را بخوانید و بخوانید

4 و علیک البهاء الأبهی

MSBH3.111x, ABDA.091

ABU1610*Words spoken on 1916-Jul-19*

- 1 Mirzay-i-Qummi, Mirza Abu'l-Qasim, was a Sufi. I have seen a letter in his own handwriting addressed to Fath-'Ali Shah. Once, when the Shah had seized two hundred Turkomans in order to put them to death, Mirza Abu'l-Qasim wrote to the Shah, saying that they were guiltless and did not deserve to be killed.
- 1 میرزای قی میرزا ابوالقاسم صوفی بود من مکتوب خط خود او را بفتح علیشاه دیده‌ام وقتی شاه دوست ترکان را گرفت بکشد میرزا ابوالقاسم بشاه نوشت که اینها بی تقصیرند و مستوجب قتل نه

- 2 The Shah wrote to Mirza, saying: "If thou wilt guarantee my sins and intercede for me in the next world, I will release them." Mirza wrote a very fine reply; truly, he wrote it in a spirit of goodness. He supplicated, saying:
- 3 "O God, one sinner seeketh the intercession of another sinner. How can I be his intercessor, when I myself am conscious of my own sin?" At the end he saith: "O God, since the blood of a company of Muslims is in danger of being shed in vain, and the Shah hath sought me as an intercessor that he may pardon them, for the sake of that good deed I intercede for him, while confessing mine own sin. I hope that God will forgive him for this good act."
- 4 Then he wrote several couplets from the Mathnavi, saying, "Mulla-yi-Rumi saith..." And in those days, whoever cited the words of the Mathnavi as proof was a Sufi.

2 شاه میرزا نوشت که اگر تو ضمانت گاهان مرا میکنی که در آخرت مرا شفاعت کنی من اینها را رها میکنم میرزا جوابی خیلی خوب نوشت واقعا از روی حسن نوشته مناجات میکند

3 خدایا گناهکاری گناهکار دیگر را بشفاعت میطلبد من چگونه او را شفیع باشم خود بگاه خود واقفم. در آخر میگوید خدایا چون خون جمعی مسلم در معرض هدر است شاه مرا شفیع خواسته تا آنها را ببخشد برای آن عمل خیر من شفیع او میشوم در حالی که بگاه خود مقرر امیدوارم که خدا او را برای این حسنه ببخشد

4 و بعد چند شعر مثنوی مینویسد و میگوید ملای رومی میفرماید و آنوقت کسی که استشهاد از قول مثنوی میکرد صوفی بود

STAB#017

MUH1.0571-0572, QUM.013

ABU1445

Words spoken on 1916-Jul-29 in Haifa

- 1 "This morning I went to the hospital to visit Aqa Mirza Tarazu'llah, and I gave a gift to the nuns, that they might take good care of him; and in truth they do take good care. This arrangement of the hospital is very good. In America, when the great ones fall ill, they do not remain in their own mansions; they go directly to the hospital, for the means are prepared there in every respect." He also said:
- 2 The origin of this is from Islam; they called it a shifa-khanih. The Europeans came here; Louis VII went to France and established it and built schools. In Damascus there was a great and well-organized hospital with a pharmacy and physicians. Nur al-Din Zangi, the Seljuk ruler, had established it in Damascus. He also established an asylum for the mentally ill. Now all of it is in ruins, and its endowments have been taken away.

1 امروز صبح رفتم به مریمخانه به دیدن آقا میرزا طرازالله و به حضرات راهبه ها بخشش دادم که خوب مواظبت میکنند و فی الحقیقه خوب هم مواظبت می کنند. این ترتیب مریمخانه بسیار خوب است. در امریکا بزرگان ناخوش می شوند در سرای خود نمی مانند یک سر به مریمخانه می روند زیرا اسباب از هر جهت مهیا است و نیز فرمودند:

2 مبدأ این از اسلام است، شفاخانه می گفتند. حضرات اروپائیا آمدند اینجا، لویز سابع رفت در فرانسه تأسیس نمود و مدارس برپا کرد. در شام دارالشفای عظیم و مرتب بود، دواخانه و اطباء داشت. نورالدین شریف پادشاه سلجوقی [در] شام تأسیس کرده بود. یک مارستانهم به جهت مجانین تأسیس کرد. حالا همه اش خراب شده، اوقافش را برده اند.

- 3 This Islamic nation that was once at such heights—what has become of it now that they must beseech the Christians to admit them to their hospitals? Later they turned away, declined, and completely forgot these things. It was a strange situation—to what heights the Law of God had raised them!
- 4 Even now in Damascus there are records showing endowments for mosques and temples, endowments for schools and educational institutions, endowments for the education of orphans, endowments for the livelihood of those who are not lazy but have been afflicted by calamity and poverty, for the deceased and the strangers, endowments for servants who, if they break something and become embarrassed before their master, can use that money to buy replacements.
- 5 No further proof is needed. When one examines the histories of the Holy Manifestations of God, one sees what souls appeared, but when they turned away from God's Law, to what state they fell. For example, through divine favor, a bald shepherd became David and attained sovereignty.
- این ملت اسلام که به این درجه بود حالا چه شده که باید از نصاری خواهش کنند که در مریمخانه شان داخل شوند. بعد منصرف شدند، تدنی کردند، اینها را بکلی فراموش کرده اند. وضع غربی شده بود که شریعت الله آنها را به چه درجه رسانده بود.
- 4 در همین شام الآن بجل ها هست، در آن اوقافی است به جهت مساجد و معابد، اوقافی است به جهت مدارس و مکاتب، اوقافی است به جهت تربیت ایتام، اوقافی است به جهت معیشت نفوسی که تنبل نیستند ولی به واسطه آفتی دچار صدمه و فقر شده اند، به جهت اموات و غرباء، اوقافی است به جهت خدام که اگر چیزی بشکنند و پیش آقای خود بخل بشوند از آن پول در عوض بخرند،
- 5 هیچ برهانی لازم نیست. انسان در تواریخ مظاهر مقدسه الهیه ملاحظه کند می بیند که چه نفوسی پیدا شدند ولی چون منحرف از شریعت الله شدند به چه حالتی گرفتار شدند. مثلاً یک کچل چوپانی به عنایت الهیه حضرت داود شد و به سلطنت رسید.

ZSM.1916-07-29

ABU1621

Words spoken on 1916-Aug-09 in Haifa

- 1 There is a hadith upon which all agree that states: "The religious leaders of that time shall be the most evil religious leaders under the canopy of heaven." What do the esteemed ulama say about this? Aqa Shaykh replied that they believe this is true but do not consider themselves to be the manifestation of this hadith.
- 2 Then they mentioned that it is well known among people that there is a hadith which states that on the Day of the Manifestation of the Qa'im, seven mills shall turn with the blood of the clergy.
- 3 Similarly, there was talk of the ulama and how Aqa Muhammad Khan (referring to Aqa Muhammad Khan Qajar, founder
- 1 یک حدیثی است که جمیع بر آن متفق هستند که فقهاء ذلك الزمان اشرّ فقهاء تحت ظل السماء، حضرات علماء در این خصوص چه می گویند. آقا شیخ جواب داد که معتقدند که همینطور است ولی خود را مظهر این حدیث نمی دانند.
- 2 بعد فرمودند که معروف است بین مردم که در حدیث است که در یوم ظهور قائم هفت آسیا از خون علماء می گردد.
- 3 هم چنین صحبت از علماء شد که آقا محمد خان (منظور مؤسس سلسله قاجاریه آقا محمد خان

of the Qajar dynasty) killed eight thousand mullas in one day. After Karim Khan Zand (referring to Karim Khan Zand, founder of the Zand dynasty), Lutf Ali Khan came to power. The ulama wanted him, while Aqa Muhammad Khan was also vying for power. The ulama began speaking against Aqa Muhammad Khan, saying that the Qajars were from the Umayyads and that Shimr's sword was still in the possession of the Qajars. Aqa Muhammad Khan sent spies among the ulama suggesting that they should gather in one place to be more effective. Thus they gathered in Kerman, and this calamity befell them. In Isfahan, seven of them were flayed alive.

قاجار است) یک روز هشت هزار آخوند کشت. بعد از کریم خان زند (منظور مؤسس سلسله زندیه کریم خان زند است)، لطفعلی خان سر کار آمد. علماء که او را می خواستند و آقا محمد خان هم میدان داری می نکرد. علماء بنا کردند بر ضد آقا محمد خان سخن راندند که حضرات قاجاریه از امویه هستند و شمشیر شمر هنوز در بین قاجاریه موجود است. آقا محمد خان جاسوس فرستاد بین علماء که شما خوب است در یک جا جمع شوید تا بتوانید کاری بکنید، لهذا در کرمان جمع شدند و این بلا به سرشان آمد. در اصفهان هفت نفرشان را زنده زنده پوست کنند.

ZSM.1916-08-09

ABU0551

Words spoken on 1916-Aug-10 in Haifa

- 1 The spirit, in its realm of abstraction, is independent of the body. It possesses all attributes. By itself, without need of the body, it sees, hears, and speaks; it is detached and separated from all physical powers, yet possesses all these perceptions. This very independence from the body indicates that the spirit need not perish with the decomposition of the body.
- 2 This physical frame undergoes change and transformation, but for the spirit there is no transformation. The body falls ill, but no defect occurs in the spirit. The body's members become impaired, but the spirit remains in its perfect state. When the defect and decay of any bodily member causes no harm to the spirit, then the defect and decay of all members likewise causes no harm to the spirit. Thus it is proven that none of its attributes depends upon the body.
- 3 The body is like a garment. If the garment is torn, its wearer need not perish. It is like a rider - if the mount perishes, the rider does not perish. The effects of the spirit remain and are manifest in the world. How can there be an effect without an effector? Existence is necessary for effects to be manifest from it.

1 روح در عالم تجرد از بدن مستغنی است. دارای جمیع شئون است. به نفسه بدون احتیاج بدن می بیند، می شنود، نطق می کند، از جمیع قوی مجرد و منسلخ است، با وجود این جمیع آن ادراکات را دارد. خود این استغناء از بدن می رساند که بتلاشی بدن لازم نکرده روح از میان برود.

2 این جسد تغیر و تبدل پیدا می کند. اما از برای روح تبدلی نیست. جسد مریض می شود ولی برای روح خللی حاصل نمی شود. جسد اعضایش ناقص می شود ولی روح در کمال خود باقی است. وقتی که در نقص و خرابی هر عضوی از برای روح زیانی وارد نشود، از نقص و خرابی جمیع اعضاء هم زیانی از برای روح نیست. پس ثابت می شود که هیچ شأنی از شئوئش متعلق به جسد نیست.

3 جسد مثل قیص می ماند. اگر قیص پاره شود لازم نکرده لابسش از میان برود. مثلش مثل راکب است، اگر مرکوب از میان برود راکب از میان نمی رود. آثار روح در عالم باقی است و ظاهر است. اثر بی مؤثر چطور می شود. وجود لازم است، اثر از او ظاهر شود.

- 4 If we consider carefully, nothing becomes absolutely non-existent; at most its form changes. The vicissitudes and accidents that befall the body have no effect upon the spirit, whether from illness, fatigue, stoutness and obesity, or thinness and privation. No accident that befalls the body has any effect upon the spirit, therefore the decomposition of this body has no effect upon it either.
- 5 They asked: "Then how is it that when one has fever, the spirit becomes incapacitated and speaks deliriously?"
- 6 He replied that this is because there occurs a defect in the instrument of the spirit's manifestation and expression. [In] the segments of the spinal cord [and] the function of the brain, each of which is for a specific rational operation, defects occur and incoherent words are heard during delirium. The instrument does not work; it has no connection to the operator. It is like when rust and defect occur in a mirror.
- 7 Then questions were asked about the effects of the spirit and the reading of each other's thoughts.
- 8 He said that, among other things, this science in Europe and America hath reached a certain degree. For example, we are seated here, and we say to Aqa Mirza Badi', "Go into such-and-such a room." In his absence we fix our thought upon a stone; that is, we intend a certain thing, that Aqa Mirza Badi' may perceive it in the room and tell us. Mirza Badi' cometh, casteth a glance upon these trees and flowers and the objects around him, and his thought resteth upon none of them save the stone. When he looketh upon it, he findeth the object sought.
- 9 The world of being hath wondrous mysteries which have not yet been disclosed. The Europeans have only recently become aware that, beyond these outward worlds of form, there are spiritual worlds; yet they have not rightly apprehended them. The day will come in Europe when, were you to accuse someone of being a materialist, they would weep and be mortified that such ignorance could be ascribed to them.
- 4 اگر دقت کنیم هیچ شیئی فانی محض نمی شود، منتهی شکش تغییر می کند. انقلابات و عوارض که بر جسد وارد می شود هیچ بر روح تأثیری ندارد، چه از مرض، چه از خستگی، چه از چاقی و فریبی، چه لاغری و بی نواهی. هر عوارضی که بر جسد وارد می شود هیچ اثری بر روح ندارد، پس تلاشی این جسد هم بر او تأثیری ندارد.
- 5 عرض کردند پس چطور می شود که وقتی که انسان تب می کند روح از کار می افتد و هذیان می گوید.
- 6 فرمودند علت این است که در آلت ظهور و بروز آثار روح خلل حاصل شده. [در] قطعات نخاع [و] فعل دماغ که هر کدام از برای کار عقلانی معینی است خلل پیدا می شود و کلمات بی ربط در وقت هذیان شنیده می شود. آلت کار نمی کند، ربطی به عامل ندارد. مثل این است که در آئینه زنگ و خللی حاصل شود.
- 7 بعد از آثار روح و خواندن افکار یکدیگر سؤال شد.
- 8 فرمودند از جمله این علم در اروپا و امریکا به یک درجه رسیده است مثلاً ما اینجا نشسته ایم به آقا میرزا بدیع می گوئیم برو در فلان اتاق، در غیاب او بر یک سنگی فکر خود را استقرار می دهیم، یعنی چیزی را نیت می کنیم که آقا میرزا بدیع آنرا در اتاق احساس بکند و به ما بگوید. میرزا بدیع می آید نظری به این درختها و گلها و اشیاء موجود اطراف خود می گذارد فکرش بر هیچکدام قرار نمی گیرد مگر سنگ. چون به این نظر می کند مطلوب خود را می یابد.
- 9 کون اسرار عجیبی دارد که هنوز کشف نشده است. اروپائی ها احساس این را تازه گی کرده اند که غیر از این عوالم صوریه عوالم معنویه هست ولی هنوز ادراک آنرا درست نکرده اند. اروپا روزی بیاید که اگر به کسی استناد مادی گری

بکنید بگرید و خود را بکشد که این جهل را
چطور به من نسبت داده اند.

ZSM.1916-08-10

AB07549

To: Juliet A Cole, in Portland, OR

Date: 1916-Aug-13

O thou who art enkindled with the fire of the love of God!

Thy letter dated November 24, 1916 was received. Thou hadst written about the journey of the daughter of the Kingdom, Mrs. Ford. That heavenly speaker entered every city, gave the divine glad-tidings and engaged in spreading the divine teachings. She caused this heavenly melody to reach all ears. From this endeavor and service that she rendered, infinite results and heavenly illumination shall become manifest.

It is hoped that other souls will follow her example so that they may become the cause of enlightenment of the world of humanity. Observe what divine confirmations can accomplish when they descend upon a soul. I hope that this infinite bounty may encompass all.

SW_v09#17 p.197-198

AB12340

To: Helene Durr, in Germany

Date: 1916-Aug-15

O thou who art attracted by the fragrances of God!

Thank God that you became the companion of Miss Margarete Döhring, through whose guidance the light of direction shone into the heart. You must be infinitely grateful to her, for through her you drank from the fountain of the water of life and attained everlasting life. As a return service, you should

offer your life to Miss Döhring a thousand times, and still you will be unable to thank her enough.

I pray for you, that you may be so confirmed that you become a true Baha'i in deed, and that the lights and virtues of the human world, enlightenment and the knowledge of God may shine from the faces of these servants of God, as well as from those of their mother and sister. May your dear brother, who has arisen to serve his country, become the object of God's favor.

Upon you be greeting and praise

BBBD.373

AB12626

To: Herrigel, Wilhelm et al., in Germany

Date: 1916-Aug-15

O ye two birds in the Kingdom!

Thank God that you have built a nest and dwelling in the garden of great gifts and that, through the melody of the song of divine guidance, you plant joy and delight in the ears of the favored ones. You have arisen in the service of the Kingdom and are familiar with the guidance of souls. I hope that day by day you may make further progress and receive an ever greater portion of heavenly graces.

Convey to all believers my longing greetings.

BBBD.373-374

ABU0830

Words spoken on 1916-Aug-16 in Bahji

- 1 The divine bounty is universal. The outpourings of the All-Merciful descend successively upon all created things, yet each being receiveth according to its capacity and ability. For instance, the sun shineth upon the black stone, the white stone, and the mirror, but each reflecteth according to its own capacity and absorbeth the sun's rays accordingly. The measure of benefit and illumination depends upon the capacity, portion and taste of the thing itself. The clouds, for example, pour down rain equally from the sky. In one place it falleth upon fertile soil where seeds are sown, and in another place upon barren salt land. Though the rain hath fallen equally upon both, from one there springeth forth a harvest, while from the other only useless thorns and meaningless weeds.
- 2 But the Prophets of God are specially distinguished souls. God hath chosen them from among His servants and made them the sources of His inspiration and revelation: "He singles out for His mercy whomsoever He willeth. That is of God's bounty; He bestoweth it upon whomsoever He willeth." This station is not acquired; rather, it is a gift of divine bestowal and heavenly revelation.
- 3 Divine bounties are of two kinds: One station is that of capacity, wherein each is given his due according to his merit. This comes through effort - the more one prepareth himself, refineth himself, and polisheth the mirror of his being, the more light he will attract. The other station is the special station of the Prophets, wherein God raiseth up an individual to the station of Prophethood without regard to capacity or qualification, as in the case of Moses, Christ, and Muhammad.
- 4 The Essential Divinity is sanctified above entrance and exit, ascent and descent, mingling and combination. These are attributes of bodies. Division and explanation are not permissible regarding the existence of the Divinity, yet every created thing partaketh of the divine bounties, which are universal, according to its capacity, for He is the Lord of all worlds. The heavens and earth receive their portion of His bounties, from the atom to man, though each hath its station.

1 فیض الهی عام است. فیوضات رحمانیه متتابعاً بر جمیع کائنات نازل می شود ولی هر کائنی به حسب قابلیت و استعداد خود قبول فیض می نماید. مثلاً آفتاب به سنگ سیاه و سفید و مرآت می تابد ولی هر کدام مطابق قابلیت خود انوار آفتاب را به خود جذب می کند، منعکس می نماید. استفاده و استفاضه به قدر استعداد و حظ و ذوق شیء است. مثلاً ابرها از هوا باران را با مساوات می بارند. یکی بر زمین تخم کشته حاصل خیز می ریزد و جای دیگر بر زمین شوره زار. حالا باران بر هر دو با مساوات باریده ولی از یک حاصل بیرون آید دیگری خارهای بی فایده و علفهای بی معنی.

2 ولی انبیای الهی نفوس مختصه هستند. خداوند از میان عباد آنها را انتخاب نمود، منبع الهام و وحی خود می نماید: "بیتخص به رحمة من یشاء ذلک من فضل الله یؤتیه من یشاء، آن مقام اکتسابی نیست، مقام موهبت الهیه و وحی سماوی است.

3 فیوضات بر دو قسمند: یک مقام مقام استعداد است که اعطاء کل ذی حق حقّه است. این به اکتسابات، هر قدر انسان خود را بیشتر مهیا کند، مهذب نماید، آئینه وجود خود را صیقل دهد، بیشتر انوار را جذب می کند. و مقام دیگر مقام خصوصی انبیاء است که بدون استعداد و قابلیت خداوند شخصی را به مقام نبوت مبعوث می نماید، مثل حضرت موسی و مسیح و رسول.

4 جوهر الوهیت از دخول و خروج و صعود و نزول و امتزاج و اتمشاج مبری است. این صفات اجسام است. تقسیم و توضیح در وجود الوهیت جائز نیست ولی هر کائنی از فیوضات الهی که عام است به حسب استعداد خود استفاضه می نماید زیرا او رب العالمین است. سموات و اراضین از فیوضات او قسمت می گیرند، از ذره تا انسان ولی هر کدام را مقامی است.

5 For example, in a government administration today there are many officials. One is a minister, another a commander, another a secretary. All benefit from the sovereign's favors, but each according to his rank and station. In one country there cannot be ten ministers of foreign affairs or ten ministers of the interior. Affairs would become disordered. Likewise in God's system, He hath chosen the Prophets from among humanity to guide mankind; they are distinguished above all others.

5 مثلاً امروز در ادارهء سلطنتي مأمورين زياد هستند. يکي وزير است، سردار است، ديگري منشي است. جميع از نعماي سلطان مستفيضند ولي هر کدام بر حسب منصب و شأن خود. در یک مملکت غي شود ده وزير امور خارجه باشد يا ده وزير داخله باشد. امور مغشوش مي گردد. همين طور است دستگاه خداوند که انبياء را از بين بشر براي هدايت ناس انتخاب نمود آنها از کل ممتازند.

ZSM.1916-08-16

ABU1170

Words spoken on 1916-Aug-17 in Haifa

1 The laws of nature flow within a fixed channel; there is no created thing that can transgress the natural law by so much as an atom. By the law of nature, man can apprehend and conceive visible things, and can intervene in them, ordering and arranging them—those visible things which are before his eyes.

1 قوانين طبيعت در مجرائي جاري است، هيچ کائي نيست که بتواند ذره تجاوز از قانون طبيعي نمايد. [انسان] به قانون طبيعت مي تواند اشياء مرئي را ادراک و تصور بکند و مداخلهء در آن بکند، رتق و فتق بکند. اشياء مرئي را که پيش چشمش است.

2 Yet man is here, and beholdeth the affairs of East and West. He arrangeth matters in America, as though he were present there; he ordereth and disposeth them. This is beyond the ordinary course of nature. From principles of discovery he draweth conclusions. This, too, is beyond the law of nature. The conclusions are unknown, the principles are known; from these principles he inferreth.

2 اما انسان در اينجا است امور شرق و غرب را مي بيند، در امريکا ترتيب مي دهد، مثل اينکه حاضر است در آنجا، رتق و فتق مي کند. اين خوارق طبيعت است. از مبادي اکتشاف نتايج مي کند. اين خوارق قانون طبيعت است. نتايج مجهول است، مبادي معلوم است، از اين مبادي استنباط مي کند.

3 All past events lie behind nature's veil, behind nature's covering. Man discovers events and realities from five thousand years ago, saying that by this sign and principle it was thus. This transcends nature, for these events and matters lie behind nature's veil. Likewise with matters that have not yet emerged from nature's depths, events of which no trace has yet appeared - man deduces what results will emerge in the future.

3 امور ماضيه همه در تحت ستر طبيعت است، در تحت حجاب طبيعت است. اکتشاف وقايع و حقايق که پنج هزار سال پيش بود [مي کند]. مي گويد که به اين علامت و مبدأ اينطور بود. اين خوارق طبيعت است چونکه اين وقايع و امور در تحت حجاب طبيعت است. همچنين اموري که هنوز از باطن طبيعت ظاهر نشده، وقايعي که هنوز اثري از آن ظاهر نشده، انسان استنباط مي کند که در مستقبل چه نتايج حاصل خواهد شد.

4 Nature is ignorant while man is conscious; nature is heedless, man is rational. Every corruption exists in the world of nature, while human reality is sanctified. In the world of nature there is tyranny, in the human world justice. In the world of nature there is ignorance, in the human world knowledge. In the world of nature there is vice, in the human world purity and righteousness. In the world of nature there is transgression, in the human world equilibrium. In the world of nature exist all vices, and in the human world all virtues. If vices appear in a soul, they spring from the requirements of the world of nature, not from the requirements of the human world.

4 طبیعت جاهل است و انسان با شعور، طبیعت غافل است، انسان عاقل. هر فساد در عالم طبیعت است، حقیقت انسانی مقدس است. در عالم طبیعت ظلم است، در عالم انسان عدل. در عالم طبیعت جهل است، در عالم انسان علم. در عالم طبیعت فسق است، در عالم انسان پاکی و تقوی. در عالم طبیعت تجاوز است، در عالم انسان تعادل. در عالم طبیعت جمیع رذائل است و در عالم انسان جمیع فضائل. اگر در نفسی رذائل پیدا بشود از مقتضای عالم طبیعت است نه از مقتضای عالم انسان.

ZSM.1916-08-17

AB12231

To: Alma Knobloch, in Leipzig

Date: 1916-Aug-18

- 1 O thou beloved maidservant of God!
- 2 Thy letter written on the 3rd of July 1916 was received. Its contents gave utmost joy to the heart and soul, for the friends and the maidservants of the Merciful, in such a time as this when all the people are in trouble and hardship, are engaged in conversing about God, obtaining consolation of the heart from the Fragrances of the Love of God and are making effort in illumining the world of humanity.
- 3 Thou hast written that letters full of glad tidings from the friends of Stuttgart, Munich, Esslingen, Zuffenhausen, Gotha, and Gera have come to you and the contents of all letters are of heartfelt gratitude for their attainment to the Kingdom of God, and for the fact that they are assisted in perfuming the nostrils of others with the Holy Fragrances. This news was the cause of great rejoicing; likewise the news of the progress of the children in the Kingdom of God, who with faces luminous and tongues eloquent are familiarizing themselves with the qualities and attributes of the Almighty, is indeed invigorating the soul.

1 ای کنیز عزیز الهی

2 نامه‌ئی که بتاريخ ۳ جولای ۱۹۱۶ مرقوم بود وصول یافت از مضمون نهایت سرور دل و جان حاصل گردید که الحمد لله احباء و اماء رحمن در چنین زمان که جمیع خلق در زحمت و مشقتند آنان بذکر حق مشغول و بنفحات محبت الله تسلی خاطر می‌یابند و در نورانیت عالم انسانی میکوشند

3 مرقوم نموده بودی که مکاتیب پرشارقی از احبای استوگارت و مونیخ و اسلنگن و زوفن هوسن و گوئا و گرا بشما رسیده و مضامین کل مکاتیب بیان تشکرات قلبیه از فوز بملکوت الهی است و از اینکه مؤید بر آند که مشام دیگران را نیز بنفحات قدس معطر می‌نمایند این خبر بسیار سبب سرور گردید و همچنین از ترقی اطفال در ملکوت الهی که با وجوهی نورانی و لسانی ناطق بحامد و نعوت ربانی مألوفند این خبر فی الحقیقه روح را باهتزاز می‌آورد

4 امیدوارم که آن خطّه از فیوضات الهیه نورانی گردد و غبطهء شرق و غرب شود

- 4 I hope that that country will, through the Bounties of God, become so enlightened that it may become the object of admiration of the East and the West.
- 5 Convey to Mr. and Mrs. Holstein my cordial respect! I hope that their newly born child will become a brilliant candle illuminating that household and likewise convey to Mrs. Rohr my respectful greetings. I pray that God may confirm and assist that family with Heavenly Blessings and upon thee be greeting and praise.

BBBD.382

5 بمسترو مسیس هلشتین احترامات قلبیه ابلاغ دار امیدوارم که طفل جدید آنان شمع نورانی گردد و آن خاندان را روشن نماید و همچنین مسیس رُهر را تحیت محترمانه برسان دعا میکنم که خدا آن عائله را بتأییدات آسمانی موفق و مؤید نماید و علیک التحية و الثناء

BBBD.380-381

AB12543

To: Alice Schwarz, in Stuttgart

Date: 1916-Aug-18

O my dear daughter! Night and day I think of you and your honored husband and dear children. Give thanks to God that that home is illumined and that family is near to the Divine Threshold. Its future is very great, for it is protected and preserved under divine protection, confirmed by heavenly confirmations, encompassed by the glance of grace, and bright and radiant with the light of guidance. Convey my utmost longing to the honored husband Consul Schwarz, and likewise to your dear children, and likewise to the other friends and handmaidens of the All-Merciful. And upon thee be greetings and praise.

BBBD.376

ای دختر عزیز من شب و روز بیاد تو و قرین محترمت و اولاد عزیزت هستم شکر کن خدا را که آن خانه روشن است و آخانواده مقرب درگاه کبریا و مستقبلش بسیار عظیم زیرا در صون حمایت الهی محفوظ و مصون و بتأییدات ملکوتی مؤید و مقرون و نظر عنایت شامل و بنور هدایت روشن و لامع است قرین محترم قونسول شوارز را نهایت اشتیاق ابلاغ دار و همچنین اولاد عزیزت را و همچنین سائر دوستان و اماء رحمن را و علیک التحية و الثناء

BBBD.375

ABU0084

Words spoken on 1916-Aug-20 in Nazareth

- 1 God willing, the sun of rest and tranquility will soon rise from the horizon of this world, and humanity will repose in the cradle of ease and joy. These are the days of testing, that pure gold may be separated and souls filled with prejudice and disease may vanish. The lights of justice and equity shall shine forth and be freed from the bonds of nature. It is abundantly clear that God, exalted be His glory, did not desire this war and strife. He hath guided us to love and fellowship, and commanded us to walk in the path of righteousness and truth. He hath sent spiritual reformers and divine Prophets, and revealed heavenly teachings that we might tread the path of love and seek the highway of unity.
 - 2 For many years Christ taught these eternal principles in this holy land through both word and deed. He journeyed throughout Palestine, and gradually His teachings spread throughout the world. But alas, a hundred thousand times alas, that people have forgotten those divine principles. They have cast those precious jewels into the furnace of self and passion. They have set aside those loving counsels and admonitions, and have arisen in such oppression and aggression as hath never been witnessed in the world.
 - 3 From this city, whence should rise the call of peace and tranquility, the sound of drums and warfare is heard. From this city, which should diffuse the spirit of brotherhood and kindness to all regions, the spirit of war and strife is spread abroad. The city of peace hath become the city of discord, and the land of Christ is drenched in blood. How great a cause for grief and regret this is!
 - 4 Early this morning I was awakened by the sound of numerous carriages. Rising to look from the window, I saw carriages bearing the wounded. I saw one who had fallen from extreme weakness, another who was barely able to sit. Their clothes were torn and bloodstained. It took some time before the last carriage passed, and I was bewildered and grieved at the ignorance of humanity, wondering why so many souls should be made targets of bullets for the sake of a handful of dust. I was so affected that tears flowed from my eyes.
- 1 انشاءالله شمس راحت و آسایش بزودی از افق اینجهان طلوع خواهد نمود و مردم در مهد آسایش و سرور خواهند آرمید این ایام ایام امتحان است تا آنکه طلای خالص جدا گردد و نفوس پر غرض و مرض از میان بروند انوار عدالت و نصفت بدرخشد و از قیود طبیعت آزاد گردد بسی واضح است که حق جل جلاله اینجنگ و جدال را نخواستہ او ما را بحبت و مودت هدایت نموده و در طریق راستی و درسی مثنی امر فرموده مصلحین روحانی فرستاده انبیای الهی ارسال داشته تعالیم ملکوتی اظهار فرموده تا ما راه محبت پوئیم و شاهراه الفت جوئیم
- 2 حضرت مسیح سالهای درین بلد مقدس بقول و عمل ناس را باین آثار ابدی تعلیم میفرمود باطراف فلسطین سفر نمود و کم کم تعالیم جهنانگیر شد اما افسوس صد هزار افسوس که ناس آن اصول ربانی را فراموش نموده اند آن جواهرات ثمینه را در گلخن نفس و هوی ریختند آن نصائح و مواعظ مشفقانه را کنار گذاشتند و بظلم و تعدی قیام نمودند که شبیه و نظیرش در عالم دیده نشد
- 3 ازین شهر که باید ندای صلح و سلام بلند شود آواز طبل و دهل بلند است ازین شهر که باید روح اخوت و مهربانی بسائر جهات جاری گردد روح جنگ و جدال منتشر است شهر صلح شهر نفاق شده و مملکت مسیح بخون آغشته شده دیگر چقدر جای حزن و اسف است
- 4 امروز صبح زود بیدار شده صدای کروسه های متعدده بگوئیم رسید برخواسته از پنجره نگاه کردم دیدم کروسه های زخمی ها است که میاورند یکی را دیدم از شدت یحالی افتاده دیگری تکیه داده لباسهایشان پاره پاره و خونین مدتی طول کشید تا کروسه آخر گذشت و من بر نادانی و جهل ناس متحیر و متحسر که چرا برای مشت خاک اینهمه نفوس را هدف کلوله و رصاص مینمایند اینقدر متاثر شدم که اشک از چشمهایم جاری شد

5 Falling to the ground, I implored at the threshold of the Blessed Beauty: O Heavenly Father! Extinguish this fire and transform this war into peace. Disperse these dense clouds and illumine this dark horizon. Transform these thoughts of hatred and enmity into thoughts of love and unity, and remove this bloodshed and carnage from among Thy children. O my God! How long shall this darkness and gloom endure? How long this bondage to nature? How long this savagery and barbarism? How long this pride and vainglory? How long this war and strife? How long this error and ignorance? How long this estrangement from the breathings of the Holy Spirit? How long this deprivation from divine teachings? How long this wandering in the wilderness of transgression and vice? How long this tyranny and injustice?

6 Bestow Thy favor, show Thy mercy, manifest the signs of the morn of love, cause the lights of the Sun of Reality to shine forth, waft the sweet spiritual breezes from Thy most glorious Paradise, and send forth the flowers of inner meanings. O Lord! Show mercy and grant a boon. Make manifest the signs of the morn of love and cause the lights of the Sun of Truth to shine resplendent. Waft the sweet spiritual breezes from Thy most glorious Paradise, send forth the flowers of inner meanings, and convey divine glad-tidings from the invisible Kingdom, that this world may be transformed into another world and these battlefields may become the highest Paradise. In truth, how attached is man to this world, how imprisoned he is! Death frees man from all these sorrows and grief. I pray that a day will come when I shall be freed from all these attachments, yet I hope that my spirit may be gladdened through supreme service to the Divine Cause in the Abha Kingdom. Strange are the people who flee from death, while they should flee from life - for it is life that casts man into endless tribulations and drowns him in afflictions.

7 The duty of the Baha'is in practically arising to educate and train children and youth [continuing from previous]: I recall one of the friends in Iran whose purse was empty of silver and gold, yet whose heart's treasury was filled with precious jewels of original thoughts and royal pearls of knowledge and love. He devoted his efforts to the education and training of his beloved child, saying that whatever portion of his earnings that would remain after him for the sustenance and growth of his dear child would be better spent during his lifetime on the child's education and training. Though he might not leave behind wealth and riches, knowledge and skill would be the best capital to make the child independent, relieving him of responsibility before God and fulfilling his paternal duty - "and

5 بزمین افتاده بدرگاه جمال مبارک عجز و انابه نمودم که ای پدر آسمانی این آتش را خاموش کن و اینجنگ را بصلح تبدیل نما این این ابرهای متراکمه را رفع فرما و این افق تیره را نورانی کن این افکار بغض و کینه را بافکار محبت و الفت تبدیل نما و این خونخواری و خونریزی را از میان اطفال خود بردار ایخدای من تا بکی این ظلمت و تاریکی تا کی این اسیری در عالم طبیعت تا کی این توحش و سبیت تا کی این نخوت و غرور تا کی اینجنگ و جدال تا کی این ضلالت و جهات تا کی این مهجوری از نفثات روح القدس تا کی این محرومی از تعالیم الهی تا کی این گمراهی در بادیه بغی و فحشاء تا کی اینظلم و جور

6 مرحمتی کن رحم فرما آثار صبح محبت را ظاهر کن انوار شمس حقیقت را باهر نما نسایم خوش روحانی از جنت ابهات بوز گلهای معانی بفرست و بشارات ربانی از ملکوت غیب ابلاغ فرما تا اینجهان جهان دیگر گردد و این میدانهای قتال بهشت برین شود فی الحقیقه چقدر انسان تعلق باینعالم دارد چقدر اسیر است موت انسان را از همه اینغم و غصه ها آزاد میکند من دعا میکنم که روزی آید که از جمیع این تعلقات آزاد شوم ولی امیدوارم از ملکوت ابی روحم از خدمت فائزته رجای الهی بامر مبارک مسرور گردد مردم عجیب است که از موت فرار میکنند و حال آنکه باید از حیات فرار کنند حیات است که انسان را در جمیع این بلایای ما لا نهاییه میاندازد و در صدمات غرق میکند

7 وظیفه بھائیان در قیام عملی بتعلیم و تربیت اطفال و جوانان بقیه از ثمره قبل بخاطر دارم یکی از دوستان ایران که کیسه اش از سیم و زر تهی ولی گنجینه سینه اش مملو از جواهر ثمینه افکار ابکار ولالی شاهوار معارف و دوستی بود و همی همت بتربیت و تعلیم نور دیده اش میگذاشت میگفت که آن بهره از دسترنجم که پس از من برای زیست و نمو فرزند دلبندم میماند همان بهتر که در حیاتم وقف تعلیم و تربیةاش نمایم و هر چند مال و منالی برایش بجا نگذارم ولی علم و هنر خود بهترین سرمایه است که او را بی نیاز

that which endureth and is good in the sight of thy Lord is better and more lasting.”

خواهد داشت و از مسئولیت پیشگاه حضرت کردگار رسته و وظیفه پدری خود را نیز بجای آورم و الباقيات الصالحات عند ربک خیر و ابقى

- 8 In advanced countries, despite all the available means of education and training, the wise still strive to find easier and swifter means and to excel in the education and advancement of children. Therefore, in countries where education is still in its dawn and complete educational institutions do not exist, one of the greatest duties of those who seek knowledge is not to be content with the small stream they possess, but rather to hold fast to the path trodden by the pioneers of education who have left a smooth and clear road, and to drink from the same fountain of knowledge from which they drew their scientific life.

8 در ممالک مترقیه با آنهمه وسائل تربیت و تعلیم که از هر جهت موجود است باز هم عقلا در آن میکوشند که وسیله اسهل و اسرع بدست آرند و در تربیت و ترقیات اطفال گوی سبقت را برابند پس در ممالکی که هنوز ابتداء طلوع آن و تاسیسات تربیتی کامل نه یکی از بزرگترین وظائف معارف خواهان چنان است که بهمان جوی آب صغیری که دارند اکتفا نکرده بلکه طریقی را که پیشقدمان در معارف پیوده و جاده صاف و روشن گذاشته اند از دست ندهند و از همان چشمه معارفی که آنان حیات علمی گرفته اند بیاشامند

- 9 Today it is well understood that the foundation of children's education and training is laid in those years when they are still too young to enter schools, for it is then that the seeds of thoughts and habits are planted and the foundation of beliefs and characteristics is established in their mental faculties, and they learn manners, conduct, speech, and social interaction. Thus, if during those times they develop with pure and broad thinking, good habits, manners, and praiseworthy morals, their school education will carry them to the highest degrees of progress and advancement. But if, conversely, a child becomes narrow-minded, shallow, superstitious, cowardly, and unrefined in manners and character, it will thereafter be extremely difficult to alter and transform these conditions. For it is quite clear that when a child until the age of six or seven has been schooled through eye and ear in cowardice, superstition, willfulness, lying, backbiting, quarreling and the like, and these traits and behaviors have become established and settled in him and become his nature, their removal through academic sciences and arts becomes well nigh impossible.

9 امروزه بخوبی واضح است که اساس تربیت و تعلیم اطفال در همان سنواتی گذارده میشود که هنوز بواسطه صغر سنشان استعداد دخول در مدارس را ندارند چه که در آن اوقات است که بزر افکار و عادات و بنیان عقائد و خصائل در قوای فکریه شان غرس و نمو میابد و آداب و رفتار و گفتار و معاشرت میآموزند پس هرگاه در آن اوقات با فکرتی پاک و وسیع و عادات و آداب و اخلاقی طیب و ستوده نمو نمایند تربیت و تعلیم مدرسه ئی ویرا باعلی درجه ترقی و اعتلا برساند و هرگاه بالعکس تنگ فکر و سبک مغز و موهومی و جبان و ناستوده آداب و اخلاق شود از آن پس تغییر و تبدیل آن احوال در نهایت اشکال خواهد بود چه این خود بسی واضح است که چون طفلی تا شش هفت سال درس جنین و موهوم و خود رائی و دروغ گوئی و بدگوئی و بهم درافتادن و غیره را بچشم و گوش خود خوانده و این خوی خوش و روش در او قرار و نشست یافت و سرشت او شد از آن پس بواسطه علوم و فنون مدرسه ئی زوال آن از قبل ممتنع است

- 10 This is why in progressive countries, great effort and abundant means are devoted to the education of children from the beginning. They have established schools that are considered gardens of delight for children, furnished with all manner of toys, or in other words, means for children's joy and exercise, whereby their nerves and muscles are strengthened and active,

10 از اینرو است که در ممالک مترقیه همت عالی و سع وافی در تربیت اطفال از ابتلا مبذول میدارند دار التربیه هائی که گلستان سرور اطفال شمرده میشود فراهم نموده اند که همه نوع اسباب بازی یا بعبارة آخری وسائل سرور و ورزش اطفال موجود که بآنواسطه اعصاب

and they avoid laziness and lassitude, keeping their mental faculties alert and vigorous. Under the supervision and training of male and female teachers, hundreds of children like flocks of blessed birds spend their days in utmost simplicity and purity in play and joy - but in reality they are becoming accustomed to physical and mental exercise and learning good social manners and fellowship. They learn proper etiquette in eating, drinking, movement, conduct and speech, and other primary necessities of life, as well as engagement in work, the basics of language and writing, simple sciences, and attention to handicrafts - all of which become engraved and impressed in their minds and hearts in childhood like an inscription in stone.

و عضلات قوی و در کار و از تنبلی و سستی مجتنب و بیزار و قوای فکریه در ثعبان و نشاط باشد و در تحت نظر و تربیه معلّین و معلّبات صدها اطفال مانند دسته های طیور مبارکه در نهایت بساطت و صفا روزها را بپازی و مسرت اما در حقیقت پرورش جسمیه و دماغیه مالوف و حسن آداب معاشرت و مؤالفت میآموزند و آداب اکل و شرب و حرکت و رفتار و گفتار و سائر ضروریات اولیه حیات و اشتغال بکار و مبادی لغت و کتابت و علوم بسپطه و توجه بهنرهای یدی میآموزند که مانند نقش در حجر در حالت صغر در افکار و قلوب آنان مرتسم و منتقش میگردد

- 11 In truth, when carefully considered, it becomes clear that this constitutes the foundation of education, upon which every lofty and beautiful edifice will rest secure, and without which it cannot be established. If but one-tenth of the thoughts and endeavors of education-lovers were spent on establishing and fully attending to this, complete success, prosperity and happiness would result in the education of humanity. For the reality of education and its origin and source is this: that human beings become inquiring, thoughtful, investigative, broad-minded, truth-seeking, God-seeking, high-minded, noble in nature, truthful, agreeable, experienced, clear-minded, skilled, industrious, justice-spreading, generous, upright in deed, self-sacrificing, well-wishing, truly world-loving leaders of nations. And the imprint of all these divine beautiful qualities must be made in childhood, when the slate of mind is clean and the mirror of heart is radiant.

11 فی الحقیقه هرگاه بدقت تامل شود واضح میگردد که این بمنزله اساس تربیت است و بر آن هر بناء رفیع جمیل استقرار خواهد گرفت و بجز آن استقرار نخواهد یافت و هرگاه یک عشر از افکار و همم معارف دوستان صرف در تاسیس آن و توجه تام بآن شود فلاح و نجاح و سعادت کلی در تربیت عالم انسانی حاصل آید زیرا که حقیقت تربیت و مبدء و منشهای آن این است که نوع بشر متجسس متفکر کشف واسع النظر حقیقت پو خدا جو عالی الهمه کریم الفطره صادق موافق خبیر روشن ضمیر با هنر و رنجبر دادگستر و بخششگر درست کردار و فداکار خیرخواه عالم دوست حقیقی ائمه امم گردند و نقش همه این نقوش زیبای الهی در حالت صغر باید و شاید که صفحه فکر پاک است و آینه قلب تابناک

- 12 It behooves those who are versed in holy melodies and who speak divine utterances in this enlightened age of the unveiling of mysteries - wherein oceans of wisdom lie in every drop and books of education in every point - to be in the front rank and take the lead.

12 و واقفین از الحان قدسی و مکملین از بیانات رحمانی را در اینقرن انوار و کشف اسرار که در هر قطره از آن بحور حکمت و در هر نقطه ئی از آن وفاتر تربیت مستور و مسطور است راست که در صف اول و پیشقدم باشند

NJB_v14#06 p.192, ZSM.1916-08-20

AB11567*Cablegram**To: Muhsin Effendi, in Haifa**Date: 1916-Aug-21*

Haifa. Mirza Muhsin Effendi. Praise be to God, we arrived yesterday at Tiberias, beneath the shelter of His protection. 'Abbas.

حيفا ميرزا محسن افندی الحمد لله وصلنا امس الى طبريا في صون حمايته الله عباس

ZSM.1916-08-21

ABU1671*Words spoken at German hostel in Tiberias, 1916-Aug-27*

- 1 When man engages in benevolent and charitable deeds, the springs of bounty and abundance gush forth, and plenitude unfolds from heaven and earth. 1 چون انسان به خیرات و مبرات پردازد، عیون برکت و فوزی به جوش و خروش آید و از آسمان و زمین فراوانی رخ بگشاید.
- 2 In Baghdad, the Caliph said to Bahlul that a market inspector was needed. Bahlul replied that no inspector was necessary, and to prove his point, he took the Caliph to the marketplace. They went to a merchant's shop and inquired about his business. The merchant replied that it was very poor, with neither profit nor gain. Bahlul asked him to explain his selling practices. The merchant said, "When buying, I place my thumb beside the measure to increase it, and when selling, I place my thumb in the measure to make it appear less." 2 در بغداد خلیفه به بهلول گفت محتسب لازم است. بهلول جواب داد که محتسب لازم نه و برهان بر اثبات قول خود خلیفه را به بازار برد به دکان تاجری رفت و از کسب و کار پرسید تاجر جواب داد که بسیار بد است نه منفعتی و نه سودی بهلول گفت در فروش تمهیدی بنما. گفت من در وقت خرید شصت خود را پهلوی کیل گذارم تا زیادتر گردد و در وقت فروش شصت خود را در کیل گذارم تا کمتر بنماید.
- 3 From there, they went to an oil seller's shop. When asked about his business, he replied, "Praise be to God, the gates of blessing are open, for when buying I take slightly less lest I be cheated, and when selling I give more than the measure." Bahlul said, "Now you see why I said no inspector is needed." 3 از آنجا برخاسته به دکان نفت فروشی رفت. از کسب و کار پرسید گفت الحمد لله ابواب برکت مفتوح است زیرا در وقت خرید قدری کمتر می گیرم که مبادا مغبون شده باشد و در وقت فروش بیشتر از اندازه دهم. بهلول گفت حال دیدی که گفتم محتسب لازم نه.
- 4 Therefore, man must be sanctified, attracted to divine truth, pure, holy and detached; then will the gates of prosperity be 4 پس انسان باید مقدس و منجذب و طیب و طاهر و منزّه باشد، آنگاه ابواب رخاء مفتوح گردد.

opened. He commanded that prayers be read, and then permitted that dinner be served.

امر فرمودند مناجات خوانده شد و مرخص فرمودند که شام صرف گردد.

ZSM.1916-08-27

ABU3285

Words spoken at German hostel in Tiberias, 1916-Aug-28

These people's hearts are bereft of divine mercy and they must needs console themselves with something, and so they engage in vice and immorality....

اینها قلبشان از رحمت الهی مأیوس است لابدند که خود را به یک چیزی تسلی دهند، اینست که به فسق و فجور مشغول می شوند....

ZSM.1916-08-28

ABU2965

Words spoken at German hostel in Tiberias, 1916-Aug-30

- 1 Perceptions are of two kinds: one kind is based on the five senses and the other kind is based on the powers of reason.
- 2 The sensory powers are instruments for the mind. For example, the eye beholds light, but light and eye are two different things and the eye is the means for the transmission of light to the mind. If there occurs a defect in the instrument, the mind discerns it.

- 1 ادراکات بر دو قسم است، قسمی مبنی بر حواس خمسہ و قسمی مبنی بر قوای معقوله.
- 2 قوای حساسه آلتی است از برای عقل. مثلاً چشم نور را مشاهده کند، ولی نور و چشم دو شیئی مختلفند و چشم واسطه وصول نور است به عقل. اگر در آلت خلی حاصل شود عقل آن را می سنجد.

ZSM.1916-08-30

AB07809*To: Hand of the Cause Ali Muhammad Ibn Asdaq, in Tihiran**Date: 1916-Sep-03*

- 1 O thou whom God singles out for His mercy as He willeth! The doors are closed and therefore correspondence is suspended. As Khwajih Hafiz says:
- 1 یا من یختص الله برحمته من یشاء ابواب مسدود
لهذا مکاتبه موقوف بقول خواجه حافظ
- 2 "I know not what the morning bird whispered to the free lily that it has come with a hundred tongues, yet silent."
- 2 ز مرغ صبح ندانم که سوسن آزاد چه گوش
کرد که با صد زبان نموش آمد
- 3 As the means of communication are lacking, silence and stillness must needs be observed. In any case, whether it be difficult or easy, you are ever before my eyes and are not forgotten. I am always thinking of those loving friends and my hope from the bounties of the Lord is that you may be assisted and confirmed in all matters and that in the divine garden you may act as gardeners, offering up your lives, so that the trees may become fresh and graceful.
- 3 زیرا وسایط مخابره مفقود البتّه باید صمت و سکوت نمود باری در جمیع احوال خواه مشکل خواه آسان در نظرید فراموش نمی شوید همواره در فکر آن یاران مهربانم و از الطاف حضرت یزدان امیدم چنانست که در جمیع امور موفق و مؤید باشید و در بوستان الهی بباغبانی جانفشانی نمائید تا اشجار پر طراوت و لطافت گردند

PYK.282, MSHR3.343

AB11891*To: Juliet Thompson, in New York**Date: 1916-Sep-21*

O dear daughter! Your letter was received. From its contents it became known that Rabindranath Tagore will hasten from India to America. This person showed the utmost consideration to the handmaiden of God Mrs. Stannard in India, and according to what has been heard, he is one of the promoters of peace and tranquility and is kind to all people. And now he will come to America and will travel throughout all the states. Therefore, in all cities the friends of God should welcome him and show the utmost respect and consideration, so that it may be observed how kind and appreciative the friends of God are. Upon his arrival in New York, show great respect and explain to him the divine teachings. The friends and handmaidens of the Merciful must be well-wishers and kind to all. Convey greetings and praise to all the friends and handmaidens of the Merciful. The news of the unity and harmony of the New York

ایده‌ختر عزیز نامه‌ات رسید از مضمون معلوم گردید که رابین درانات تاگور از هندوستان به امریکا خواهد شتافت این شخص در هندوستان بامه‌الله مسس استاندارد نهایت رعایت را مجری داشت و از قرار مسموع از مروجین صلح و سلام است و مهربان بعموم ناس و حال به امریکا خواهد آمد و در جمیع ولایات سیر و سیاحت خواهد کرد لهذا در جمیع شهرها احبای الهی از او پذیرائی بکنند و نهایت احترام و رعایت را مجری دارند تا ملاحظه شود که احبای الهی چه قدر مهربان و قدردانند در ورود به نیویورک بسیار احترام مجری دارید و بیان تعالیم الهی از برای او بنمائید احباً و اماء رحمن باید که خبرخواه و مهربان جمیع باشند بجمیع احباً و اماء رحمن را

friends brings the utmost joy. And upon you be greetings and praise.

تَحِيَّاتٍ وَثَنَّا بِرِسَانِ از خَيْرِ اتِّحَادٍ وَاتِّفَاقِ احْبَابِ
نِيُورِکِ نِهَایَتِ سُرُورِ حَاصِلِ اسْتِ وَ عَلَیْکِ
التَّحِيَّاتُ وَ الثَّنَاءُ

ADMS#279

BRL_DAK#0342

AB01730

To: Juanita Storch Sohrab, in Santa Rosa, CA

Date: 1916-Sep-22

Convey on My behalf the utmost kindness to the friends of God and the maidservants of the Merciful, and say to them: "Ye are the young incomparable trees of the garden of the love of God. Strive ye so that ye may produce luscious fruits. Ye are the green plants of the meadow of the Kingdom; I hope that, through the downpouring of the rain of the heavenly grace, ye may ever remain fresh, verdant, and tender.

While I was staying in California, I observed that that pure ground has infinite capacity. Like unto the farmer, I scattered seeds. Now I hope that the field has become green, its tall stalks waving in the breeze; in due season many great and rich harvests be gathered, and day by day greater progress be obtained.

MAB.091x

AB11572

Cablegram

To: Muhsin Effendi, in Haifa

Date: 1916-Sep-22

Send the carriage quickly. Our wish is to go to al-'Adasiyyih and then return to Haifa. 'Abbas.

اسلوا الکروسه سریعاً مرادنا ان نذهب الى
العدسیه و ترجع الى حيفا عباس

ZSM.1916-09-22

ABU0987

Words spoken at German hostel in Tiberias, 1916-Sep-23

- 1 It is evident to the wise, people of thought, and those possessed of knowledge that dispersion in the human world - that is, disunity - is the cause of their abasement, the source of their degradation, the reason for their disorder, and the root of their ignorance. However, if they form a united society, it becomes the cause of their progress and their civilization. This being evident, they say that the human world requires a unifying force to bring individuals together and achieve this progress.
- 2 Now, at times this unifying force is patriotism. Being fellow citizens is indeed a unifying force. However, this applies only to general benefits and harms and the attraction of common good; it has no authority in specific matters and no power over individuals. It is a unifying force in general matters, but only to a degree. For instance, the people of one country will defend against an external enemy to protect their nation, but only to a certain extent.
- 3 Or the unifying force may be race, people being of the same race. Race is a unifying force but has no real authority. Among themselves there are severe conflicts, but when faced with outsiders, they defend themselves. Yet it has no authority and is superficial; it does not blend people together. It does not unite individuals with one another.
- 4 The unifying force among humans may be unity of interests. This is temporary and passes away. Or the unifying force may be language; you see different peoples speaking the same language. Unity of language is a cause of fellowship.
- 5 Among all these, what truly serves as the unifying force of human society is religion. It unites different religions, unifies different nations, brings together different races, unites different languages, and unifies different homelands. It blends individuals together, melts them down and remolds them anew. For instance, observe how the Christian religion was a divine

1 پیش عقلا و اصحاب افکار و ارباب معارف مسلم است که عالم انسانی در پراکنده گی یعنی تفرق سبب خذلانشان است، سبب ذلشان است، سبب بی سر و سامانشان است، سبب نادانیشان است. اما اگر یک هیئت اجتماعی تشکیل کند سبب ترقی شان است، سبب تمدنشان است. مسلم است لهذا می گویند که از برای عالم انسانی یک جهت جامعه لازم است تا افراد را جمع کند و این ترقیات حاصل شود.

2 حالا یک وقتی است که هیئت جامعه وطن است. هم شهری هستند، فی الواقع جهت جامعه است. این اما در منافع و مضرات عمومی و جلب منافع عمومی است، در خصوصیات حکمی ندارد، بین افراد حکمی ندارد. در عمومی جهت جامعه است لکن بیکدرجه. مثلاً اهل یک وطن اگر چنانچه از خارج دشمن پیدا شود محض حفظ مملکت مدافعه می کنند بیکدرجه.

3 یا جهت جامعه جنسیت است، از جنس واحد هستند. جنسیت جامعه جهت جامعه است لکن حکمی ندارد. در میان خود اینها مخاصمات شدید است، اما اگر پای خارج میان آمد آنوقت مدافعه از خود می کنند. لکن حکمی ندارد، جزئی است، مزج نمی دهد. افراد آن را بیکدیگر مزج نمی دهد.

4 جهت جامعه بین بشر وحدت منافع است. این موقت است، زائل می شود. یا جهت جامعه لسان است می بینی طوائف مختلفه بلسان واحد تکلم می کنند. وحدت لسان سبب الفت است.

5 میانه جمیع اینها آنچه فی الحقیقه جهت جامعه هیئت اجتماعی است آن جامعه دین است. آن ادیان مختلفه را یکی می کند. ملل مختلفه را یکی می کند. اجناس مختلفه را یکی می کند. السن مختلفه را یکی می کند. اوطان مختلفه را یکی می کند. افراد را بیکدیگر مزج می کند. آب می

unifying force, what unity it created. The religion of Muhammad, Islam, how many different nations it united. The unity of religion eliminated all these differences.

کند و تازه می ریزد. مثلاً ملاحظه کنید دین مسیحی جهت جامعه دینی بود، چه جامعه ها تشکیل کرد. حضرت رسول، دین اسلام چقدر ملل مختلفه را یکی کرد. وحدت دین همه این اختلافات را محو و نابود کرد.

NJB_v14#11 p.352, ZSM.1916-09-23

ABU1664

Words spoken at German hostel in Tiberias, 1916-Sep-24

- 1 Many souls fell into this way of thinking and were entirely effaced. The Fatimid Caliphate labored for two hundred years without result.
- 2 Most of the present-day scholars, such as Shaykh Yusuf and Shaykh Rashid, are of the Wahhabi sect, and their foundation is based on minimizing the station of the Messenger of God. For instance, they consider pilgrimage to the illumined shrine forbidden, while deeming it permissible to visit the Mosque of Quba, which was created by the Word of the Prophet. How can it be that pilgrimage to the Kaaba, which became the Kaaba by the Word of the Prophet and was ascribed to God by His pure utterance, is considered permissible, while pilgrimage to His shrine is not? Furthermore, the relationship of the Kaaba to God is metaphorical, while the relationship of the Prophet to God is real. It is evident that a real relationship takes precedence over a metaphorical one.
- 3 Those who follow the Wahhabi path imagine that since they are militant, Islam will spread through this means. This is a vain imagination. Islam must advance through the power of God's Cause, for this is the same Muhammadan Reality.
- 4 Then He related the story of the protector of Islam in Egypt, his smoking during the month of Ramadan, and his sermons about obedience to Islamic laws and ordinances.

1 بسا نفوس به این فکر افتادند و به کلی محو شدند. خلافت فاطمیه دوست سال زحمت کشید بی نتیجه.

2 اکثر علمای حالیه از قبیل شیخ یوسف و شیخ رشید از طائفه وهابیه هستند و اینها اساسشان بر توهین حضرت رسول است. مثلاً شد رحال بروضه منوره را حرام می دانند و به مسجد قبا که بکعبه حضرت خلق شد جائز. چگونه می شود که [برای] کعبه که به کعبه حضرت کعبه شد و از قم مطهر این نسبت به خداوندی جاری، شد رحال جایز باشد و بحسب حضرت نباشد. گذشته از این نسبت کعبه به خدا نسبت مجازی است و نسبت حضرت به خدا حقیقی. بدیهی است که نسبت حقیقی مقدم بر نسبت مجازی است.

3 حضراتی که در طریقه وهابیه مشی می کنند گانیشان اینست که چون حضرات جنگی هستند به این واسطه اسلام منتشر می شود. این گمان باطل است. اسلام باید به قوه امرالله پیش برود، زیرا این همان حقیقت محمدیه است.

4 بعد حکایت حامی اسلام را در مصر و سیگار کشیدن او در روز رمضان و موعظه او در اطاعت احکام و شرایع اسلامیه را فرمودند

ZSM.1916-09-24

ABU1988*Words spoken at German hostel in Tiberias, 1916-Sep-26*

- 1 The teacher cannot make perfect. The teacher cannot make one the light of the human world. Assuredly, an untutored child who can read is better than one who has acquired all knowledge but has not entered beneath the shadow of a divine educator, for from the latter harm will result while from the former it will not; and if one has received no education but has received divine training, that will yield results. Those who are now the cause of bloodshed have all emerged from schools - it is their very essence. So many families have been ruined.
- 2 Beseech God that He may assist you in that which is the cause of illumination of the world of humanity.
- 3 Man's life is like this air that comes and goes. Suddenly you see that it is finished. But when one reflects, one should see that his life has been spent in matters that have yielded magnificent results, that their lives are like pure seeds that have formed abundant harvests. This is joy, this is delight.
- 1 معلم نمی تواند کامل بکند. معلم نمی تواند شمع عالم انسانی بکند. البته طفلی که تربیت نشده باشد ولو بتواند بخواند بهتر از نفسی است که همه علوم را تحصیل کند و در ظل مربی داخل نشود، چرا که [از] این مضرت حاصل می شود از آن نمی شود و اگر هیچ تربیت نشده باشد ولی تعلیم الهی گرفته باشد آن نتیجه دارد. الآن اینهایی که سبب خونریزی هستند همه از مدارس بیرون آمده اند، جوهرشان است. اینهمه خانواده ها خراب شد.
- 2 از خدا بخواهید که موفقتان بکند به آنچه که سبب روشنائی عالم انسانی است.
- 3 عمر انسان مثل این هوا می آید و می رود. یک دفعه می بینید که تمام شد. اما باید وقتی که فکر می کند ببیند که عمرش در اموری صرف شده که نتایج عظیمه بخشیده، حیاتشان مثل تخم پایی که خرمها تشکیل کرده. اینست سرور، اینست فرح.

ZSM.1916-09-26

AB04209*To: Annie T Boylan**Date: 1916-10 ca.*

O thou daughter of the Kingdom!

Thy postal card received. It indicated thy firmness and steadfastness in the Covenant and Testament. Thank thou God that thou art holding fast and art a promulgator of the Covenant of God, art suffering the thirsty ones to drink from the spring of Guidance and inviting the hungry ones to the heavenly Table. This is one of the greatest Bestowals of the Almighty. Thank thou God for it, because thou art confirmed therein. Convey

my utmost kindness to the attracted maid servant of God Mrs. Krug. It is a long time that we have heard no news from her. Of late, we received the news that her daughter has the intention of marriage. We hope that this marriage will be a blessed one! In brief, that dear daughter is always remembered. I pray in thy behalf, that day by day thou mayest become more illumined and draw more nigh in the Kingdom of God. Convey longing greeting to all the believers and the maid servants of the Merciful. Upon thee be greeting and praise!

SW_v09#17 p.198-199

AB01670

To: Georgia Ralston, in New York

Date: 1916-Oct-09

O daughter of the divine Kingdom! The letter that you wrote from New York to Mirza Ahmad Sohrab was noted. It brought great joy to hearts since it contained good news that praise be to God, despite the interruption of communications the friends of God are in the utmost joy and fragrance.

It is fitting for those who have entered the Kingdom to never falter, but rather to increase in attraction and enthusiasm day by day, for confirmations come from the heavenly Spirit. You must be so firm and steadfast that not only the interruption of communications, but even if 'Abdu'l-Baha hastens from this world to the next world and flies from this transient furnace to the eternal rose garden, no wavering whatsoever occurs. Rather, moment by moment strength of heart increases and steadfastness and firmness grow greater. For when the lamp of the love of God is lit in a heart, its flame grows day by day until it becomes entirely a piece of fire. In the Qur'an it states: "That those who believe may increase in their faith." When the Bab and Baha'u'llah ascended, the friends of God in Iran blazed a hundred times more brightly and manifested the utmost sanctity and holiness. I hope you will be the same way.

Regarding moving from San Francisco to New York, it is very suitable. Spend some time there in the utmost joy and fragrance with the friends, occupy yourself with the remembrance of God, and attend to organizing your affairs so that after the war, if it becomes possible to travel in complete comfort and

no disruption occurs in Mr. Ralston's affairs, but rather everything remains in perfect order after departure, you have permission to come. Otherwise, no. In the Book of God, the Qur'an, it states that even pilgrimage to Mecca depends on ability: "Pilgrimage to the House is incumbent upon all who are able to make the journey."

Convey yearning greetings from me to each and every one of the friends individually. After the war, if we remain in this world, we will correspond with everyone. And upon you be greetings and praise.

SW_v07#17 p.165-166

AB05350

To: Survivors of Pauline Barton-Peeke, in Cleveland

Date: 1916-Oct-12

Although that cherished maidservant of God hastened from this mortal world to the eternal realm, yet praise be to God that she left you as her memorial. I and all the dwellers of the Kingdom are pleased with your services to God's Kingdom. Truly you and the friends in Cleveland are sacrificing your lives to spread the divine teachings, and the proof is that you have not forgotten us but rather have engaged in service with the utmost effort and strength. Be thankful to God that you were successful in this. Soon you will witness mighty results and will find the gates of eternal glory opened. I am always anticipating good news from you and the friends in Cleveland, and I supplicate and implore the Kingdom of God on your behalf that each one of you may be illumined like a lamp with the fire of the love of God and bestow the light of guidance upon that land and region. And upon you be greetings and praise.

SW_v07#17 p.167

AB10287*Date: 1916-Oct-15*

Lua, Juliet, May, Ella—how attached to each other they are!

Poor Lua! She is no more. She is very happy in the Kingdom of God! She was one of the best teachers of the Cause. An eloquent tongue, a severed soul, a detached heart were hers.

Although she passed away from this material world, she is living in her spiritual children. Their love for her must increase. I loved and taught her...

MAX.332x

AB06018*To: Baha'is of the United States**Date: 1916-Oct-25*

O friends of God in America, upon them be greetings and praise!

O friends of God! Aliquli Khan has been serving the Cause of God for some time, therefore I love him. But the Khan's cousin and relatives who are in America also have good intentions, and the friends of God must show them the utmost kindness because these souls are strangers, and strangers must be honored. If you hear various incidents, do not accept them. I ask God that that family, meaning the Khan's relatives, be happy in that foreign land and that the friends show kindness to them. Human beings deserve respect, especially strangers. The divine friends must become the comfort of every stranger except the accursed one, and be the cause of joy to every sorrowful one, the shelter of every fearful one, and the consoler of every lonely one. This is befitting of every human being. I hope you will be confirmed in this. And upon you be greetings and praise.

SW_v07#14 p.128

AB03697

To: Agnes B Alexander, in Tokyo

Date: 1916-Oct-27

O my spiritual daughter! Your letter from Japan through Mr. Hannen arrived, as well as the letters from Mr. Fugita San of Japan. Both letters brought joy to hearts, for the words of each were an eloquent tongue in the love of God and told of the attraction of the heart to the breaths of the Holy Spirit.

Praise be to God that you have succeeded in raising the Word of God in Japan. Soon this circle will expand in Japan and attain heavenly blessing.

God says in the glorious Qur'an: "Like a grain which produces seven ears, in each ear a hundred grains, and God increases this for whomever He wishes." This means when the Word of Truth is cast, it is like a seed in pure soil that produces seven ears, and in each ear a hundred grains, and God again increases it for whomever He wishes - meaning seven ears with seven hundred grains, and for whomever He wishes, He makes it one thousand four hundred.

I hope that your call will be like that seed so that heavenly grace and blessing may be obtained and souls may be nurtured in divine unity, the prophethood of the Prophets, and divine teachings.

The reply to Mr. Fugita San of Japan's letter is enclosed - please deliver it. And upon you be greetings and praise.

JWTA.012-013, SW_v08#05 p.054-055

AB04865

To: Saichiro Fugita (?), in Tokyo

Date: 1916-Oct-28

O thou who art guided by the light of guidance!

Thy first and second letters were received. Praise be to God that the light of guidance shone forth and the lamp of the heart was illumined and the darkness of ignorance was dispelled.

The Most Great Guidance is a crown whose brilliant jewels shine throughout centuries and ages. If it be placed upon the head of a servant, he becomes the envy of kings, for this crown is everlasting and this sovereignty is eternal. God says in the Glorious Qur'an: "He singles out for His mercy whomsoever He willeth." Praise be to God that thou hast been singled out for divine grace and bounty. Thou hast awakened and beholdest the lights and hearest the melody of the Concourse on High.

In the Glorious Gospel it is said: "Freely ye have received, freely give." Now you too must arise to spread the divine teachings in Japan through heavenly power, divine bounty, spiritual morals, godly deeds and heavenly glad-tidings. Divine confirmations shall encompass you and the hosts of the Kingdom shall grant you victory.

Upon thee be greetings and praise.

JWTA.031, SW_v08#05 p.055

AB03151

To: Agnes B Alexander, in Tokyo

Date: 1916-Oct-30

O heavenly daughter! The letter dated July 15th was received. From its contents it became known that you have organized an assembly in Japan and are occupied day and night with the remembrance of God and engaged in spreading the divine fragrances. Observe what a bounty God has bestowed that such a spiritual gathering has been formed in Tokyo and such heavenly outpourings are being spread.

God says in the Qur'an that the example of the people of faith is like a field that receives freshness and delicacy from heavenly rain and attains divine blessings. It is certain that day by day it will grow and develop and finally will yield full ears of grain. Now you are the plantation in the field of reality and under the training of the Sun of Truth, from the rain of divine bounties, you gain fresh strength each moment and in a short time you will yield blessed grains. And this will certainly come to pass.

Convey my utmost longing to the friends in Tokyo and likewise to the travelers and say: All human beings are farmers - each person sows a seed, but in the end none bears fruit except the seed that the friends of God sow; that receives heavenly

blessing. Observe how Christ and Muhammad sowed a seed that until now yields fruit, while all other farmers ultimately failed and lost. And upon you be greetings and praise.

JWTA.013-014, SW_v08#05 p.055-056+053, BSTW#291

AB07565

To: Mary H Ford

Date: 1916-Nov-24

O herald of the Kingdom of God! Blessed art thou for having freed thyself from every bond and defilement of this mortal world, for having detached thyself from the darkness of the world of nature, and for having been illumined by the great guiding light. Thou hast traveled to cities and raised the call to the Kingdom of God in gatherings and meetings. This was through divine confirmations and infinite grace. Therefore, let thy tongue speak forth thanksgiving that thou hast been the recipient of these divine confirmations and hast been assisted with eternal life. Soon shalt thou witness the glorious results of this service. Thou hast sown pure seeds that shall yield many harvests. Thou hast planted a sapling that shall bear endless fruit. And upon thee be greetings and praise.

BLO_PT#003e

AB08176

To: Alberta Hall, in New York

Date: 1916-Nov-28

O handmaiden of God! Although thou art weak and sickly in body and subject to Job-like afflictions, yet praise be to God, thou art strong in spirit and in the utmost love and joy. Disease and illness are characteristics of the physical world, while health and well-being are among the subtle gifts of the divine realm. The body is like glass and the spirit like a lamp. If the glass becomes weakened, praise be to God the lamp is in its highest state of burning. Therefore may the light of the

lamp remain steadfast and enduring. Be grateful to God that the lamp of the spirit is lit with the oil of the love of God and day by day increases in brightness.

And upon thee be greetings and praise.

SW_v09#15 p.173

AB02189

To: Baha'is of Germany

Date: 1916-12

1 O friends of God!

2 Give thanks to God that you have stepped into the world of existence in such a great century and luminous age. In this radiant age, humanity has made extraordinary progress in every respect. In the world of science, manifold advancements have been achieved, how many hidden realities of creation have been discovered, and the holy power of the mind has unveiled the concealed mysteries and protected truths of the natural world, has broken through the laws of nature, and brought those hidden mysteries from the realm of the unseen into the visible realm.

3 How much has the world of industry advanced, how much has the scope of inventions expanded! If the inventions, discoveries, new industries and compositions of this century were to be compared with the achievements of the previous sixty centuries, certainly this century would surpass sixty centuries in terms of accomplishments. Thus it became evident that this century is the century of lights, the manifestation of mysteries, the elevation of stations, the exaltation of bounties, the appearance of effulgences, and the manifestation of the Kingdom of signs. Anyone who has come into the world of existence in this age should offer a hundred thousand thanks at every breath that, praise be to God, the gates of guidance are opened, the straight path is extended, and the effulgences of the Kingdom of God are manifest.

4 Now one must strive with all one's soul so that complete fellowship may be promoted among all the people of the world, and the love of God may influence all hearts and become the cause of unity and agreement, that the standard of the oneness of the world of humanity may be raised, that the light of the

1 ای احبابی الهی

2 شکر کنید خدا را که در چنین قرن عظیمی و عصر نورانی بعالم وجود قدم گذاشتید عالم انسانی در این عصر نورانی از هر جهت ترقیات خارق العاده نموده در عالم علوم ترقیات گوناگون حاصل و چه قدر حقایق مجهوله کائنات مکشوف گردیده و قوه قدسیه عقل اسرار مکنونه و حقایق مصونه عالم طبیعت را کشف نموده و قوانین طبیعت را خرق کرده آن اسرار مکنونه از حیز غیب بحیز شهود آورده

3 عالم صنایع چه قدر ترقی نموده دائره مصنوعات چه قدر توسیع گشته اگر مشروعات و اکتشافات و بدایع صنایع و تألیفات اینقرن با آثار شصت قرن سابق مقابلی گردد البتة این قرن من حیث الآثار بر شصت قرون تفوق یابد پس معلوم شد که این قرن انوار است ظهور اسرار است علو درجات است سمو موهبات است جلوه فیوضات است و ظهور ملکوت آیات هر نفسی که در این عصر بعالم وجود آمده باید در هر دم صد هزار شکرانه نماید که الحمد لله ابواب هدایت مفتوح است و صراط مستقیم ممدود است و فیوضات ملکوت الهی مشهود

4 حال بجان باید کوشید تا الفت تام در بین جمیع اهل عالم ترویج گردد و محبت الله بجمیع قلوب تأثیر نماید و سبب اتحاد و اتفاق شود علم وحدت عالم انسانی بلند گردد نورانیت ملکوت جلوه کند عالم

Kingdom may shine forth, that the world of morals may be illumined, and the virtues of the human world may become the ornament of the gathering. I pray for you night and day, and seek endless divine confirmations. And upon you be greetings and praise.

BBBD.385

اخلاق روشن شود و فضائل عالم انسانی شاهد
انجمن گردد من شب و روز در حق شما دعا نمایم
و تأییدات نامتناهی الهی جویم و علیکم التحية و
الثناء

BBBD.384, PYB#265 p.03

AB12178

To: Baha'is of Germany

Date: 1916-Dec-07

1 O Lord! Be the friend and helper of the true friends. Establish them upon the throne of the Kingdom, free them from the bonds of this world, and gladden them with the tidings of the other world, so that they may seek eternal life and everlasting glory and find happiness in the divine world.

2 Let Your grace encompass Mr. and Mrs. Exton and their relatives. Keep Mr. and Mrs. Herrigel protected in Your safekeeping. Make the household of Mr. Zimmer brighter day by day. Make Miss Bahira successful with Mr. Schwarz and make her a herald of the Covenant. Make Farida a unique pearl shining with the light of eternal guidance. Make Miss Döring a candle of guidance. Elevate Miss Alma Knoblock to the heights of eternal glory. Make Miss Anna Köstlin a herald of the manifest light and an educator of the tender plants in the garden of the highest Paradise, and grant her respected mother comfort and ease. Make Mr. and Mrs. Schweizer radiant in the gathering of the Kingdom, and make Khurshid and Nur brighter day by day. Make Mr. and Mrs. Hafner speakers in illumined gatherings, and make Firuz blessed and a night-illumining candle. Make Mr. Emil Ruof as firm as a mountain in steadfastness and constancy, so that in the fire of tests and trials he may shine forth like pure gold, and make his son steadfast and firm. Make Miss Julie Stabler and her sisters promoters of the Cause of the Kingdom. Make Mr. Jäger a divine teacher in the school of God and make his family precious in Your Kingdom. Make Miss Tayyir shine like a brilliant star and fill her with passion in Your love. Let Your grace encompass Mr. Gustav Jäger and grant him a share and portion of Your endless favors.

1 ای پروردگار دوستان حقیقی را یار و یاور باش
و بر سریر ملکوت مستقر فرما و از قیود اینجهان
آزاد کن و ببشارت جهان دیگر دلشاد نما تا
حیات ابدیه و عزت سرمدیه جویند و در جهان
الهی کامرانی نمایند

2 مستر و میس اکستن را با متعلقین نظر عنایت
شامل کن مستر و میس هریگل را در صون
حمایت محفوظ نما و خاندان مستر زیمر را روز
بروز روشنتر نما طاهره را با مستر شوارز
کامکار کن و منادی به عهد و میثاق نما فریده
را گوهری فرید در نهایت تئلاً بنور هدایت ابدیه
واصل کن و مس دورینگ را شمع هدایت فرما
و مس آلمانوبلاک را باوج عزت ابدیه واصل
کن مس انا کستلین را منادی بنور مبین کن و
مری نهالان نورسیده باغ علین فرما و والده
محترمه اش را راحت و آسایش بخش مستر و
میس شولیز را در انجمن ملکوت روشن نما
و خورشید و نور را روز بروز برافروز مستر و
میس هافنر را در محافل نورانی ناطق کن و
فیروز را مبارک و شمع شب افروز نما مستر امیل
روف را در ثبات و استقامت مانند جبل راسخ
کن تا در آتش امتحان و افتتان مانند ذهاب ابریز
رخ برافروزد و پسرش را ثابت و نابت فرما مس
جولی استبلر و خواهرانش را مروج امر ملکوت
نما مستر یگر را در دبستان الهی معلم ربانی فرما و
خاندانش را در ملکوت خویش عزیز کن مس
طایر را چون نجم ساطع لامع کن و در محبت
خویش پرشور نما مستر گستاویگر را نظر عنایت

شامل فرما و از الطاف بی پایان بهره و نصیب
بخش

3 And upon them be greetings and praise.

3 و عليهم التَّحِيَّةُ وَالسَّلَامُ

BBBD.369

BBBD.368

AB00308

To: Unknown, in United States

Date: 1916-Dec-14

O thou daughter of the Kingdom!

Thy letter was received and its contents became evident. It was an indication of a prayer and supplication and a proof of attraction and enkindlement. Happy is thy condition that thou art in this state and in this firmness.

O thou daughter of the Kingdom! The Lord of the Kingdom and the Sun of Truth has sent forth a splendor and effulgence upon the world and the universe. All the contingent things found life and existence from the rays of that Effulgence, entered and became manifest in the Arena of Being. Therefore, all the objective phenomena are as surfaces of mirrors upon which the Sun of Truth has cast the rays of the Outpouring of Bounty. All these surfaces (different stages of life) are mirrors reflecting the rays of the Sun of Truth. The Outpouring is the One Outpouring, and the Effulgence is the One Effulgence. These complex and diversified mirrors are different from each other. Some of them are in a state of the utmost purity and clearness, reflecting the rays of the Sun of Truth, and the Effulgence of the Luminary is manifest and visible in them. On the other hand there are mirrors full of dust and dark, consequently they are deprived and bereft of any radiation.

The believers of God are the translucent mirrors, who, with the utmost purity and clearness, are reflecting the rays of the Orb of regions. Other communities are bedarkened and bedimmed like unto a stone and adamant. This condition is especially true of the people of hostility, animosity, oppression and tyranny, and the fanatical ones, who, on account of the accumulation of dust (prejudice) have become like unto the black stone, into which the rays of the sun do not penetrate and from which no light radiates.

Now we must not consider nor recognize these mirrors, which are deprived of every gift, as strangers and foreigners; neither should we speak of or know them as enemies or savages; nay, rather, must we recognize them as the members of our body, showing them love and affection; not as strangers but as associates; not as foreigners but as friends. One must become engaged in their training and education, sympathize with them and show pity to them, and lead them into the Heavenly characteristics, in order that the accumulated dust may disappear from the surfaces of those mirrors and the shining rays of the Sun of Truth radiate from them.

O thou daughter of the Kingdom! Beware! Beware! Be ye not a stranger to anyone, even if he be the lowest of savages on the face of the earth and knows nothing of God, or even if he be an enemy. Desire ye his association, aspire ye for his freedom and long ye for his perfection, in order that hatred and dissensions, animosities and oppressions, cruelties and tyrannies, brutalities and falsehoods, pride and transgressions may be removed from among mankind, the universe become the Paradise of Abha, the world be transformed into the Kingdom of Heaven, the human race become angels and the individuals of the world of humanity become the manifestors of the Favors of the Glorious Lord. This is the perfection of the human world. This is the Divine Guidance of the Almighty.

O thou daughter of the Kingdom! Display ye the utmost charity toward the poor, the orphans and the helpless ones of all communities and nations and have ye for them exceeding consideration. Serve ye them like unto the real servants. Know ye them as excellent persons, and count yourselves day and night the thralls of mankind.

O thou daughter of the Kingdom! Know thou that supplication and prayer is the Water of Life. It is the cause of the vivification of existence, and endows glad-tidings and joy to the souls. Show thou attention to this matter as far as thou canst, and summon others to prayer and supplication.

Upon thee be greetings and praise.

SW_v08#04 p.043x, SW_v08#10 p.123x, BSTW#479

AB03129

To: Joseph H Hannen

Date: 1916-Dec-21

O Mr. Hannen, upon him be greetings and praise!

O you who are firm in the Covenant! In truth you are a servant of the Kingdom of God and have no purpose or desire except the exaltation of the Word of God and the diffusion of the divine fragrances. A cry of praise reaches from the unseen realm, and "Blessed art thou! Blessed art thou!" continuously reaches the ears of the spiritual ones.

From the day I hastened from America to the regions of the East, you have spent all your time in service to the Cause, to which I bear witness. Until now divine confirmations and heavenly assistance have arrived successively, and hereafter they will arrive more than before. Be confident! Although we are weak ants, praise be to God, tremendous power assists us. Therefore arise to serve with perfect strength and convey respectful greetings from me to all the friends of God and maidservants of the Merciful.

My hope is that in the coming year the foundation of the Mashriqu'l-Adhkar will be laid, and in the clime of America this heavenly edifice will rise so high that it will be visible from a great distance and the melody of glorification and praise will reach the Abha Kingdom. The friends of the East assisted, but now the way is cut off and Iran is desolate, otherwise they would have continued to assist and strive. I beseech God that the Mashriqu'l-Adhkar of Chicago will become the second Mashriqu'l-Adhkar of 'Ishqabad.

Convey my utmost kindness to your honored wife, and likewise to the other friends and maidservants of the Merciful. And upon you be greetings and praise.

SW_v09#14 p.165-166

AB03272

Date: 1916-Dec-21

- 1 My Lord, my Lord! Verily Your maidservant who was attracted by the fragrances of Your holiness, who was set ablaze with the fire of Your love, who proclaimed Your name and spread Your verses among Your creatures, has ascended unto You in humility and submissiveness, relying without provisions upon Your pardon and forgiveness in approaching You, seeking refuge in You, supplicating before You. O Lord! Honor her dwelling place and immerse her in the seas of Your mercy and cause her to dwell in the midst of the garden of eternity in the realm of lights, the center of mysteries.
- 2 O Lord! She believed in You and Your verses, turned to You with her heart, her spirit rejoiced, her soul was gladdened, and she arose to exalt Your word among Your creatures. She gave drink to every thirsty one from the cup of Your guidance and healed every sick one with the antidote of Your knowledge. She traveled in Your path to distant regions and proclaimed Your Kingdom in various lands until her flesh and fat melted away from the hardships she endured in Your path. She was afflicted with illnesses and diseases that weakened her body, made her bones brittle and inflamed her insides, until the pains intensified in her heart, whereupon she left this transient life, yearning for the eternal life.
- 3 O Lord! Shelter her in the proximity of Your greatest mercy, cause her to dwell in the gardens of Your supreme paradise, illumine her face with the light of contentment in the highest horizon, admit her into the paradise of meeting, and immortalize her in the gathering of radiant manifestation shining upon the world of hearts and mysteries. Verily You are the Forgiver, You are the Pardoner, and You are the All-Merciful, the Most Compassionate.
- 1 رَبِّي رَبِّي أَنْ أَمْتَكِ الْمُنْجَذِبَةُ بِنَفَحَاتِ قُدْسِكَ
الْمُشْتَعِلَةُ بِنَارِ مَحَبَّتِكَ الْمُنَادِيَةُ بِاسْمِكَ النَّاشِرَةُ
لَايَاتِكَ بَيْنَ بَرِيَّتِكَ قَدْ صَعَدَتْ إِلَيْكَ خَاضِعَةً
خَاشِعَةً مُتَوَكِّلَةً مِنْ دُونِ زَادٍ مَعْتَمِدَةً فِي الْوُفُودِ
عَلَيْكَ عَفْوِكَ وَغُفْرَانِكَ مُلْتَجِئَةً إِلَيْكَ مُتَضَرِّعَةً
بَيْنَ يَدَيْكَ رَبِّ أَكْرَمِ مَنَاقِبَهَا وَاغْرِقْهَا فِي بَحَارِ
رَحْمَتِكَ وَاسْكُنْهَا فِي بَحْبُوحَةِ حَدِيقَةِ الْبَقَاءِ فِي
عَالَمِ الْأَنْوَارِ مَرْكَزِ الْأَسْرَارِ
- 2 رَبِّ أَنَّنَا آمَنَّا بِكَ وَبِآيَاتِكَ وَتَوَجَّهْتَ إِلَيْكَ
بِقَلْبِنَا وَاسْتَبَشَرْتَ رُوحَنَا وَطَابَتْ نَفْسُنَا وَقَامَتْ
عَلَى أَعْلَاءِ كَلِمَتِكَ بَيْنَ بَرِيَّتِكَ وَسَقَتْ كُلَّ
ظَلْمَانٍ مِنْ كَأْسِ هِدَايَتِكَ وَشَفَتْ كُلَّ عَلِيلٍ
بِدِرْيَاقِ مَعْرِفَتِكَ وَسَافَرْتَ فِي سَبِيلِكَ إِلَى
الْأَنْحَاءِ الشَّاسِعَةِ الْأَرْجَاءِ وَبَشَّرْتَ بِمَلَكُوتِكَ فِي
أَقَالِيمِ شَتَّى إِلَى أَنْ ذَابَ لَحْمُهَا وَشَحْمُهَا مِنَ الْمَشَاقِّ
الَّتِي تَحْمَلَتْ فِي سَبِيلِكَ وَاعْتَرَبَتْهَا عِلَلٌ وَأَمْرَاضٌ
أَخْلَتْ جَسْمَهَا وَدَقَّتْ عَظْمَهَا وَتَهَبَّتْ أَحْشَاءُهَا
فَاشْتَدَّتْ الْأَوْجَاعُ عَلَى قَلْبِهَا حَتَّى تَرَكْتَ هَذِهِ
الْحَيَاةَ الْفَانِيَةَ مُتَمَنِّيةَ الْحَيَاةَ الْبَاقِيَةَ
- 3 رَبِّ اجْرِهَا فِي جَوَارِ رَحْمَتِكَ الْكُبْرَى وَاسْكُنْهَا
فِي حَدَائِقِ فِرْدَوْسِكَ الْعُلَى وَنُورِ وَجْهِنَا بِنُورِ
الرِّضَا فِي الرَّفْرِفْرِ الْأَعْلَى وَادْخُلْهَا فِي جَنَّةِ الْوَقْفَاءِ
وَاخْلُدْهَا فِي مَحْفَلِ التَّجَلِّيِ السَّاطِعِ الْأَنْوَارِ عَلَى عَالَمِ
الْقُلُوبِ وَالْأَسْرَارِ إِنَّكَ أَنْتَ الْغَفُورُ إِنَّكَ أَنْتَ
الْعَفُوُّ وَأَنْتَ أَنْتَ الرَّحْمَنُ الرَّحِيمُ

ADMS#391

SW_v09#19 p.229-230, ADMS#391

AB04365*To: Rabb, Mr et al.**Date: 1916-Dec-21*

O two faithful servants at the Divine Threshold! Your letter arrived and its contents showed supplication and devotion at the Divine Threshold. Although you have fallen into severe tests, yet praise be to God you remained firm and steadfast.

This world contains opposites - sometimes there is abundance and sometimes hardship, sometimes joy and sometimes sorrow and tribulation, sometimes the season of youth and sometimes the time of weakness. It does not remain in one state. Therefore one must be patient, dignified, grateful and maintain an attitude of submission and contentment.

The cause of attaining submission and contentment is being enkindled with the fire of the love of God. Therefore strive to increase in the love of God day by day. I ask God that the means of comfort be provided and these days of hardship pass. I have the utmost love for you and pray for you.

Always be content. In the divine hadith He says: "Whoever is not content with My decree, let him seek another Lord besides Me." We must be content and engage in worship of the one God. And upon you both be greetings and praise.

SW_v14#06 p.168

AB01098*To: Juanita Storch, in Paris**Date: 1916-Dec-25*

O thou light of the love of God!

Thy detailed letter and also the second one received. Both of them reflected the luminous susceptibilities of a universal consciousness, indicating that (Praise be to God!) that beloved daughter has become like unto a clear mirror, upon the translucent surface of which is focused the beaming rays of the shining Orb of this century and her heart and spirit is so set aglow with the fire of the love of God, that involuntarily and passionately she is raising the call of the Kingdom of God.

The darkness of the world of nature has encompassed the kingdom of creation. In these tenebrous darknesses tremendous calamities are hidden for mankind, except those souls who have drawn light from the Sun of Reality. These sanctified souls like unto the birds are always soaring, and in the rose-garden of Truth, ever singing songs and melodies. Praise be to God, thou hast a listening ear and didst hear the spiritual lay of the Covenant from a hundred-thousand miles! What a stirring anthem is raised from the Supreme Concourse!—for it imparts joy and exhilaration to the hearts. The attracted hearts are like unto harps and lyres from which continually issues forth a rich stream of harmonious colors, charming notes and divine airs!

O thou beloved daughter! Praise be to God, that thou hast capacity and worthiness, in order to become the maidservant of the Kingdom of God and in the heavenly festival and spiritual society thou mayst decorate the meeting with the beauties of song and melody. In the world of humanity the “Commonwealth of the Kingdom” is being organized and from this “collective Center,” merciful emotions and light-beaming rays are being diffused to all directions. The love of God is the attractive force of this “Ultra-Cosmic-Center.”

O thou beloved daughter! At the time when the Light of Reality shone forth from the Mosaic dawning-place, the Mount of Sinai became luminous; but the hearts of the heedless ones remained in intense darkness and they reproached the blessed believing souls. Afterwards they perceived that it was themselves that merited contempt and censure. Likewise, when the Word of God, His Holiness Christ and His apostles upraised the flag of guidance and the Light of Reality dawned, all the people abused and scorned them, as the texts of the Gospel bear testimony to this fact; nay rather, they spat on the holy countenance of Jesus Christ and ridiculed, insulted and vilified Him. Later on, it became manifest that He was the Light of Truth and was bestowing the spirit of eternal life. When in the Arabian peninsula the light of prophethood shone forth and His Holiness Mohammed (Upon Him be peace) engaged His time in the guidance of those barbarous people, everyone reviled and calumniated Him. Their answer was given by divine revelation in the following Koranic verse:

“Woe unto the servants! No prophet cometh unto them, but they laugh him to scorn!” Afterwards it became evident that that blessed Personage was conducive to the illumination of the peninsula of Arabia, and the cause of the guidance and progress of those tribes who ascended to the supreme apex of eternal felicity. Consequently, do thou not wonder at the ridicule of

the ignorant ones and the blame of the witless. Those who are ignorant have always cast reproach upon those who are wise.

Convey longing greeting to all the believers of God.

Upon thee be greeting and praise!

SW_v09#15 p.171+173

AB00626

To: Albert B Vail, in Washington, DC

Date: 1916-Dec-27

O thou heavenly youth! O thou herald of the Kingdom of God! Thy letter was received. Thou hast written that the light of Islamic world and the holy land is being spread in the West. This news imparts happiness to the hearts of the believers, that praise be to God, the reality of the Holy Manifestations is becoming manifest and evident. The divine outpourings are like unto the sun. The sun has many houses, different dawning-places. Whosoever loves the vision of the sun, his eyes will become illumined through its rays, no matter from what dawning-place it may arise!

Thou hast written regarding the program of the Green Acre's Conference in the past summer, that the believers were in the utmost attraction and from all parts the guests hastened to the spot, saying that such radiant meeting has not been brought about in any of the former ages, the members of which associated with each other with perfect love and affinity. This was a most auspicious glad-tiding to the believers! Whenever the blessed souls gather together, the Beloved of that meeting is the Love of God and the utmost joy and happiness is obtained. Should Green Acre follow firmly in this path and continue the annual holding of its impartial, universal Conference, there is no doubt that that region will become illumined with the light of Unity.

Praise be to God that Doctor Strong rent asunder the veil of imagination and became enlightened with the effulgence of Unity.

Mr. Urban Ledoux became lordly, heavenly and became instrumental in releasing Miss Farmer from that prison. Convey to him on my behalf the utmost kindness.

Gladden thou the hearts of Mrs. Hatley and Miss Huntington with the Divine Favors and promise them the gain of a new Confirmation.

Say to Mr. — the Indian: “Render thou thanks unto the Lord, for the heart and the soul became luminous with the light of Guidance and in that gathering thou didst beome enkindled like unto a candle and thou art realizing the value of spiritual fraternity.

Announce my greeting to Mr. Randall and say: “The love of the Word of God is the magnet of heavenly Glory and Beauty. I hope that thou mayest become a center for the emanation of the lights of Love and a dawning-place of the sign of unity.”

Say to Miss Juliet Thompson: “Praise be God that in the midst of the whirling tempest of test thou didst remain firm and steadfast and like unto the pure gold in the fire of ordeal thou didst unveil thy happy and confident face.”

Give thou the Glad-tiding of the spiritual Confirmation to Miss Martha Root and say: “During thy travel around the world the assistance of the Holy Spirit followed thee at all time, for this reason thou didst become able to fulfill its duties.”

Mr. Wilhelm, my son of the Kingdom, verily, verily I say unto you, on his head he has a crown of everlasting Glory and a dignity with the utmost beauty and perfection.

Convey on my behalf longing greeting to Ali Kuli Khan. I am pleased with his lectures delivered with eloquence and fluency.

Day and night I remember Mr. Hall and do not forget the days that I spent with him. This personage has rendered many services to this Cause. The value of his services must be appreciated.

Mrs. True is one of the first maid servants of the Kingdom of God. She is well-known to and praised by the believers and the maid servants of the Merciful both in the East and in the West. She has displayed and is displaying the utmost effort in the construction of the Mashrek El Azkar. I am most pleased with her and I beg of God that she may become assisted to bring this service to an end.

Likewise convey on my behalf to each and all the believers who have gathered together in Green Acre my love, kindness and spiritual greeting.

As to thee, O thou herald of the Kingdom! Rest thou assured! The favors and bounties of the Merciful One are all-encircling and likewise my love for thee is perfect. Every night from the Divine Threshold I beg for thee Confirmation and assistance;

so that on the Continent of America thou mayest become a brilliant Proof, a shining light and a beaming star. Praise be to God that in the publictaion and circulation of the Star of the West thou art displaying the utmost effort.

Upon thee be greeting and praise!

SW_v09#14 p.155+164

AB02848

To: Roy C Wilhelm, in New York

Date: 1916-Dec-27

O thou my heavenly son!

Several letters and cards are received from you, and each one indicated thy firmness and steadfastness in the Love of God. Praise be to God that that illumined youth is like an enkindled candle and hast dedicated thy life in the service of the Kingdom of God and day by day thou art adding to thy illumination and spirituality. Thou hast written about the Conference of Green Acre. I became very happy that a number of sweet-singing birds were engaged by day and by night in the praise of His Highness the Almighty. Should in the coming year also a great Conference be held in that meadow, a heavenly Festival be organized with the utmost love and affinity and the jubilee of the Oneness of the world of humanity be arranged, there is no doubt, that each soul will become like a candle in that gathering and such joy and happiness will be unveiled that the Continent of America will be moved and stirred.

Day and night with the utmost supplication and entreaty I beseech and implore at the threshold of Divine Servitude and beg for those friends confirmation and assistance and read in your behalf this blessed verse from the Koran: "...". He says: "The believing souls who are in the utmost sincerity and steadfastness will undoubtedly become confirmed and assisted." Now praise be to God that you are the manifestors of divine aid and helped to render services to the Kingdom of the merciful. You have given the glad news that the foundation of Mashrekel Azkar will be laid next year. This is also my hope that this Temple may become fully constructed and the holy verse of the Koran: "We have given thee a great victory" become realized. For the building of this Temple is a most great triumph. Cnvey

to all the friends longing greeting. Praise be to God that we are all safe and guarded under the protection and preservation of God. Upon thee be greeting and praise!

SW_v09#14 p.164, BSTW#249

ABU0664

Words spoken in 1916 in Haifa

- 1 While walking in Switzerland toward a hotel built atop a mountain, I suddenly noticed a strange figure wearing a European hat who had joined our group and was walking close to me. When I looked at him, he came forward, offered his greetings and said, "Sir, are you not Abbas Effendi?" I replied, "Yes." He said, "I have greatly desired to meet you. I shall come again." Then he bade me farewell and departed.
 1 در سویس راه میرفتیم بسمت هتلی که بالای کوه ساخته‌اند یکدفعه نگاه کردم دیدم هیکل غربی با کلاه فرنگی در میان جمعیت ما افتاد نزدیک من راه می‌رود چون باو نگاه کردم پیش آمد و تعارف کرد و گفت آقا شما عباس افندی نیستید گفتم چرا گفت خیلی میل داشتم خدمت شما برسم می‌آیم باز هم می‌آیم آنوقت مرا وداع کرده و رفت
- 2 Afterwards there were many meetings in Paris. He had taken a hotel room for which he paid fifteen French guineas per day. The hotel staff, to flatter him, would address him as "Prince," which pleased him greatly. He hosted us at that hotel and had arranged quite an elaborate reception with much ceremony. Repeatedly he sought to distance himself from the martyrdom of the Sultanu'sh-Shuhada and present himself as innocent. When he found an opportune moment, I said, "Well, though the killing of these noble souls was not in your hands, it would have been fitting to return their properties." When I said this, he gave no reply whatsoever.
 2 بعد خیلی ملاقات شد در پاریس یک هتلی گرفته بود روزی پانزده جینه فرانسوی کرایه آن بود هتل چی ها هم پانزده جینه از او می‌گرفتند محض خوش آمد از پرنس می‌گفتند خوشش می‌آمد ما را در آن هتل مهمانی کرد و خیلی دستگاه چیده بود مهمانی مفصلی بود و مکرر خواست که قتل سلطان الشهدار او خود دور کند و خود را بی تقصیر قلم دهد یک وقتی مناسب پیدا کرد گفتم خوب قتل حضرات در دست شما نبود اموال آنها را خوب بود رد کنید این را گفتم ابدا جواب نداد
- 3 Throughout, he was eager to learn of his future and insisted on returning to Iran, until one day he spoke up and said, "I wish to hear about my future from your own lips - what will happen?" I told him, "We are not omniscient - none knoweth the unseen save Him - but a rational person can deduce certain matters. What I know is this: you must dismiss all these notions from your mind. What you desire cannot be; however, I undertake to ensure that your wealth remains secure, without any risk, available for you and your expenses." He was explicitly told that other things were not possible, but that his wealth would remain protected. Let him be assured of this. He
 3 تمام تمام در صدد بود که از آتیه او خبر دهم و اصرار داشت که در ایران باشد تا اینکه یک روز زبان آورد و گفت من می‌خواهم آتیه خود را از زبان شما بشنوم چه میشود من باو گفتم ما غیب دان نیستیم لا یعلم الغیب الا هو ولی انسان عاقل میتواند بعضی مطالب را استنباط کند من آنچه میدانم این است که شما باید همه خیالات را از سر خود بیرون کنید آنها که شما میخواهید نمیشود ولی من متعهد میشوم که ثروت شما محفوظ بماند بدون هیچ خطری این ثروت برای

became somewhat reassured, although inwardly he still desired influence and power.

- 4 One day I went walking in Bois de Boulogne. Suddenly I saw Zillu's-Sultan arrive; he alighted from his carriage accompanied by a woman. While he was engaged in conversation with me, the son of Nizamu'l-'Ulama of Tabriz appeared. He too exchanged pleasantries. Zillu's-Sultan began praising him, saying this was the son of Nizamu'l-'Ulama, and how this family had been such sincere friends of the Qajar dynasty, how much service they had rendered, and how much they had always been the recipients of Qajar favors. He went on and on until he tired us, until the son of Nizamu'l-'Ulama took his leave and departed. The moment he left, Zillu's-Sultan said, "Sir, do you see this one? He is one of the most wicked scoundrels that has ever existed," and he began cursing him, saying, "Now he will go to his friends and say that Zillu's-Sultan was with the Master."

- 5 Isma'il Mirza and Akbar Mirza (Zillu's-Sultan's sons) and Jalalu'd-Dawlih came to see me. Jalalu'd-Dawlih pleaded greatly and several times repented of his actions.

شوا و مصارف شما بماند صریحا باو گفته شد که چیزهای دیگر نمیشود ولی ثروت شما محفوظ است مطمئن باشید تا یک اندازه مطمئن شد اگر چه باطنا میل به نفوذ و قدرت داشت

4 یک روز رفتم در بواد یولونی گردش یکدفعه دیدم ظل السلطان رسید از عربانه پیاده شد و یک زنی هم با او بود در این بین که نزد من آمده بود مشغول صحبت بود پسر نظام العلما تبریزی پیدا شد او هم تعارف کرد ظل السلطان بنا کرد از او تعریف کردن که آقا زاده نظام العلما است این سلسله چقدر با سلسله قاجاریه دوست صمیمی بوده اند چقدر خدمت کرده اند چقدر هم همیشه مورد التاف قاجاریه بوده اند هی گفت تا ما را خسته کرد تا آنکه پسر نظام العلما وداع کرد و رفت بحض رفتن ظل السلطان گفت آقا این را ملاحظه میفرمائید یک پدر سوخته ایست که در عالم نشده است و بنا کرد باو فحش دادن گفت حالا می رود پیش رفقاییش میگوید ظل السلطان همراه آقا بود

5 اسمعیل میرزا و اکبر میرزا (پسر های ظل السلطان) و جلال الدوله نزد من آمدند جلال الدوله خیلی تضرع کرد و چند دفعه کمد از اعمال خود توبه نمود

NNY.231-233x

ABU0198

Words spoken ca. 1916 in Abu Sinan

One day in Baghdad He [Baha'u'llah] called all His friends together and spoke to them of God. Then He departed from them alone. Nobody knew just where He was. Even we were not informed.

Two years passed.

Some of the time He dwelt in the mountains, again He sheltered in grottoes, and part of the time He abode in the city of Sulaymaniyah.

Though solitary and alone, and nobody knew Him, yet all through Kurdistan it was spread abroad in the ears of all men that "This unnamed person is the most remarkable personage in the land.

"He is exceedingly well learned.

"He is possessed of a great power.

"He has a colossal, powerful attraction, and all Kurdistan is magnetized by His Love."

But Baha'u'llah passed all this time in poverty, even His robes and clothes were of the poor. He ate the poor food of the indigent.

The radiance of Majesty, compelling reverence, was manifested from Him as from the sun at noonday, therefore He was so greatly revered in this life.

Then He left Kurdistan and arrived at home in Baghdad.

The Kurds came from Sulaymaniyyih to visit Him, and found Him in great comfort, and they were astonished at the appointments, and all they saw of His surroundings, after coming from the seclusion and poverty of His life in Kurdistan.

They were exceedingly amazed at the difference of condition.

In short, the Government of Persia thought and hoped that the banishment of Baha'u'llah, the Blessed Perfection, from the kingdom of Persia would be the means of exterminating the Cause in the land.

Then they perceived that the Cause spread more and more rapidly. The fame became more widely circulated. The Teachings of the Blessed Perfection became more pronounced.

Then the Chief of Persia determined to expel Baha'u'llah from Baghdad.

He arrived in Constantinople.

Whilst in Constantinople He was regardless of any custom. He paid no attention to the ministers nor to the clergy.

Then the Persian ministers succeeded in having Him banished from Constantinople – desiring to have Him kept at a great distance from Persia.

So His giving out of His Teaching had to be in secret.

In spite of all, the Cause still spread.

They they said:

“We, indeed, are endeavouring to banish Baha’u’llah from place to place, but each time the Cause is more spread abroad, and His proclamation is more widely circulated through the lands, and day by day His Lamp is shining with a brighter Light. The potency of His Cause is waxing more and more strong. The reason of this daily increasing power and knowledge of the Cause is that He has been sent to cities of so large a population; therefore it would be better to send Him to a penal colony, so that He may be considered as a suspect; so that all people may know that He is amongst criminals; that He is in the prison of murderers, of robbers, and other law-breakers; so that in a short time He and His followers may perish.”

Therefore the Shah of Persia persuaded ‘Abdu’l-‘Aziz to have Him banished to the prison of ‘Akka.

When Baha’u’llah arrived at the prison of ‘Akka, through the power of God, He was enabled to hoist His banner. It was at first a star.

It became a mighty sun.

The fame of the Cause of the Blessed Perfection went far and wide, into distant lands of the East and of the West.

From this prison, from within its walls, He wrote epistles to all the kings. He summoned them to arbitration and the Most Great Peace.

Some of the sovereigns received this summons with haughty pride. One of these was the Ottoman King, another the French Emperor; the latter sent no reply; then another epistle was addressed to Napoleon III stating: “I have already sent you an epistle, summoning you to the Cause, but you heeded it not. You once proclaimed that you were the defender of the oppressed, now it became evident that this is no true claim. You are not a protector of your own distressed and oppressed people. You are devoted to your own interests; and this pride of yours, which is supported by your commands, must be overthrown.

“Because of this arrogance of yours, therefore, in a short time God will destroy your sovereignty.

“France will fall away from you, and will be vanquished by a great conquest.

“[On] the banks of its rivers will be places of lamentation and mourning.

“The women of France will weep and bemoan the loss of their sons.”

Such was the arraignment which was sent, and it has been published and spread abroad.

Were you to you read that epistle, you would perceive what an arraignment it is!

Now consider:

One prisoner, single and solitary, with no assistant, neither protector, moreover a foreigner, a stranger, imprisoned in the fortress of 'Akka, writing such epistles to kings! Writing such an epistle to the Sultan of Turkey, whilst He was a prisoner in 'Akka!

Baha'u'llah hoisted His banner within the walls of that prison.

Refer to all history. It has no parallel! No such event has ever taken place before. That a stranger, alone and a prisoner, has succeeded in advancing His Cause, and been enabled to spread broadcast His Teachings, so that, eventually, He was powerful enough to conquer the very king who banished Him.

His Cause continued to spread.

The Blessed Perfection was for twenty-five years in that prison. During all this time He was subjected to the persecutions of the people. He underwent the sorrow of the atrocities and banishments of the people of Persia.

You may learn how they pillaged His property in Persia. How they chained Him in prison. How they banished Him from Persia to Baghdad. How a second time He was banished from Baghdad to Constantinople. A third banishment was from Constantinople to Roumelia (Adrianople).

A fourth time was He banished, from Roumelia to the Most Great Prison.

During all His lifetime He had no moment's rest! He did not pass one night in restful sleep for His body!

He bore all these ordeals and catastrophes and difficulties in order that, in the world of humanity, a selflessness might become apparent.

In order that the Most Great Peace might become a reality in the world of humanity.

In order that waiting souls might become manifest as the very angels of Heaven.

In order that Heavenly miracles might become perfected among men.

In order that the faith of humanity might become adequate.

In order that the priceless, precious bestowal of God in the human temple, the Mind of humanity, might develop to its fullest capacity.

In order that infants may be (in truth) likenesses of God, even as it has been written in the Bible:

“We shall create men in Our Own Image.”

Baha'u'llah bore all these ordeals and catastrophes for this:

That our hearts might be illumined.

That our spirits might become glad.

That our imperfections might be replaced by virtues.

That our ignorance might be transformed into knowledge.

In order that we might acquire the fruits of humanity and obtain Heavenly graces.

Although we are now on earth, let us walk [travel] in the Kingdom.

Although we are needy, let us plead for Heavenly treasure.

For these bounties to us has the Blessed Perfection borne so great difficulties.

Trust all to God.

The Light of God is resplendent.

The Blessed Epistles are spreading.

You will shortly see that the Heavenly Teachings have begun, that the Oneness of the World of Humanity is becoming a glorious Reality!

The Blessed Teachings are being spread in the East and in the West.

The Banner of the Most Great Peace has been unfurled, and the great Community of the Kingdom of God is at hand.

CHH.256-260, BLO_PN#022

ABU2374*Words spoken ca. 1916 in Haifa/Akka*

Ridvaniyyih Khanum related that when her child was ill, the Master came and gave two pink roses to the little one, then, turning to the mother, He said in His musical voice so full of love: “Be patient.”

That evening the child passed away.

“Ridvaniyyih,” said the Master, “there is a Garden of God. Human beings are trees growing therein. The Gardener is Our Father. When He sees a little tree in a place too small for her development, He prepares a suitable and more beautiful place, where she may grow and bear fruit. Then He transplants that little tree. The other trees marvel, saying: ‘This is a lovely little tree. For what reason does the Gardener uproot it?’

“The Divine Gardener, alone, knows the reason.

“You are weeping, Ridvaniyyih, but if you could see the beauty of the place where she is, you would no longer be sad.

“Your child is now free, and, like a bird, is chanting divine joyous melodies.

“If you could see that sacred Garden, you would not be content to remain here on earth. Yet this is where your duty now lies.”

CHH.216, BLO_PN#022

ABU3058*Words spoken ca. 1916 in Haifa/Akka*

A woman, full of sorrow and despair, came to ‘Abdu’l-Baha: “I pray you remove my doubt, and give me consolation, I have lost my beloved husband.”

The Master answered her:

If you have a bed of lilies-of-the-valley that you love and tenderly care for, they cannot see you, nor can they understand your care, nevertheless, because of that tender care, they flourish.

So it is with your husband. You cannot see him, but his loving influence surrounds you, cares for you, watches over you. They, who have passed into the Divine Garden, pray for us there, as we pray for them here.”

CHH.215, BLO_PN#022

AB00644

To: Baha'is of the West et al.

Date: 1916 or <

1 O Thou Pure God!

1 پاک یزدانا

2 Thou art the Seer and the Hearer! Thou art the Powerful and the Mighty! The fame of Thy Most Great Cause hath traveled forth and radiated from all the horizons! The believers have the utmost joy and fragrance, and the friends are attracted to the Face of that Brilliant Orb. The tongues are engaged in Thy Commemoration and the hearts are at all times dilated with the Fragrances of Thy Holiness. The faces are all turned toward Thee; the hearts are captive of Thy Abode, and the souls are athirst for the Salubrious Water of Thy River. The call of Thy Greatest Name hath caused a mighty reverberation throughout all the kingdoms, and the Power of Thy Consummate Word hath unfurled Thy Ensign to the East and to the West! The favored ones supplicate with the utmost humility, and the righteous ones are in an attitude of soulful invocation to the Kingdom of Beauty.

2 بینائی و شنوای مقتدری و توانا صیت نبأ عظیم در جمیع اقالیم منتشر و پرتو شمس حقیقت در کل آفاق ساطع و باهر یاران در نهایت روح و ریحان و دوستان منجذب روی آن مه تابان زبانها بذکرت همدم و قلوب بنفحات قدست مستبشر دمدم رویها همه سوی تو و دلها اسیر کوی تو و جگرها تشنه جوی توندای اسم اعظم زلزله در آفاق انداخته و قوت کلمه اتمت علم بر شرق و غرب افراخته مقبلان کلّ در نهایت تبّتل و ابتهال و مؤمنان در کمال تضرع بملکوت جمال

3 O my God! Assist Thou all of them and pour upon them the showers of Thy Supreme Confirmations; so that they may become the cause of the tranquility of the world of creation; to be the servants of the human race; to become, with all their hearts and souls, the real friends of all nations; to become with the utmost joy and fragrance, the spiritual companions of the adherents of all religions; to dispel the darkness of strangeness and to spread the lights of friendship in this transitory world!

3 پروردگارا کلّ را تأیید فرما و توفیق عطا کن تا سبب آسایش جهان آفرینش گردند و شرق و غرب را آرایش بخشند سبب الفت و اتحاد عالم گردند و خادم نوع بشر شوند جمیع امم را بجان و دل دوست حقیقی گردند و کافه ادیان را در نهایت روح و ریحان یار روحانی شوند ظلمات بیگانگی محو کنند و انوار یگانگی در جهان منتشر فرمایند

4 O God! Grant Thou to all them an Asylum in Thy Neighborhood and gladden their hearts and impart to them rejoicing through Thine Incomparable Bounties! Thou are the Omnipotent and the Mighty! Thou art the Seer and the Hearer!

4 خداوندا کلّ را در پناه خویش پناه ده و بالطاف بی پایان شادمان و کامران فرما توئی مقتدر و توانا و توئی بیننده و شنوا

- 5 O ye true friends! Day and night 'Abdu'l-Baha calleth his loved ones to mind, and with every breath he communeth with them and longeth to behold their blessed faces. I beseech the Lord of the worlds that they may all attain unto that which is meet and seemly and may succeed in wholly following the Law of God.
- 6 O ye friends of God! According to what is heard, some of the friends have celebrated my birthday in some countries on the fifth of Jamadi-Avval (23rd day of May). Although their intention is no other than good, their aim be to promote the Word of God and to commemorate the True One among the people in this manner, yet, according to the text of the Religion of God and the irrefutable command, the fifth of Jamadi-Avval (May 23rd) is the day of the Declaration of His Highness the Supreme (the Bab)—may my life be a sacrifice to Him! Consequently, they must celebrate and adorn that Blessed Day in the name of the Declaration of that Orb of regions; make rejoicing and happiness, and impart the glad-tidings of heavenly beatitude to each other. For that holy essence was the Herald of the Most great Name. Therefore, no one must mention that day of the fifth of Jamadi-Avval (May 23rd) except as the Day of the Declaration of His Highness the Bab. This is the unquestionable text of the Religion of God.
- 7 Regarding the birth of this servant, which also happened on that day, this a proof of the favors and bounties of God toward this servant. However, this Blessed Day must be known as the Day of the Declaration of His Highness the Supreme (the Bab) and the beginning of the effulgence of the Sun of Reality. You must on this account be engaged in rejoicing, happiness and gladness. This is the truth! Beware! Beware! that you avoid that which is mentioned; otherwise, it will cause the utmost grief to the heart of Abdul-Baha.
- 8 I ask from the inexhaustible bounties of His Highness the Almighty, that the righteous ones become assisted to live in accord with the Religion of God; neither do they deviate a hair's breadth therefrom; and spread this Tablet throughout all regions, so that all the friends may comprehend the truth and act accordingly. And upon you be greeting and praise.
- 9 In the year sixty, on the fifth of Jumadail-Avval, the Day of the Declaration of His Holiness the Exalted One and of the birth of 'Abdu'l-Baha, according to the solar reckoning, falleth on 23 May.
- ای یاران حقیقی عبداله‌آ شب و روز بیاد دوستان پردازد و دم‌بدم راز آنان گوید و روی مبارکشان جوید از پروردگار عالمیان امیدوارم که کلّ بآنچه باید و شاید مؤید گردند و باتّباع شریعت الله بتماها موفق شوند
- ای یاران الهی از قرار مسموع در بعضی بلاد پنجم جمادی‌الاول را عید ولادت بجہت این عید گرفته‌اند هرچند آنان را جز نیت خیر نه و مقصودشان باین واسطه اعلاء کلمہ الله است و ذکر حق در بین خلق اما بنص شریعت الهیہ و امر مہرم پنجم جمادی‌الاول روز مبعث حضرت اعلیٰ روحی له الفداست لهذا باید آن یوم مبارک را بنام بعثت آن نیر آفاق آئین گیرند و آرایش نمایند و سرور و شادمانی کنند و یکدیگر را بمژده آسمانی بشارت دهند زیرا آن ذات مقدس مبشر اسم اعظم بود پس جز ذکر بعثت حضرت روحی له الفداء در آن روز یعنی یوم پنجم جمادی‌الاول جائز نه زیرا این نص قاطع شریعت الهیہ است
- اما ولادت این عبد در آن یوم واقع گشته این دلیل بر الطاف و عنایات الهیہ است در حقّ این عبد ولی آن یوم مبارک را باید یوم بعثت حضرت اعلیٰ دانست و بدایت طلوع صبح حقیقت شناخت و باین سبب بفرح و سرور و شادمانی پرداخت هذا هو الحقّ زہار زہار از آنچه ذکر شد تجاوز نگرود زیرا سبب نہایت حزن و کدورت قلب عبداله‌آ شود
- و من از الطاف بی‌پایان حضرت پروردگار امیدوارم کہ ابرار موفق بعمل بشریعت الله گردند و سر موئی تجاوز نمایند و این نامہ را در جمیع بلاد منتشر نمایند تا کلّ مطلع بحقیقت حال شوند و بموجب آن عمل کنند و علیکم التّحیّۃ و التّناءع
- در سنہ پنجم جمادی‌الاول یوم بعثت حضرت اعلیٰ و ولادت عبداله‌آ بحساب شمسی ۲۳ مایس میگردد

BRL_ATE#092x, TAB.574-576

INBA75:087, BRL_DAK#0065,
MKT2.136, MILAN.200, AKHA_130BE
#13 p.a, DWNP_v5#07-8 p.001-002x,

BCH.005, ADH2_1#53 p.081, MJMJ1.081,
MMG2#047 p.047, MJH.031, YHA1.016x

AB00930

Date: 1916 or <

O God! O thou Attracted of the hearts of the favored ones toward the Manifest Horizon!

Verily, Thou art witnessing that the fire is ablaze in the breasts, the tears are streaming from the eyes and the period of patience and silence hath come to an end. The eyes of the beloved ones, O my God, are swimming in tears; the hearts of the yearning ones, O my Beloved, are wandering in the wilderness of Thy mercifulness; and the souls of the attracted ones, O my Desire, are afflicted with anguish on account of Thy separation!

Verily, they have heard Thy universal proclamation,

O my God, and what Thou hast revealed in the Koran: "Say! Travel ye on the earth, so that ye may behold the signs of the mercy of God." Thereupon, after Thy ascension, the people of faithfulness have arisen, traveling to distant lands and hastening to far and remote regions of the world, in order to cry out Thy Name, to remind the souls of the arrival of Thy days, to lead the minds to the fountain of Thy signs, to demonstrate to all the inhabitants of the world Thy proof and Thy religion, to guide the truth seekers to the right path and to indicate the straight highway to the strivers. From among them is Thy servant ... who is firm in the Ancient Covenant, fleeing from the people of darkness, drinking from the water of eternal life and intoxicated with the wine which is overflowing from the divine cup. Verily, he hath left his native abode, waved the hand of farewell to his relatives, forsaken ease and comfort, hastened to strange and unknown kingdoms and accepted hardship and adversities while heralding Thy Name, commemorating Thy glorification, attracted to Thy beauty, stirred by the fragrances of Thy holiness, speaking Thy praises, voicing Thy Cause, guiding others to Thee, proving Thy religion, demonstrating Thy irrefutable truth, becoming an answerer to every questioning one and a guide to every one held in error!

O my Lord! O my Lord! Verily, he endured every affliction in Thy path and bore patiently every hardship and adversity

in Thy love. A breath of rest hath he not breathed, neither hath he sought after any favor, abode or habitation in this world; nay, rather hath he walked in the footsteps of Thy most exalted Word, His Highness Christ, for he hath taken the stars for his lamp, the earth for his bed and the herbs for his food. Notwithstanding this, his cry was raised in the assemblages and his voice was heard in the meetings. The seekers flowed toward him and the thirsty ones hastened to drink from the water of his utterance. O my God! This in no other than through Thy generosity, Thy beneficence, Thy mercy, and Thy favors. O my God! Help him by the hosts of the approximate angels, assist him by the cohorts of the Supreme Concourse amid Thy creatures, make him a lamp of guidance in that distant part of the earth and a luminary shining and sparkling from the dawning-place of faithfulness, in order that he may serve Thy holy threshold, falling prostrate upon the ground thanking and praising for Thy bounty, liberality and gifts to him; girding up his loins of endeavor in Thy service and becoming reinforced and empowered in Thy adoration!

O my Lord! O my Lord! Assign for him every bounty and suffer him to become the sign of Thy gifts amid Thy people. then have pity upon me, forgive me, show me Thy mercy and make me a sharer in his services, a partner in his adversities and a companion in his loneliness.

Verily Thou art the Confirmer, the Assister, the Mighty, the Generous, the Compassionate and the Merciful!

TAB.485-487

AB01157

Date: 1916 or <

O thou who art firm in the Covenant!

Thou hast written regarding the articles and papers which are written by the believers of God and the forwarding of them to this land for correction. This servant, on account of the multitude of works and occupations, hath no time whatever to attend to this matter. If these articles are read in the spiritual assembly of each city in America and the printing and spreading of them is advised and approved by the assembly, it is acceptable. This permission is granted so that those souls

do not become disappointed and may be engaged in the composition and printing of instructive papers. Mr... will arrive here and we will discuss with him regarding this matter.

Say to Mr...: "If he writeth any article and the spiritual assembly of Washington doth approve its circulation, the spreading will be of good results."

His honor ... hath not displayed the slightest shortcoming or omission in forwarding the letters and papers to this land. Know ye this for a certainty. Some of the letters have been received, but there hath not yet been time to answer them; while on the other hand some of them are lost in the mail. Whatever hath been received, its answer dependeth upon time and opportunity.

But regarding the articles: These articles must be revised and corrected by those souls who know the history of the Cause. If they approve their circulation undoubtedly it will lead to the rapid promotion of the Cause. For this servant hath no time whatever (to revise those articles).

Regarding the receipt of letters and their early acknowledgement: A new and complete system is organized. God willing, it will become perfected and put into execution.

O thou who art firm in the Covenant! Convey the longing greeting of this servant to his honor Professor ... The association which he hath organized is acceptable and beloved. God willing, he will become assisted and the confirmations of the Kingdom of ABHA will descend. Today any soul who is planted, like a tree, along the stream of this divine rose-garden, will grow and develop through the infinite outpourings. For the rays of the Sun of Truth will shine forth, the Divine Husbandman will irrigate and the soul-refreshing breeze will waft from the direction of grace. Consequently, that tree will find the utmost freshness and delicacy, producing delicious fruits. Deliver to him the enclosed Tablet.

Thou hast written regarding his honor Mr... This personage is a believer and assured; he is attracted, enkindled and of the utmost sincerity. The believers of God must have the utmost consideration toward him; they must not avoid him; they must seek his companionship in a cheerful manner. For this servant (Abdul-Baha) is intoxicated with the wine of servitude and he is happy and joyful in the thralldom of God. Therefore, all must declare and do whatever is the wish of his heart and soul. The point is this: The believers must associate with Mr... with joy and love.

Thou hast written regarding the reception at the Persian Legation and the presence of the people of intelligence, His Excellency the Turkish Minister, and the conversation of the attracted maid-servants of God, ... and ... This news imparted the greatest joy and happiness.

TAB.499-501, BWF.412-412x

AB01295

To: Spiritual Assembly of Cincinnati, OH

Date: 1916 or <

O my spiritual friends!

What you have written is perused, all of which was an entreaty and invocation unto God and a desire for devotion unto the Most High. I hope through the bounty of God, day by day, your assurance, belief and faith will increase; moment by moment the flame of the love of God will be intensified; louder and louder will the proclamation of the Word of God be heard in that country; the breeze of sanctity will begin to blow; the attraction of the inner consciousness will cause these districts to be animated; the mercy and aid of God will be your associates and the assistance from the Kingdom of compassion will be momentarily bestowed. Now is the time for those spiritual friends, (i. e., yourselves,) to adorn the divine meetings, endeavor to spread the Cause of God, arise to diffuse His breaths and stand for the promotion of His Word; that the breath of the Holy Spirit may bestow life to the hearts, causing the spirits to attain the Beloved.

The letter you have previously written is not yet received; if it were you may be sure it would be answered, because this servant hath great love and attachment for the believers in that city and will always communicate with them.

O Thou pitiful God! These friends are perfectly infatuated with Thy nearness; they have given their hearts for the beauty of Thy face; are devoted to Thy Kingdom and are intoxicated by the wine of belief. In the meeting of the covenant they are bearing in their hands the cup of anxiety, needing Thy benevolence and yearning for the heavenly blessings.

O Mighty Creator! Cause these souls to be the receptacle of Thy mercy, regarded by divine attention, and render each one

as a lighted candle, that they may illuminate that region with the light of righteousness. Make them the companions of and partaker with this servant [Abdul-Baha] in the devotion of Thy Threshold. O my God! Strengthen the weak ones and open the eyes of those who are anxious to behold the beauty of the Kingdom, that they may arise with divine strength, heavenly bounty, spiritual blessing, ethereal breaths and mighty assistance for Thy service, dispelling the superstitions of the doubters, elucidating the proofs and evidences before all seekers, healing the sick, being kind to the poor, a refuge and home for the helpless and a light for the hopeless.

Thou art the Powerful and the Able, the Pitiful and Compassionate God!

O my friends! Endeavor to your utmost ability that, day by day, unity and harmony will increase and the love of God will so firmly capture the hearts that they will forget all save Him and be engrossed, night and day, in mentioning the Kingdom, the heavenly signs and the divine verses. If love, friendship, association and unity be established among the believers, the door of all significances will be opened and each believer of God will be able to explain and interpret all of the holy Books.

O believers! The tests of God are very severe; you should beseech and cry unto Him that you may be firm and steadfast during all temptations.

TAB.645-647

AB01567

To: Philip G Sprague

Date: 1916 or <

¹ O thou who art firm in the Covenant!

¹ جناب مستر اسپراگ ای ثابت عهد

² Thy last letter, sent by Mirza ..., hath arrived. It is not a very long time since I wrote thee a letter in which I said how contented I was with thee and I explained to thee the importance of thy visit to India and showed thee the results and fruits of that visit.

² مکتوب اخیر که بواسطه آقا میرزا حبیب ارسال نموده بودی رسید ایّامی چند نیست که بتو نامه نوشتم و رضایتی که از تو داشتم بنگاشتم و اهمّیت سفر هندوستان را بیان نمودم و به تأثیر و نتایجش اشاره کردم

³ At this moment hath arrived a letter in which thou hast praised the believers in Rangoon, especially Seyed ..., Mirza ..., Mirza

³ حال نامه شما رسید از حبّای رنگون و بمبائی علی‌الخصوص جناب سید مهدی و جناب

... and Khai Khosroe who sacrificed his life for thine; yea, this is the truth! Consider what a difference exists between his country and thine and what a great effect this Bahai spirit hath manifested that an Oriental sacrificeth his life for an Occidental! What attraction, what love, what relationship is this! Blessed are those who are able to arrive at an understanding of the reality of the power of this love!

میرزا محرم و جناب میرزا محمود و کیخسرو فدائی توصیف و تجید نموده بودی فی الحقیقه چنین است ملاحظه نما که تو از چه بلادی و کیخسرو از چه دیاری این روح بهائی چه تأثیری نموده که شرقی را قربان غربی فرموده این چه انجذابست و این چه محبت و این چه ارتباط خوشا آنان که بحقیقت قوت این محبت پی برند

- 4 Concerning Mr..., one of the Hindus of whom thou hast written: Say to him, "To me thou art not a stranger, but a friend; thou art not unknown, but known."

4 در خصوص جناب پریتام سینگه یکی از هندوها مرقوم نموده بودی باو بنگار که نزد ما بیگانه نیستی آشنائی اغیار نیستی یار هم‌زبانی

- 5 Thou hast spoken of a spiritual wave. This is not a wave, but a sea; nay, the very ocean! But this is not to destroy the cities, but to purify them; and soon it will submerge them all. This does not mean destruction, but salvation; it is not death, but life; it is not enmity, but love; it is not pain; it is a remedy. The world of existence is the body, and this is its spirit; this immense world is the glass [chimney], and this is the lamp [lighted wick]; humanity is the heaven, this is its sun. The signs of this bounty are clear and visible. The proof is the changing of the characters of the friends and the perfection that the believers have made in their actions and words: They were dark, they became luminous; they were terrestrial, they became celestial; they were human, they became divine; they were diabolic, they became angelic; they were a drop, they became the sea; they were an atom, they became the sun. These are the signs of those who are entirely submerged by this wave; that is to say, this ocean.

5 ذکر موج روحانی نموده بودی این موج دریاست بلکه محیط اعظم است لکن بسواحل مدارا مینماید و مدن و قری را خرابی نخواهد ولی عاقبت غرق این فیض نماید این غرق نیست نجاتست این موت نیست حیاتست خصوصیت نیست محبت است درد نیست درمانست عالم وجود جسم است و این جانست و این کون نامتناهی زجاج و آن سراج است عالم انسانی آسمانست و این آفتابست آثار این موهبت واضح و آشکار و دلیل بر آن تبدیل اخلاق یاران و تحسین رفتار و گفتار مؤمنان ظلمانی بودند نورانی گشتند زمینی بودند آسمانی شدند ناسوتی بودند لاهوتی گشتند شیطانی بودند یزدانی شدند قطره بودند دریا شدند ذره بودند آفتاب گشتند و هر نفسی در آموچ یعنی محیط عظیم بتمامه غرق شود نام و نشانش اینست

- 6 O thou ...! I hope that thou wilt progress more and more; that thou wilt increase thy knowledge and science; and that thou wilt ever strive for gentleness and love.

6 ای اسپراگ امیدوارم که روز بروز ترقی نمائی و علم و دانش بیفزائی و محبت و مهربانی بجوئی

- 7 Perhaps it will be possible for thee, next winter, to go to Persia.

7 بلکه در زمستان آینده اسبابی فراهم آید که به ایران سفر نمائی و علیک التّحیّة و التّناء

TAB.656-657

MUH3.324-325

AB02013*Date: 1916 or <*

O thou seeker of Truth!

The letter which thou hast written to ... was received and its contents became known. If thou ask my name and title, it is Abdul-Baha and any name beside this is unknown here. Whosoever calleth me by this name, accept from him—otherwise reject.

But about the three questions which thou hast asked for thyself: The first is true. Undoubtedly, when a soul engages in commemoration of the True One, he will naturally feel the rest of soul and tranquility of heart.

The second question about the supernatural power: Without advancing toward the Kingdom of ABHA, it is impossible and inaccessible. But should a soul enter under the shadow of the Blessed Perfection, step into the divine Kingdom, act according to the councils and exhortations of God and practice the New Teachings, unquestionably he will become endowed with a supernatural power.

But about thy third question: “Have I been subjected to such troubles and vicissitudes before?” and the indisputable answer, “No!”—this is also true.

For any soul who walketh in the path of guidance, there is no doubt he shall endure hardships. Consider thou their Highness the Apostles; likewise the Assembly of Christians, who were sanctified souls; what calamities and persecutions hailed them in the Cause during the first and second century and even up to the third century!

Look thou around the world of existence: A little worldly transaction cannot be brought about except through surmounting many an obstacle. How much more important are the objects of the Supreme World! Certainly there existeth troubles, trials, afflictions, persecution, censure and contempt. When thou didst occupy thy time in the past to give out religious exhortations and advices, thou experienced some persecutions and trouble. But thou canst not realize in this present moment what great ordeals are in store and what unbearable calamities, affliction and adversity exist, and that to give up life is the easiest of all those calamities. But the end of all these is bliss, overflowing joy, everlasting exultation, happiness and supreme contentment. It is eternal life, never ending glory, a lordly gift and divine sovereignty!

In brief, thou hast asked concerning my desire for thee: I wish, if thou art worldly, to become heavenly; if thou art of the world of possession, become thou celestial; if thou art of the material sphere, become an inhabitant of the realm of Light; hasten from the world of darkness to the world of illumination and become the manifestor of the exhortations, advices and instructions of the Blessed Perfection. This is my greatest desire for thee.

TAB.546-548

AB02316

Date: 1916 or <

O thou who art firm in the Covenant!

Your letters have been received. God willing, answer will be given very soon, but as a matter of great importance is on foot (afloat), therefore I write it to you in brief and it is this, that his honor Mr... must compose a letter of thanks on behalf of the believers of America in general and that letter of thanks should be addressed to a very eminent and lofty personage. (The contents of that letter must be of this nature:) "That excellent news hath reached American countries that His Royal Highness, the noble Prince, hath dealt with utmost justice with the subjects and the people and hath treated all the subjects with perfect equality. He hath protected the rights of all and forbidden the exhortations of the tyrants. He is dealing with utmost kindness and affinity and is an asylum for every oppressed one and an open treasury to every indigent one. He decides with justice the case of every pleader and is a refuge and protection to the helpless. Consequently, we in general, who are the well-wishers of the government and Persian nation, with utmost gratification are praising and commending the justice of His Royal Highness, the Prince, and are content and glad; and in order to manifest our thanks we present this petition; and whatever in the line of service is commanded us, we are ready to comply with the most extreme diligence. We ask earnestly from God that the Imperial Government become everlasting, His Imperial Majesty, the just Shah, remain and live long, and His Royal Highness, the Prince, become to every subject a divine gift and that he may become confirmed and helped in all affairs."

Let there be two copies of this petition and the more the believers sign each of these two copies, the better it is. Each person must sign personally. Then (when they are finished) you must forward them here. We will write them the address and forward to that destination. Wisdom does not permit the mentioning of the name of these two distinguished personages; therefore, it is better to be left unknown.

His honor Mr... must compose these two petitions in English with utmost eloquence and perfect style. You, likewise, must translate them and forward them here with translations.

Upon thee be greeting and praise!

TAB.487-489

AB02446

To: California Maidservants et al.

Date: 1916 or <

O ye who are attracted by the Fragrances of God!

Verily, this mundane world is as the mirage of the desert, but the Kingdom is like unto a sea of great surges and rolling waves. Those who longed for the mirage have indeed become more thirsty the more they hastened toward it and perished in grief after a drop of water.

Ye see, as the condition really is, that the people of the world are striving day and night for the sake of attaining perfect happiness and tranquil life, but the result is none other to them than disappointment, affliction, lamentation and destruction.

But those who have advanced to the Kingdom of God have assuredly advanced to a sea of clear and limpid water and thus have attained unto the greatest bounty, the perfect rest and the eternal life to which there is no abrupt end. Their faces have shined with joy, their souls delighted with pleasure, their hearts illumined and their cups overflowed with abundance. Their edifice hath risen high, their palaces have been adorned, their suns shone, their stars gleamed and their diadems radiated with a dazzling light. Their dominions have expanded and their lights have spread to all ages and generations. These are their set-up thrones, their high palaces, their luminous lamps and their shining moons throughout all horizons. These are

their traces in the world; how much more then would be their lights in the highest of the high - consider, therefore, O ye maid-servants of the Merciful!

This being the case, care no more for the world and its desires, but cling to the spiritual world and its gifts, spread the fragrances of God, be submissive to the Word of God, establish a spiritual meeting place where from the incense of sanctity and purity will rise up to God, assemble there with fragrance and spirituality and celebrate the Name of your Lord by day and by night. At that time ye would become illumined lamps, spiritual stars: rather, eternal suns. This is a favor that was longed for by the spirits of the godly people and the hearts of the queens in the former ages.

TAB.660-661, BSC.426 #769

AB02481

Date: 1916 or <

Thy letter was received and its contents noted. In truth, thou hast been thrown amid dire ordeals, enduring agonizing afflictions. These trials were according to the consummate wisdom, therefore they were for the best. It is good for man to endure (in such moments).

Reflect upon his holiness Job: What trials, calamities and perplexities did he not endure! But these tests were like unto the fire and his holiness Job was like unto pure gold. Assuredly gold is purified by being submitted to the fire and if it contain any alloy or imperfection, it will disappear. That is the reason why violent tests become the cause of the everlasting glory of the righteous and are conducive to the destruction and disappearance of the unrighteous.

The wisdom of all these tribulations that poured successively upon thee was this, that thou shouldst be prepared and made ready for this Cause, that thou mightest expect the attainment to the greatest guidance, for all these trials were but a preparation for thine entrance into the Most Exalted Paradise and the beginning of obtaining this most great benefit.

Unless the season of winter appear, thunder roll, lightning flash, snow and rain fall, hail and frost descend and the intensity of cold execute its command, the season of the soul-refreshing

spring would not come, the fragrant breeze would not waft, the moderation of temperature would not be realized, the roses and hyacinths would not grow, the surface of the earth would not become a delectable paradise, the trees would not bloom, neither would they bring forth fruits and leaves. That fierce inclemency of cold, snow, frost and tempest was the beginning of the manifestation of these roses, hyacinths, buds, blossoms and fruits.

Therefore, be not distressed on account of those adversities which fell upon thee; nay, rather, arise and render thanks that the ultimate goal is the attainment to this eminent bounty and the enjoyment of this highest gift of the Almighty God. Consequently gird up the loins of thine endeavor, that thereby some results might be produced, some fruits gathered, the lamp of everlasting life ignited and the gifts of the Lord of the Kingdom be manifest, so that thou mayest accomplish again, with great yearning and exaltation, the worship of the Lord of Hosts.

TAB.654-656, BSC.486 #934x

AB03064

Date: 1916 or <

O thou who art set aglow with the Fire of the Love of God!

Verily, I read thy long letter and was informed of thy visions, which art for whosoever follows the path of the Kingdom of God.

These visions repeat themselves, pass away, and appear to the human sight every instant; but the matter which hath stability and upon which confidence is laid, is the bounty of the Kingdom of God and the Center of Lights.

As to the zodiac of the stations of the Sun of Truth, it is the station of the attainment of the mystery of sacrifice, whereupon the lights of love, harmony and salvation shine forth and the manifestation of firmness dawns, in a cause unendurable by the lofty mountains.

I ask God to confirm thee therein and to make thee a sign of salvation, a banner of progress, a spreader of the fragrances of God and a caller in the Name of God.

Shouldst thou make firm thy feet in the love of God and hold steadfast to the Great Cause, God will reveal unto thee mysteries unheard by the ears and incomprehensible by the intellects.

As to thy question regarding the meeting of trinity, it is incumbent on thee to make it a meeting of unity, an exposition of the mysteries of singleness, the elevation of the standard of universal love, the spreading of the knowledge of thy Merciful Lord, the guidance of the souls unto the path of the Kingdom of God, the animation of the hearts by the spirit of the love of God, and the purification of the eyes by the light of the knowledge of God.

Verily, I pray God to confirm thee in lighting the lamp of God's love in the hearts and spirits. It is incumbent on thee to organize a spiritual assembly in that city, wherein the mysteries of the Kingdom of thy Lord be spread and this wondrous Manifestation promulgated.

This is beneficial for thee both in the world and in the Kingdom, and all else vanisheth away.

TAB.519-520

AB03525

To: A M Bryant, in Denver

Date: 1916 or <

O thou that mirror in which the Light of Guidance is printed!

I was informed of thy prayer, thy supplication and thy beseeching. Know thou verily:

My throne is my mat!

My glorious crown is my servitude toward God!

My standard is the commemoration of my Lord!

My hosts are the knowledge of my Master!

My sword is the guidance of God!

My dominion is my humility, my submissiveness, my lowliness, my abasement, my supplication and my beseeching unto God—this is that permanent reign which no one is able to dispute, gainsay or usurp!

I beg God to cause thee to be one of the pillars of this divine reign, that thou mayest abundantly partake of this joy and gladness, and I invoke God that He may register thy name in the published Tablet, in the pages of the Kingdom of God. I beg God to cause thy kinsmen (those who are near and dear to thee) to attain that which thou hast attained, to drink from that Cup where from thou art exhilarated, to brighten their eyes through that Light whereby thine eyes were brightened and to cause them to hearken to that Call whereby thine ears were delighted; and that He may make you assemble under the shadow of the Tree of the Testament, and cause you to be of the hosts of His Kingdom, that ye may conquer the East of that region as well as its West, through the sword of peace and the weapons of love, union and agreement, and that He may make thee to be a server in His blessed Olive Garden, and in his El-ABHA (i. e., Most Glorious) Paradise, and in His Holy Garden of the Supreme Kingdom.

TAB.515-516, BSC.460 #848

AB03578

Date: 1916 or <

O thou who art attracted to the call of the Lord of the Kingdom!

Know thou, verily, the Kingdom is a magnet of the divine world, and it attracteth the iron of pure hearts which are capable of the bounties of the Lord of Might. Blessed art thou, for thou hast turned unto the Lord of Heaven, thy heart hath depended upon the Light of Guidance, thou hast advanced toward the Center of Righteousness, and thy spirit is cheered by the abundance of the Supreme Concourse! Verily, I beseech God to strengthen thee with "One Mighty in Power," so that the Spirit may pour upon thee the teachings of the Beauty of El-ABHA, and to baptize thee with the water of life, the fire of love of God, and with the spirit of confirmation, among maid-servants.

O maid-servant of God! It is incumbent upon thee to supplicate thy Lord, to seek His nearness with thy heart, to be submissive and humble before His maid-servants, and to serve His great vineyard. Forsake the mortal grades, i.e., things of the world, and be engaged in praising thy Lord, so that His

Holy Spirit may assist thee, may make thee a sign of faith and illumine thy heart with the light of assurance; and that thou mayest become a sign of peace and a servant of reconciliation, love and security. Verily, my Merciful Lord is gracious under all aspects!

As to thy question concerning Christ: Know thou, He was perfect in respect to spirit as well as body. His material (body) was a perfect body in every respect; none of His material conditions were imperfect at all, inasmuch as imperfection is contrary to perfection. His heavenly condition was also a perfect one, comprising all the divine perfections. Reflect thou upon these words, so that the door of knowledge may be opened before thy face.

TAB.602-603

AB03879

Date: 1916 or <

O thou who art gazing toward the Kingdom of the Testament!

I already received thy letter which announced thy receipt of the loving letter sent to thee by the pen of Abdul-Baha. By God the True One! Verily, those letters are as gifts of God to thee, to thy noble wife and to thine honorable daughter. I beg of God to enable thee to perfectly endeavor to practice according to their contents.

Yea, some of the intellectually cultured people in those countries exert themselves to reach the loftiest summits of prosperity in worldly affairs and most of them are desiring wealth and are making an effort to attain it somehow. But they are unmindful of the treasury of the Kingdom, the spiritual affluence and the wealth of mind; therefore, thou findest them subject to the rage of lusts and under the influence of egotistic and selfish desires, sinking into intemperance and engaged in drinking the cup of lust. Were they to become mindful of their heedlessness and awakened from the sleep of ignorance, they would become intoxicated by the cup of the love of God and exhilarated by the good cheer of the wine of the knowledge of God.

I beg of God to shine forth unto you with the lights of His sanctity and send to you divine souls, that they may fully reveal to you the divine teachings.

The letters which I sent to you are as the fragrant breezes of the garden of the knowledge of God, which can be smelled by every one whose sense of smelling is clean and purified from any rheum, because they are glad-tidings proceeding from pure lips which are fluent in explaining the mysteries of God. I beg of God to ordain for us to meet one another.

TAB.648-649

AB04083

To: Margaret H Atwater, in Fort Pierce, FL

Date: 1916 or <

- 1 O thou who art attracted to the Kingdom! 1 ای منجذب بملکوت
- 2 The decoration and adornment of the tongue consists in praising and thanksgiving to the Lord Almighty, especially when a man is guided by divine grace and mercy to the path of guidance and when he is intoxicated by the chalice of boundless blessings. 2 زینت و آرایش لسان محامد و نعوت حضرت یزدان است علی‌الخصوص که فضل و موهبت الهی انسانی را بطریق هدی هدایت نماید و از کأس مواهب بی‌پایان سرمست فرماید
- 3 Thank God that—praise be to God!—the glass of thy life and heart hath become bright with the lamp of guidance, and the chalice of hope and desire hath overflowed with the wine of the love of God. This is an attainment and blessing that, if thou give thanks a thousand centuries and cycles, thou wilt not be capable of doing justice. Therefore, in the utmost of joy, gladness, rejoicings and endless happiness thou must open thy tongue in thanksgiving and glorifying the Lord of mercy and become the cause of enlightenment. 3 شکر کن خدا را که الحمد لله زجاج جان و دل بسراج هدی روشن گردید و کأس آرزو و آمال بصهبای محبت الله سرشار گشت این موهبت موفقیتیست که اگر هزار قرن و اعصار بشکرانه پردازی از عهده شکر در نیائی لذا باید در نهایت سرور و حبور و شادمانی و یشاشت موفور در آن بلد معمور زبان بستایش رب غفور بگشائی و سبب بینائی چشم‌ها گردی
- 4 When in perfect obedience thou followest the path of the evident Light, thou mayest rest assured that in a little while life will find the Beloved, the seeker the Desired One and the traveler the Goal. 4 و چون در نهایت تمکین در سبیل نور مبین سلوک نمائی یقین بدان که در مدتی قلیل جان بچنانان پی برد و طالب بمطلوب رسد و قاصد بمقصود واصل شود
- 5 Kiss the face and hair of thy dear children for me, love them and educate them in divine education. 5 اطفال عزیز را از قبل من روی و موی بیوس و بنواز و بتربیت الهیه تربیت کن و علیک البهاء الابهی

TAB.689

BRL_DAK#0622

AB04224*Date: 1916 or <*

O ye beloved friends of Abdul-Baha!

The news of your spiritual assembly reached this Illumined Spot and the heart of this yearning one was rejoiced on account of your concord, unity and affinity. what wonderful meetings and brilliant gatherings were those, whose fame will become world-side and whose melody will ere long reach to all the kingdoms! that in the region of America the believers are real companions and associates with each other and are as beloved friends among themselves; that they bring about gatherings of friendship, engage themselves in the praise and glorification of the glorious Lord, deliver eloquent speeches, establish the proofs and arguments of the Manifestation of the Sun of Truth, spread the divine teachings and shed broadcast the musk-diffusing fragrances of the Kingdom, so that the nostrils become perfumed and the eyes become brightened.

O ye friends! O ye maid-servants of the Merciful! Those assemblies are the emblems of the Supreme Concourse and the prototypes of the congregations of the spirits in the Kingdom of ABHA. Avail yourselves of the opportunities of this time, neither let the occasion slip by unheeded. The season of the soul-refreshing springtime will not appear at all time, neither will the breezy dawn be at every moment. Now is the time of proclamation and the occasion of supplication and invocation toward the Kingdom of ABHA.

Therefore, sing ye the sweet melody in the assemblages, entreat ye at the Threshold of the Kingdom of the Lord of Hosts and beg ye for confirmation and assistance. The Guide of Providence will appear and the “beloved of divine gift” will unveil her luminous countenance.

TAB.666-667, BSC.472 #889x

AB04571

To: Henrietta C Wagner, in Denver

Date: 1916 or <

O thou maidservant of God! I was assuredly informed of thy confessing the unity of God and that thou hast drawn from the ocean of the gift of God and thine insight hath brightened by the light of guidance and by the dependence of thine heart upon the lights of the Beauty of God. Then, glad-tidings be unto thee for this bounty which God hath assigned unto every holy and spiritual being in the Kingdom of God.

By the life of God! verily, the gift of guidance, during this great century and this age of lights, is greater than reining over the earth and all that is in it; because the earthly reign is mortal, vanishing, imaginary and of no permanence, but this gift is permanent, eternal, everlasting and endless. Consequently, it is confirmed that this (gift of guidance) is greater than the sovereignty of the world.

O servant of God! Rejoice, announce glad-tidings and be filled with the Spirit and preach and call in the Name of God in that region and hear the good-tidings of God in that land!

thou shalt hear the sound of this glorious bell in every near and distant region, and the call of the True One will be elevated in the monasteries of the world of mankind, just as it was elevated in the assemblies of the divine world, and the earthly people will be combined with the divine and heavenly concourse.

Thereupon thy heart shall rejoice, thy soul shall become pure, thine eye shall brighten and thou shalt be inwardly revived. Praise be upon thee!

TAB.638-639, BSC.486 #933x

AB05000*Date: 1916 or <*

O thou who art seeking fire from the Fire of the Love of God!

I received thy brilliant letter and became pleased with its beautiful contents. Shouldst thou desire to add perception and understanding, to become fully aware of the mysteries as deposited in the Holy Books and to spread the divine significances, it is incumbent upon thee to be straightforward in the Right Path, to be firm in the teachings and to be patient under the great test. He who is steadfast shall grow and he who is straightforward shall succeed.

I supplicate God to grant thee power wherewith thou wilt confront the beliefs of all regions and innumerable nations; and to make it possible for thee to come hither in a convenient time when no obstacles exist, but now there are many obstacles in the way of thy coming. However, if thou turn thy face thoroughly to God, He will grant thee wisdom and power which maketh thy words to penetrate the hearts as the spirit penetrate the body.

O thou maid-servant of God! Thou must leave selfishness, separate thyself from the world and cling thoroughly to the Most Supreme Kingdom.

Give my salutations to Mrs... and to the maid-servant of God, ..., and say to them that "God hath chosen His pure, devout and good maid-servants to turn their faces to Him and to become attracted by His fragrances in this new and wonderful day."

TAB.686-687

AB05002*Date: 1916 or <*

Thy letters were received. Although thou hast complained on account of not receiving answers to the petitions of the people, yet thou hast no right to do so, for the letters coming from those regions are like unto a sea—who is able to answer all of them? Some of the letters are not received and this is not the

fault of the friends and, as the administration of the post is not well organized, many letters are lost in the mail. But to those letters which are received, God willing, no neglect will be displayed so far as there is time to answer them.

Thou hast written regarding the formation of three gatherings for spreading the Tablets; this is very acceptable.

Convey greeting on my behalf to the maid-servant of God, Miss ... I have written two Tablets with my own hand to her so that she may realize that her services are accepted. Likewise, I have written a Tablet to his honor Mr..., with my own hand, so that he may know also that his endeavors are praised.

Thou hast forwarded the copies of six letters addressed to thee from different assemblies in America. I have not yet found time to read them, but, God willing, I will read them. Rest thou assured.

I have not time at the present for more than this.

Upon thee be greeting and praise!

TAB.498-499x

AB05408

To: Walter L Bacon

Date: 1916 or <

O thou fragrant rose blooming in the Garden of Guidance!

Thank thou God for that He hath removed from off thine eye the covering, made thee to see the signs of the Kingdom of thy Lord, the Supreme, filled for thee the cup of bounty and gave thee to drink the pure wine of fidelity which He hath promised to the sincere in the holy Books and Tablets.

O thou my dear! The cup of knowledge is overflowing; blessed are they who partake in draughts! The fountain of life is issuing forth; blessed are they who drink! The doors of the Kingdom are opened; O what good news to those who advance! The garden of paradise is drawn near; O what a pleasure to those who enter! The dove of holiness is cooing; O what a happiness to those who hear! The gates of Heaven are open; blessed are they who see! The hosts of angels are standing in battle order;

what a joy to those who gain the victory! The trumpet of life is sounding; how good it is to those who are awake!

As to thee: Realize the bounty of thy Lord as it is, and thank thou thy Lord and praise Him for that He hath directed thee to the right path.

TAB.620-621

AB05468

Date: 1916 or <

O thou daughter of the Kingdom!

Thy letter was received; its contents were of the utmost sweetness. No sooner had I heard it, than I supplicated to God in thy behalf that thou mayest become a strong growing tree, protected and guarded from the winds of tests and attain to heavenly guidance.

Know thou the value of Miss ... Truly I say, she was an angel of heaven and light beaming and sparkling. Endeavor thy beloved daughter, ... Entreat God that she and ... may become two shining lamps in the assemblage of the world and the cause of the grandeur and promotion of the divine teachings.

Blessing be upon thy dear son ... and his family. Endeavor thou in their training.

Convey on my behalf, spiritual greeting to the new bridegroom and bride ... and say to them: "You must become the young trees in the divine garden and produce good fruits."

Convey my love to ...I prayed in behalf of all the family that they may be confirmed with the most great guidance and sacrifice their abilities, talents and possessions in the Path of God.

O thou maid-servant of God! This celestial music hath moved the hearts of the people in the world and the Blessed Tree embraced all communities and nations under its shade!

TAB.556-557

AB05761*To: Edith Fint, in Walla Walla, WA**Date: 1916 or <*

O thou maid-servant of God!

Thank ye that God hath enkindled the light of guidance in this darkness of ignorance, hath quickened those who were asleep, made mindful those who were heedless, made unproductive trees full of blossoms and fruit, and old men laden with years, fair and graceful youths.

Praise be unto God! What an effect there lies in divine guidance! It endoweth the blind with sight, granteth strength to the impotent, maketh the darkened ones illuminated, changeth the satanic character into a heavenly beauty, confereth youth to the aged; nay, rather it breathed life into the dead!

O thou maid-servant of God! If thou seekest after a work which is brighter and more attractive, sweeter and more delightful than all the affairs, it is the thralldom in the Threshold of the Almighty and servitude to His Highness the Lord of Might.

Forget thou entirely the ease, tranquility, composure and living of this transitory world and occupy thyself with the well-being and service of the human world and conduct thyself in accord with the advices and exhortations of God.

TAB.657-658

AB05985*Date: 1916 or <*

O thou who art exhilarated by the Wine of the Love of God—
young in age and old in soul!

Truly, truly, I say unto thee, thy thanksgiving for my brilliant letter, which was sent thee, caused me to address thee repeatedly with the greatest affection of soul and spirit. By the life of God! verily, this letter will make thee and thine household [rejoice] throughout the eternity of the eternities, because the tongue of Abdul-Baha is addressing thee from this lofty and sublime threshold of the Blessed Perfection.

I assuredly cast mine eyes on the picture traced by thine hand and smelled the fragrance of the love of God from its flowers, because it is painted while thine heart hath been overflowing with the love of Baha' and thou hast made it as a token for thy remembrance.

I beg of God to make thee cut thine heart from this world and whatever is in it, to devote thy life to the service of the maid-servants of God, to kneel down, worship and glorify the affectionate Lord, the Exalted, the Lord of angels and spirit! [...]

The brilliant leaves (i.e., the ladies of the household) who are overshadowed by the protection of Baha, present their greetings and love to thee.

TAB.652-653

AB06456

To: Walter L Bacon, in New York

Date: 1916 or <

O thou who art controlled by the attractions of the Fragrances of God!

Thy terse and eloquent letter, showing the excess of thine attraction as caused by the fragrances of God, was read by me.

I, therefore, supplicate God to confirm thy glorious children, Frederick, Robert, and Herbert, to surround them with the glances of His merciful eye, to direct them to the path of guidance and to make them enter the Ark of Safety which is cleaving the sea of this contingent world in the midst of the deluge of tests; that they may become righteous, guiding the people to the Kingdom of the Glorious Lord, the doors of which are open before the faces of all beings.

I implore Him to appoint thee one of the angels of the Spirit, that thou mayest blow the spirit of life into the hearts which are good and pure through the love of God; that He may strengthen the elect in America to spread the fragrances of God and to reveal the spirit of knowledge to the hearts which are cheered by the breaths of God.

TAB.621-622

AB06079*To: Ali Quli Khan, in New York**Date: 1916 or <*

O thou servant of the Beauty of ABHA!

We considered all that thou hast written. It seems that the maid-servant of God, Mrs..., hath arisen to deliver (the truth). If she advanceth in this manner, maketh more effort and day by day groweth in spirituality, sincerity, devotion and severance, in a short time she will become purely merciful and will spiritualize others; she will progress in the stations of sanctity and purity; she will become the possessor of a fluent speech and will find her heart brilliant and full of serenity and faith to such an extent that her pure breath will so take effect even in stone, tree and clay (i.e., in all people), that she, herself, will be astonished. When the interior parts of musical instruments become clear and polished, their tone will take effect and warm the hearts. I hope the maid-servant of God, Mrs..., may attain to this degree, for she is capable.

TAB.720-721

AB06425*To: Mrs Drake, in Washington, DC**Date: 1916 or <*

O thou who art witnessing the Light of Guidance!

Verily I read thy excellent letter and praised God, for He hath removed the veil (from thy sight), caused the light of guidance to appear, filled for thee the cup of bestowal and directed thee to His Kingdom.

I supplicated God to increase thy faith, to encircle thee with the lights of the Kingdom, to guide thy thirsting and craving sons to the Fountain-head of Mercifulness. And (I beg of Him) to enable thee to teach His Truth, to deliver His Cause, to promote His Word, and to train the souls whom superstitions have veiled from witnessing the lights of the Bounty of these days.

O maid-servant of God! Be filled with joy, so that thine eyes may be overflowing with tears of happiness and beatitude, and beseech thou God to remove the veil from the face of your sons so that they may find a spiritual understanding of the existence of God and may know how the human soul can receive bounty from the divine Spirit.

TAB.529-530

AB06528

Date: 1916 or <

O seeker of Truth!

If thou desirest that God may open thy (spiritual) eye, thou must supplicate unto God, pray to and commune with Him at midnight, saying:

“O Lord, I have turned my face unto thy Kingdom of Oneness and am drowned in the sea of Thy mercy! O Lord, enlighten my sight by beholding Thy lights in this dark night, and make me happy by the wine of Thy love in this wonderful age! O Lord, make me hear Thy call, and open before my face the doors of Thy heaven, so that I may see the light of Thy glory (Baha’) and become attracted to Thy beauty!

“Verily, thou art the Giver, the Generous, the Merciful, the Forgiving!”

At that time such signs will appear which will guide thee to the Kingdom of Thy Lord, the Merciful.

The babe dressed in the white garment that gave thee the jasmine is a fragrance of the fragrances of God, reared through His love, a sign of His signs and a breeze of His breezes. It hath a wonderful power and there shall be for it astonishing states to the minds and spirits. Understand what I say to thee through the best of symbols.

BPRY.061x, TAB.676-677

AB07134*Date: 1916 or <*

O thou confident leaf!

Thank thou God that thou hast been guided by the light of guidance and illumined by the brilliance of the Supreme Concourse, kindled by the fire of the love of God and hath directed thyself to His Kingdom, partook of the heavenly table and enjoyed the fruits of the Tree of Life!

Thou hast been confirmed in serving those who are nigh unto the divine household. Thou hast been cut from aught else save God and hast been made a maid-servant for the men of God.

This is not servitude but sovereignty, and this is not service but chieftainship and greatness! This is the garment of everlasting glory with which thou hast clothed thyself, and this is the rose of eternal exaltation with which thou hast adorned thy head. It is said in the New Testament: "Whosoever will be chief among you, let him be your servant." In short, thou shouldst thank God a hundred-thousand times for having been confirmed and strengthened in obtaining such a great gift! Know thou the value thereof and consider that its price is highly appraised.

TAB.510

AB07142*Date: 1916 or <*

O thou bird of the Garden of God!

Why art thou sad and sorrowful, disappointed and grieved! Praise be to God! the eternal bounty is in succession, the divine glory is apparent and manifest, the display of Providence and light of guidance is glistening and shining from the Kingdom of ABHA and the appearance of the Greatest Sun is clear and evident. If thou art outwardly far, then thou art near in spirit, and if thou art absent in body, thou art present in heart and spirit.

Arise and wash thy body, wear a pure gown, and , directing thyself to the Kingdom of God, supplicate and pray to Him.

Sleep in a clean, well prepared and ventilated place, and ask for appearance (or display) in the world of vision. Thou wilt have visions which will cause the doors of doubts to be closed, which will give you new joy, wonderful dilation, brilliant glory. Thou wilt comprehend realities and meanings.

Verily, the bounty of the Kingdom is unlimited and the favors of the Lord of Majesty are like unto the rains of springtime.

TAB.672-673, BSC.471 #886x, RBB.125bx

AB07759

Date: 1916 or <

- 1 O my Lord! Thou knowest that the people are encircled with pain and calamities and are environed with hardships and trouble. Every trial doth attack man and every dire adversity doth assail him like unto the assault of a serpent. There is no shelter and asylum for him except under the wing of Thy protection, preservation, guard and custody. 1 رَّبِّ اَنْتَ تَعْلَمُ بِاَنَّ النَّفْسَ مَحْفُوفَةٌ بِالنَّوَائِبِ وَ الْاَفَاتِ وَ مُحَاطَةٌ بِالمَصَائِبِ وَ الرِّزَايَاتِ كُلِّ بَلَاءٍ يَحُومُ حَوْلَ الْاِنْسَانِ وَ كُلِّ دَاهِيَةٍ دَهْمَاءَ تَصُولُ صَوْلَةُ الثَّعْبَانِ وَ لَيْسَ لَهُمْ مَلْجَأٌ وَ مَنَاصُ الْاَحْفَظْكَ وَ حِمَايَكَ وَ وَقَايَكَ وَ كَلَاثِكَ
- 2 O Thou the Merciful One! O my Lord! Make Thy protection my armory, Thy preservation my shield, humbleness before the door of Thy Oneness my guard, and Thy custody and defense my fortress and my abode. Preserve me from the suggestions of myself and desire, and guard me from every sickness, trial, difficulty and ordeal. 2 يَا رَحْمَنُ رَبِّ اجْعَلْ حِفْظَكَ دَرْعِي وَ وَقَايَكَ جَنْبِي وَ فَنَاءَ بَابِ اَحَدِيَّتِكَ مَلَاذِي وَ حِفْظَكَ وَ حِرَاسَتَكَ حَصْنِي وَ مَعَاذِي وَ اَحْفَظْنِي مِنْ شَرِّ نَفْسِي وَ هَوَائِي وَ اَحْرَسْنِي مِنْ كُلِّ بَلَاءٍ وَ سَقَمٍ وَ مَحْنَةٍ وَ عَنَاءٍ
- 3 Verily, Thou art the Protector, the Guardian, the Preserver, the Sufficer, and verily, Thou art the Merciful of the Most Merciful! 3 اَنْتَ اَنْتَ الْحَافِظُ الْحَارِسُ الْوَاقِي الْوَاقِي وَ اَنْتَ اَنْتَ الرَّحْمَنُ الرَّحِيمُ

BPRY.154, TAB.619, BSC.431 #781, RBB.139-140x

BRL_DAK#1186, ADH2.065, ADH2_2#06
p.097, MJMJ1.020, MMG2#348
p.389, MJH.066a, NSR_1978.135b,
NSR_1993.148

AB07817

Date: 1916 or <

O thou who hast advanced to the Kingdom of thy Lord, the Glorious! Know thou that the Kingdom of God hath pitched its tents, hoisted its banner and uplifted its pavilions in this extensive space. The hosts of the angels of God have come down with standards of signs; marched off towards all horizons; opened the cities of the hearts of the servants by the power of thy Lord, the Generous; and have blown the great trumpet.

The Holy Spirit hath freely given eternal life to every pure heart, and the souls became attracted through the effulgence of the Beauty of the Glorious Kingdom and through the brilliancy of the Light of Truth over all regions. The clamor of the spiritual people hath risen with praise and glory to God, the All-glorious!

As to thee, thank thou thy Lord for that He hath enabled thee to see the signs of His Kingdom in this wonderful day. Arise to serve the Cause of thy Lord and devote thyself to God's service as a penitent servant.

TAB.637-638, BSC.486 #932x

AB08221

To: Emma Ruth Edsall, in New Jersey

Date: 1916 or <

O thou who art advanced toward God!

Thy letter was received. Its contents indicated that thou hast become alive through the spiritual breaths of his honor, Mr. Harris. Thank thou God that thou hast attained to this bounty and hast caught the light of guidance. Thou must be thankful to his honor, Mr. Harris, to the end of thy days, for from his hand thou hast drunk this overflowing cup of the Most Great Guidance.

Now show thou forth firmness and steadfastness without wavering. If any test fall upon thee, it will be conducive to the strength of thy faith.

And upon thee be greetings and praise.

TAB.552

AB08374

To: Jacob Fletcher

Date: 1916 or <

O thou who advancest to the Kingdom of God! If thou shouldst turn with the whole of thy being unto God and be attracted to the lights of the Kingdom of God and be enkindled by the fire of the love of God, then wilt thou see that which thou canst not see today, and wilt comprehend the inner meanings of the Word of God and thoroughly understand the mysteries contained in the holy Books.

But as for those Jewish doctors, Christian priests and monks who read them - verily, they know only the letter, uttering the words like parrots, without understanding their inner meanings. They comprehend them not at all, because they are engrossed in worldly desires and their hearts are attached to its ornaments. Verily, are they not heedless of God, understanding nothing and finding not the right path?

And upon thee be greetings and praise.

TAB.622-623, BWF.391-391x, BSC.465 #865x

AB08183

To: Luella Kitchner

Date: 1916 or <

O thou dear maid-servant of God!

Mr. Arthur Agnew hath greatly praised thee that—praise be to God!—thou art like unto a melodious nightingale, singing and warbling in the rose-garden of the love of God, and art uttering of the mystery of the Kingdom; that thy house and dwelling is a meeting-place of the spiritual ones and thy nest and abode is

a shelter for the birds of heaven. Nothing is better than that man should become a manifestor of the powers of God and the cause of illuminating the creatures.

TAB.521-522

AB08447

Date: 1916 or <

O thou seeker of Truth! The Lord of Hosts became manifest in Moses and the children of Israel in a pillar of fire, and appeared to Christ in the fire of the love of God. This is that of which it is said in the Gospel: one must be baptized with fire and spirit. Now the lights of the divine bounties of the fire of the love of God have shone forth in the word and letters. That is, the words and letters are similar to a mirror, and the Sun of Truth and the Rays of Significances have become manifest and shone forth in these mirrors of words and letters.

Seek thou from God that thy heart may be as one of these letters, until the Eternal Bounty may cast a ray of splendor therein. Pay attention minutely and cogitate, until thou mayest apprehend the meaning of this explanation and advance day by day, like unto thy dear mother.

TAB.515

AB08458

Date: 1916 or <

O thou who art advancing unto God! Verily, I read thy letter and noted its contents. Rest assured in the bounty of thy Lord. Verily, He confirmeth whomsoever He willeth in all aspects and conditions. I supplicate God to sustain thee and thine honorable husband, to open for you the door of comfort and rest and protect you from the harm of every hateful one.

If thou wishest to guide the souls, it is incumbent on thee to be firm, to be good and to be imbued with praiseworthy

attributes and divine qualities under all circumstances. Be a sign of love, a manifestation of mercy, a fountain of tenderness, kind-hearted, good to all and gentle to the servants of God, and especially to those who bear no relation to thee, both men and women. Bear every ordeal that befalleth thee from the people and confront them not save with kindness, with great love and good wishes.

TAB.619-620

AB08472

Date: 1916 or <

O spiritual leaf who art verdant and well-watered by the out-pouring from the Kingdom of God! Verily, I beseech His Presence, the Mighty and the Majestic One, to enlighten the mind through the lights gleaming from the summit of the Kingdom, and by which thy tongue shall become eloquent with the remembrance of the Everlasting One (He who liveth and dieth not), to make thee a lamp shining with the lights of knowledge in those far-distant horizons and vast countries.

Verily, I say unto thee, the Covenant of God and His Alliance is a Lamp diffusing lights from the Supreme Concourse unto the horizons of the earth and heaven. Whosoever hath this Divine Lamp before his face, his forehead shall glisten with manifest light and his speech shall take effect in all minds and spirits, and God shall assist him by the power which penetrateth the essences of things.

TAB.672

AB11432*Date: 1916 or <*

Say to Dr. Fareed that “he studied physical medicine and he cured physical diseases. I beg of God that he may become a spiritual physician and heal the sickness of the ignorant ones.”

Convey my respectful greetings to Dr. Moody and say : “Have confidence in heavenly bounty and be sure of the favor of the Lord of the Kingdom. Soon thou shalt see that the East hath embraced the West and that the Occident and Orient are attracted to each other. They will become as one soul, one heart and one body.”

Express my affection to Mrs. Russell and say: “The grace of God hath chosen thee and distinguished thee for His love, that thou mayest thank Him a thousand times in every moment. Because of this bounty, you must choose to serve the maid-servants of the Merciful.”

TAB.507-508x

AB08715*To: Russell, Eva W et al., in Tihiran**Date: 1916 or <*

Through Mirza Amin to Eva Webster Russell and Susan Isabel Moody - Upon them be the Glory of God

O ye two dear maid-servants of God! Your longing to visit the Sacred Soil is expressed and evident and your presence will be the source of pleasure to me.

But the best of meetings is the spiritual meeting; for in these days visits to these regions are accomplished with difficulty. I ask God that that spiritual meeting become realized so that the illumined bounty may prevail, the inner susceptibilities may be awakened and the eternal meeting in the Kingdom of God may be attained.

And upon you both be greeting and praise.

TAB.506

AB09006*To: Walter L Bacon**Date: 1916 or <*

O thou lamp glowing with the fire of the Love of God! Know that the garden drew near and the paradise hath been adorned with the sweet-basils of the knowledge of God. Be, therefore, a gilly-flower of fragrant smell in the Garden of El-ABHA, that, through thy perfumed breaths, the spirits and hearts be quickened and animated.

O thou friend of Abdul-Baha! I do mention thee now while my heart is throbbing through the breezes that are blowing from the verdant gardens of the love of God. Accordingly, it is incumbent upon thee to be purely sincere, to turn to the holy Kingdom and to generously give the spirit in the cause of the Lord of Might. Verily, this is no other than an eternal and everlasting life which hath no end in the world of existence.

And upon thee be greetings and praise.

TAB.620

AB09099*Date: 1916 or <*

O thou servant of God! What thou hast written was perused. Be thou rejoiced on account of hearing the glad-tidings of the Kingdom. To render thanks for such a bounty is to show forth praiseworthy deeds. Sacrifice thyself for the well-being of the people and be thou a kind comforter to all the inhabitants of the world.

Ask and pray to God that thou mayest become an enkindled lamp, to shed light upon the assembly, to become a lover of men and a well-wisher of human kind; nay, rather, thou mayest become the manifestation of the divine providence, finding out the heavenly gifts, enlisting thyself among the soldiers of the kingdom of peace and reconciliation, delivering the people as far as possible from war and carnage, spreading righteousness

and friendship and becoming the cause of tranquillity and composure to the world of humanity.

TAB.546

AB09123

Date: 1916 or <

O ye seekers of Truth!

Your letter was received and a sweet fragrance was inhaled from the rose-garden of its significances. It was an evidence of your insight, hearing and spiritual life. For, no matter if the people are living in appearance, yet they may be dead in reality. That is why His Holiness Christ, sayeth in the Gospels: "Let the dead bury the dead!" Praise be to God! that you have found eternal life from among the dead; that is, you have heard the call of the divine Kingdom, are attracted to the Heavenly Countenance and have turned your faces toward the Center of the Light of Truth. I hope that you continue to be a living, eternal light!

Two stones of the Most Great Name are sent enclosed with this Tablet.

TAB.550-551

AB09125

Date: 1916 or <

O thou who art always calling on God!

Thank thou God for He hath guided thee to the path of His Kingdom and provided thee with the fruit of the Tree of Life, which is planted in the middle of the Ferdownce (i.e., the highest Paradise). Yea, this fruit is the knowing God and love for God, and reliance upon God and is the virtue with which the reality of man is adorned, and it is the perfections which are the great gift for the child of Adam (i.e., mankind) in this first creation.

Verily, I beg of God to bestow upon thee and thy relatives the blessing of His clemency and to assign for thee and for them everlasting glory and eternal life in the visible world and in the Kingdom.

TAB.516-517

AB09633

To: A M Bryant

Date: 1916 or <

O thou who art attracted by the Fragrances of God!

Blessed art thou, for thou hast lighted the lamp of the love of God in the glass of America, called out in His Name among the people and guided them to the Kingdom of El-ABHA.

O maid-servant of God! Fly away with joy, for God hath strengthened thee in this great gift, which is a glorious crown, the gems of which are scintillating with the light of guidance. Blessed is thy head for it is decorated with this crown. Verily, this is better for thee than the dominion of the world!

And upon thee be greetings and praise.

TAB.517, SW_v10#19 p.343

AB09735

To: Spiritual Assembly of Buffalo, NY

Date: 1916 or <

O ye spiritual assembly!

As ye were gathered in the meeting of hospitality with the utmost longing for the knowledge of God, that meeting was mentioned in the divine Kingdom and you became favored with special bounty. Such gatherings are very praiseworthy and acceptable, for all beget joy and fragrance, the hearts become illumined and the despondent souls become heavenly. Likewise, though I was remote in so far as the body is concerned, I

was near to the friends in heart and spirit and close to the believers in that assembly. I entreat God that your assembly wax greater day by day and the meeting of the love of God become adorned with celestial attributes, so that the confirmation of the Kingdom of God descend continually.

TAB.554-555

AB09553

Date: 1916 or <

O thou plant in the Garden of the Kingdom!

God created man in the utmost perfection, for He inscribed the edict of the divine likeness on his brow. Every excellent person (or soul), if confirmed by the heavenly bounty, is a plant of the Kingdom and becometh green and refreshed and putteth forth wonderful blossoms and groweth on the river bank of the love of God.

Upon thee be greeting and praise.

TAB.674-675

AB09722

Date: 1916 or <

O handmaiden of God! Thy letter was received. The doors of the Kingdom are opened and the divine bounty is like the spring rain. Although the signs of material bounty are great, yet the true bounty is that of heaven, which bestows eternal life. Follow this and thy heart will become as beautiful as a garden, thine eyes illumined, thy spirit joyous and thy thoughts a comfort to souls.

Be a well-wisher of humanity and a servant of mankind. Thus will the power of the Kingdom sustain thee and the gates of revelation be opened unto thee. For today every servant is

served and is an honorable lord and every handmaiden the queen of horizons.

Grow daily in humility and meekness, until thou attainest eternal glory and everlasting grace.

TAB.523-524

AB10036

To: Aurelia Bethlen, in New York

Date: 1916 or <

O thou excellent maid-servant of God! Thank thou God that thou hast stepped into the arena of existence in this glorious age, hast become the manifestor of never-ending outpouring, hast attained to the most great gift, hast found the season of the divine springtime, hast perfumed thy nostrils with heavenly flowers, hast discovered the way to the celestial Kingdom and hast partaken a share from the eternal life.

TAB.623-624

AB10177

To: Spear, Artie et al., in Washington, DC

Date: 1916 or <

O thou Spiritual Physician!

Turn unto God with a heart beating with His love, sincerely devoted to His commemoration, gazing unto His Kingdom, seeking help from His Holy Spirit in a state of attraction, exultation, love, longing, joy and fragrances. In such a state God will confirm thee with a spirit on His part, inhaling pains and ailments. Upon thee be greeting and praise!

TAB.628-629

AB10207

To: Elizabeth Ellington Caminetti, in United States

Date: 1916 or <

O thou whose face is radiant with the light of the Love of God!

Verily, the angel of mercy heralds to thee the glad-tidings which are the light of the eyes of the sincere believers and the illumination of the countenance of the virtuous and pious.

Rest assured in God! Engage in the commemoration of God; be aglow with the fire of the love of God and be severed from all else save God.

This is the spirit of life for the soul who is submissive to the Word of God.

TAB.589

AB10284

Date: 1916 or <

O thou who art longing for the Heavenly Kingdom!

Mrs... became the guide and directed thee to the path of the Kingdom and informed thee of my love. Whatever she said is correct. I am the lamp and the love of God is my light. This light hath become reflected in the mirrors of hearts. Therefore turn thou unto thy heart, that is, when it is in the utmost freedom, and behold how the radiance of my love is manifest in that mirror, and thou art near unto me. Recite the Greatest Name at every morn, and turn thou unto the Kingdom of ABHA, until thou mayest apprehend my mysteries.

TAB.674

AB10671*To: Charlotte Colt**Date: 1916 or <*

O thou tree planted in the Vineyard of God!

Verily, the clouds of the mercy of thy Lord have poured forth the rain of His greatest gift; the heat of the Sun of Truth hath become intense upon the plains, valleys and hills, and the winds of fecundation of the mercy of thy Lord have blown o'er the gardens, mountains and thickets.

Therefore, O thou tree, be verdant, blossom, put forth leaves and bear beautiful fruits in this most Supreme Paradise!

Upon thee be greetings and praise.

TAB.686

AB10790*To: Children of Mr Walter Bacon**Date: 1916 or <*

O ye dear children!

Your father is compassionate, clement and merciful unto you and desireth for you success, prosperity and eternal life in the Kingdom of God. Therefore, it is incumbent upon you, dear children, to seek his good pleasure, to be guided by his guidance, to be drawn by the magnet of the love of God and be brought up in the lap of the love of God; that ye may become beautiful branches in the Garden of El-ABHA, verdant and watered by the abundance of the gift of God.

TAB.622

AB10775*Date: 1916 or <*

O thou seeker of the Divine Kingdom!

The heavenly doors opened, the hosts of realities and significances rushed forth, the Lord of Hosts established a heavenly throne and spread the armies of peace and reconciliation in all parts of the world, in order that the reign of the peace and love may be founded.

Now that army is engaged in [diffusing] virtues throughout all regions.

As to thee: Be thou of God, that thou mayest become a leader of peace and reconciliation, hoist the banner of love and quicken the souls through the confirmation of the Holy Spirit.

TAB.674

AB10796*Date: 1916 or <*

O thou who art attracted by the Fragrances of God!

Verily, the maid-servant of God, Mrs..., hath greatly praised thee; she hath given in words her thankfulness, for thou hast guided her to the Kingdom of her great Lord.

Verily, I say unto thee, this is better for thee than to possess the treasures of the world, because by this means thou wilt be drawn nigh to the Kingdom of God and the protection of the Merciful One will always possess thee.

TAB.517

AB11277*Date: 1916 or <*

O thou maid-servant of God!

Dost thou remember when Mrs...was talking with thee, what a cheerful feeling thou felt in thy heart? And what a gladness and rejoicing thou didst find? Even thy friends were astonished at what was the cause of this joy. Therefore, follow thou that rejoicing, and continue (saying) the Greatest Name every morning.

May thy soul be cheered!

TAB.673

AB11290*Date: 1916 or <*

O thou Glorious Lord!

Make thou this little maid-servant a brilliant-starred daughter of the Kingdom; endear her in the Threshold of Oneness and overflow her with the cup of Thy love, in order that she may raise the cries of joy and ecstasy and mix ambergris with musk.

Verily, Thou art the Powerful and the Mighty, and Thou art the Wise, the Seer!

TAB.551

AB11434

Date: 1916 or <

To the servant of God!

I ask God to make thee a growing, developing branch in His vineyard, bearing flowers, leaves and fruits, with widespread branches, blooming, verdant and watered by the abundance of the clouds of His Kingdom and the heat of the sun of His Word.

TAB.653

AB11463

Date: 1916 or <

O thou who art esteemed and guarded!

Thank God for that by reason of which thy picture hath come into the court of holiness of perfumed breaths. I supplicate to God to confirm thee in that which beseemeth this station.

TAB.651

AB11527

Date: 1916 or <

O thou spiritual beloved!

I have carefully looked at thy picture and found that from thy face emanates the spiritual glad-tidings, the merciful complaisance and the heavenly brightness. Their traces shall appear and their lights shall shine.

TAB.648

AB11495*Date: 1916 or <*

O thou who art attracted to the Kingdom! Perfect the art of music and strive to the utmost of thy capacity to serve at the threshold of the Lord of the Kingdom.

ای منجذب به ملکوت آموختن هنر موسیقی را
تکمیل کن و تا حد امکان در جانشانی بآستان
رب الملکوت قیام نما.

TAB.671

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Study guide to this volume

The documents gathered in this volume span approximately the year 1916, when ‘Abdu’l-Baha’s correspondence with the Baha’i communities of Europe and North America was severely curtailed by wartime interruption yet his inner vision of the Cause’s global destiny was shaping itself into the most consequential series of letters he would ever write. The volume opens with the first series of the Tablets of the Divine Plan — formal instructions addressed to the Baha’is of the northeastern, southern, central, and western states of North America, calling them to carry the message of Baha’u’llah to every region on earth. Alongside these foundational documents, the volume preserves doctrinal letters of great philosophical depth, reflections on the Day of the Bab’s Declaration as an event equivalent to the Day of Resurrection, observations on the nature of the soul and the Holy Spirit, and practical counsel on how different kinds of minds require different approaches to teaching. The volume is the seed-document of the global Baha’i expansion of the twentieth century; its horizons are simultaneously intimate — the named states and cities of America — and universal: every corner of the earth is named as a field for the divine farmer.

Heavenly Farmers: The First Tablets of the Divine Plan

Key Passages

These are the days of Naw-Ruz. I am always thinking of those kind friends! I beg for each and all of you confirmations and assistance from the threshold of oneness, so that those gatherings may become ignited like unto candles, in the republics of America, enkindling the light of the love of God in the hearts; thus the rays of the heavenly teachings may begem and brighten the states of America like the infinitude of immensity with the stars of the Most Great Guidance. Praise be to God, that the Northeastern States are in the utmost capacity. Because the ground is rich, the rain of the divine outpouring is descending. Now you must become heavenly farmers and scatter pure seeds in the prepared soil. The harvest of every other seed is limited, but the bounty and the blessing of the seed of the divine teachings is unlimited. Throughout the coming centuries and cycles many harvests will be gathered. — AB00956

In reality every day which man passes in the mention of God, the diffusion of the fragrances of God and calling the people to the Kingdom of God, that day is his feast. Praise be to God that you are occupied in the service of the Kingdom of God and are engaged in the promulgation of the religion of God by day and by night. Therefore all your days are feast days. There is no doubt that the assistance and the bestowal of God shall descend upon you. A person declaring the glad tidings of the appearance of

the realities and significances of the Kingdom is like unto a farmer who scatters pure seeds in the rich soil. The spring cloud will pour upon them the rain of bounty, and unquestionably the station of the farmer will be raised in the estimation of the lord of the village. — AB01505

God says in the great Qur'an: "Verily God is the helper of those who have believed. He will lead them from darkness into light." This means: God loves the believers, consequently He will deliver them from darkness and bring them into the world of light. It is also recorded in the blessed Gospel: Travel ye throughout the world and call ye the people to the Kingdom of God. Now this is the time that you may arise and perform this most great service and become the cause of the guidance of innumerable souls. Thus through this superhuman service the rays of peace and conciliation may illumine and enlighten all the regions and the world of humanity may find peace and composure. — AB00936

Context for Study

The first series of the Tablets of the Divine Plan — composed in Naw-Ruz 1916 and addressing in sequence the northeastern, southern, central, and western states of the United States, as well as Canada — represent one of the most sustained acts of prophetic geographical imagination in the history of religion. 'Abdu'l-Baha, confined to the environs of Haifa and 'Akka, maps in precise detail the specific states and cities of a continent he had visited only once, and charges their Baha'i inhabitants with carrying the teachings of Baha'u'llah to every part of the globe.

The governing metaphor throughout is agricultural: the "heavenly farmer," the "pure seed," the "prepared soil," the "rain of bounty," the "spring cloud," the "harvest." This agricultural imagery has deep roots in the prophetic tradition: Isaiah's vision of the new creation in which deserts bloom (Isaiah 35), the parable of the sower in all three Synoptic Gospels, Muhammad's numerous Qur'anic invocations of rain as divine bounty descending on parched earth. What is distinctive about 'Abdu'l-Baha's deployment of this imagery is its combination of universality and precision: the metaphor is ancient and cross-cultural, but the geography is specific — Delaware, Maryland, Virginia, Illinois, Wisconsin, Ohio — and the historical moment is named (the World War, the aftermath of which will create unprecedented receptivity). The farmer's work is both timeless and urgently contemporary.

The double scriptural authorization in the Tablet to the western states — Qur'anic and Gospel simultaneously — is characteristic of 'Abdu'l-Baha's method throughout this series. He writes as one to whom both scriptures are living authorities, and his quotation of the Gospel's great commission ("Travel ye throughout the world") in a formal document to Baha'i communities suggests that the Tablets of the Divine Plan are a conscious fulfillment and extension of both prophetic mandates.

Questions for Reflection

1. The Tablets of the Divine Plan transform a Naw-Ruz greeting into a global charter. How does 'Abdu'l-Baha's use of the Persian New Year — a feast of renewal and return — frame the mandate he is about to deliver?

2. The agricultural metaphor is used throughout this series. In what sense is the spiritual teacher a farmer, and what does this metaphor imply about the respective roles of human effort and divine grace?
3. 'Abdu'l-Baha quotes both the Qur'an and the Gospel as authorities for the teaching mandate in the same document. What does this simultaneous appeal to two scriptures suggest about his understanding of progressive revelation and the unity of religion?
4. The promise that "the harvest of every other seed is limited, but the bounty and the blessing of the seed of the divine teachings is unlimited" is a bold claim. What grounds it — theologically, historically, or experientially — and how might a thoughtful reader evaluate it?
5. The wartime context is ever-present in these tablets: correspondence is difficult, the future is uncertain, 'Abdu'l-Baha is under severe restriction. How does this context shape the meaning of a mandate for global expansion?

A Collective Center Beyond Nation and Party

Key Passages

In the contingent world there are many collective centers which are conducive to association and unity between the children of men. For example, patriotism is a collective center; nationalism is a collective center; identity of interests is a collective center; political alliance is a collective center; the union of ideals is a collective center, and the prosperity of the world of humanity is dependent upon the organization and promotion of the collective centers. Nevertheless, all the above institutions are, in reality, the matter and not the substance, accidental and not eternal — temporary and not everlasting. With the appearance of great revolutions and upheavals, all these collective centers are swept away.

— AB00094

But the Collective Center of the Kingdom, embodying the institutions and divine teachings, is the eternal Collective Center. It establishes relationship between the East and the West, organizes the oneness of the world of humanity, and destroys the foundation of differences. It overcomes and includes all the other collective centers. Like unto the ray of the sun, it dispels entirely the darkness encompassing all the regions, bestows ideal life, and causes the effulgence of divine illumination. Through the breaths of the Holy Spirit it performs miracles; the Orient and the Occident embrace each other, the North and South become intimates and associates, conflicting and contending opinions disappear, antagonistic aims are brushed aside, the law of the struggle for existence is abrogated, and the canopy of the oneness of the world of humanity is raised on the apex of the globe.

— AB00094

Consider the flowers of a garden. Though differing in kind, color, form, and shape, yet, inasmuch as they are refreshed by the waters of one spring, revived by the breath of one wind, invigorated by the rays of one sun, this diversity increaseth their charm, and addeth unto their beauty. In like manner, when divers shades of thought, temperament and character, are brought together under the power and influence of one central agency,

the beauty and glory of human perfection will be revealed and made manifest. Naught but the celestial potency of the Word of God, which ruleth and transcendeth the realities of all things, is capable of harmonizing the divergent thoughts, sentiments, ideas, and convictions of the children of men.

— AB00094

Context for Study

This document (AB00094, the fourth Tablet of the Divine Plan, addressed to the United States and Canada) contains one of ‘Abdu’l-Baha’s most sustained philosophical analyses of the problem of human unity. He begins by acknowledging the real but limited power of existing “collective centers” — nation, party, ideology, economic interest — before arguing that each of these is structurally incapable of achieving the unity it promises. The argument is political-philosophical: temporary interests are swept away by temporary revolutions. The eternal Collective Center is the divine teachings, whose unifying power operates at the level of human reality itself rather than at the surface level of institutional arrangement.

The argument has a sociological dimension that resonates with contemporary debates in political philosophy. Rawls’s theory of justice distinguishes between a “thin” theory of the good that can be shared across differing comprehensive doctrines, and the “thick” theories that divide communities; ‘Abdu’l-Baha’s analysis suggests that even the thinnest shared institutional framework is insufficient without a transformative spiritual dimension. Durkheim’s account of religion as the social glue that holds communities together beyond contractual interest anticipates the same concern. What ‘Abdu’l-Baha adds is the claim that the required unifying power is not merely social (a function of shared ritual or solidarity) but cosmic: the Word of God, which “ruleth and transcendeth the realities of all things,” provides the only adequate basis for a unity that is capable of harmonizing not just interests but the deeper divergences of character, temperament, and conviction.

Questions for Reflection

1. ‘Abdu’l-Baha distinguishes between collective centers that are “accidental and not eternal” and the Collective Center of the divine teachings, which is “the eternal Collective Center.” What criteria distinguish these categories, and how might this distinction be applied to contemporary political and social institutions?
2. Compare ‘Abdu’l-Baha’s analysis of the insufficiency of nationalism, political alliance, and economic interest as bases for genuine unity with Kant’s account in *Perpetual Peace* of the conditions required for lasting international order. Where do the analyses converge, and where do they diverge?
3. The garden metaphor — “this diversity increaseth their charm” — transforms the problem of human difference from an obstacle into a resource for beauty. How does this reframing challenge both assimilationist and separatist approaches to pluralism?
4. The claim that the Word of God “ruleth and transcendeth the realities of all things” and is alone capable of harmonizing human divergence is a strong theological assertion. How might it be understood by someone who accepts the social need for unity but is agnostic about its theological grounding?

5. 'Abdu'l-Baha mentions that the Tablets are being written during wartime to help the believers "realize that the Cause of Baha'u'llah must ultimately encircle the globe." How does the global catastrophe of World War I function, in his reading, as both evidence for the failure of human collective centers and argument for the necessity of a divine one?

The Metaphysics of the Soul and the Holy Spirit

Key Passages

You ask about the soul and its multiple stations. People have concluded that it is a single reality which multiplies according to ranks and stations, for it progresses from the lower realm to the higher realm — like the progression of the mineral from the realm of solidity to the realm of growth, and the progression of the plant from the realm of growth to the realm of sensation. When it reaches the human realm it becomes determined and individualized with complete determinations. And when it is baptized by the Holy Spirit, it attains eternal life. — AB00709

The human spirit is the rational soul, that is, the one that perceives the realities of things, discovers them and encompasses them. It has brilliant effects, radiant lights, penetrating power and perfect ability, distinguished in all its conditions and concept from other spirits. The divine spirit is a radiance from the lights of the Sun of Reality and a manifestation of the divine realm in the human realm, an emanation of eternal bounties and everlasting life. It is a sign from among the brilliant signs and an inspiration from the merciful inspirations. The Holy Spirit is the manifestation of divine mysteries and the holy, luminous reality emanating divine perfections upon human spirits. — AB00709

Context for Study

This letter (AB00709) on the soul and the Holy Spirit is one of the most philosophically sophisticated metaphysical statements in the volume. Its argument distinguishes carefully between three levels of spiritual reality within the human being: the rational soul (the spirit that perceives, discovers, and encompasses the realities of things), the divine spirit (a radiance from the Sun of Reality operating as a manifestation of divine perfection upon the human spirit), and the Holy Spirit (the sacred luminous reality that is the source of divine perfections themselves). The soul progresses through levels of existence — mineral, plant, animal, human — and the human level is individuated with "complete determinations" that distinguish each rational soul from every other.

This hierarchical account of soul-levels has rich precursors in the Islamic philosophical tradition. Avicenna's *Kitab al-Nafs* (the psychology embedded in the *Shifa'* and the *Najat*) distinguishes vegetative, animal, and rational souls and analyzes the intellectual faculty in ten stages from the material intellect to the holy intellect. Mulla Sadra's *al-Asfar* further develops this account through his doctrine of *al-haraka al-jawhariyya* (substantial motion), by which the soul is always in the process of becoming, never a fixed substance. In the Western tradition, Thomas Aquinas's psychology of the soul draws on the same Aristotelian framework of vegetative, sensitive, and intellectual levels. What 'Abdu'l-Baha adds is the transformative fourth moment: the human rational soul, which

would otherwise remain at the level of natural intelligence, is capable of receiving the baptism of the Holy Spirit that “attains eternal life” — a phrase that points beyond philosophy toward revelation.

Questions for Reflection

1. ‘Abdu’l-Baha distinguishes the “rational soul” (which perceives and encompasses the realities of things) from the “divine spirit” (a radiance of the Sun of Reality). How does this distinction compare with Mulla Sadra’s account of the soul’s substantial motion toward the sacred intellect?
2. The claim that the soul “when it is baptized by the Holy Spirit, attains eternal life” brings a specifically Christian image into a philosophical account. How does ‘Abdu’l-Baha’s use of this baptismal language compare with John 3:5 (“unless one is born of water and the Spirit”) and with Islamic concepts of spiritual rebirth?
3. The Holy Spirit is described as “a brilliant, shining light upon the horizons, dispelling all darkness occurring in contingent reality.” Compare this cosmological function of the Holy Spirit with the Nicene Creed’s description (“the Lord and Giver of life”) and with Sufi accounts of the *ruh al-quds*.
4. ‘Abdu’l-Baha closes with “Due to limited space and preoccupation of mind, I have kept this brief. You must delve deeply into its meanings.” What does this characteristic restraint suggest about the relationship between formal doctrinal exposition and personal spiritual inquiry?
5. How does ‘Abdu’l-Baha’s account of the soul’s progressive individualization across the levels of existence relate to his claim elsewhere that each soul is unique and irreplaceable?

The Day of the Bab’s Declaration as Spiritual Resurrection

Key Passages

Today is a most blessed day. It is hallowed and auspicious. It is the dawning of the lights of guidance. It is the source and origin of God’s Cause. It is the effulgence of the Sun of Truth. It is the Day of the blast of the trumpet and the sounding of the bugle. The events of this day are most momentous, though their reality is known only to them that are endowed with insight, and though the honor of this day is hidden from the people, even though it is the first blast. — ABU0345

Those souls who possessed eternal life perceived and felt that this day is equivalent to fifty thousand years. This is the day when the heavens were folded up. This is the day when the sun was wound up. This is the day when the moon was cleft asunder. This is the day when the stars were scattered. This is the day when the mountains were set in motion. This is the day when the dead came forth from their graves. The gathering took place; the dispersal occurred. The balance was set up. The path was stretched out. The secrets of the earth became manifest and evident. The gates of Paradise were opened. The flames of hell were kindled. These are all the signs of the Day of

Resurrection. The Bab declares that all these events occurred in a single moment. In the twinkling of an eye, fifty thousand years passed away. — ABU0345

Context for Study

This discourse, delivered on the anniversary of the Bab's Declaration (May 23, 1844), constitutes one of 'Abdu'l-Baha's most concentrated meditations on the nature of the Babi revelation and its relationship to the eschatological symbolism of the Qur'an and the earlier scriptures. 'Abdu'l-Baha's argument runs as follows: the Day of Resurrection described in the Qur'an — with its trumpet blasts, its folded heavens, its scattered stars, its opened paradise and kindled hell — is a spiritual and interior event, not a physical cosmological catastrophe. It is the day when the Sun of Reality rises above the horizon of a new revelation, and those who are spiritually alive perceive it with the clarity of apocalyptic transformation while those whose hearts are dead remain entirely unconscious of it.

This hermeneutical move — reading the eschatological imagery of scripture as a description of inner spiritual transformation rather than outer physical catastrophe — has deep roots in Islamic thought. Ibn 'Arabi's allegorical interpretation of resurrection in the *Futuhat* treats the Day of Judgment as a perpetual interior reality. Mulla Sadra's account of the *ma'ad* (resurrection) as a return of the soul to its divine origin integrates physical and spiritual resurrection in a single metaphysical movement. In Christian thought, Origen's spiritualist eschatology and the "realized eschatology" of C. H. Dodd interpret the Kingdom of God and the Last Judgment as present realities that fulfill their meaning in the soul's encounter with Christ, even as they await an ultimate consummation. What 'Abdu'l-Baha adds is the historical specificity: this interpretation is not a philosophical preference but a response to a specific event — the evening of May 23, 1844 — and the "first blast" is already a fact in history.

Questions for Reflection

1. 'Abdu'l-Baha says the honor of the Day of the Bab's Declaration "is hidden from the people, even though it is the first blast." What does this hiddenness suggest about the relationship between apocalyptic magnitude and outward appearance?
2. The claim that "all these events occurred in a single moment" in the twinkling of an eye transforms the Qur'anic eschatological calendar from a linear sequence into a simultaneous interior event. How does this temporal transformation compare with Paul's account in 1 Corinthians 15 ("in a moment, in the twinkling of an eye, at the last trumpet")?
3. 'Abdu'l-Baha criticizes the "people of the Bayan" who set a condition of two thousand years for the appearance of Him Whom God shall make manifest, while acknowledging that fifty thousand years elapsed in a moment. What does this critique reveal about the danger of applying literal temporal categories to spiritually defined events?
4. Compare 'Abdu'l-Baha's interpretation of the trumpet blast and the rising of the dead with the "realized eschatology" of the Gospel of John (in which "the hour is coming and now is" when the dead will hear the voice of the Son of God). What do these readings share?

5. The “second blast” is identified with the appearance of “Him Whom God shall make manifest,” that is, Baha’u’llah. How does this two-blast structure illuminate the relationship between the Bab and Baha’u’llah in Baha’i theology?

Contextualizing Revelation: Teaching Different Minds

Key Passages

The book was composed for Western readers, “as though spoken at their table,” while works such as the *Fara'id* were more suitable for Muslim divines. The same passage gives a pragmatic account of address: divines, mystics, Christians, Zoroastrians, Jews, spiritualists, and Theosophists each require a form suited to their disposition, because the Cause must contain a remedy for every kind of soul. — ABU0675

It is natural that a passenger on board the steamer and sailing the great ocean may now witness the tumultuous waves of a wild storm and in the freedom and joyousness of his heart ride on the white crest of the iridescent and pearly foam, watching a world of surging waves battling against the sky, and again behold the sea tranquil, its surface like a mirror, reflecting therein the blue dome of heaven. These experiences are the natural requirements of one’s journey. They have always been conducive to the enrichment of human nature. Today my joy and happiness consists in the firmness and steadfastness of the believers of God, the attraction of the hearts with the fragrances of God, the detachment of the people from the inordinate desires of passion and self and their complete dependence on and communication with the kingdom of God. — AB01932

Context for Study

The discussion of *Some Answered Questions* preserved in ABU0675 offers a revealing glimpse of ‘Abdu’l-Baha’s strategic self-awareness as a communicator across religious and cultural contexts. The book was composed for “Western readers, as though spoken at their table” — that is, in the conversational mode appropriate to the drawing room discussions that were its origin, and in the idiom accessible to educated Europeans and Americans shaped by scientific rationalism. By contrast, the Baha’i response to Muslim divines (*Fara'id*) draws on the classical apparatus of Islamic jurisprudence, Qur’anic exegesis, and *hadith* scholarship. Each audience receives a form of presentation calibrated to its characteristic dispositions and questions.

This principle of contextual communication has deep roots in Islamic theology, where the concept of *da'wa bi'l-hikma* (calling with wisdom) requires that the mode of address be suited to the capacity of the hearer. Paul’s account of his own apostolic method in 1 Corinthians 9 (“I have become all things to all people, that by all means I might save some”) articulates the same principle in a Christian register. In contemporary mission studies, the concept of “contextualization” — adapting the form of the message without altering its substance — has been extensively analyzed and debated. What is significant in ‘Abdu’l-Baha’s account is his confidence that the Cause itself is the remedy: each presentation is not a compromise but a discovery of the form in which the universal teaching becomes transparent to a particular mind.

Questions for Reflection

1. 'Abdu'l-Baha says that *Some Answered Questions* was composed for Western readers "as though spoken at their table." What does this domestic image suggest about the appropriate register for spiritual instruction across different cultural settings?
2. The claim that "the Cause must contain a remedy for every kind of soul" implies that a universal revelation must be infinitely adaptable in its presentation without losing its essential identity. What criteria distinguish legitimate adaptation from distortion?
3. Compare 'Abdu'l-Baha's contextual strategy with Paul's "I have become all things to all people" (1 Corinthians 9:22) and with the Sufi concept of *shari'a*, *tariqa*, *haqiqa* (external law, spiritual path, inner truth) as three modes of accessing the same reality.
4. How does the metaphor of the ship riding both storm and calm (AB01932) function as an account of the spiritual life? What does it suggest about the appropriate attitude toward both difficulty and ease?
5. 'Abdu'l-Baha notes that he turned sharply against elements of the philosophy of Mulla Sadra, Muhyi'd-Din, and the Illuminationists, contrasting "metaphysical fantasy" with natural philosophy's practical fruits. What does this critique suggest about the limits of speculative philosophy as a vehicle for religious truth?

A Guiding Question for the Whole Volume

The documents of circa 1916 are animated by a single driving conviction: that the spiritual capacities of the human world are "in the utmost capacity," that the soil has been prepared, that the rain of divine outpouring is descending, and that what remains is for individual believers to become "heavenly farmers" who scatter seeds whose harvests will extend across centuries.

A guiding question for the whole volume might therefore be: **If the ground of the human world is uniquely prepared at this moment — by the suffering of war, by the demonstrated failure of nationalism and sectarianism, and by the universal longing for peace — what quality of inner life, what depth of spiritual self-cultivation, what degree of freedom from the constraints of "mere matter" would equip a person to become the instrument through which divine confirmations actually flow?**