



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 171:

Writings and Utterances of Abdu'l-Baha, 1917-1918



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
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- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
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- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
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- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) 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
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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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- 163–166. Letters and utterances in the year 1914 I–IV
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Introduction to volume 171

This slim 1917–1918 volume is marked by near-total wartime interruption, yet its most important documents turn that isolation into a charter for worldwide expansion. AB02927 still looks toward the Chicago Mashriqu'l-Adhkar, hoping that the American believers will lay its firm foundation; ABU1799 expresses 'Abdu'l-Baha's longing for “lost jewels”—severed and attracted souls who arise to teach; and AB11663 interprets the closing of the gates of communication as an autumn whose hidden wisdom will be disclosed when spring returns. The great center of the volume is the continuation of the Tablets of the Divine Plan. AB00241, AB00209, AB00184, AB00210, and AB00169 revisit the northeastern, southern, central, western, and Canadian fields, now with greater urgency and poetic elaboration: America is presented as a future center of spiritual power, Chicago as the heart of the continent, California as resembling the Holy Land in climate and geography, Canada as spiritually fertile despite earlier doubts, and the southern states as a field requiring sacrificial and racially inclusive teaching. ABU2411 and ABU0817 show the Plan at the moment of its birth, with 'Abdu'l-Baha explicitly asking whether the friends will arise with “superhuman energy”; ABU0817 also singles out Louis Gregory's work among African Americans as a necessary part of the southern campaign.

The most expansive tablet, AB00094, carries the Plan beyond North America into Alaska, Mexico, Central America, South America, the West Indies, Bermuda, the Bahamas, and the islands around the continent. Its key concept is the “collective center”: patriotism, nationalism, political alliance, shared interests, and cultural ideals can unite people for a time, but the Word of God alone can harmonize diverse peoples, temperaments, nations, and convictions enduringly. ABU0380 translates the same teaching mandate into the imagery of the American West: the gold rush and irrigation works of California become metaphors for prospecting the “mines of the Kingdom” and irrigating the dry fields of human hearts. AB02405, addressed to an eloquent woman writer, and AB01774, addressed to a poet associated with Los Angeles, show the same postwar teaching mandate extending through writing, poetry, public speech, and artistic power. AB03997 and AB03417 are especially important for Japan: 'Abdu'l-Baha describes it as spiritually thirsty soil and urges sustained teaching there, placing East-West harmony within a Pacific field of action.

The wartime and immediate postwar letters repeatedly return to communication, protection, and historical interpretation. AB02466 laments that both physical meeting and correspondence have been cut off, yet insists that the friends are not forgotten for an instant. AB03985 gives the same thought through the image of mirror and light: outward contact may cease, while spiritual reflection remains continuous. AB01805 and AB02017, among the first postwar letters to Iran, announce that communication has resumed, that the Holy Land has been protected, and that the fall of the oppressive wartime regime has revealed the practical wisdom of the Baha'i teachings. ABU2686 gives one of the volume's clearest interpretations of the war: it was the consequence of accumulated injustice and tyranny, and its function was to sweep away autocracy, absolutism,

and militarism so that democracy, equality before the law, and international peace might advance. AB09762, the prayer for King George V, reflects the same moment of British rule in the Holy Land, casting the new order in the language of justice and protection.

The volume also preserves a set of smaller but significant ethical, pastoral, and doctrinal items. AB04352 praises Detroit meetings in churches and restates the social teachings—oneness of humanity, universal peace, religion as fellowship, justice, science and religion, and freedom from prejudice—as foundations of true civilization. AB00845, addressed after bereavement, gives a metaphysical consolation in which death is interpreted through presence beyond absence and the soul's entrance into the Kingdom. AB10206 offers a brief healing instruction for nervous pains, combining prayer, touch, detachment, and appeal to the Holy Spirit. ABU0123 preserves recollections of Baha'u'llah's birth and early signs, while ABU0644 gives a sweeping postwar proclamation that the century of light has dawned, prejudice and superstition are receding, and justice, brotherhood, and real democracy are being inaugurated. Taken together, the volume shows 'Abdu'l-Baha emerging from wartime silence with a double emphasis: the world has been chastened by catastrophe, and the friends must now carry the Divine Plan outward with unity, sacrifice, and the confidence that spiritual communications had never ceased.

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AB02927

To: Corinne True, in Chicago

Date: 1917-Jan-09

O thou beloved spiritual daughter!

Thy postal card of August 26, 1916, was received and its contents indicated that the believers of Detroit, Grand Rapids, Muskegon, Chicago and Fruitport have gathered together and have spent their time with perfect love, unity and joy.

In whatever place the believers of God hold a meeting, peruse the heavenly teachings and associate with each other with the utmost amity, affection and harmony, there is no doubt whatsoever that the Holy Spirit will become the Candle of that gathering; and the blessed souls participating in that meeting will feel spontaneously the confirmations of the Holy Spirit. Therefore, I became most happy over this news contained in thy card. With infinite kindness convey my longing and greeting to the believers of all these cities. I desire for all of them life eternal; beg for them heavenly outpourings, and seek for each the effluences of the Sun of Reality.

I hope that in this year [1917] the solid and firm foundation of Mashrekol-azkar be laid. In reality, thou are displaying great effort. Praise be to God that through thy endeavor and magnanimity useful results were produced. I hope the believers of God will become able to pay the 200,000 dollars which they have pledged themselves to contribute. God says in the Koran: "Those who believe in God and in the Day of Judgment will become able to build the mosques of God." In other words: Divine Temples are built by holy souls who believe in God and in the Kingdom of God. I hope that the Americana believers may soon become able to accomplish this work.

Upon thee be greeting and praise!

SW_v09#14 p.165

AB02252

To: Tarazullah Samandari, in Qazvin

Date: 1917-Jan-17

1 O Taraz of the realm of mystery! Your journey to Tehran was most beneficial, causing enthusiasm and eagerness among the friends, while enhancing your own freshness and refinement. In these years of tempest, revolution and turmoil, you remained protected and secure, engaging in service to the Covenant, as did other steadfast friends. Therefore, be assured that the confirmations of the Abha Kingdom will arrive successively, and you are under the protection of His Holiness the One. A brief letter is being written to His Honor Aqa Mirza Nasru'llah Jahrami; please deliver it. Convey my utmost kindness to His Honor Aqa Mirza Ahmad, the merchant of Qazvin. Truly, in services they have won the race in the field. There is an enclosed letter; deliver it to them.

2 O Taraz of the near ones! Truly, His Honor Hakim remained firm and steadfast on the straight path. This pure soul is the brilliant lamp of the region of Qazvin and the teacher and educator of steadfast souls. The youth and saplings in the garden of the Covenant must follow the way and conduct of their fathers and water the cultivation of those great ones. The sons must kindle the lamp of their fathers so that the confirmations of the Abha Kingdom may surround them from all directions, that they may witness new victories at every moment and be revived by the breath of the Holy Spirit with every breath. And upon you be the Most Glorious Glory.

3 It is incumbent upon the youth to walk in the footsteps of Hakim and to be trained in his ways, for such important souls as he and his like have now ascended to the Kingdom of Abha. The youth must grow and develop and take the place of their fathers, that this abundant grace, in the posterity of each one of the loved ones of God who bore great agonies, may day by day increase, until in the end it shall yield its fruit on earth and in Heaven.

1 ای طراز اقلیم راز حرکت آنجناب بسمت طهران بسیار موافق بود سبب شور و وله یاران گشت و طراوت و لطافت خود شما ازدیاد یافت در این سالهای طوفان و انقلاب و اضطراب محفوظ و مصون ماندی و بخدمت میثاق پرداختی و همچنین سایر یاران موافق لهذا مطمئن باش تأیید ملکوت ابهی پی در پی میرسد و در صون حمایت حضرت احدیتی بحضرت آقا میرزا نصرالله جهرمی نامه مختصری مرقوم میگردد برسانید بجناب آقا میرزا احمد تاجر قزوینی از قبل من نهایت مهربانی ابلاغ دار حقیقه در خدمات گوی سبقت از میدان ربودند نامهئی در جوفست بایشان برسانید

2 یا طراز المقربین فی الحقیقه حضرت حکیم بر صراط قویم ثابت و مستقیم این جان پاک سراج مبین خطه قزوین است و معلم و مربی نفوس ثابتین جوانان نورسیده و نهالان بوستان پیمان باید روش و سلوک پدران گیرند و کشت آن بزرگان را آبیاری نمایند پسران سراج پدران برافروزند تا تأییدات ملکوت ابهی از هر جهت احاطه نماید و هر دم نصرتی جدید بینند و در هر نفس بنفثات روح القدس احیا گردند و علیک البهاء الابهی

3 جوانان و نورسیدگان باید روش حضرت حکیم گیرند و بآن روش تربیت شوند زیرا آن نفوس همه بملکوت ابهی صعود نمودند نورسیدگان باید نشو و نما نمایند و مقام پدران گیرند تا این موهبت در سلسله هر یک از احبای الهی که مشقت عظیمه کشیدند روز بروز زیاد شود و عاقبت در دو جهان ثمره بخشد

BRL_ATE#101x, COC#0645x, COC#2233x

BRL_DAK#0375, AYBY.411 #122,
PYB#182 p.38

ABU1799

Words to Ahmad Sohrab, spoken on 1917-Jan-17 in Haifa/Akka

I am like a man who has lost the most priceless jewel. He is seeking here and searching there, perchance he might find it and regain his old happiness and assurance in its possession.

The Blessed Perfection knows that, day and night—nay rather, every hour—I am looking toward the East and toward the West, toward the North and toward the South, to see whether severed and attracted souls have arisen to teach the Cause of God, to behold whether divine beings, who are the jewels of the treasury of the Spirit, are living in accordance with the principles of this Revelation, to discern whether enkindled hearts are raising their clarion voices in the assemblages of mankind, calling them to the Dawning-place of Truth and the Fountain of Reality.

These souls are my lost jewels. Whenever I find a trace of them or someone gives me a clue about them, I become infinitely happy and, adding to my zeal, I continue my indefatigable search.

I pray to God that He may give me many such jewels in America. My hope is that every one of the believers may become a brilliant jewel of the mine of guidance and a shining star of the heaven of virtue. Whenever I hear that such a soul is found, I praise the Blessed Beauty for His favor and bounty and beg Him to encircle him with the angels of protection and the seraphs of preservation.

SW_v09#13 p.143

AB03696

To: Georgia Ralston, in New York

Date: 1917-Jan-17 ca.

O daughter of the Kingdom! Your meaningful letter brought spiritual joy and set hearts in motion. It was evidence of your luminosity and a clear proof of your receiving the lights of the All-Merciful.

From the day of separation until now, you have always been in my thoughts - I have not forgotten you for a single day, and likewise Mr. Ralston, for you are both very dear to me. Praise be to God that your eyes are seeing, your ears hearing, and your heart illumined with the light of the Most Great Guidance.

The journey to New York was very beneficial and brought peace to heart and soul. I hope that you will pass this winter with utmost joy, but you must attend the gatherings of the friends and cause all to become united and loving toward one another.

Good news is arriving from New York that fellowship has been achieved among the friends and complete unity and harmony prevail. I hope that you and Mr. Ralston will be the cause of blessed meetings being formed, and day by day the friends will find greater fellowship with one another, and continually very good news will arrive from New York that brings joy to the hearts of those who long for it.

Convey my greetings and kindness to each and every one of the friends and handmaidens of the Merciful. And upon you be greetings and praise.

SW_v09#13 p.143-144

AB11681

To: Mirza Muhammad Tabrizi, in Hamadan

Date: 1917-Jan-22

- ¹ We praise Thee, O God, for Thy abundant gifts and great faithfulness to those whom Thou hast chosen through the light of guidance, called to the Divine Call, and selected from among all people. Thou dost confirm whom Thou willest in what Thou willest through what Thou willest. Verily this servant of Thine is of radiant countenance, eloquent of tongue, perspicuous in expression. Thou hast created him as one of Thy signs and a banner of Thy evidences. He glorifies Thy praise and sanctifies Thee in the depths of nights and days. The fire of Thy love burns between his ribs and bowels. O Lord! Make him a nightingale whose song rises in this sublime garden, a lofty tree with low-hanging fruits in this exalted paradise, and a warbling bird in these thickets singing the most wondrous melodies upon the branches and boughs. Verily Thou art the

¹ نحمدك اللهم على جزيل العطاء و عظيم الوفاء
مع الذين اصطفيتهم بنور الهدى واجتبيتهم للنداء
واخترتهم من بين الورى تؤيد من تشاء على ما
تشاء بما تشاء ان عبدك هذا يشوش الوجه طليق
اللسان بليغ التبيان قد خلقته آية من آياتك و راية
لبيناتك يسبح بحمدك و يقدر لك في جنح
الليالى و الايام [تلتطى] نار محبتك بين الضلوع و
الأحشاء رب اجعله عندليباً يرتفع منه الهدير في
هذا الروض الأنيق و شجراً رقيقاً دانية القطوف في
هذه الجنة العليا و طيراً صادحاً في هذه الغياض

All-Bountiful, the All-Merciful, and Thou art powerful over all things.

- 2 O melodious bird! Various birds in plain and mountain, flower garden and rose garden sing songs, cry out and lament, but the nightingale of faithfulness upon the rose branch raises the divine anthem and the All-Merciful melody, and explains the mysteries of inner meanings and realities. My hope is that you will be like this - with lamentation and plaintive cry in the supreme paradise, until your music and song reaches the world of mystery and creates commotion in the kingdom of secrets. Travel to distant places is among the important matters, so take the crystal goblet in hand, become intoxicated with the pure water, and with the cup whose mixture is camphor - if possible hasten to Khurasan, bestow spiritual wine, give the All-Merciful exhilaration, raise up tumult and clamor until the wine of guidance brings about continuous drinking. And upon you be greetings and praise.

بأبدع الألحان على الغصون و الأفنان أنك انت
الكریم الرحمن و أنك لعلی کلشیء قدیر

2 مرغ خوش الحانا انواع طیور در دشت و کهسار
و گلشن و گلزار نغمه سرایند فریاد کنند و ناله
نمایند ولی بلبل وفا بر شاخ گل گلبانگ الهی
زند و آهنگ رحمانی برآرد و بیان اسرار حقائق و
معانی کند امیدم چنان است که تو چنین باشی
یا ناله و حنین باشی در بهشت برین باشی تا ساز و
آوازت بجهان راز رسد و ولوله در ملکوت اسرار
هویدا گردد عزیمت باطراف از مهم امور پس
جام بلور بدست گیر و از ماء طهور سرمست شو
و با کأس مزاجها کافور اگر ممکن به خراسان
شتاب باده روحانی بخش نشئه رحمانی ده جوش
و خروش برآر تا از نجر هدی نوشانوش درگیرد
و علیک التحية و الثناء

FRH.410

AB06479

To: *Haji Aqa Rahmanian Sangsari*

Date: 1917-Jan-22

- 1 I give thanks to Thee, my Lord, for having guided the yearning ones to the paradise of meeting, and called the attracted ones to the place of sacrifice, and raised up souls through Thy greatest gift to exalt Thy Word among all peoples. Lord! Strengthen them with mighty power and assist them with hosts from the Supreme Concourse. Verily Thou art powerful over whatsoever Thou wilt, and verily Thou art the Confirmer of those who serve Thy Most Exalted Threshold, and verily Thou art the Mighty, the Bestower.
- 2 O true friend! Although the spring of sweet Euphrates gushes and wells up in its own place, yet the more it flows the more its sweetness and delicacy increase. Therefore if possible that true friend should hasten to various regions and, like the fire of love, blaze forth and shine, becoming the cause of education of capable souls, becoming a lamp of guidance, becoming a light

1 لأشکرتک ربی علی ما هدیت المشتاقین الی جنة
اللقاء و دعوت المنجذبین الی مشهد الفداء و اقم
نفوساً بموهبتک الکبری علی اعلاء کلمتک بین
الوری رب ایدهم بشدید القوى و انصرهم بجنود
من الملائة الاعلی انک انت المقتدر علی ما تشاء و
انک انت المؤید لمن خدم عبتک العلیا و انک
انت العزیز الوهاب

2 یار موافقا هر چند چشمهء عذب فرات در مقرّ
خویش فوران و نبغان دارد و لکن هر چه بیشتر
جریان کند بر عذوبت و لطافت بیفزاید لهذا آن
یار حقیقی اگر ممکن باشد باطراف و اکثاف
بشتابد و چون آتش عشق برافروزد و بتابد سبب
تریت نفوس مستعده گردد شمع هدایت شود نور

of truth, becoming a sign of bounty, becoming a lofty fruitful tree. And upon thee be glory and praise.

حقیقت گردد آیت موهبت شود شجره مرتفعه
پرثمر گردد و علیک التحية و الثناء

MSBH4.570-571

AB04352

To: Katherine Bail Page, in Cleveland

Date: 1917-Jan-26

O respected lady! You had written that for two years in the city of Detroit, the fragrance of the garden of Baha'u'llah has been diffused, and two eloquent ministers invited the Baha'is to their church so that the divine teachings might be spread and the light of guidance might shine forth.

Praise be to God that the Baha'is are successful in demonstrating qualities and conduct that are admired by all peoples and are the cause of proclaiming the oneness of humanity and promoting universal peace. Today this is the greatest foundation of true civilization and the cause of tranquility in the world of creation. In this great century this foundation is very firm and solid, but it needs divine power to promote it.

Since the friends of God are confirmed by heavenly power, I hope they will illuminate the lamp of human unity in all the gatherings of the world and the melody of universal peace will reach both East and West. Religion will become the cause of fellowship between people, and justice and fairness will raise its banner at the pole of the world. Religion will accord with science and promote peace and harmony. No ignorant prejudices will remain and the light of truth will be diffused.

And upon you be greetings and praise.

SW_v09#15 p.173

AB11663

To: Haji Shah, in Faran

Date: 1917-Jan-27

1 O King of the Mystics!

2 For some time We have not conversed with you, as the gates were closed and the path cut off. Otherwise, day and night your remembrance was in our hearts and your mention was on our tongues. This cessation of news has a hidden secret and this closing of gates has a protected mystery that will become evident and manifest hereafter. The absolute Divine Will required that the pen cease writing and the tongue be forbidden from speaking. The seasons have their wisdom and the times their requirements.

3 In springtime the birds of the meadow break into song and the spring season reveals wondrous artistry. The nightingale in this wondrous season grants the listeners their share of various melodies. The dove of the garden of inner meanings is stirred into motion. But in autumn all songs grow silent and the birds of the meadow, placing their heads under the wing of pain and tribulation, cease their songs and melodies. When spring returns anew and the season of spring unveils its face, the birds will raise high their Davidic psalms. Therefore we hope that this autumn of pain and tribulation will pass and the life-giving spring will come, and that from sweet fragrances and holy breezes nostrils will be perfumed. This lamp of the love of God will flame forth and the song of mystic knowledge will reach to heaven's zenith.

4 O kind friend, your endeavor and service at the Threshold of the All-Merciful is mentioned and accepted, and that entire household is encompassed by the glances of the eye of favor, for in that family the outpourings of the All-Merciful have ever been witnessed and beheld. This is supreme bounty, this is the station of special favor, this is the outpouring of manifest light. That is from God's grace which He bestoweth on whom He willeth, and God is the Lord of supreme bounty.

5 Convey utmost love and kindness on behalf of Abdul-Baha to the illustrious descendant, that nightingale of the garden of praise and sugar-breaking parrot of faithful India. That bird of the nest of faithfulness has such a wondrous melody and

1 ای شاه عارفان

2 مدتی است که با تو گفتگوئی نکرده‌ایم زیرا ابواب مسدود بود و راه مقطوع و آلا شبانه‌روز یاد تو در دها بود و ذکر تو ورد زبانها این انقطاع اخبار را سر مکنونی و این سد ابواب را رمز مصونی منبعده ظاهر و آشکار گردد ارادهء مطلقهء الهی چنین اقتضا نمود که قلم از تحریر بازماند و لسان از تقریر ممنوع گردد فصول را حکمی است و مواسم را اقتضائی

3 موسم بهار مرغان چمن را بصدا آرد و فصل ربیع فن بدیع آشکار کند عندلیب در این موسم عجیب مستمعین را از فنون الحان بهره و نصیب بخشد و رقاء حقیقهء معانی باهتزاز آید ولی در موسم خزان جمیع آهنگ‌ها ساکن گردد و مرغان چمن سر بزر بال آلام و محن برده از نغمه و آواز بازمانند چون دوباره نوبهار آید موسم ربیع رخ بگشاید طيور بمزامیر آل داود آهنگ بلند نمایند لهذا امید چنان است که این خزان آلام و محن بگذرد بهار جانپور آید و از روائح طیبه و نفحات قدسی مشامها معطر گردد این سراج محبت الله شعله زند و نغمهء عرفان باوج آسمان رساند

4 ای یار مهربان همت و خدمت در آستان حضرت رحمن مذکور و مقبول و جمیع آن خاندان بلحظات عین عنایت مشمول زیرا در آن دودمان همواره فیوضات حضرت رحمن مشهود و منظور این است فضل عظیم این است مقام اختصاص این است فیض نور مبین ذلک من فضل الله یؤتیه من یشاء و الله ذو فضل عظیم

5 بلبل حقیقهء ثنا و طوطی شکرشکن هند وفا سلیل جلیل را از قبل عبدالهآء نهایت محبت و نوازش ابلاغ نما آن طیر ایکه وفا را چنان لحنی بدیع و نغمهء جدیدی است که مسامع ملا اعلی ملتذ گردد و علیک و علیه الهآء الأبهی

FRH.204-205

new song that the ears of the Concourse on High are delighted.
And upon you and upon him be the Most Glorious Glory.

AB01774

To: Louise Waite, in Los Angeles

Date: 1917-Jan-29

O thou sweet singing bird!

Thy letter was received. From its contents it became evident that thou hast moved from Chicago to Los Angeles. Praise be to God that thou art engaged and confirmed in the service of the Kingdom of God, with a sweet melody thou art imparting joy and exhilaration to the souls and in the meetings stir and move the audience through the heavenly Call. Arise thou in offering due thanks for this Bounty, because thou art assisted in such a great Cause. The results of these services thou shalt find the Divine World, the limitless universe of the True One! Their fruits will likewise become apparent, ere long, in this world.

I perused the article that thou hast written concerning the Maskrekel-Azkar. Thou hast taken much trouble in the correspondence of numbers. The digit nine is the perfect number and other higher numbers are the mere repetition of one to nine. For example the number ten is the repetition of number one; twenty is the repetition of two; one hundred is the repetition of ten; one thousand is the repetition of one hundred, ad infinitum. Consequently the most perfect and the greatest digit is nine. Extract as far as thou can the hidden significances from number five and nine. Thy reasoning and the power of thy thought is very sharp.

The poem "The Sons of God" that thou hast forwarded was in reality wonderful, sweet, eloquent and fluent and its meanings most thrilling. Strive thou in the composition of such pieces; so that at all time the pure river of poesy may flow from thy tongue. The maid servant of God, who ascended to the divine Kingdom, Taere, was a matchless translator of thy poems. She always translated them into Persian poetry which made them very attractive.

Keep the letters that thou hast with thyself, for many letters mailed from America do not reach us. Praise be to God that the meetings in Los Angeles are in the utmost state of unity and concord. This news brought to us great happiness. Convey on my behalf to each and all the believers my longing greeting and kindness.

Thou hast written about Mrs. Ella Wheeler Wilcox. This respected lady has infinite capability. She is like a lamp filled with oil which no sooner it comes in contact with fire, it is set aglow. Now it is thus hoped that she may become enkindled with the Fire of the Love of God and her torch become so luminous as to illumine all directions. A letter is written in her name. Deliver it to her.

Upon thee be greeting and praise

SW_v09#17 p.198, BLO_PT#052.32

AB02466

To: Mahmud Furughi

Date: 1917-Jan-29

- 1 O my compassionate Lord and my sheltering refuge! You see Your servants who are steadfast in Your Cause...
 1 یا ربّی الحنون و کهنی المصون تری عبادک المستقیمین علی امرک...
- 2 O kind friend! The intensification of the fires of war in East and West has prevented the sending of letters and communications, and this cessation of news has been very difficult for the friends. But what can be done when destiny has required this and fate has decreed it? Heart and soul desire constant communion and intimacy with the friends, to be in harmony and of one voice with them. If this is not possible, at least to engage in correspondence and make pen and ink the interpreters of spirit and heart. Now both wishes are cut off. Despite this, I have undertaken to write this letter so that when circumstances permit, it may be sent by whatever means possible. As Rumi says:
 2 ای یار مهربان اشتداد نار حرب در شرق و غرب مانع از ارسال کتاب و خطاب شد و این انقطاع اخبار بر احباب بسیار گران بود ولی چه توان نمود که قدر چنین اقتضا نمود و قضا چنین امضا کرد دل و جان را آرزو چنان که دمامم با یاران همدم و همراز گردد و هم آهنگ و هم آواز شود اگر این ممکن نه اقلّاً بمکاتبه پردازد و قلم و مداد را ترجمان روح و فؤاد نماید حال هر دو آرزو مقطوع باوجود این بتحریر این نامه پرداختم تا وقتی مساعد آید و بهر وسیله باشد ارسال گردد علی قول مثنوی
- 3 "The remembrance of friends is auspicious to the friend, Especially when this is Layli and that is Majnun.
 3 یاد یاران یار را میمون بود خاصّه کلین لیلی و آن مجنون بود
- 4 Remember, O beloved ones, this grieving bird, In one morning's dawning midst the meadowland."
 4 یاد آرید ای مهان زین مرغ زاریک صبحی در میان مرغزار

5 Rest assured that you shall not be forgotten for the twinkling of an eye. Therefore strive with heart and soul to become a trusted messenger and clear herald of the breaths of the All-Merciful. No obstacle shall prevent this communication. The hand of oppressors' aggression falls short, and the efforts of the tyrannical come to naught. One must prefer soaring to stillness, and favor flowing over stagnation. The star of life tends toward setting, and the candle of days inclines to extinction. Therefore, the ultimate desire is that this servant's finale may become the opening of divine favors - that the lamp at the moment of extinction may give a sudden flame, the rain at the time of cessation may pour with tumult, the melody at its height of vibration may find a wondrous new strain, and the whale at the moment of diving may give forth a mighty roar. I hope that I may become thus.

6 According to what has been heard, the illustrious son in Tehran is making great efforts in his studies. Blessed is he and excellent is his end. And upon you be greetings and praise.

5 باری مطمئن باش که طرقة العینی فراموش نگردی پس به جان و دل بکوش که نفحات رحمن قاصد امین و پیک مبین گردد هیچ مانعی این مخیره را حائل نگردد دست تطاول عوانان کوتاه است و جهد و سعی ستمکاران تباہ باید طیران را بر سکون ترجیح داد و جریان را بر رکود تفضیل بخشید ستارهء حیات رو بافول است و شمع ایام رو بنمود لهذا نهایت آرزو چنان که خاتمة المطاف این عبد فاتحة الألفاف گردد سراج را وقت انطفاء بغتة شعله‌ئی و باران را حین انقطاع ریزش و غلغله‌ئی و آهنگ را در نهایت اهتزاز قرار بدیعی و نهنگ را حین غوطه خروش شدیدی امیدوار چنانم که چنین گردم

6 از قرار مسموع سلیل جلیل در طهران در تحصیل سعی بلیغ مینماید طوبی له و حسن مآب و علیک التّحیة و الثّناء

MSHR5.387x

AB00845

To: Ella Wheeler Wilcox

Date: 1917-Jan-30

O thou eloquent and fluent poetess!

Be thou not discouraged nor become thou dispirited on account of the unavoidable events of time and this great affliction. Be thou not sad nor become thou grieved; for this terrestrial globe is the habitation of dead matter and not the abode of the pure, sanctified souls who are attracted toward God. The home of the owl is always desolate and in a ruinous state but the residence of the sweet-singing nightingale is the rose-garden and the green meadow. Should the nightingale by chance pass by the gloomy and lonely waste, it will not sojourn there.

Consequently the blessed souls do not wish to be established in this wilderness of a world. They wing their way towards the supreme heights and like unto the heavenly birds long to build their nests in that celestial universe. Thy respected husband hastened and reached the Boundless and Limitless Immensity. Rest thou assured that in the end thou shalt find him enjoying

the utmost felicity in the Realm of God. This separation is temporary but that union is eternal.

Therefore be thou not unhappy, become thou not sorrow stricken. The candle's light must not become dim, the freshness of the rose must not fade away; especially in this Divine Spring in which the withered trees are robed with leaves and the dried and sere flowers have become fresh and blooming. Shouldst thou become intoxicated with the Spiritual Goblet, thou wilt not consider thy devoted husband as lost or absent. With this new insight the absent become present. Hence drink thou as much as thou art able from this supersensual wine which is in a state of fermentation in the Tavern of Divine Love. So that thou mayest not think of anyone as absent and see everyone present. Mayest thou find thyself in the station which is sanctified from presence and absence. In that station presence and absence become identical; the remote one will become the near one the non-existent one will find the form and expression of existence. This is the sublimity of man! This is the cause of the illumination of man. This is conducive to the everlasting life of man. In the world of humanity there are many fountains but only the fountain of the Kingdom of God will satisfy one's thirst; there are many trees but only the Blessed Tree produces fruits throughout eternity. Although the candles are lighted, yet this is only during the night. In the end they will all become extinguished, but the sun is everlastingly luminous and shining.

Therefore one must obtain illumination from the Refulgent Luminary. Praise be to God that thy capacity is perfect and thy susceptibilities intense. I hope that through the power of insight thou mayest behold the Sun of Reality.

Upon thee be greeting and praise:

BSTW#190

AB00241

Tablet of the Divine Plan (Northeastern states II)

To: Baha'is of the Northeastern States

Date: 1917-Feb-02

1 O ye real friends:

2 All countries, in the estimation of the one true God, are but one country, and all cities and villages are on an equal footing. Neither holds distinction over another. All of them are the fields of God and the habitation of the souls of men. Through faith and certitude, and the precedence achieved by one over another, however, the dweller conferreth honor upon the dwelling, some of the countries achieve distinction, and attain a preeminent position. For instance, notwithstanding that some of the countries of Europe and of America are distinguished by, and surpass other countries in, the salubrity of their climate, the wholesomeness of their water, and the charm of their mountains, plains and prairies, yet Palestine became the glory of all nations inasmuch as all the holy and divine Manifestations, from the time of Abraham until the appearance of the Seal of the Prophets (Musa, Yammad), have lived in, or migrated to, or traveled through, that country. Likewise, Mecca and Medina have achieved illimitable glory, as the light of Prophethood shone forth therein. For this reason Palestine and aḥijāz have been distinguished from all other countries.

3 Likewise, the continent of America is, in the eyes of the one true God, the land wherein the splendors of His light shall be revealed, where the mysteries of His Faith shall be unveiled, where the righteous will abide and the free assemble. Therefore, every section thereof is blessed: but because these nine states have been favored in faith and assurance, hence through this precedence they have obtained spiritual privilege.

4 They must realize the value of this bounty; because they have obtained such a favor and in order to render thanksgiving for this most great bestowal, they must arise in the diffusion of divine fragrances so that the blessed verse of the Qur'an, "God is the light of heaven and earth: the similitude of His light is a niche in a wall, wherein a lamp is placed, and the lamp enclosed in a case of glass; the glass appears as if it were a shining star. It is lighted with the oil of a Blessed Tree, an olive neither of the East, nor of the West; it wanteth little but that the oil thereof would give light, although no fire touched it. This is the light added unto light. God will direct unto His light whom He pleaseth" may be realized.

1 ای دوستان حقیقی

2 جمیع اقالیم در نزد حقّ اقلیم واحد است و جمیع مدائن و قری یکسان و متساوی هیچیک بر دیگری امتیاز ندارد کل مزارع الهی است و منشأ نفوس انسانی ولی بایمان و ایقان و سبقت بر دیگران مکین مکان را مشرف نماید بعضی از بلاد مستثنی گردند و بشرف مزیت بی‌منتی فائز شوند مثلاً بعضی از اقالیم اروپا و امریکا بلطافت هوا و عذوبت ماء و حلاوت کوه و دشت و صحرا مستثنی و در نهایت امتیاز با وجود این فلسطین شرف جمیع اقالیم گشت زیرا جمیع مظاهر مقدّسه الهیه از یوم حضرت ابراهیم تا ظهور خاتم النبیین یا در این اقلیم متوطن یا مهاجر و مسافر بودند و همچنین یثرب و بطحا بشرف بی‌منتی فائز نور نبوت در آنجا تابید لهذا فلسطین و حجاز از جمیع اقالیم ممتاز گشت

3 حال نیز قطعه امریک در نزد حقّ میدان اشراق انوار است و کشور ظهور اسرار و منشأ ابرار و مجمع احرار جمیع مبارک است ولی ایالات تسعه چون در ایمان و ایقان سبقت گرفتند لهذا از این سبقت امتیاز یافتند

4 باید که قدر این نعمت را بدانند که بچنین موهبتی سرافراز گشتند و بشکرانه این موهبت کبری قیام بر نشر نفحات الله نمایند تا آیه مبارکه الله نور السموات و الارض مثل نوره کمشکاة فیها مصباح المصباح فی زجاجة الزجاجه کأنها کوکب درّی یوقد من شجرة مبارکه لا شرقیة و لا غربیة یکاد زیتها یضئ ولو [لم] تمسسه نار نور علی نور تحقیق یابد

- 5 He says: The world of nature is the world of darkness, because it is the origin of a thousand depravities; nay, rather, it is darkness upon darkness. The illumination of the world of nature is dependent upon the splendor of the Sun of Reality. The grace of guidance is like unto the candle which is enkindled in the glass of knowledge and wisdom and that glass of knowledge and wisdom is the mirror of the heart of humanity. The oil of that luminous lamp is from the fruits of the Blessed Tree and that oil is so refined that it will burn without light. When the intensity of the light and the translucency of the glass and the purity of the mirror are brought together, it will become light upon light.
- 5 میفرماید عالم طبیعت عالم ظلمات است زیرا منشأ هزار گونه فساد است بلکه ظلمت اندر ظلمت است نورانیت عالم طبیعت به اشراق شمس حقیقت است فیض هدایت مانند شمع است که در زجاجهء علم و حکمت روشن است و آرزجاجهء علم و حکمت در مشکاة قلب انسانی است دهن آسراج نورانی از اثمار شجرهء مبارکه است و بدرجهئی آن دهن لطیف است که بی آتش برافروزد قوت نور و صفوت زجاج و لطافت مشکاة چون جمع گردد نور علی نور شود
- 6 In brief, in these nine blessed states Abdu'l-Baha journeyed and traveled from place to place, explained the wisdom of the heavenly books and diffused the fragrances. In most of these states he founded the divine Edifice and opened the door of teaching. In those states he sowed pure seeds and planted blessed trees.
- 6 باری در این نه ایالات مبارکه عبدالهء سیر و حرکت نمود و بیان حکمت کتب آسمانی کرد و نشر نفعات نمود در اکثری تأسیس بنیان الهی کرد و باب تبلیغ بگشود و در آن مزرعه ها تخم پاکی افشاند و کشت مبارکی کرد
- 7 Now the believers of God and the maidservants of the Merciful must irrigate these fields and with the utmost power engage themselves in the cultivation of these heavenly plantations so that the seeds may grow and develop, prosperity and blessing be realized and many rich and great harvests be gathered in.
- 7 حال احبای الهی و اماء رحمن باید آن کشت را آبیاری کنند و یکال قوت بتزیت آن کشت پردازند تا بنهایت قوت نشو و نما کند و فیض و برکت حاصل شود و خرمهای بسیار عظیم بوجود آید
- 8 The Kingdom of God is like unto a farmer who comes into possession of a piece of pure and virgin soil. Heavenly seeds are scattered therein, the clouds of divine providence pour down and the rays of the Sun of Reality shine forth.
- 8 ملکوت الله مانند دهقانی است که بخاک پاکی بگذرد و بذر آسمانی بیفشاند و سحاب رحمت یزدانی ببارد و حرارت شمس حقیقت بتابد
- 9 Now all these bounties exist and appear in full in these nine states. The divine Gardener passed by that holy ground and scattered pure seeds from the lordly teachings in that field; the rain of the bounties of God poured down and the heat of the Sun of Reality—that is, the merciful confirmations—shone with the utmost splendor.
- 9 حال جمیع این مواهب در این ایالات تسعه واقع و حاضر و موجود دهقان الهی بآنخاک پاک مقدس مرور نمود و تنخی پاک از تعالیم ربانی در آن کشت زار افشاند باران فیوضات الهی ببارید و حرارت شمس حقیقت یعنی تأییدات رحمانی بتاید
- 10 It is my hope that each one of those blessed souls may become a peerless and unique irrigator and the East and the West of America may become like unto a delectable paradise so that all of you may hear from the Supreme Concurrence the cry of "Blessed are you, and again blessed are you!"
- 10 حال آبیاری میخواهد امیدم چنان است که آن نفوس مبارکه هریک آبیاری مثل و نظیر گردد و شرق و غرب امریکا بهشت برین شود تا ملأ اعلی به تحسین فریاد طوبی لکم ثم طوبی لکم برآرد
- 11 Upon you be greeting and praise!
- 11 و علیکم و علیکن التَّحیَّة و الثَّناء
- 12 The following supplication is to be read by the teachers and friends daily:
- 12 این مناجات را هریک روز یکمرتبه تلاوت کند

- 13 O Thou kind Lord! Praise be unto Thee that Thou hast shown us the highway of guidance, opened the doors of the kingdom and manifested Thyself through the Sun of Reality. To the blind Thou hast given sight; to the deaf Thou hast granted hearing; Thou hast resuscitated the dead; Thou hast enriched the poor; Thou hast shown the way to those who have gone astray; Thou hast led those with parched lips to the fountain of guidance; Thou hast suffered the thirsty fish to reach the ocean of reality; and Thou hast invited the wandering birds to the rose garden of grace.
- 13 پروردگار مهربانا شکر ترا شاهراه هدایت بخودی و ابواب ملکوت بگشودی و بواسطه شمس حقیقت تجلی فرمودی کوران بینا نمودی و کران شنوا کردی مردگان زنده فرمودی و فقیران اغنیا کردی گمراهانرا راه بخودی و تشنگانرا بچشمه هدایت دلالت کردی ماهیان لب تشنه را بدریای حقیقت رساندی و مرغان آواره را بگلشن عنایت دعوت فرمودی
- 14 O Thou Almighty! We are Thy servants and Thy poor ones; we are remote and yearn for Thy presence, are athirst for the water of Thy fountain, are ill, longing for Thy healing. We are walking in Thy path and have no aim or hope save the diffusion of Thy fragrance, so that all souls may raise the cry: O God, Guide us to the straight path. May their eyes be opened to behold the light, and may they be freed from the darkness of ignorance. May they gather around the lamp of Thy guidance. May every portionless one receive a share. May the deprived become the confidants of Thy mysteries.
- 14 پروردگارا جمعی هستیم بندگان تو و فقیران تو دور افتاده ایم مشتاقان تو تشنه چشمه توئیم و دردمند درمان توئیم در ره تو قدم نهادیم و مقصد و آرزوی جز نشر نفعات تو نداریم تا نفوس فریاد اهدنا الصراط المستقیم برآند و دیده بمشاهده انوار روشن نمایند از ظلمات جهالت برهند و طائف حول سراج هدایت گردند بنصیبان نصیب برند و محرومان محرم راز شوند
- 15 O Almighty! Look upon us with the glance of mercifulness. Grant us heavenly confirmation. Bestow upon us the breath of the Holy Spirit, so that we may be assisted in Thy service and, like unto brilliant stars, shine in these regions with the light of Thy guidance.
- 15 پروردگارا بعین عنایت نظر نما تأییدی آسمانی فرما نفثات روح القدس مبدول دار تا بخدمت موفق گردیم و مانند ستاره های روشن در این اقالیم بنور هدایت بدرخشیم
- 16 Verily, Thou art the Powerful, the Mighty, the Wise and the Seeing.
- 16 توئی مقتدر و توانا و توئی عالم و بینا
- TDP#09, BPRY.212-214x, ADJ.006x, COF.027-028x, COF.035x2x, GPB.254x, GPB.396x, TDH#158.5x, WOB.053x, WOB.075x, WOB.077x, BSC.507 #973, SW_v10#04 p.069-071
- MKT3.037, DWNP_v5#09 p.001-002x, DUR1.027x, ANDA#79 p.05x, MJMJ1.102x, MMG2#075 p.082x, MJH.044x, FRTB.070, NJB_v10#10 p.204x

AB00209

Tablet of the Divine Plan (Southern states II)

To: Baha'is of the Southern States

Date: 1917-Feb-03

- 1 O ye blessed, respected souls:
- 1 ای نفوس مبارکه محترمه
- 2 The philosophers of the ancients, the thinkers of the Middle Ages and the scientists of this and the former centuries have
- 2 فلاسفه قرون اولی و علماء قرون وسطی و فلاسفه قرون اخیره جمیع بر آنند که بهترین

all agreed upon the fact that the best and the most ideal region for the habitation of man is the temperate zone, for in this belt the intellects and thoughts rise to the highest stage of maturity, and the capability and ability of civilization manifest themselves in full efflorescence. When you read history critically and with a penetrating eye, it becomes evident that the majority of the famous men have been born, reared and have done their work in the temperate zone, while very, very few have appeared from the torrid and frigid zones.

3 Now these sixteen Southern States of the United States are situated in the temperate zone, and in these regions the perfections of the world of nature have been fully revealed. For the moderation of the weather, the beauty of the scenery and the geographical configuration of the country display a great effect in the world of minds and thoughts. This fact is well demonstrated through observation and experience.

4 Even the holy, divine Manifestations have had a nature in the utmost equilibrium, the health and wholesomeness of their bodies most perfect, their constitutions endowed with physical vigor, their powers functioning in perfect order, and the outward sensations linked with the inward perceptions, working together with extraordinary momentum and coordination.

5 Therefore in these sixteen states, because they are contiguous to other states and their climate being in the utmost of moderation, unquestionably the divine teachings must reveal themselves with a brighter effulgence, the breaths of the Holy Spirit must display a penetrating intensity, the ocean of the love of God must be stirred with higher waves, the breezes of the rose garden of the divine love be wafted with higher velocity, and the fragrances of holiness be diffused with swiftness and rapidity.

6 Praise be to God that the divine outpourings are infinite, the melody of the lordly principles is in the utmost efficacy, the most great Orb shining with perfect splendor, the cohorts of the Supreme Concourse are attacking with invincible power, the tongues are sharper than the swords, the hearts are more brilliant than the light of electricity, the magnanimity of the friends precedes all the magnanimities of the former and subsequent generations, the souls are divinely attracted, and the fire of the love of God is enkindled.

7 At this time and at this period we must avail ourselves of this most great opportunity. We must not sit inactive for one moment; we must sever ourselves from composure, rest, tranquillity, goods, property, life and attachment to material things. We must sacrifice everything to His Highness, the Possessor of

اقالیم منطقهء معتدله است زیرا عقول و افکار در نهایت کمال است و استعداد و قابلیت مدنیت در غایت قوت چون بدقت نظر در تاریخ نمائید واضح شود که مشاهیر رجال اکثر از منطقهء معتدله جلوه نموده و اقل قلیلی از منطقهء بارده و منطقهء [حاره‌اند]

3 حال این شانزده ایالت از ولایات متحده در نهایت اعتدال است و کمالات عالم طبیعت بنهایت حلاوت در این اقالیم تجلی نموده چه که اعتدال هوا و لطافت مناظر و حلاوت اقلیم حکمی عظیم در عالم عقول و افکار دارد چنانچه تجربه شده است

4 حتی مظاهر مقدسهء الهیه مزاجی در نهایت اعتدال داشته‌اند و صحت و سلامتی بی‌منتهی و بنیه در نهایت قوت و قوی در غایت کمال و حواس ظاهره و باطنه فوق‌العاده شدید

5 حال این شانزده اقالیم بحسب ایالات مجاوره در غایت اعتدال است البتّه باید تعالیم الهی در آن جلوهء دیگر کند و نفثات روح‌القدس تأثیری عظیم نماید و حرارت شمس حقیقت شدید بتابد دریای محبت الله موجی عظیم زند نسائم گلشن حقائق و معانی بنهایت سرعت وزد و نفحات قدس بزودی انتشار یابد

6 الحمد لله فیوضات الهی نامتناهی و آهنگ تعالیم ربّانی در نهایت تأثیر و نیروی اعظم در غایت اشراق و جنود ملکوت اعلیٰ با کمال سرعت در هجوم زبانها از شمشیر تیزتر و قلوب از ضیاء کهربائی روشنتر و همت احبا فائق بر همت‌های سیلف و خلف و نفوس در غایت انجذاب و نار محبت الله در نهایت اشتعال

7 چنین وقت و زمانیرا باید بسیار غنیمت شمرد دقیقه‌ئی فتور نباید کرد از راحت و آسایش و نعمت و آسایش و جان و مال باید منقطع شد جمیع را فدای حضرت ملیک وجود کرد تا قوای ملکوتیه شدت نفوذ یابد و اشعهء ساطعه

existence, so that the powers of the Kingdom may show greater penetration and the brilliant effulgence in this New Cycle may illumine the worlds of minds and ideals.

- 8 It is about twenty-three years that the fragrances of God have been diffused in America, but no adequate and befitting motion has been realized, and no great acclamation and acceleration has been witnessed. Now it is my hope that through the heavenly power, the fragrances of the Merciful, the attraction of consciousness, the celestial outpourings, the heavenly cohorts and the gushing forth of the fountain of divine love, the believers of God may arise and in a short time the greatest good may unveil her countenance, the Sun of Reality may shine forth with such intensity that the darkness of the world of nature may become entirely dispelled and driven away; from every corner a most wonderful melody may be raised, the morning birds may break into such a song that the world of humanity may be quickened and moved, the solid bodies may become liquefied, and the souls who are like unto adamant rocks may open their wings and through the heat of the love of God fly heavenward.

- 9 Nearly two thousand years ago, Armenia was enveloped with impenetrable darkness. One blessed soul from among the disciples of Christ hastened to that part, and through his effort, ere long that province became illumined. Thus it has become evident how the power of the Kingdom works!

- 10 Therefore, rest ye assured in the confirmations of the Merciful and the assistance of the Most High; become ye sanctified above and purified from this world and the inhabitants thereof; suffer your intentions to work for the good of all; cut your attachment to the earth and like unto the essence of the spirit become ye light and delicate. Then with a firm resolution, a pure heart, a rejoiced spirit, and an eloquent tongue, engage your time in the promulgation of the divine principles so that the oneness of the world of humanity may pitch her canopy in the apex of America and all the nations of the world may follow the divine policy. This is certain, that the divine policy is justice and kindness toward all mankind. For all the nations of the world are the sheep of God, and God is the kind shepherd. He has created these sheep. He has protected them, sustained and trained them. What greater kindness than this? And every moment we must render a hundred thousand thanksgivings that, praise be to God, we are freed from all the ignorant prejudices, are kind to all the sheep of God, and our utmost hope is to serve each and all, and like unto a benevolent father educate every one.

در این عصر جدید عالم افکار و عقول را روشن نماید

- 8 قریب ۲۳ سال است که نفحات الهی در امریک نشر یافته ولی حرکت چنانچه باید و شاید حاصل نگردیده جوش و خروش زنده حال چنان امیدوارم که بقوه آسمانی و نفحات رحمانی و انجذابات وجدانی و فیوضات سبحانی و جنود آسمانی و غلیان محبت الله احبای الهی قیام نمایند و در مدتی سیر خیر کثیر رخ بگشاید و شمس حقیقت چنان بدرخشد که ظلمات عالم طبیعت محو و متلاشی شود از هر گوشه ئی آهنگ بدیع بلند گردد و مرغان سحر گلبانگی زند که عالم انسانی بوجد و حرکت آید اجسام جامده را بجریان آرد و نفوسیکه مانند صخره صما است بحار محبت الله بطیران آیند

- 9 ارمنیه دو هزار سال پیش ظلمات اندر ظلمات بود یک نفس مبارکی از تلامذه تلامذه مسیح بانصفا شتابید عاقبت آن اقلیم روشن گردید پس معلوم شد که قوه ملکوت چه میکند

- 10 لهذا مطمئن بتوفیقات رحمانیه و تأییدات صمدانیه گردید و از انجھان و جهانیان منزّه و مقدس شوید نیت را خیر نمائید و تعلق باینعالم را قطع کنید و چون جوهر روح لطیف و خفیف گردید و با عزمی ثابت و قلبی طاهر و روحی مستبشر و لسانی ناطق بترویج تعالیم الهی پردازید تا وحدت عالم انسانی در قطب امریک خیمه برافرازد و جمیع ملل متابعت سیاست الهیه نمایند و این معلوم است که سیاست الهیه عدل و مهربانی بعموم است جمیع ملل عالم اغنام الهی هستند و خداوند شبان مهربان جمیع این اغنام را خلق نموده و حفظ فرموده و رزق میدهد و میپروراند چه مهربانی اعظم از این ما باید در هر دم صدهزار شکرانه نمائیم که الحمد لله از تعصبات جاهلیه راحت یافتیم و بجمیع اغنام الهیه مهربانیم و نهایت آرزو چنان داریم که کل را خدمت نمائیم و مانند پدر مهربان پرورانیم

- 11 Upon you be greeting and praise! و عليكم و عليكن التحيّة و الثناء 11
- 12 Every soul who travels through the cities, villages and hamlets of these states and is engaged in the diffusion of the fragrances of God, should peruse this commune every morning: هر شخصی که بمدن و شهرها و قریاء این ولایات سفر نماید و بنشر تعالیم الهی پردازد هر روز صبحی باید این مناجات را تلاوت نماید 12
- 13 O my God! O my God! Thou seest me in my lowliness and weakness, occupied with the greatest undertaking, determined to raise Thy word among the masses and to spread Thy teachings among Thy peoples. How can I succeed unless Thou assist me with the breath of the Holy Spirit, help me to triumph by the hosts of Thy glorious kingdom, and shower upon me Thy confirmations, which alone can change a gnat into an eagle, a drop of water into rivers and seas, and an atom into lights and suns? O my Lord! Assist me with Thy triumphant and effective might, so that my tongue may utter Thy praises and attributes among all people and my soul overflow with the wine of Thy love and knowledge. الهی الهی ترانی مع ذلّی و عدم استعدادی و اقتداری مهتماً بعظائم الأمور قاصداً لاعلاء کلمتک بین الجمهور نادياً لنشر تعالیمک بین العموم و اّنی اتوقّق بهذا الا ان يؤیّدنی نفثات روح القدس و یصرّنی جنود ملکوتک الاعلی و تحیط بی توفیقاتک الّتی تجعل الذباب عقاباً و القطرة بحوراً و انهاراً و الذرات شموساً و انواراً ربّ ایدنی بقوتک القاهرة و قدرتک النافذة حتّی ینطق لسانی بحامدک و نعوتک بین خلقک و یطفح جنانی برحیق محبتک و معرفتک 13
- 14 Thou art the Omnipotent and the Doer of whatsoever Thou willest. انک انت المقتدر علی ما تشاء و انک علی کلّ شیء قدير 14

TDP#10, BSW#17.04x, BPRY.214-215x, BSC.511 #975, SW_v10#06 p.100-102

MKT3.041, DUR1.577x, RRT.146x,
ADH2.112x, ADH2_3#05 p.145x,
MJMJ1.017x, MMG2#062 p.066x,
MJH.064bx, FRTB.074

ABU2411

Words to Ahmad Sohrab spoken on 1917-Feb-03 in Haifa/Akka

Come and take this, Mirza Ahmad. Let me see what you can do. Let me see what the friends of God in these states will do. Will they arise with a superhuman energy and spread the lights if the Sun of Reality in all those great cities, towns, villages and hamlets?

I have pointed out to them the highway of service. Will they walk in it? I have drawn for them the Plan of God, will they, like experienced generals, lead the attack from all sides? Come! Take it and let us see the results.

And what are you going to do? Are you going to take a hand in this divine campaign? Now you are witnessing its birth. The time will soon come when you will have to work for its

realization with all the power and energy that God has given thee.

SW_v10#04 p.071-072

ABU0817

Words spoken ca. 1917-Feb-03 in Haifa/Akka

Come, my son, take it. I have corrected it. The importance of this Tablet will be revealed in the future. In these vast sixteen states the lights of the Sun of Reality shall shine with great power and the dark clouds of ignorance and human prejudices will be dispelled from its horizon.

Mr. Gregory must demonstrate a self-sacrificing spirit in teaching the Cause amongst the black race, diffuse the fragrances of God in every part of the South, and let his cry 'Ya-Baha-el-Abha!' reach to the apex of heaven in their meetings, gatherings, churches, colleges and schools.

The believers of God with the utmost firmness and steadfastness must go forth and teach the heavenly institutes to the inhabitants of the South. They must not turn their faces from any difficulty. Like unto a waving sea they must be tumultuous and full of divine acclamation, and similar unto the thankful birds they must be always singing the songs of love, light and life.

Every person in accordance with his capability and ability must engage in teaching the Cause of God and show an effort in the illumination of the souls, so that praiseworthy results may appear and become manifest from him. I desire nothing else from the believers of the states save teaching the Cause of His Highness, the Almighty. See with what love, with what attraction, with what exhilaration I wrote this Tablet for them.

One of the wisdoms of this universal war is no other than the writing of these Epistles, so that the believers may realize that the Cause of his Holiness Baha'u'llah must ultimately encircle the globe. Having thus clearly perceived their duty they will spare no effort to hasten its consummation.

The prominent believers of the South, like Mr. Remey, Mr. Hannen, Mrs. Parson, Mr. Gregory and others must come together, hold meetings of consultation and devise efficient ways

and means for the teaching of the people of this great section and promote amongst the inhabitants the spirit of brotherhood, unity and love of His Holiness Christ and Baha'u'llah.

Do thou present thyself in their meetings, and through the inspiration of the Holy Spirit make them realize and feel how this question of teaching is one of the utmost importance in the Cause. Tell them: 'Do not let your thoughts and ideas be crystallized around particular matters. Close your eyes to outward differences and look upon each other with the eye of universal oneness. Like unto the cup-bearers of eternity turn ye round in the assemblages of mankind the overflowing goblets of guidance and intoxicate them with the wine of the love of God. Walk ye always in the pathway of lights and let the pillars of shining Bahai inspiration lead and direct you to your glorious destination. Let your thoughts be of Baha'u'llah, your mention be of Baha'u'llah, and fill all hearts with the truth of Baha'u'llah. Like unto the sanctified souls, associate ye with the people of the world and show ye that which ye have. Do ye not hide the precious jewels of the Kingdom under the earth. This day is the day of revelation! This Manifestation is the manifestation of knowledge and understanding'.

SW_v10#06 p.103+111

AB00184

Tablet of the Divine Plan (Central states II)

To: Baha'is of twelve Central States, in Kansas

Date: 1917-Feb-08

- 1 God says in the great Qur'an: "He specializes for His Mercy whomsoever He willeth." 1 در قرآن عظیم میفرماید یختص برحمته من یشاء
- 2 O ye old believers and intimate friends! These twelve Central States of the United States are like unto the heart of America, and the heart is connected with all the organs and parts of man. If the heart is strengthened, all the organs of the body are reinforced, and if the heart is weak all the physical elements are subjected to feebleness. 2 ای احبای قدیم و یاران ندیم این دوازده ولایات مرکزی ایالات متحده بمنزله قلب آمریکا است و قلب مرتبط بجمع اعضا و اجزاء انسان اگر قلب قوی گردد جمع اعضا قوت یابد و اگر قلب ضعیف باشد جمع ارکان مبتلا به ضعف گردد
- 3 Now praise be to God that Chicago and its environs from the beginning of the diffusion of the fragrances of God have been a 3 حال الحمد لله شیکاگو و اطراف آن از بدایت نشر نفحات الله قلب پرقوتی بوده لهذا بعون و عنایت الهیه باموری عظیمه موفق شده

strong heart. Therefore, through divine bounty and providence it has become confirmed in certain great matters.

- 4 First: The call of the Kingdom was in the very beginning raised from Chicago. This is indeed a great privilege, for in future centuries and cycles, it will be as an axis around which the honor of Chicago will revolve.

4 اولاً اینکه ندای بملکوت در بدایت از شیکاگو بلند شد و این مزیت عظیمه ایست که در قرون و اعصار آتیه مدار افتخار شیکاگو است
- 5 Second: A number of souls with the utmost firmness and steadfastness arose in that blessed spot in the promotion of the Word of God and even to the present moment, having purified and sanctified the heart from every thought, they are occupied with the promulgation of the teachings of God. Hence the call of praise is raised uninterruptedly from the Supreme Concourse.

5 ثانیاً آنکه نفوسی بنهایت ثبات و استقامت در آن خطه مبارکه باعلاء کلمه الله برخاستند و الی الآن قلب را از هر فکری منزّه و مقدّس میدارند و بترویج تعالیم الهیه مشغولند و ندای تحسین متتابعاً از ملکوت اعلی بلند است
- 6 Third: During the American journey 'Abdu'l-Baha several times passed through Chicago and associated with the friends of God. For some time he sojourned in that city. Day and night he was occupied with the mention of the True One and summoned the people to the Kingdom of God.

6 ثالثاً آنکه در سفر به آمریکا بکرات و مرّات عبدالبهاء به شیکاگو مرور نمود و با یاران الهی همدم گشت مدت مدیده در آن شهر اقامت نمود و شب و روز بذکر حق مشغول و ندا بملکوت الهی مینمود
- 7 Fourth: Up to the present time, every movement initiated in Chicago, its effect was spread to all parts and to all directions, just as everything that appears in and manifests from the heart influences all the organs and limbs of the body.

7 رابعاً آنکه آنچه تا بحال تأسیس در شیکاگو گردید باطراف و اکثاف سرایت نمود چنانکه آنچه در قلب ظهور و بروز نماید بجمع اعضا و اجزاء سرایت یابد
- 8 Fifth: The first Mashriqu'l-Adhkar in America was instituted in Chicago, and this honor and distinction is infinite in value. Out of this Mashriqu'l-Adhkar, without doubt, thousands of Mashriqu'l-Adhkar will be born.

8 خامساً آنکه اول مشرق الأذکار در آمریکا در شیکاگو تأسیس یافت و این شرف و منقبتی است که بی پایان است البتّه از این مشرق الأذکار هزاران مشرق الأذکار تولّد خواهد یافت
- 9 Likewise (were instituted in Chicago) the general Annual Conventions, the foundation of the Star of the West, the Publishing Society for the publication of books and Tablets and their circulation in all parts of America, and the preparations now under way for the celebration of the Golden Centenary Anniversary of the Kingdom of God. I hope that this Jubilee and this Exhibition may be celebrated in the utmost perfection so that the call to the world of unity, "There is no God but One God, and all the Messengers, from the beginning to the Seal of the Prophets (Muhammad) were sent on the part of the True One!" may be raised; the flag of the oneness of the world of humanity be unfurled, the melody of universal peace may reach the ears of the East and the West, all the paths may be cleared and straightened, all the hearts may be attracted to the Kingdom of God, the tabernacle of unity be pitched on the apex of America, the song of the love of God may exhilarate and rejoice all the nations and peoples, the surface of the earth may become

9 و امثال ذلک نظیر محافل عمومیه سالیانه و تأسیس نجم باختر و انجمن طبع رسائل و الواح و نشر آن در جمیع صفحات آمریکا و استعدادی که الآن بجهت احتفال و نمایش قرن ذهبی ملکوت الله میشود امیدوارم که این احتفال و این نمایش در نهایت اتقان گردد چنانکه نداء بکلمه توحید لا اله الا الله و کلّ الأنبياء از ابتدا تا خاتم رسل کلّهم علی الحق من عند الله بلند گردد علم وحدت عالم انسانی بلند شود و آهنگ صلح عمومی گوشزد شرق و غرب گردد جمیع راهها صاف و مستقیم شود جمیع قلوب منجذب بملکوت الله گردد و خیمه توحید در قطب امریکا افراخته شود و نغمه محبت الله جمیع اقوام و ملل را بوجد و طرب آرد و روی

the eternal paradise, the dark clouds may be dispelled and the Sun of Truth may shine forth with the utmost intensity.

- 10 O ye friends of God! Exert ye with heart and soul, so that association, love, unity and agreement be obtained between the hearts, all the aims may be merged into one aim, all the songs become one song and the power of the Holy Spirit may become so overwhelmingly victorious as to overcome all the forces of the world of nature. Exert yourselves; your mission is unspeakably glorious. Should success crown your enterprise, America will assuredly evolve into a center from which waves of spiritual power will emanate, and the throne of the Kingdom of God will, in the plenitude of its majesty and glory, be firmly established.
- 11 This phenomenal world will not remain in an unchanging condition even for a short while. Second after second it undergoes change and transformation. Every foundation will finally become collapsed; every glory and splendor will at last vanish and disappear, but the Kingdom of God is eternal and the heavenly sovereignty and majesty will stand firm, everlasting. Hence in the estimation of a wise man the mat in the Kingdom of God is preferable to the throne of the government of the world.
- 12 Continually my ear and eye are turned toward the Central States; perchance a melody from some blessed souls may reach my ears – souls who are the dawning-places of the love of God, the stars of the horizon of sanctification and holiness – souls who will illumine this dark universe and quicken to life this dead world. The joy of 'Abdu'l-Baha depends upon this! I hope that you may become confirmed therein.
- 13 Consequently, those souls who are in a condition of the utmost severance, purified from the defects of the world of nature, sanctified from attachment to this earth, vivified with the breaths of eternal life – with luminous hearts, with heavenly spirit, with attraction of consciousness, with celestial magnanimity, with eloquent tongues and with clear explanations – such souls must hasten and travel through all parts of the Central States. In every city and village they must occupy themselves with the diffusion of the divine exhortations and advices, guide the souls and promote the oneness of the world of humanity. They must play the melody of international conciliation with such power that every deaf one may attain hearing, every extinct person may be set aglow, every dead one may obtain new life and every indifferent soul may find ecstasy. It is certain that such will be the consummation.
- 14 Let the spreaders of the fragrances of God recite this prayer every morning:

زمین جنت ابدی شود ابرهای تاریک متلاشی گردد و شمس حقیقت بنهایت اشراق بدرخشد

10 ای یاران الهی بجان و دل بکوشید تا الفت و محبت و اتحاد و اتفاق بین قلوب حاصل شود جمیع نوایا نیت واحد گردد و همه آهنگها آهنگ واحد شود قوه روح القدس چنان غلبه نماید که بر جمیع قوای عالم طبیعت مستولی شود کار این کار عظیم است اگر بآن موفق شویم تا آمریک مرکز سنوحات رحمانیه گردد و سریر ملکوت الهی در نهایت حشمت و جلال استقرار یابد

11 این جهان فانی در اندک زمانی بر حالت واحده نماند آناً فاناً در تغییر و تبدل است هر بنیانی ویران گردد هر عزت و شکوهی محو و زائل شود لکن ملکوت الله باقی و عزت و حشمت ملکوتی الی الأبد برقرار لهذا در نزد انسان عاقل حصیر در ملکوت الله بر سریر سلطنت دنیا تفوق دارد

12 دائماً سمع و بصر من متوجه ایالات مرکزیه است بلکه آهنگی از نفوسی مبارکه بسمع رسد نفوسی که مشارق محبت الله اند و نجوم افق تنزیه و تقدیس این جهان ظلمانی را روشن کنند و این عالم مرده را زنده نمایند سرور عبدالهاء باین است امیدوارم که بآن موفق گردید

13 پس باید نفوسی در نهایت انقطاع و از نقائص عالم طبیعت میرا و از تعلق باین دنیا مقدس و بنفخه حیات ابدیه زنده با قلی نورانی و روحی آسمانی و انجذاب و وجدانی و همیتی ملکوتی و لسانی ناطق و بیانی واضح باطراف ایالات مرکزی بشتابند و در هر شهر و قریه بوضایا و نصایح الهی پردازند نفوس را هدایت کنند و وحدت عالم انسانی ترویج نمایند و آهنگ صلح عمومی را چنان بنوازند که هر کرمی شنوا گردد و هر افسرده بی برافروزد و هر مرده بی حیات ابدی یابد و هر کاهلی نشاط جوید و یقین است که چنین گردد و علیکم و علیکن التَّحِیَّه و التَّنَآء

14 ناشرین نجات الله این مناجات را در هر صبح تلاوت نمایند

- 15 O Lord, my God! Praise and thanksgiving be unto Thee for Thou hast guided me to the highway of the kingdom, suffered me to walk in this straight and far-stretching path, illumined my eye by beholding the splendors of Thy light, inclined my ear to the melodies of the birds of holiness from the kingdom of mysteries and attracted my heart with Thy love among the righteous.
- 16 O Lord! Confirm me with the Holy Spirit, so that I may call in Thy Name amongst the nations, and give the glad tidings of the manifestation of Thy kingdom amongst mankind.
- 17 O Lord! I am weak, strengthen me with Thy power and potency. My tongue falters, suffer me to utter Thy commemoration and praise. I am lowly, honor me through admitting me into Thy kingdom. I am remote, cause me to approach the threshold of Thy mercifulness. O Lord! Make me a brilliant lamp, a shining star and a blessed tree, adorned with fruit, its branches overshadowing all these regions. Verily, Thou art the Mighty, the Powerful and Unconstrained.

TDP#11, BSW#17.05x, BPRY.215-216x, TDH#158.5x, COF.031x2x, COF.069x, COF.121x, GPB.254-255x, GPB.351x, GPB.397x, BSC.515 #977, SW_v10#07 p.124-126

15 رَبِّ رَبِّ لَكَ الْحَمْدُ وَ الشُّكْرُ بِمَا هَدَيْتَنِي سَبِيلَ الْمَلَكُوتِ وَ سَلَكْتَ بِي هَذَا الصِّرَاطَ الْمُسْتَقِيمَ الْمَمْدُودِ وَ تَوَرَّتْ بَصْرِي بِمُشَاهَدَةِ الْأَنْوَارِ وَ اسْمَعْتَنِي نِعَمَاتِ طُيُورِ الْقُدُسِ مِنْ مَلَكُوتِ الْأَسْرَارِ وَ اجْتَذَبْتَ قَلْبِي بِمَحَبَّتِكَ بَيْنَ الْأَبْرَارِ

16 رَبِّ آيِدْنِي بِرُوحِ الْقُدُسِ حَتَّى اِنَادِيَ بِاسْمِكَ بَيْنَ الْأَقْوَامِ وَ ابْشُرْ بِظُهُورِ مَلَكُوتِكَ بَيْنَ الْأَنَامِ

17 رَبِّ اِنِّی ضَعِيفٌ قَوْنِي بِقُدْرَتِكَ وَ سُلْطَانُكَ وَ كَلِيلُ اللِّسَانِ اِنْطَقْنِي بِذِكْرِكَ وَ ثَنَائِكَ وَ ذَلِيلٌ عَزَّزْنِي بِالْإِدْخَالِ فِي مَلَكُوتِكَ وَ بَعِيدٌ قَرَّبْنِي بِعُتْبَةِ رَحْمَانِيكَ رَبِّ اجْعَلْنِي سَرَاجاً وَهَاجِجاً وَ نَجْمًا بَارِزاً وَ شَجَرَةً مُبَارَكَةً مُشْحُونَةً بِالْأَثْمَارِ مُظَلَّلَةً فِي هَذَا الدِّيَارِ اَنْتَ الْغَزِيزُ الْمُقْتَدِرُ الْمُخْتَارُ

MKT3.045, AHB_110BE #06-07 p.102, RRT.146x, ADH2.110x, ADH2_3#04 p.144x, MMG2#208 p.236x, MJH.063x, FRTB.078

AB00210

Tablet of the Divine Plan (Western states II)

To: Baha'is of the Western States

Date: 1917-Feb-15

- 1 O ye friends and the maidservants of the Merciful, the chosen ones of the Kingdom:
- 2 The blessed state of California bears the utmost similarity to the Holy Land, that is, the country of Palestine. The air is of the utmost temperance, the plain very spacious, and the fruits of Palestine are seen in that state in the utmost of freshness and delicacy. When 'Abdu'l-Baha was traveling and journeying through those states, he found himself in Palestine, for from every standpoint there was a perfect likeness between this region and that state. Even the shores of the Pacific Ocean, in some instances, show perfect resemblance to the shores of the Holy Land—even the flora of the Holy Land have grown on

1 ای یاران و اماء رحمن مختارین ملکوت

2 خَطَّهٗ مُبَارَكُهُ کَالِیْفُورِنِیَا نِهَایَتِ مُشَابَهَتِ بَارِضِ مُقَدَّسِ یَعْنِی کُشُورِ فِلَسْطِینِ دَارِدِ هَوَا دَرِ نِهَایَتِ اِعْتِدَالِ وَ صَحْرَا دَرِ نِهَایَتِ وَسْعَتِ وَ اَثْمَارِ فِلَسْطِینِ دَرِ اَنِّ اَقْلِیمِ دَرِ نِهَایَتِ طَرَاوَتِ عِبْدَالْبَهَاءِ چُونِ بَآنْصَفْحَاتِ عُبُورِ وَ مَرُورِ نُمُودِ خُودِ رَا دَرِ فِلَسْطِینِ یَافَتِ زِیْرَا اَزِ هَرِ جِهَتِ مُشَابَهَتِ تَامَهُ بَیْنِ اِنِّ اَقْلِیمِ وَ اَنِّ اَقْلِیمِ بُوْدِ حَتِّی سَوَاحِلِ دِرِیَایِ پَاسِیفِیکِ بِتَمَامِهِ مُشَابِهَ سَوَاحِلِ اَرْضِ مُقَدَّسِ حَتِّی گِیَاهِیْ اَرْضِ مُقَدَّسِ دَرِ اَنِّ سَوَاحِلِ رُوئِیدِهٖ وَ مُورِدِ حَیْرَتِ گَرْدِیدِهٖ

those shores—the study of which had led to much speculation and wonder.

- 3 Likewise, in the state of California and other Western states, wonderful scenes of the world of nature, which bewilder the minds of men, are manifest. Lofty mountains, deep canyons, great and majestic waterfalls, and giant trees are witnessed on all sides, while its soil is in the utmost fertility and richness. That blessed state is similar to the Holy Land and that region and that country like unto a delectable paradise, is in many ways identical with Palestine. Now just as there are natural resemblances, heavenly resemblances must also be acquired.

- 4 The lights of the divine traces are manifest in Palestine. The majority of the Israelitish Prophets raised the call of the Kingdom of God in this holy ground. Having spread the spiritual teachings, the nostrils of the spiritually-minded ones became fragrant, the eyes of the illumined souls became brightened, the ears were thrilled through this song, the hearts obtained eternal life from the soul-refreshing breeze of the Kingdom of God and gained supreme illumination from the splendor of the Sun of Reality. Then from this region the light was spread to Europe, America, Asia, Africa and Australia.

- 5 Now California and the other Western States must earn an ideal similarity with the Holy Land, and from that state and that region the breaths of the Holy Spirit be diffused to all parts of America and Europe, that the call of the Kingdom of God may exhilarate and rejoice all the ears, the divine principles bestow a new life, the different parties may become one party, the divergent ideas may disappear and revolve around one unique center, the East and the West of America may embrace each other, the anthem of the oneness of the world of humanity may confer a new life upon all the children of men, and the tabernacle of universal peace be pitched on the apex of America; thus Europe and Africa may become vivified with the breaths of the Holy Spirit, this world may become another world, the body politic may attain to a new exhilaration, and just as in the state of California and other Western States the marvelous scenes of the world of nature are evident and manifest, the great signs of the Kingdom of God may also be unveiled so that the body may correspond with the spirit, the outward world may become a symbol of the inward world, and the mirror of the earth may become the mirror of the Kingdom, reflecting the ideal virtues of heaven.

- 6 During My journey and traveling in those parts, I beheld wonderful scenes and beautiful panoramas of nature, orchards and

3 و همچنین در خطه کالیفرنیا و سایر ایالات غربی آثاری از عجایب عالم طبیعت آشکار که عقول را حیرت بخشد جبال بسیار عالی دره‌ها بسیار عمیق آبشارها در نهایت شکوه اشجار در غایت ضخامت و خاک در منتهای فیض و برکت چون آن اقلیم مبارک مشابه ارض مقدس است و آن کشور وزمین مانند بهشت برین کانه کشور فلسطین است لهذا باید چنانکه مشابهت طبیعی دارد مشابهت ملکوتی هم حاصل نماید

4 انوار فیوضات الهیه در فلسطین ظاهر انبیای بنی اسرائیل اکثر در این خطه مقدسه ندا ملکوت الله بلند نمودند تعالیم روحانی منتشر کردند مشام روحانیان معطر شد و بصر نورانیان منور گشت گوشها در اهتزاز آمد و از نسیم جانبخش ملکوت الله قلوب حیات ابدیه یافت و از پرتو شمس حقیقت نورانیت ربانیه پذیرفت و از این اقلیم بجمیع اروپا و آمریکا و آسیا و آفریقا و استرالیا سرایت نمود

5 حال کالیفرنیا و سایر ایالات غربی نیز باید بارض مقدس مشابهت معنویه یابد و از آن خطه و دیار بجمیع امریک و اروپ نفثات روح القدس منتشر گردد و ندای ملکوت الله جمیع آذان را باهتزاز آرد و تعالیم الهی حیات جدیدی بخشد و احزاب مختلفه حزب واحد گردد و افکار متعدده در مرکز واحد استقرار یابد شرق و غرب امریکا دست در آغوش یکدیگر شود و آهنگ وحدت عالم انسانی جمیع بشر را حیات تازه بخشد و خیمه صلح عمومی در قطب امریک افراخته شود تا اروپ و آفریک نیز از نفثات روح القدس زنده شود جهان جهان دیگر گردد و هیئت اجتماعی نشئه دیگر یابد و در خطه کالیفرنیا و سایر ایالات غربی چنانکه آثار عجیه عالم طبیعت واضح و آشکار بهمین قسم آثار عظیمه ملکوت الله جلوه نماید تا جسم مطابق جان گردد و ظاهر عنوان باطن شود و آئینه ملک مرآت ملکوت گردد

6 ایام سفر و سیاحت در آنصفحات مناظر و مواقع بدیهه مشاهده شد گلستانها و رودخانه‌ها بساتین

rivers; national parks and general conclaves; deserts, plains, meadows and prairies; and the grains and fruits of that region greatly attracted My attention; even to the present moment they are in My mind.

ملّی و مجامع عمومی صحرا و چمن و کشتزار و فواکه و اثمار آندیار بسیار در نظر جلوه نمود و الی‌الآن در خاطر است

7 Particularly was I greatly pleased with the meetings in San Francisco and Oakland, the gatherings in Los Angeles, and the believers who came from the cities of other states. Whenever their faces cross My memory, immediately infinite happiness is realized.

7 علی‌الخصوص از محافل سانفرانسیسکو و اکلند و مجالس لاس‌انجلس و احبائیکه از شهرهای دیگر آن اقلیم آمدند بسیار مسرورم و چون بخاطر گذرند فوراً فرحی بی‌منتی حاصل گردد

8 Therefore I hope that the divine teachings like unto the rays of the sun may be diffused in all the Western States, and the blessed verse of the Qur'an, "It is a good City and the Lord is the Forgiver!" may become realized. Likewise, the significance of another Qur'anic verse, "Do ye not travel through the land?" and of the verse, "Behold the traces of the Mercy of God!" become revealed in the utmost effulgence.

8 لهذا امیدوارم که تعلیم الهی در جمیع آن ایالات غربیه مانند شعاع آفتاب انتشار یابد و آیه مبارکه قرآن بلدة طيبة و ربّ غفور تحقّق یابد و همچنین آیه قرآنیه ا و لم یسیروا فی الأرض و یظنّوا الی آثار رحمة الله در نهایت ظهور جلوه نماید

9 Praise be to God that through the divine bounty and providence, in that region the field of service is vast, the minds are in the utmost degree of intelligence and progress, sciences and arts are being promoted, the hearts like unto mirrors are in the utmost state of purity and translucency, and the friends of God are in perfect attraction. Therefore it is hoped that meetings for teaching will be organized and instituted, and for the diffusion of the fragrances of God wise teachers may be sent to cities, even to villages.

9 الحمد لله بعون و عنایت الهی در آن اقلیم میدان واسع و عقول در نهایت ترقّی و علوم و معارف در نهایت انتشار و قلوب آئینه‌آسا در نهایت صفا و استعداد و یاران الهی در نهایت انجذاب لهذا امید چنان است که محافل تبلیغ مرتّب و منظم گردد و بجهت نشر نفعات الله مبلّغینی کامل بشهرها حتی قریه‌ها ارسال شود

10 The teachers of the Cause must be heavenly, lordly and radiant. They must be embodied spirit, personified intellect, and arise in service with the utmost firmness, steadfastness and self-sacrifice. In their journeys they must not be attached to food and clothing. They must concentrate their thoughts on the outpourings of the Kingdom of God and beg for the confirmations of the Holy Spirit. With a divine power, with an attraction of consciousness, with heavenly glad tidings and celestial holiness they must perfume the nostrils with the fragrances of the Paradise of Abha.

10 و آن نفوس مبلّغین باید ملکوتی باشند ربّانی باشند رحمانی باشند نورانی باشند روح مجسم باشند عقل مصوّر باشند و بنهایت ثبوت و استقامت و جانفشانی قیام کنند در سفر در قید زاد و توشه نباشند افکار را حصر در فیوضات ملکوت الله نمایند و تأییدات روح القدس طلبند و بقوه الهی و انجذابی وجدانی و بشارتی ربّانی و تنزیه و تقدیسی سبحانی براهنه جنت ابدی مشامها را معطر کنند

11 The following commune is to be read by them everyday:

11 و این مناجات را هر روز تلاوت نمایند

12 O God! O God! This is a broken-winged bird and his flight is very slow—assist him so that he may fly toward the apex of prosperity and salvation, wing his way with the utmost joy and happiness throughout the illimitable space, raise his melody in Thy Supreme Name in all the regions, exhilarate the ears with this call, and brighten the eyes by beholding the signs of guidance.

12 الهی الهی هذا طیر کلّیل الجناح بطیء الطیران ایدّه بشدید القوی حتّی یطیر الی اوج الفلاح و النّجاح و یرفرف بکلّ سرور و انشراح فی هذا الفضاء و یرتفع هدیره فی کلّ الأرجاء باسمک الاعلی و یتلذذ الآذان من هذا النداء و تقرّ الأعین بمشاهدة الآیات الهدی

- 13 O Lord! I am single, alone and lowly. For me there is no support save Thee, no helper except Thee and no sustainer beside Thee. Confirm me in Thy service, assist me with the cohorts of Thine angels, make me victorious in the promotion of Thy Word and suffer me to speak out Thy wisdom amongst Thy creatures. Verily, Thou art the helper of the weak and the defender of the little ones, and verily Thou art the Powerful, the Mighty and the Unconstrained.

TDP#12, BPRY.216-217x, BSC.520 #979, SW_v10#10 p.198-200, BSTW#012x

13 رَبِّ اَنِّى فَرِيدٌ وَحِيدٌ حَقِيرٌ لَيْسَ لِّى ظَهِيرٌ اِلَّا اَنْتَ
وَلَا نَصِيرٌ اِلَّا اَنْتَ وَلَا مُجِيرٌ اِلَّا اَنْتَ وَقَفِّى
عَلَى خِدْمَتِكَ وَاَيِّدْنِى بِجُنُودِ مَلَائِكَتِكَ وَانْصُرْنِى
فِى اَعْلَاءِ كَلِمَتِكَ وَانْطَقْنِى بِحِكْمَتِكَ بَيْنَ بَرِيَّتِكَ
اَنْتَ مُعِينُ الضَّعْفَاءِ وَنَصِيرُ الصَّغَرَاءِ وَاَنْتَ اَنْتَ
الْمُقْتَدِرُ الْعَزِيزُ الْمُخْتَارُ

MKT3.049, RRT.147, ADH2.105x,
ADH2_3#01 p.140x, MJMJ1.014x,
MMG2#060 p.064x, MJH.062x, FRTB.082

ABU0380

Words spoken on 1917-Feb-16 in Haifa/Akka

“It is very good. It sticks. This was thy wage for today in writing over that Tablet. Now let us go and take a walk in the streets of Acca.” As he walked along the narrow lanes, he turned his face to me and said: “Speak!” The contents of the Western Tablet being fresh in my mind, I related to the Master how in 1848 gold was discovered in the stream gravels of California, and how when the news was spread, tens of thousands of persons in the Eastern States left farms, factories and homes in a mad rush for the gold fields, and how many thousands died on the way before reaching their goal.

The Beloved thought for awhile, and then said: “Consider how men, in order to gain wealth and honor, threw themselves in the midst of all kinds of danger! How cheerfully they accepted all these extraordinary hardships, left homes and factories and traveled thousands of miles through deserts and over mountains, in order to reach the gold mines! But now in this day the mines of the Kingdom of Abha are being discovered, and the precious jewels of the spirit are exposed. These mines are inexhaustible. The more they dig the greater will be the output of the ideal precious gems, silver, gold and diamonds. The believers of the Western States must find their way from these earthly mines to the spiritual mines. They must realize how their forefathers, in order to obtain gold, underwent the most incredible adversities, exposed their lives to danger and accepted all the difficulties with a firm resolution. The friends also, in order to guide the souls, to promote the World of God, to discover the unseen treasures of the Kingdom, and

to prospect the invisible mines of the Realm of Might, must be willing to undergo any difficulty, so that they may achieve greater results and enrich the world with the boundless wealth of Truth.”

“To the friends of the Western States, the self-sacrifice of the old pioneers and the patient gold-diggers must serve as a great example of perseverance. The mines of the Kingdom of Abha and their precious jewels are the praiseworthy attributes and characteristics. These divine perfections are hidden from the sight of men. The believers of God must by day and by night strive in their exposition;—so that their luster and brilliancy may increase. The material mines make man independent during his earthly life, but the mines of the Kingdom of Abha will enrich him throughout all eternity, and deliver him from crudeness, ignorance and poverty. The Western friends must become laborers in these great, spiritual mines, and fill the markets of the world with the gold and silver of the Kingdom of righteousness. For every head they must make a heavenly crown of self-sacrifice; for every neck a necklace studded with the scintillating jewels of humility; for every ear an earring of truth and obedience; for every hand a bracelet of universal service, and for every finger a ring of sympathy;—so that the wonders and beauty of the world of the Kingdom may encircle the globe.”

Another day I spoke to the Master, while he was coming out from the Tomb of Baha'u'llah, about the system of irrigation in Southern California, and how the waste and barren deserts are turned into a paradise of flowers, fruit trees and sweet homes. He quickly turned to me and said: “When thou travelest in those parts, tell the people: The Heavenly Irrigator appeared 70 years ago in Persia and taught His disciples how to flood the dry fields of the hearts. Through His knowledge and inspiration they were enabled to transform the waste deserts of the minds and souls into the luxuriant gardens in which the rivers of light are flowing from the inaccessible mountains of God.”

“Now, O ye friends of the Western States, just as your Government is spending extraordinary effort and money in the matter of irrigation, building dams on the tablelands to save the winter rain, so that the valleys, the plains and the orchards may be flooded during the summer season,—you must also exert yourselves in the irrigation of the hearts of men. Learn ye perseverance from your universal teacher, Baha'u'llah, who was not disheartened by any obstacle from irrigating the hearts of humanity. Kings and nations arose against Him, and banished Him to distant lands and countries. Nevertheless, whenever He entered a new place, fearlessly He occupied His time in the

spiritual irrigation and the sowing of the seeds of knowledge and wisdom in the prepared fields of spirit. Through His tender care the wilderness were changed into rose gardens, the sad hearts were made happy, the sleepy ones were awakened, and the weak ones strengthened. Irrigation! This is the real and permanent irrigation of the Lord! One drop from this water will allay the thirst of all mankind, suffering the fields of all hearts to become green and luxuriant throughout all eternity. If the ground of the spirit is flooded with this pure water, it will not be followed by any drought; its flowers will never fade and its freshness never pass away. I hope that the Western friends may become the spiritual irrigators of the Kingdom, allay the thirst of the thirsty ones and let the waters of divine knowledge, the ideal of the Fatherhood of God and the brotherhood of man, flood the world of humanity.”

SW_v10#10 p.200-202

AB00169

Tablet of the Divine Plan (Canada and Greenland II)

To: Baha'is of Canada and Greenland, in Prince Edward Island

Date: 1917-Feb-21

1 O ye kind friends and the maidservants of the Merciful:

2 In the great Qur'an, God says: "Thou shalt see no difference in the creatures of God." In other words, He says: From the ideal standpoint, there is no variation between the creatures of God, because they are all created by Him. From the above premise, a conclusion is drawn, that there is no difference between countries. The future of the Dominion of Canada, however, is very great, and the events connected with it infinitely glorious. It shall become the object of the glance of providence, and shall show forth the bounties of the All-Glorious.

3 'Abdu'l-Baha during his journey and sojourn through that Dominion obtained the utmost joy. Before My departure, many souls warned Me not to travel to Montreal, saying, the majority of the inhabitants are Catholics, and are in the utmost fanaticism, that they are submerged in the sea of imitations, that they have not the capability to hearken to the call of the Kingdom of God, that the veil of bigotry has so covered the eyes that they have deprived themselves from beholding the signs of the Most Great Guidance, and that the dogmas have

1 یاران مهربانا و اماء رحمانا

2 لن تری فی خلق الرحمن من تفاوت در قرآن عظیم میفرماید که در مخلوقات الهیه تفاوتی نیست و از این مستفاد میشود که حتی در اقالیم نیز تفاوتی نه ولی اقلیم کانادا مستقبلش بسیار عظیم است و حوادثش بینهایت جلیل مشمول نظر عنایت الهیه خواهد گشت و مظهر الطاف سبحانیه خواهد شد

3 زیرا عبدالبهاء در سیر و سیاحت بآندیار نهایت سرور در آن اقلیم یافت بسیاری از نفوس تحذیر از سفر به منتریاال نمودند که اهل آن اقلیم اغلب کاتولیک و در نهایت تعصب مذهبی و مستغرق در تقلید هستند ابداً قوه استماع نداء ملکوت الله ندارند و پرده تعصب چنان چشمها را فرا گرفته که از مشاهده آیات کبری محروم اند

taken possession of the hearts entirely, leaving no trace of reality. They asserted that should the Sun of Reality shine with perfect splendor throughout that Dominion, the dark, impenetrable clouds of superstitions have so enveloped the horizon that it would be utterly impossible for anyone to behold its rays.

- 4 But these stories did not have any effect on the resolution of 'Abdu'l-Baha. He, trusting in God, turned his face toward Montreal. When he entered that city he observed all the doors open, he found the hearts in the utmost receptivity and the ideal power of the Kingdom of God removing every obstacle and obstruction. In the churches and meetings of that Dominion he called men to the Kingdom of God with the utmost joy, and scattered such seeds which will be irrigated with the hand of divine power. Undoubtedly those seeds will grow, becoming green and verdant, and many rich harvests will be gathered. In the promotion of the divine principles he found no antagonist and no adversary. The believers he met in that city were in the utmost spirituality, and attracted with the fragrances of God. He found that through the effort of the maidservant of God Mrs. Maxwell a number of the sons and daughters of the Kingdom in that Dominion were gathered together and associated with each other, increasing this joyous exhilaration day by day. The time of sojourn was limited to a number of days, but the results in the future are inexhaustible. When a farmer comes into the possession of a virgin soil, in a short time he will bring under cultivation a large field. Therefore I hope that in the future Montreal may become so stirred, that the melody of the Kingdom may travel to all parts of the world from that Dominion and the breaths of the Holy Spirit may spread from that center to the East and the West of America.

- 5 O ye believers of God! Be not concerned with the smallness of your numbers, neither be oppressed by the multitude of an unbelieving world. Five grains of wheat will be endued with heavenly blessing, whereas a thousand tons of tares will yield no results or effect. One fruitful tree will be conducive to the life of society, whereas a thousand forests of wild trees offer no fruits. The plain is covered with pebbles, but precious stones are rare. One pearl is better than a thousand wildernesses of sand, especially this pearl of great price, which is endowed with divine blessing. Erelong thousands of other pearls will be born from it. When that pearl associates and becomes the intimate of the pebbles, they also all change into pearls.

و تقالید در قلوب چنان نمکن یافته که اثری از حقیقت نگذاشته اگر شمس حقیقت بتمام قوت در آن اقلیم بدرخشد ابرهای تاریک تقلید چنان افق را احاطه نموده که مشاهده انوار مستحیل و ممتنع است

- 4 ولی این روایات در عزم عبداله‌آفتوری نیلورود توکل بحق نموده توجه به منتریال کرد چون بانشر رسید ملاحظه شد که ابواب مفتوح و قلوب در نهایت استعداد و قوه معنویه ملکوت الهی هر حائل و مانعی را از میان برده در مجامع و کائس آن دیار بنهایت سرور نداء بملکوت الله نمود و تخی افشاند که ید قدرت الهی آبیاری خواهد کرد البته آن تخم سبز و خرم خواهد شد و خرمهای عظیمه تشکیل خواهد داد در ترویج تعالیم الهیه هیچ منازع و مجادلی نیافت احبائیکه در آنشهر بودند در نهایت روحانیت و غایت انجذاب بنفحات الله و بهمت امة الله مسس ماکسول جمعی از ابناء و بنات ملکوت در آن اقلیم مجتمع و محشور و روز بروز غلیان در ازدیاد بود مدت اقامت چند روزی بود ولی نتایجش در مستقبل موفور دهقانی چون بخاک پاک رسد در اندک زمانی کشت عظیمی نماید لهذا امیدوارم که در آینده منتریال چنان بفران آید که آوازه ملکوت از آن اقلیم جهانگیر گردد و نفثات روح القدس از آن مرکز بشرق و غرب امریک رسد

- 5 ای احبای الهی نظر بقلّت خویش و کثرت اقوام ننمائید پنج دانه گندم سبب برکت آسمانی گردد و هزار خروار زوان هیچ ثمر و اثری ندهد یک شجر پرثمر سبب حیات جمعی شود و هزار جنگل اشجاری ثمر نتیجه ندارد ریگ هامون بسیار ولی لالی کم بدست آید یک لؤلؤ بهتر از هزار صحرای ریگ علی الخصوص که این لؤلؤ مظهر برکت الهی است عنقریب هزاران لالی از آن بوجود آید آن لؤلؤ بهر ریگی همدم گردد آنرا لؤلؤ نماید

- 6 لهذا دوباره نگاشته میشود که مستقبل کانادا بسیار عظیم است چه از حیثیت ملک و چه از حیثیت ملکوت مدنیّت و آزادی روز بروز

6 Again I repeat that the future of Canada, whether from a material or a spiritual standpoint, is very great. Day by day civilization and freedom shall increase. The clouds of the Kingdom will water the seeds of guidance which have been sown there. Consequently, rest ye not, seek ye no composure, attach not yourselves to the luxuries of this ephemeral world, free yourselves from every attachment, and strive with heart and soul to become fully established in the Kingdom of God. Gain ye the heavenly treasures. Day by day become ye more illumined. Draw ye nearer and nearer unto the threshold of oneness. Become ye the manifestors of spiritual favors and the dawning-places of infinite lights! If it is possible, send ye teachers to other portions of Canada; likewise, dispatch ye teachers to Greenland and the home of the Eskimos.

7 As regards the teachers, they must completely divest themselves from the old garments and be invested with a new garment. According to the statement of Christ, they must attain to the station of rebirth—that is, whereas in the first instance they were born from the womb of the mother, this time they must be born from the womb of the world of nature. Just as they are now totally unaware of the experiences of the fetal world, they must also forget entirely the defects of the world of nature. They must be baptized with the water of life, the fire of the love of God and the breaths of the Holy Spirit; be satisfied with little food, but take a large portion from the heavenly table. They must disengage themselves from temptation and covetousness, and be filled with the spirit. Through the effect of their pure breath, they must change the stone into the brilliant ruby and the shell into pearl. Like unto the cloud of vernal shower, they must transform the black soil into the rose garden and orchard. They must make the blind seeing, the deaf hearing, the extinguished one enkindled and set aglow, and the dead quickened.

8 Upon you be greeting and praise!

9 Praise be to Thee, O my God! These are Thy servants who are attracted by the fragrances of Thy mercifulness, are enkindled by the fire burning in the tree of Thy singleness, and whose eyes are brightened by beholding the splendors of the light shining in the Sinai of Thy oneness.

10 O Lord! Loose their tongues to make mention of Thee amongst Thy people, suffer them to speak forth Thy praise through Thy grace and loving-kindness, assist them with the cohorts of Thine angels, strengthen their loins in Thy service, and make them the signs of Thy guidance amongst Thy creatures.

تزايد خواهد نمود هم چنین سخاب ملکوتی تخم هدایتی که در آنجا کشته شده آبیاری کند پس آرام نگیرید راحت مطلبید بلذات این جهان فانی آلوده مشوید از هر قیدی آزاد گردید بجان و دل بکوشید که در ملکوت الهی تمکن تام یابید کنز آسمانی بدست آرید روز بروز روشنتر شوید و در درگاه احدیت مقرب تر گردید مظهر فیوضات الهی شوید و مطلع انوار نامتناهی اگر ممکن است مبلغین بسائر ولایات کانادا ارسال دارید و همچنین به گرینلند و بلاد اسکیموها مبلغین بفرستید

7 این نفوس مبلغین باید این ثیاب قدیم را بکلی بیفکنند و قیص جدیدی پوشند چنانچه حضرت مسیح میفرماید تولد ثانی یابند یعنی همچنانکه در دفعه اولی از رحم مادر تولد یافتند ایندفعه از عالم طبیعت تولد یابند همچنانکه از عالم رحم یخبر ماندند از عالم طبیعت نیز بی خبر گردند بماء حیات و نار محبت الله و روح القدس تعمید گردند بجزئی طعامی قناعت کنند و از مائده آسمانی تناول نمایند از هوی و هوس بکلی فراغت یابند ممتلاً از روح گردند بنفس پاک سنگ را لعل بدخشان نمایند و خزف را صدف کنند و مانند ابر بهاری خاک سیاه را گلشن و گلزار نمایند کور را بینا کنند کر را شنوا نمایند مرده را زنده کنند و افسرده را روشن و درخشنده نمایند

8 و علیکم وعلیکن التّحیّة والتّناء

9 اللهم یا الهی هؤلاء عباد المنجذبوا بنفحات رحمتک و اشتعلوا بالنّار الموقدة فی شجرة فردائیک و قرت اعینهم بمشاهدة لمعات النور فی طور احدیتک

10 ربّ اطلق لسانهم بذکرک بین بریتک و انطقهم بالتّناء علیک بفضلک و عنایتک و ایدهم بجنود من ملائکتک و اشدد ازورهم علی خدمتک و اجعلهم آیات الهدی بین خلقک

11 انک انت المقتدر المتعالی الغفور الرحیم

- 11 Verily, Thou art the All-Powerful, the Most Exalted, the Ever-Forgiving, the All-Merciful.
- 12 The spreaders of the fragrances of God should recite this prayer every morning:
- 13 O God, my God! Thou beholdest this weak one begging for celestial strength, this poor one craving Thy heavenly treasures, this thirsty one longing for the fountain of eternal life, this afflicted one yearning for Thy promised healing through Thy boundless mercy which Thou hast destined for Thy chosen servants in Thy kingdom on high.
- 14 O Lord! I have no helper save Thee, no shelter besides Thee, and no sustainer except Thee. Assist me with Thine angels to diffuse Thy holy fragrances and to spread abroad Thy teachings amongst the choicest of Thy people.
- 15 O my Lord! Suffer me to be detached from aught else save Thee, to hold fast to the hem of Thy bounty, to be wholly devoted to Thy Faith, to remain fast and firm in Thy love and to observe what Thou hast prescribed in Thy Book.
- 16 Verily, Thou art the Powerful, the Mighty, the Omnipotent.
- 12 ناشرين نفحات الله هر روز صبحی این مناجات را تلاوت نمایند
- 13 الهی الهی تری هذا الضعیف یتنّی القوّة المملوکیّة و هذا الفقیر یترجّی کنوزک السماویّة و هذا الظمآن یشتاّق معین الحیاة الأبدیّة و هذا العلیل یرجو شفّاء الغلیل برحمتک الواسعة الّتی اختصصت بها عبادک المختارین فی ملکوتک الأعلى
- 14 ربّ لیس لی نصیر الا انت ولا مجیر الا انت ولا معین الا انت ایدنی بملائکتک علی نشر نفحات قدسک و بتّ تعالیمک بین خیرة خلقک
- 15 ربّ اجعلنی منقطعاً عن دونک متشبّهاً بذیل عنایتک مخلصاً فی دینک ثابتاً علی محبتک عاملاً بما امرتني به فی کتابک
- 16 انک انت المقتدر العزیز القدير
- TDP#13, BSW#17.06x, BPRY.217-218x, BPRY.218-219x, ADJ.055x, ADJ.058x2x, ADJ.062x, COF.012bx, GPB.397x, TDH#158.17x, WOB.077-078x, LOG#1985x, BSC.524 #981, SW_v10#12 p.227-229
- MKT3.054, RRT.148x, ANDA#03 p.71, ADH2.108x, ADH2_3#03 p.143x, MJMJ1.015x, MJH.064ax, NSR_1978.115x, NSR_1993.128x, FRTB.087

AB02405

To: Jean B Masson, in Chicago

Date: 1917-Feb-27

O thou respected one, a herald of the Kingdom of God!

The article that thou hast written concerning the Mashrek El-Azkar contained eloquent paragraphs and wonderful and subtle significances. At the time of writing the power of attraction was manifest and apparent and the real teacher was instructing and inspiring: Consequently it was composed in the utmost fluency and eloquence. Today whosoever turns his face toward the Lord of the Kingdom and with sincere intention, taking the pen in his hand, engages his time in writing, there is no doubt, that the Holy Spirit shall confirm him and the Power of

the Kingdom of God shall instruct him. Therefore, rest thou assured in the Divine Graces and occupy thy time with the utmost power and seriousness in writing and composition, in talking and explanation.

Consider, how in former ages a number of women became confirmed and assisted in the demonstration of faith and assurance and how in this mortal world they left behind immortal names. In the world of existence, there are no greater women than the queens of empires. Materially they have reached the highest station of womanhood and gained great riches, infinite power and glory. Notwithstanding all these advantages when they die and go under the earth, they disappear and become non-existent. They leave behind no name, no trace, no fruit and no sign. But the maid servants of God who are outwardly in the utmost poverty and imprisoned by the people of oppression, humiliated and scoffed at by the outsiders, ere long, they will crown their heads with the diadem of the everlasting Glory and [be] established upon the eternal throne of majesty. Their signs are eternal and their fame universal. This is the Glory of the Kingdom! This is the heavenly Bestowal! This is the Divine Outpouring!

Now, praise be to God, that thou didst quaff from the goblet of the Love of God, became intoxicated with the Wine of the Knowledge of God, unloosed thy tongue in the glorification of the Lord of the Kingdom, and became assisted and confirmed with the power of the Supreme. Therefore, thank thou God, that thou hast become one of the chosen ones and attained to the station of the favored ones.

Upon thee be greeting and praise.

SW_v08#08 p.088-089

AB00094

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

To: Baha'is of the United States and Canada

Date: 1917-Mar-08

¹ O ye heavenly souls, sons and daughters of the Kingdom:

¹ ای نفوس آسمانی و ابناء و بنات ملکوت

² God says in the Qur'an: "Take ye hold of the Cord of God, all of you, and become ye not disunited."

² خداوند در قرآن میفرماید و اعتصموا بحبل الله جميعاً ولا تفرقوا

- 3 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.
- 3 هرچند در عالم امکان جهت جامعه بسیار که سبب الفت و اتحاد بین بشر است مثلاً وطنیت جهت جامعه است ملیت جهت جامعه است اتحاد منافع جهت جامعه است وحدت سیاسی جهت جامعه است وحدت افکار جهت جامعه است و سعادت عالم انسانی بتأسیس و ترویج جهت جامعه است و لکن جمیع این تأسیسات فی الحقیقه اعراض است نه جوهر مجاز است نه حقیقت زیرا موقت است نه مؤبد چون موانع و وقایع عظیمه حاصل گردد این جامعیتها بکلی از میان برود
- 4 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, casting its shade over all the races of men.
- 4 اما جهت جامعهء ملکوتی یعنی تأسیسات و تعلیمات الهی جهت جامعهء ابدی است شرق و غرب را بهم ارتباط دهد وحدت عالم انسانی تأسیس نماید بنیان اختلاف براندازد بر جمیع جامعیتها غلبه کند مانند شعاع آفتاب ظلمات مستولی بر آفاق را بکلی ازاله نماید حیات معنوی بخشد نورانیت الهی جلوه نماید نقشات روح القدس معجزات آشکار کند خاور و باختر دست در آغوش یکدیگر شود جنوب و شمال هم‌عنان و هم‌افکار گردد مقاصد متضادهء متعارضه نماید نوایای مختلفه از میان برخیزد منازعهء بقا زائل گردد خیمهء وحدت عالم انسانی در قطب امکان سایه افکند
- 5 Consequently, the real Collective Center is the body of the divine teachings, which include all the degrees and embrace all the universal relations and necessary laws of humanity.
- 5 پس جهت جامعه تعالیم الهی است که جامع جمیع مراتب است و شامل عموم روابط و ضوابط ضروریه
- 6 Consider! The people of the East and the West were in the utmost strangeness. Now to what a high degree they are acquainted with each other and united together! How far are the inhabitants of Persia from the remotest countries of America! And now observe how great has been the influence of the heavenly power, for the distance of thousands of miles has become identical with one step! How various nations that have had no relations or similarity with each other are now united and agreed through this divine potency! Indeed to God belongs power in the past and in the future! And verily God is powerful over all things!
- 6 ملاحظه کنید که اهل شرق و غرب در نهایت بیگانگی بودند حال چگونه آشنائی و یگانگی جستند اهل ایران بجا و اقصی بلاد امریکا بجا به بینید که قوهء آسمانی چه نفوذ عظیمی دارد که مسافت هزار فرسنگ حکم یک قدم یافته و شعوب مختلفه را که هیچ مناسبت و مشابهت بهمیدگر ندارند چگونه ارتباط و اتحاد داده است لله القدرة من قبل و من بعد ان الله علی کلشیء قدير
- 7 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,
- 7 ملاحظه مینمائید که باران و حرارت و ضیاء شمس و لطافت نسیم چون جمع شود چه گلستانها

invigorated by the rays of one sun, this diversity increaseth their charm, and addeth unto their beauty. How unpleasing to the eye if all the flowers and plants, the leaves and blossoms, the fruits, the branches and the trees of that garden were all of the same shape and color! Diversity of hues, form and shape, enricheth and adorneth the garden, and heighteneth the effect thereof. 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.

8 Therefore, the believers of God throughout all the republics of America, through the divine power, must become the cause of the promotion of heavenly teachings and the establishment of the oneness of humanity. Every one of the important souls must arise, blowing over all parts of America the breath of life, conferring upon the people a new spirit, baptizing them with the fire of the love of God, the water of life, and the breaths of the Holy Spirit so that the second birth may become realized. For it is written in the Gospel: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

9 Therefore, O ye believers of God in the United States and Canada! Select ye important personages, or else they by themselves, becoming severed from rest and composure of the world, may arise and travel throughout Alaska, the republic of Mexico, and south of Mexico in the Central American republics, such as Guatemala, Honduras, Salvador, Nicaragua, Costa Rica, Panama and Belize; and through the great South American republics, such as Argentina, Uruguay, Paraguay, Brazil, French Guiana, Dutch Guiana, British Guiana, Venezuela, Ecuador, Peru, Bolivia and Chile; also in the group of the West Indies islands, such as Cuba, Haiti, Puerto Rico, Jamaica and Santo Domingo, and the group of islands of the Lesser Antilles, the Islands of Bahama and the Islands of Bermuda; likewise to the islands to the east, west and north of South America, such as Trinidad, Falkland Islands, Galapagos Islands, Juan Fernandez and Tobago. Visit ye especially the city of Bahia, on the eastern shore of Brazil. Because in the past years this city was christened with the name, BAHIA, there is no doubt that it has been through the inspiration of the Holy Spirit.

تشکیل نماید این ریاحین و گلها و اشجار و گیاههای مختلفه را چگونه یکدیگر ارتباط دهد و سبب زینت و حلاوت یکدیگر نماید حال وحدت فیض آفتاب و وحدت باران و وحدت نسیم چنان غلبه نموده که این اختلاف الوان و روائح و طعمها سبب زینت و لطافت و حلاوت کل گشته و همچنین جهت جامعه الهی و فیض شمس حقیقت و نفثات روح القدس چون جمع گردد اختلاف شعوب و اختلاف اقالیم سبب رونق و زینت و حلاوت عالم انسانی گردد

8 لهذا احبای الهی باید در عموم اقالیم امریکا بقوه الهی سبب ترویج تعالیم آسمانی و تأسیس وحدت انسانی گردند تا هر یک از نفوس مهمه قیام نمایند و در اطراف امریک نفثه حیات بدمند و جانی جدید بنفوس بخشند و بنار محبت الله و ماء حیات و نفثات روح القدس نفوس را تعمید دهند تا ولادت ثانویه تقرر یابد در انجیل میفرماید المولود من الجسد جسد هو و المولود من الروح فهو روح

9 پس ای احبای الهی بلاد متّحده و کانادا نفوس مهمه ای انتخاب نمائید و یا خود منقطع از راحت و آسایش دنیا شده بنفسه قیام نمائید و باقلیم الاسکا و جمهوری مکزیکو و در جنوب مکزیکو یعنی امریکای مرکزی مثل گواتمالا هوندوراس سالوادور نیکاراگوا کستاریکا پاناما و بلائیز و قطعه عظیمه امریکای جنوبی مثل آرژنتینا یوروگوای پاراگوای برزیل فرنج گینا دج گینا بریتیش گینا و نزوئلا کلمبیا اکوادور پرو بولیویا چیلی و دسته جزائر وست اندیز مثل کوبا های تی پورتوریکو ژامیکا و سانتادومینگو و دسته جزائر لسر انتلیز و جزائر باهاما و جزائر برمودا و جزائر شرق و غرب و جنوب امریکای جنوبی مثل ترینیداد فالکلند آبلندز گالاپاگو آبلندز جوان فرناندز و توپاگو سفر نمایند علی الخصوص در مدینه بهائیه که در ساحل شرقی برزیل واقع است چون در قرون ماضیه اساساً این شهر به بهائیه موسوم گشته هیچ شبهه ای نیست که بالهام روح القدس بوده

- 10 Consequently, the believers of God must display the utmost effort, upraise the divine melody throughout those regions, promulgate the heavenly teachings and waft over all the spirit of eternal life, so that those republics may become so illumined with the splendors and the effulgences of the Sun of Reality that they may become the objects of the praise and commendation of all other countries. Likewise, ye must give great attention to the Republic of Panama, for in that point the Occident and the Orient find each other united through the Panama Canal, and it is also situated between the two great oceans. That place will become very important in the future. The teachings, once established there, will unite the East and the West, the North and the South.
- 11 Hence the intention must be purified, the effort ennobled and exalted, so that you may establish affinity between the hearts of the world of humanity. This glorious aim will not become realized save through the promotion of divine teachings which are the foundations of the holy religions.
- 12 Consider how the religions of God served the world of humanity! How the religion of Torah became conducive to the glory and honor and progress of the Israelitish nation! How the breaths of the Holy Spirit of His Holiness Christ created affinity and unity between divergent communities and quarreling families! How the sacred power of His Holiness Muhammad became the means of uniting and harmonizing the contentious tribes and the different clans of Peninsular Arabia—to such an extent that one thousand tribes were welded into one tribe; strife and discord were done away with; all of them unitedly and with one accord strove in advancing the cause of culture and civilization, and thus were freed from the lowest degree of degradation, soaring toward the height of everlasting glory! Is it possible to find a greater Collective Center in the phenomenal world than this? In comparison to this divine Collective Center, the national collective center, the patriotic collective center, the political collective center and the cultural and intellectual collective center are like child's play!
- 13 Now strive ye that the Collective Center of the sacred religions—for the inculcation of which all the Prophets were manifested and which is no other than the spirit of the divine teachings—be spread in all parts of America, so that each one of you may shine forth from the horizon of reality like unto the morning star, divine illumination may overcome the darkness of nature, and the world of humanity may become enlightened. This is the most great work! Should you become confirmed therein, this world will become another world, the surface of the earth
- 10 لهذا احبای الهی باید نهایت همت را مبذول دارند و آهنگ الهی را در آن اقالیم بلند کنند و تعالیم آسمانی ترویج دهند و روح حیات ابدی بدمند تا آن کشور از پرتو فیوضات شمس حقیقت چنان روشن گردد که محسود و غبطهء جمیع اقالیم گردد و همچنین جمهوری پاناما زیرا در آن نقطه خاور و باختر با یکدیگر اتصال یافته و در میان دو محیط اعظم واقع این موقع در مستقبل بسیار مهم هر تعالیم که در آنجا تأسیس یابد شرق و غرب و جنوب و شمال را بیکدیگر ارتباط دهد
- 11 پس باید نیت را خالص نمود و همت را بلند کرد و قلوب عالم انسانیرا بیکدیگر الفت داد و اینتقصد جلیل جز بترویج تعالیم الهی که اساس ادیان مقدسه است ممکن نه
- 12 ملاحظه کنید که ادیان مقدسه چه خدمتی بعالم انسانی کرد دین تورات سبب عزت و بزرگواری و ترقی جمهور اسرائیل گشت نفثات روح القدس حضرت مسیح چگونه بین اقوام و طوائف مختلفهء متنازعه الفت و اتحاد بخشید و قوهء قدسیهء حضرت محمد چگونه سبب اتحاد و اتفاق قبائل و عشائر مختلفهء متقاتله در جزیره العرب گردید که هزار عشیرت حکم عشیرت واحده یافت و جمیع نزاع و جدال از میان رفت کل متحداً متفقاً در ترقیات مدنیّه کوشیدند و از ذلت کبری رهائی یافته بعزت ابدیه رسیدند آیا هیچ جهت جامعهائی اعظم از این در عالم وجود ممکن است در مقابل این جهت جامعهء الهیه جهت جامعهء ملیت جهت جامعهء وطنیت جهت جامعهء سیاسیت و جهت جامعهء افکار و آراء مثل ملعبهء صبیان گردد
- 13 حال شما بکوشید که جهت جامعهء ادیان مقدسه که جمیع انبیا مبعوث بآن گشتند و روح تعالیم الهی است در جمیع اقالیم امریکا انتشار یابد تا هر یک مانند ستارهء صبحگاهی از افق حقیقت بدرخشید و نورانیت الهیه بر ظلمات طبیعیه غلبه نماید و عالم انسانی روشن گردد این است امر عظیم اگر بآن موفق شوید

will become the delectable paradise, and eternal Institutions be founded.

- 14 Let whosoever travels to different parts to teach, peruse over mountain, desert, land and sea this supplication:

- 15 O God! O God! Thou seest my weakness, lowliness and humility before Thy creatures; nevertheless, I have trusted in Thee and have arisen in the promotion of Thy teachings among Thy strong servants, relying on Thy power and might. O Lord! I am a broken-winged bird and desire to soar in Thy limitless space. How is it possible for me to do this save through Thy providence and grace, Thy confirmation and assistance. O Lord! Have pity on my weakness, and strengthen me with Thy power. O Lord! Have pity on my impotence, and assist me with Thy might and majesty. O Lord! Should the breath of the Holy Spirit confirm the weakest of creatures, he would attain all to which he aspireth and would possess anything he desireth. Indeed, Thou hast assisted Thy servants in the past and, though they were the weakest of Thy creatures, the lowliest of Thy servants and the most insignificant of those who lived upon the earth, through Thy sanction and potency they took precedence over the most glorious of Thy people and the most noble of mankind. Whereas formerly they were as moths, they became as royal falcons, and whereas before they were as brooks, they became as seas, through Thy bestowal and Thy mercy. They became, through Thy most great favor, stars shining on the horizon of guidance, birds singing in the rose gardens of immortality, lions roaring in the forests of knowledge and wisdom, and whales swimming in the oceans of life. Verily, Thou art the Clement, the Powerful, the Mighty, and the Most Merciful of the merciful.

TDP#14, BSW#17.07x, BPRY.207-209x, BWF.419-423, ADJ.070-071x, COF.017x, BSC.530 #983, SW_v10#15 p.283-285, SW_v11#12 p.215x

جهان جهان دیگر گردد و روی زمین بهشت
برین شود و تأسیسات ابدیه گذاشته شود

- 14 هر نفسی که باطراف بتبلیغ رود در کوه و صحرا
و خشکی و دریا دائماً این مناجات را تلاوت
نماید

- 15 الهی الهی تری ضعیفی و ذلی و هوانی بین
خلقتک معذک توکلّت علیک و قوت علی
ترویج تعالیک بین عبادک الأقویاء معتمداً علی
حولک و قوتک ربّ انّی طیر کلّیل الجناح اراد
ان یطیر فی هذا الفضاء الذی لا یتناها فکیف
یمکن هذا الا بعونک و عنایتک و تأییدک و
توفیقک ربّ ارحم ضعیفی و قوتی بقدرتک
و ربّ ارحم عجزی ایدنی بقوتک و قدرتک
ربّ لو تؤیّد نفثات الروح اعجز الوری لبلغ المنی
و تصرف کیف یشاء کما ایدت عبادک من
قبل و کانوا اعجز خلقتک و اذلّ عبادک و احقر
من فی ارضک ولكن بعونک و قوتک سبقوا
اجلاء خلقتک و اعظم بریتک و کانوا ذباباً
فاستنسروا و کانوا [قباء] فاستبحروا بفضلک و
عنایتک و اصبحوا نجوماً ساطعةً فی افق الهدی
و طیوراً صادحةً فی ایکة البقاء و اسوداً زائرةً
فی غیاض العلم و النہی و حیثاناً سابحةً فی بحور
الحیة برحمتک الکبری اتک انت الکریم القوی
العزیز الرحمن الرحیم

MKT3.058, RRT.148x?, RRT.155x?,
ANDA#03 p.73, ADH2.113x, ADH2_3#06
p.147x, MMG2#209 p.237x, FRTB.091

ABU0213

He said: "In reality the geographical position of the Central States has great importance, for just as I dictated to you now, it is like the heart of America. Passengers going east or west, north or south pass through that section. Similarly, it is a point of connection for the friends of God. The believers in Chicago must be so enkindled with the fire of the Love of God and must be so characterized with the characteristics of unity and agreement, that other states may learn from them this all-important lesson; that their pure lives and holy words, their selfless services and deeds may affect the hearts of all the outsiders.

"Just as the earth attracts everything to the center of gravity and every object thrown upward into space will come down; so also material ideas and worldly thoughts attract man to the center of self. Anger, passion, ignorance, prejudice, greed, envy, covetousness, jealousy and suspicion prevent man from ascending to the realms of Holiness, imprisoning him in to the claws of self and the jail of egotism. The physical man, unassisted by divine power, trying to escape from one of these invisible enemies, will fall unconsciously into the hands of another. No sooner does he attempt to soar upward than the density of the love of self, like the power of gravity, draws to him to the earth. But the only power that is capable of delivering man from this captivity, is the power of the breaths of the Holy Spirit.

"The believers in the Central States must through this all-conquering power, free the inhabitants from the claws of self, negligence, lust and imagination. The attraction of the power of the Holy Spirit is so effective that it keeps men ever on the path of upward ascension. The malevolent forces of no enemy will touch those sanctified souls who have made this universal power their guide. With tranquil heart and assured spirit they are flying upward day and night and are journeying through the illimitable space of the teachings of Baha'u'llah.

"The believers in America must be like lighthouses, lightships and searchlights, so that in the tempestuous sea of the world the arks of lives may reach the heaven of security. Each individual Bahai must be life-saver who, facing the rough waves of the sea, may plunge into the whirlpool and save the souls from drowning. To sit, to talk, to listen- there is no virtue in that. To rise, to act, to help- that is a Bahai Life.

"The sincerity and earnestness of the friends in the Central States must appear through deeds. Deeds are the standards! I

have done all that is necessary. I have drawn for them the Plan of God which must guide them through all the coming years. I have explained to them principles of Baha'u'llah. Now the promotion of those principles depends upon their co-operation with each other and their turning their faces to the Kingdom of Abha. Without walking, a traveller will not reach his destination. Without working, a poor man will not obtain wealth. Without diving to the bottom of the sea, a diver will not gather pearls and corals, and without going through the lower classes, a student will not be able to take up the higher courses in sciences and literature.

“The believers of God, in reality, display much effort; but this effort must be expended in the right direction. A sagacious thinker will always perceive the end before he takes up a certain kind of work. A youth desiring to prepare himself for a medical career must study those courses which are directly or indirectly connected with his profession, so that he may become efficient and skillful. Consequently, the friends of God must themselves become the fountain heads of divine characteristics and attributes, and then call others to this exalted station. They must first be attracted and enkindled, then try to attract and enkindle others. Let them cleanse their own hearts like unto clear mirrors, then strive in the purification of the hearts of mankind.

“In brief, I hope that the friends in the Central States may become assisted in rendering these great services. May they become centers of merciful susceptibilities and spiritual guides to the Kingdom of Abha! From every standpoint, ways and means for the teaching of the Cause of God must be prepared. The question of teaching, like any other question, is evolutionary and not revolutionary. This matter must become very plain to everyone, so that all the friends, like so many spirits in one temple, may arise in the accomplishment of this great service.

“When the foundation of the Mashre-kol-Azkar is laid in America, and that divine edifice is completed, a most wonderful and thrilling motion will appear in the world of existence. The Mashre-kol-Azkar will become the center around which all these universal Bahai activities will be clustered. From that point of light, the spirit of teaching, spreading the Cause of God and promoting the teachings of God will permeate to all parts of the world. I hope that ere long the foundation of this celestial temple will be laid - thus it may become conducive to the happiness of the heart of Abdul-Baha. All the inhabitants of the world are in these days engaged in warfare and strife, but the friends of God are striving with heart and soul to lay

the basis of this palace of Kingdom; so that the call of prayers and supplications may ascend to the heights of heaven. The flowers of material and divine civilization shall grow in the Mashre-kol-Azkar, perfuming the nostrils with the fragrance of truth. Its door will be open before the faces of all races, nations and religions. Whosoever enters therein is welcomed. Baha'u'llah is the universal Shepherd. All mankind are His sheep, and the adherents of all religions are welcome in the Mashrekol-Azkar to worship the Father of all humanity with perfect freedom and reverence and obedience.

“Likewise, great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world.

“In a similar manner the scope of the Bahai Publishing Society must be greatly enlarged, so that books and pamphlets may be translated into different languages and published. These short pamphlets and historical reviews, giving the proofs and arguments of the Cause, must be written in accordance with the intellectual and spiritual capacity of each people.

“In short for the diffusion of the fragrances of God the friends must think of detailed ways and means and year by year add to their efficiency, practicality and thoroughness. They must organize classes for teaching the youth and preparing teachers to go to all parts of America. God willing, the believers like unto bright candles will illuminate the assemblage of the world of humanity with the light of truth.”

BSC.546 #986, SW_v10#07 p.126-127+138, SW_v10#04 p.081, SW_v11#01 p.016

AB12461*To: Alma Knobloch, in Stuttgart**Date: 1917-07*

1 O thou Herald of the Kingdom of God!

2 There has appeared a failure in correspondence and the cause of this suspension is this severe war. Do not imagine that thou couldst for a moment be forgotten (by me) or I should allow failure in prayers. I always supplicate to the Kingdom of God and beseech unlimited confirmations and blessings for thee so that through the Aid and Grace of God day by day thou mayest become the cause of life for others. All the lamps of the world shall be extinguished, except the Lamp of the Love of God. All the trees in the universe shall be cut down except the blessed Tree of the Kingdom of God. One must not look upon capability and capacity; one must rather look upon the Bounty of God. Therefore be assured of the Grace and Bounty of God and strive (serve) with thy heart and soul and upon thee be greeting and praise.

BBBD.389-390, BBBD.414

1 ای منادی بملکوت الله

2 در تحریر تقصیر واقع و سبب تعطیل اینخبر شدید گمان منما که آنی از خاطر بروی یا در دعا قصور گردد همواره بملکوت الله مناجات نمایم و ترا تأیید و توفیق نامتناهی خواهم تا بعون و عنایت الهیه روز بروز ترقی روحانی نمائی و بنفحات روح القدس سبب حیات دیگران گردی جمیع چراغهای عالم خاموش شوند مگر سراج محبت الله جمیع شجرهای عالم مقطوع گردند مگر شجره مبارکه ملکوت الله نظیر بلیاقت و استعداد نباید نمود نظر بموهبت الهیه باید کرد پس مطمئن باش بفضل و موهبت الهیه و بجان و دل بکوش و علیک التحية و التناء

BBBD.388-389

AB12574*To: Helene Theurer, in Germany**Date: 1917-Jul-11*

O thou fresh sapling in the orchard of the love of God!

Every maiden in this universe of life has a leading desire. One longs for wealth, and another for worldly honors, and yet another strives for adornment and decoration, while another yearns for pleasure and comfort.

Thank the Almighty that you strive to enter God's Kingdom and desire life from the Holy Spirit. I hope that your greatest wish may be realized, then loosen your eloquent tongue and speak always of God. This is eternal life. This is heavenly sustenance. This is the breathing of the Holy Spirit.

Upon you be Greetings and Praise.

BBBD.391

AB12393*To: Schwarz, Albert et al., in Stuttgart**Date: 1917-Jul-12*

- 1 O two bright candles of the love of God! Truly you are radiant, and in every gathering you attend, the light of divine love shines forth.
- 2 The days I spent in Stuttgart never fade from memory, and the kindnesses witnessed from you are ever before my eyes. Even after returning to the East, you served the Kingdom of God as you should and must, sacrificing yourselves night and day. A sweet fragrance continually wafts from those regions, and the breath of the Kingdom of God gives life.
- 3 Therefore give thanks to God that you were confirmed in such a bounty and crowned with such a bejeweled diadem. Publish the tablets you have translated and distribute them among the friends. Show the utmost kindness on my behalf to Farideh, Feridun and Bahram.
- 4 And upon you be greetings and praise.

1 ای دو شمع محبت الله فی الحقیقه روشنید
و در هر محفلی که حضور یابید شعاع محبت الهیه
بدرخشد

2 ایامیکه در استتگارت بودم ابدًا از خاطر نمیروم
محبتائیکه از شما مشاهده گشت همیشه در نظر
است بعد از مراجعت به شرق نیز چنانکه باید
و شاید خدمت بملکوت الله نمودید و شب و
روز جانفشانی میکردید همواره بوی خوشی از
آنصفحات بمشام میرسد و رائحه ملکوت الله
جان میبخشد

3 پس شکر کنید خدا را که موفق بچنین موهبتی
گشتید و تاج مرضعی بر سر نهادید مکاتیبی را
که ترجمه نموده ای طبع نما و در بین دوستان
منتشر کن فریده و فریدون و بهرام را از قبل
من نهایت مهربانی مجری دار

4 و علیک التحیة و الثناء

BBBD.397

BBBD.386-397

AB12544*To: Stabler, Julia et al., in Stuttgart**Date: 1917-Jul-12*

- 1 O ye two pure-hearted sisters! I beseech God that these two sisters may shine like the two stars of the Great Bear in the horizon of the love of God. The luminosity of the celestial stars illumines the physical eye, but the luminosity of the stars of the Kingdom illumines the eye of insight. Through that light, sensible things are discovered, and through this light, the realities of the Kingdom are witnessed.
- 2 In brief, arrange gatherings and, with soul-stirring melodies, engage in the remembrance of God. Raise the anthem of the

1 ای دو خواهر پاک گهر از خدا خواهم که آن
دو خواهر مانند دو اختر فرقدان در افق محبت
الله بدرخشید نورانیت نجوم آسمانی چشم حیوانی
را روشن نماید ولی نورانیت نجوم ملکوت دیده
بصیرت را روشن کند بآن نور اشیاء محسوسه
کشف شود و باین نور حقائق ملکوتیه مشاهده
گردد

2 باری محفل پیارائید و باهنگ جانسوزی بذکر
الهی مشغول گردید نغمه وحدت عالم انسانی

unity of the human world and become the cause of fellowship and love amongst all the peoples of the world.

بلند کنید و سبب الفت و محبت در میان جمیع
ملل عالم گردید

3 And upon you both be greetings and praise.

3 و علیکم التّحیّة و الثّناء

BBBD.401

BBBD.400

AB12632

To: Margarete Doring, in Stuttgart

Date: 1917-Jul-12

1 O thou herald of the Kingdom of God! Give thanks unto God that thou hast found such a companion and that Miss Knobloch hath become the friend of thy heart and soul.

1 ای همدم منادی بملکوت الله شکر کن خدا را
که چنین همدمی یافتی و مس نوبلاک را مونس
دل و جان شدی

2 Thy home hath become a nest for the birds of the Kingdom, and divine birds gather there, offering prayers and supplications to the court of oneness with sweet melodies.

2 خانه تو آشیانه مرغان ملکوت گشته و طیور
الهی در آنجا جمع گردند و بآهنگ خوشی بدرگاه
احدیّت نماز و نیاز نمایند

3 Miss Knobloch is cherished in the divine presence - keep her welfare before your eyes.

3 مس نوبلاک در درگاه الهی عزیز است رعایت
او را منظور نظر دارید

4 Upon thee be greetings and praise.

4 و علیک التّحیّة و الثّناء

BBBD.393

BBBD.392

AB12633

To: Stocker, Mr et al., in Stuttgart

Date: 1917-Jul-12

1 O people of the Kingdom! Strive with all your power so that the love of God may become manifest in its intensity like an embodied form, appearing with the utmost beauty and perfection. Statues of stone and mineral do not endure - they remain but for a few days as a memorial. But the embodied spirit, the embodied light, remains firm and established forever. Therefore one must strive until the spirit becomes embodied and the light becomes manifest in form.

1 ای اهل ملکوت تا توانید بکوشید تا محبت الله
از شدت ظهور مانند تمثال مجسم گردد و در
نهایت جمال و کمال جلوه نماید مجسمه های سنگ
و معدن بقا ندارد ایامی چند باقی و یادگار ماند
ولکن روح مجسم نور مجسم الی الأبد باقی و برقرار
پس باید همت نمود تا روح مجسم شد و نور مجسم
گشت

2 And upon you be greetings and praise.

2 و عليكم التَّحِيَّةُ وَالسَّلَامُ

BBBD.404

BBBD.403

AB12462

To: Anna Kostlin, in Stuttgart

Date: 1917-Jul-13

O daughter of the Kingdom! In the days when I was in Stuttgart, you gathered together the children of the friends one day in Esslingen and I was present at that gathering. Those children were truly the children of the Kingdom. They had illumined hearts and spirits made joyous by the glad-tidings of God. The sweetness of that gathering is still remembered in my soul.

Praise God that you were confirmed in this. I am always remembering that day and I beseech confirmation and success for you from the All-Loving Lord. My hope is that you will ever nourish those children from the breast of the love of God and grant them fresh life at every moment through the life-giving breeze of the rose-garden of the Kingdom of God.

Upon thee be greetings and praise.

BBBD.405

AB12584

To: Luise Zimmer, in Stuttgart

Date: 1917-Jul-13

O thou who hast been tested! Although thy dear companion drank the cup of martyrdom and gave his life on the battlefield, be thou neither sorrowful nor grief-stricken, for he sacrificed his life for his nation and sought to protect and safeguard his homeland. He was attracted to the Kingdom of God and illumined with the light of guidance. Such souls have in truth hastened from this world to the next world, and have ascended from this earthly realm to the divine Kingdom. The gathering

which thou hast arranged will produce mighty results and will cause the diffusion of illumination. And upon thee be greetings and praise.

BBBD.407

AB12585

To: Hanfener, Mr et al., in Germany

Date: 1917-Jul-14

O two blessed souls! From what I have heard, you have arranged a gathering in Fellbach where a number of friends come together. Since in that gathering you turn to the divine Kingdom, surely the rays of divine confirmations are the candle of that gathering, so that assembly may illuminate their faces with the light of guidance and become the cause of enlightenment for others. Be confident in the grace and favors of the All-Merciful Lord and strive so that gathering may become brighter day by day and the lights of the Kingdom may shine more brilliantly. Convey my utmost love and kindness to Firuz, and upon you both be greetings and praise.

BBBD.409

ای دو نفس مبارک از قرار مسموع در فلباخ محفلی
بیاراستید و جمعی از دوستان حاضر میگردند چون
در آن محفل توجه بملکوت الهی مینمائید البته پرتو
تأییدات الهیه شمع آن محفل است تا آن جمع رخ
بنور هدایت روشن نمایند و سبب نورانیت دیگران
گردند مطمئن بفضلی و الطاف حضرت رحمن
باشید و بکوشید تا آن محفل روز بروز روشن تر
گردد و انوار ملکوت بیشتر تابد فیروز را از قیل
من نهایت محبت و مهربانی برسان و علیکم التحية
و الثناء

BBBD.408

AB12463

To: Herrigel, Wilhelm et al., in Stuttgart

Date: 1917-Jul-27

You two blessed souls are in truth blessed, for with complete sincerity of heart you have arisen to serve the Kingdom of God. You have no desire save the light of guidance, and no aim except the diffusion of the divine fragrances. Rest assured that you will succeed. Every foundation shall ultimately be destroyed except your foundation, which will endure forever. Observe how the foundation of the apostles remains firm and steadfast to this day, while the foundations of thousands of kings have been razed and ruined. What bounty could be greater than this! Strive with all your powers to spread the

oneness of humankind, that all nations may blend with one another, that the hearts throughout all regions may become connected to each other, and that East and West may embrace. And upon you both be greetings and praise.

BBBD.412

AB12545

To: Schweizer, Friedrich et al., in Stuttgart

Date: 1917-Jul-30

O ye two birds of the same nest! Every bird hath its nest and shelter, but your nest is in the Kingdom of the All-Merciful and the rose-garden of the mysteries of the Lord of Glory. Therefore, like two birds of the dawn, raise in this rose-garden the song of sanctification and glorification of God, that other birds may come with melody and song and become engaged in the mention of the True One. The gathering you hold in Zuffenhausen is a luminous gathering and the cause of joy to spiritual hearts. May the light of the Sun of Truth illumine that gathering, and I hope that Khurshid and Nur will become two bright candles of that gathering.

Upon you both be greetings and praise.

BBBD.412-413

AB03985

To: Abu'l-Hasan-i-Ardikani (Haji Amin)

Date: 1917-Sep-02

O honored Amin! Although the doors are closed and the ways and paths are cut off and the means of correspondence are lacking, yet spiritual connections and heartfelt bonds exist. Though the mirror and the lights have no physical connection, yet the relationship of rays and reflected effulgences is firm and continuous. The loved ones of God must conduct themselves with such steadfastness and composure that all beings will be

astonished at what constancy and firmness, what dignity and composure this is. This servant is night and day remembering the friends with the utmost joy and delight, and beseeching from the Most Merciful endless confirmation, that every drop may surge and roar like an ocean and every atom become visible in the rays of the sun. And this is not difficult for the grace of God. Convey my utmost longing to each and every one of the friends individually. 'Abdu'l-Baha 'Abbas

Praise be to God, through the assistance and grace of the Divine Unity, I am spending my time in perfect health on Mount Carmel in the home of Aqa 'Abbas-Quli. Since communications were cut off, solely to inquire after the friends and get news of their wellbeing, Haji Ramadan is being sent here, as apart from him no one is able to travel this road in these days.

SW_v08#14 p.193-194, CHH.207-208, BLO_PN#022

ABU0123

Words spoken on 1917-Nov-12 in Haifa

- 1 (The fifth subject concerns some oral statements of 'Abdu'l-Baha regarding the early days of the Blessed Beauty):
 1 مطلب پنجم شمه‌ای از بیانات شفاهی حضرت عبدالبهاء در باب ایام اولیه جمال ابری
- 2 On the second day of Muharram 1233, the blessed birth occurred in Tehran, in the Shimran Gate quarter, in the columned mansion in the garden courtyard. The mother of the Blessed Beauty was completely devoted to Him, to such a degree that she had no rest and was astonished by His blessed conditions. For instance, she would say that this Child never cried, and none of the traits seen in other nursing infants were observed in this Child, such as screaming, wailing, crying, lamenting, restlessness and agitation.
 2 در یوم ثانی محرم سنه ۱۲۳۳ در طهران در محله دروازه شمران در سرای طالار حیاط باغ تولد مبارک واقع گشت والده جمالبارک تمامیت تعلقی را بایشان داشت بدرجه‌ای که آرام نداشت و از حالات مبارک حیران بود مثلاً میگفت ابداً این طفل گریه نمیکند و ابداً شئوناتی که از اطفال شیرخوار دیگر صادر میشود از این طفل مشاهده نمیشود از قبیل فریاد و فغان و گریه و زاری و بیتابی و بقتاری
- 3 Some time passed and weaning occurred. His late father had great attachment to Him and was aware of the nobility, lofty virtues and sacred manifestation of the Blessed Beauty. Evidence of this is that in Mazandaran, in the village of Takur which was his estate, he established a royal mansion where the Blessed Beauty spent most summers. The late Mirza [Buzurg], in his own hand, at one point inscribed these two verses in
 3 باری چندی گذشت و فطام واقع شد و مرحوم والدشان تعلقی عظیمی بایشان داشتند و ملتفت بزرگواری و علو منقبت و مظهریت مقدسه جمالبارک بودند و برهان بر این آنکه در مازندران در قریه تاکر که تیول ایشان بود عمارت ملوکانه تأسیس فرمودند و جمالبارک اکثر موسم تابستان در آنجا بودند مرحوم میرزا

grand calligraphy: "When thou reachest the Friend's thresh-old, call out 'Here am I!' For there neither 'peace' nor 'upon you' have any place." "This is the valley of love, watch thy step. This is holy ground, remove thy shoes."

4 At age seven, one day as the Blessed Beauty was walking, His mother, observing His blessed figure, said He was somewhat short in stature. The father of the Blessed Beauty said, "You do not know what capacity and capability He possesses, how intelligent and brilliant He is. He is like a flame of fire. At this young age He surpasses mature youth. If His stature is not so tall, it matters not."

5 In childhood He gained remarkable fame among friend and stranger alike, and the signs of divine gifts were clear and evident. He was beloved by all. Ministers who held the ut-most enmity and hostility toward His father loved Him and showed Him special respect and consideration. For instance, Haji Mirza Aqasi held the utmost enmity toward the late Mirza, as he considered him an ally of the late Qa'im-Maqam in his heart, for they had the greatest friendship and affection with the late Qa'im-Maqam Mirza Abu'l-Qasim. This matter had also become a cause of hatred and enmity. Yet despite this, he showed the utmost love toward the Blessed Beauty, to such a degree that all were amazed that this person, despite being an enemy of His father, would show such consideration to the son.

6 For example, when Muhammad Shah summoned Muhammad Khan, the Amir-Nizam of Kirmanshah, from Adharbayjan, and it became noised abroad in the provinces that Haji had been dismissed and that the Amir-Nizam had been appointed to the seat of the supreme ministry, the late Mirza, who at that time was governor of Burujird, wrote a letter to Bahman Mirza. Its purport was this: "Praise be to God, Haji Aqasi hath been dismissed and the Amir-Nizam appointed." He added: "O Lord, keep this ape-like creature far from the Shah!"

7 Since Bahman Mirza bore enmity toward the late Mirza, he sent the very letter to Haji Mirza Aqasi. He took fire with anger and summoned the Blessed Beauty. He came into his presence. Haji said: "I know not what I have done to your father that he should write thus concerning me. Yet what can I do? He is your father. See what he hath written about me."

بخط خویش در موقعی از مواقع خانه بقلم جلیّ
این دو بیت مرقوم فرمودند "بر درگه دوست
چون رسی گو لیبیک کالجا نه سلام راه دارد
نه علیک " "این وادی عشق است نگهدار قدم
این ارض مقدّس است فاخلع نعلیک

4 در سن هفت سالگی روزی جمالبارک مشی
میفرمودند والدهشان به برازندگی هیکل مبارک
نظر کرده گفت قدری قامت کوتاه است والد
جمالبارک گفتند نمیدانی چه استعداد و قابلیت
دارد چه قدر با فطانت و هوش است مانند شعله
آتش است در این صغر سن ممتاز از جوانان بالغ
اگر قامت چندان بلند نباشد ضرری ندارد

5 باری در سن طفولیت در میان یار و اغیار
شهرت عجیبی فرمودند و همچنین آثار مواهب
الهیّه ظاهر و آشکار بود و محبوب القلوب بودند
وزرائیکه نهایت عداوت و دشمنی بوالدشان
داشتند ایشانرا دوست میداشتند و حرمت و
رعایت مخصوصه مینمودند مثلاً حاجی میرزا
آقاسی نهایت عداوت را برحوم میرزا داشت زیرا
ایشانرا رفیق قائم مقام مرحوم در قلب خویش
میپنداشت زیرا با مرحوم قائم مقام میرزا
ابوالقاسم نهایت الفت و محبت را داشتند این
مسئله نیز سبب بغض و عداوت شده بود لیکن
با وجود این منتهای محبت را بجمالبارک اظهار
میداشت بدرجهای که جمیع حیران بودند که
این شخص با وجود اینکه دشمن والدش است چرا
بایندرجه رعایت پسر را مینماید

6 مثلاً وقتی که محمد شاه محمد خان امیر نظام
کرمانشاهی را از آذربایجان طلبید و شهرت در
ولایات یافت که حاجی معزول و امیر نظام
بمسند صدارت عظمی منصوب مرحوم میرزا
آنوقت حاکم بروجرد بودند مکتوبی به بهمن
میرزا مرقوم نمودند مضمون اینکه المنّة لله حاجی
آقاسی معزول و امیر نظام منصوب (یا ربّ این
نسناس از شه دور باد)

7 بهمن میرزا چون با مرحوم میرزا عداوت داشت
عین مکتوب را بحاج میرزا آقاسی فرستاد او آتش
گرفت و جمالبارک را خواست تشریف بردند
عرض کرد نمیدانم پدر شما من چه کرده‌ام که
اینگونه در حق من مینویسد لیکن چکنم پدر شما

- است ملاحظه کنید چه نوشته است در حق من
- 8 The Blessed Beauty perused it and remained silent, making no comment. Sahib-Divan was seated there; he was a very well-intentioned man and bore love for the Blessed Beauty. He took the letter, looked at it, and said: "This is not the Mirza's handwriting; someone hath imitated it."
- 8 جمالبارک ملاحظه فرمودند و سکوت نمودند هیچ اظهار نکردند صاحب دیوان نشسته بود او بسیار آدم خوش نیتی بود و بجمالبارک محبت داشت مکتوبرا گرفت و نگاه کرد گفت این خط میرزا نیست تقلید کرده اند
- 9 Haji Mirza Aqasi said: "Look! With such fluency, such brevity, such eloquence and force of expression, it is not possible for anyone else to have written it."
- 9 حاجی میرزا آقاسی گفت نگاه کن این عبارت باین سلاست باین مختصری و باین فصاحت و بلاغت ممکن نیست کسی دیگر بتواند بنویسد
- 10 Since the Blessed Beauty said nothing and chose silence, he said: "It would be well for you to counsel your father that such humiliation not be repeated again. What can I do? He is your father. Solely for your sake have I overlooked his offence. But act in such wise that he, too, may overlook mine."
- 10 چون جمالبارک هیچ نفرمودند و سکوت اختیار نمودند عرض کرد خوبست که شما بوالد نصیحت کنید که اینگونه تحقیر بار دیگر تکرر نیابد چکنم پدر شما است محض خاطر شما از او گذشتم ولی کاری کنید که او نیز از من بگذرد
- 11 The point is that even the enemies of the late Mirza loved the Blessed Beauty, and although all knew that He had never attended any school nor been taught by any teacher, all testified that in knowledge, learning and perfection He was peerless and unequalled. For instance, in Tehran whenever a difficult question was discussed and all were perplexed, the Blessed Beauty would solve it. He was the source of honor, comfort and bounty for all acquaintances. Among these was Mirza Aqa Khan, the Prime Minister, who when he was Minister of War was dismissed, humiliated and exiled to Kashan. The utmost consideration was shown to him and his family, and likewise to others.
- 11 مقصود اینست که دشمنان مرحوم میرزا هم جمالبارک را دوست میداشتند و با وجود اینکه جمیع میدانند که در هیچ مدرسه داخل نشده و نزد هیچ معلمی تعلیم نگرفته کلّ شهادت میدهند که در علم و فضل و کمال بیمثل و نظیرند مثلاً در طهران هر مسئله مشکلی که مذاکره میشد جمیع حیران بودند جمالبارک حل میفرمودند و از برای کلّ آشنایان اسباب عزّت و راحت و نعمت بودند از جمله میرزا آقا خان صدر اعظم و قتیکه وزیر لشکر بود معزول و منکوب شد و سرگون بکاشان گردید نهایت رعایت در حق او و خانواده اش نمودند و همچنین دیگران
- 12 Once He went to Mazindaran where Mirza Muhammad-Taqi, the renowned mujtahid, was in Yalrud. He had nearly a thousand students and had given several of his pupils permission and authority to practice ijtihad. In the evenings there would be gatherings for scholarly discourse where they would relate certain difficult traditions, and when they would become perplexed, the Blessed Beauty would explain the meaning of the tradition. One evening, Mirza Muhammad-Taqi the mujtahid asked his students about a tradition. They offered interpretations which he did not approve. Then the Blessed Beauty gave an explanation and he fell silent. The next day he said to his students who were mujtahids, "For twenty-five years I have trained and taught you. I had supposed you would not be
- 12 یکوقتی بمازندران تشریف بردند میرزا محمد تقی مجتهد مشهور در (یالرود) بود قریب هزار طلبه داشت و بچند نفر از تلامذه خود اذن و اجازه اجتهاد داده بود شبها در مجلس مباحثه علمیّه میشد و بعضی از احادیث مشکله روایت میکردند و چون حیران می ماندند جمالبارک معنی حدیث را بیان میفرمودند از جمله شبی از شبها میرزا محمد تقی مجتهد از تلامذه خود حدیثی سؤال کرد معانی بیان کردند نه پسندید بعد جمالبارک بیانی فرمودند سکوت کرد روز بعد بمحضرات تلامذه مجتهدین گفت که بیست و پنجسال است شما را تربیت و تعلیم کردم مرا گمان چنین بود که در

helpless in explaining this tradition, yet a young man wearing a hat has expounded it in such a way."

- 13 Thus did His perfections become known in all regions. He became renowned in Nur, and the notables of Nur showed Him the utmost respect. One day at dawn, His grandmother - that is, His mother's mother - went to the house of Mirza Taqi, the mujtahid, to pray. After the prayer, the aforementioned mujtahid told her, "Let me give you glad tidings. Last night in a dream I saw that the Qa'im was in a house. I went to the house, but the guard said that the Qa'im was in private consultation with Jamal-i-Mubarak, therefore no one was permitted to enter." Then he reflected and said, "I wonder how they attained this station? They are from a family of viziers." Then he added, "They have a distant family connection to us; perhaps that is the reason." In any case, this account of the mujtahid became well-known throughout Nur. Some perceptive souls said, "If the mujtahid himself was not admitted, how could this station be attained through kinship with him?"

- 14 In brief, whether in Tehran or Mazandaran, all the prominent figures, nobles and divines who knew Him testified to His greatness, and whenever an important matter arose, they would refer its solution to Him. Were I to explain each instance here, it would become very lengthy.

- 15 In His childhood, at the age of five or six, the Blessed Beauty had a dream which He related to His father. His father summoned one of the dream interpreters and astrologers and asked for the dream's interpretation. The blessed dream was this: In the dream, He was in a garden when He observed enormous birds swooping down upon His blessed head from all directions, though they could not harm Him. Then He went to the sea and began to swim. Both the birds of the air and the fish of the sea all rushed toward His blessed head, but they could not harm Him. The interpreter drew up what he called a horoscope and said, "This dream indicates that this child will be the source of a mighty Cause, and that Cause will be related to reason and thought, for the head is the center of reason and thought. Therefore, all the leaders and great ones of the world will rush upon this child like the birds of the air and the fish of the sea, but they will do Him no harm. He will triumph over all, and all will become submissive before Him, and their impotence will become manifest."

BLO_courage.06a

معنی این حدیث عاجز نمانید و یک جوان کلاه
بسر حدیث را اینگونه تشریح نماید

- 13 لهذا کمالات مبارک در صفحات نور شهرت یافت و بزرگان نور نهایت احترام را مجری میداشتند روزی جدّه یعنی والده والده وقت سحر بمنزل میرزا تقی مجتهد رفته بود که نماز بخواند بعد از نماز مجتهد مذکور باو گفته بود که من مرده‌ای بشما بدهم دیشب در خواب دیدم که حضرت قائم در خانه‌ای هستند من رو بخانه رفتم پاسبان گفت حضرت قائم با جمالبارک خلوت کرده‌اند لهذا کسی اذن دخول ندارد بعد فکری کرد گفت عجباً این مقام را از کجا پیدا کرده‌اند ایشان از خانواده وزارتند بعد گفت یک نسبت خویشی بعیدی بما دارند شاید از آن جهة است باری این حدیث مجتهد در اطراف نور شهرت یافت بعضی نفوس فطن زیرک گفتند نفس مجتهد را راه ندادند چگونه میشود این مقام بجهة خویشی با مجتهد حاصل شود

- 14 مختصر اینست چه در طهران و چه در مازندران جمیع اعظام و اکابر و علماء که می‌شناختند شهادت بر بزرگواری جمالبارک میدادند و هر امر مهمی واقع میشد حل آنرا رجوع بابشان مینمودند و اگر بخوایم در این مقام یک یک را شرح دهم بسیار مفصل میشود

- 15 در ایام طفولیت در سن پنج یا شش سالگی جمالبارک خوابی دیدند و آنرا برای والدشان بیان فرمودند والدشان شخصی از معبرین و منجمین حاضر نمود و سؤال از تعبیر خواب کردند رؤیای مبارک این بود که در عالم خواب در باغی تشریف داشتند ملاحظه فرمودند که از اطراف طيور عظیم الجثّه بر سر مبارک هجوم دارند لیکن اذیت نمیتوانند برسانند بعد بدریا تشریف بردند و شنا میفرمودند این طيور هوا و ماهیان دریا جمیعاً هجوم بر سر مبارک مینمودند اما اذیتی نمی‌رساندند آنشخص معبر باصطلاح خود زایچه کشید و گفت این رؤیا دلیل بر آنست که این طفل مصدر امر عظیمی خواهد شد و آن امر تعلق بعقل و فکر دارد زیرا سر مرکز عقل و فکر است لهذا جمیع رؤسا و بزرگان عالم بر سر این طفل مانند مرغان هوا و ماهیان دریا هجوم خواهند کرد ولی ضرری نخواهند رسانید او بر کلّ غالب

میشود و کلّ در نزد او خاضع خواهند گشت
و عجزشان ظاهر خواهد شد

AHB_130BE #09-10 p.20, AYT.062-067,
TZH2.012-015, MHA.184-187x

ABU0723

Words spoken in 1917 in Haifa/Akka

“Why didst thou not tell me about these wonderful things when we were traveling in America? Now that we are living far away, thou comest to me with such fairy tales, praising America to such an extent as though God has not created another country in the world!” Then he became serious, and said: “All these majestic scenes of nature, in reality, prove the greatness of the Creator and the antiquity of the world. This globe is indeed millions of years old, and its Creator has had no beginning and will have no ending. He has been, is and will be the Alpha and Omega. A creator presupposes creatures, just as light presupposes the existence of the sun.”

Now just as these wonderful scenes of the world of nature are witnessed in all the Western States, I hope the rare signs and graces of the Kingdom of Abha may also become incarnated and personified; such souls may appear from these States who will be considered the wonders of the age and the geniuses of the time; from their services infinite results may become manifest in the world of existence; their words be penetrative, the trees of their lives fruitful, each one a flag of the victory of the Cause of God and a column of light to guide the wanderers to the religion of God. Then the nether world will attract and in turn reflect the virtues of the world of the Kingdom.

Within the short space of our lives or the lives of generations, very little changes will come over these natural scenes and no practical results are witnessed from their mineral lives. But the life and teachings of a single human wonder transforms the whole world. Columbus was a genius in his time. Consider what world-encircling results appeared from his voyage of discovery! Copernicus, Kepler, Laplace and Newton were all geniuses, and their contributions to the sciences have made them benefactors of humanity? The inventors and discoverers of telegraphy, telephony, electricity, wireless, etc., have all, through their distinguished labors and discoveries made man a

monarch over the laws of nature, broadened his vision and freed him from the lower, miserable life of the savage, ever fighting with the beasts of the jungle in order to satisfy his bare wants. This is, of course, in the material world. But if we concentrate our attention on the spiritual world and the rich results issuing therefrom, we observe that through the teachings of Christ and the self-sacrifice of His disciples, Europe and America were adorned with the bright jewels of divine civilization, ferocious characters were refined and the love of humanity spread.

In a similar manner in the Bahai Cause, there must appear extraordinary spiritual geniuses, wonders of the Kingdom of God, souls who in knowledge, sciences, sociability, tenderness, loving-kindness, universality, joyfulness, may be considered unique and peerless. Should such heavenly beings appear in the Western States, the power and the creative energy of the Kingdom of Abha will become manifest and apparent; souls who have discovered their ways to the mines of the Kingdom; souls who are the irrigators of the grounds of the hearts of humanity; souls who are the wonders of the realm of Truth. Then and not until then will the spiritual creation of the Almighty become perfected in those States; the miracles of the transforming power of the Spirit embodied, the mysteries of the Holy Books be revealed and the golden age of peace and brotherhood be established.

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AB00145

To: Baha'is of Iran

Date: 1917 ca.

- ¹ Thou seest me, O my God, on this lofty mountain and this exalted and impregnable spot, the shelter of every great man and the refuge of every noble and distinguished one. To it repaired in ancient times the youths whose hearts were set ablaze with the fire of the love of God. It was the abode of the Prophets, the sanctuary of Elijah, the retreat of Isaiah, and was traversed by the Spirit of God, Jesus Christ, upon Him be greetings and praise. It was the place whereon the feet of the Lord of Hosts trod in the Most Exalted Station. O Lord! This is the mountain which Thou didst name Carmel in the Torah and did associate with Thyself in the scrolls and tablets.

¹ ترانى يا الهى فى هذا الجبل الرفيع والمقام الباذخ المنيع مأوى كل رجل عظيم وملاذ كل جليل ونبيلى قد آوت اليه الفتية المتوقدة الأحشاء بنار محبة الله فى القرون الأولى معهد الأنبياء ملجأ حضرة ايليا آوى اليه الأشعياء ومرّ عليه روح الله يسوع المسيح عليه التحيّة والثناء موطأ قدمي ربّ الجنود فى المقام الأعلى ربّ هذا جبل سمّيته فى التوراة بكرمل ونسبته اليك فى بطون الزّبر والألواح

- 2 O Lord! I commune with Thee in this Most Exalted Spot in the darkness of night, calling upon Thee with a throbbing heart and flowing tears, supplicating before Thee and imploring Thee, saying: O Lord! The fires of war have been kindled in valleys, hills and plains, and the flames of conflict have spread even to the depths of the seas and heights of the air with ruination and destruction. The earth is ablaze with its fires, and the seas are encompassed by their tempests, thunderbolts and floods. O Lord! Souls are choking, breasts are rattling, the earth is convulsed and has become so strait that even the beasts and birds are disturbed in their dens and nests, trembling in their lairs and caves.
- 3 We hear naught but the wailing of orphans and the sighing of mothers and the weeping of fathers in the ruins, and see naught but the flowing tears of every bereaved woman and the burning hearts of every father who has lost his sons. Cities have been destroyed, nations ruined, children orphaned, and women widowed. And this is naught but the result of our heedlessness of Thy remembrance and our deprivation of Thy love. We have been preoccupied with ourselves, seized by the intoxication of passion, and have followed the path of heedlessness and blindness. We have forsaken the way of guidance and chosen the path of obstinacy, forgotten the counsels in the ancient scriptures, and abandoned the admonitions in the Preserved Tablet, the Outstretched Parchment, and the Most Great Sign.
- 4 O Lord! O Lord! I acknowledge and confess our sins. We have deserved every dire calamity and every grievous catastrophe by what our hands have wrought in this transient, earthly life. O Lord! Minds have been bewildered, souls have become weary, faces have turned to dust, and there remain but blind eyes, deaf ears, dumb tongues, and hearts heedless of Thy remembrance, overflowing with the desires of self and passion.
- 5 O Lord! Thou hast stated explicitly in Thy Manifest Book and Thy Great Announcement that "God will not change the condition of a people until they change what is in themselves" and "When they forgot God, He made them forget themselves." O Lord! The factions have penetrated deep into the fields of struggle and conflict, and this sweeping torrent and grinding war cannot be halted save through Thy mercy which embraceth all that was and shall be.
- 6 O Lord! Deal not with us according to our evil deeds, and take us not to task for our sins and transgressions, for imperfection is characteristic of all contingent beings in the realm of existence, while pardon and forgiveness are what Thou hast accustomed those in existence to. O Lord! Nothing beseemeth
- 2 رَبِّ اَنْى اناجيك فى هذا المقام الاعلى جنح اللبلى الظلماء وادعوك بقلب خافق ودمع دافق مبتهلاً اليك ومتضرعاً بين يديك و اقول رب قد تسمرت نيران القتال فى الأودية والحزون والبطاح واشتعلت نار الحرب حتى فى غمار البحار و اوج الهواء بالوبال والدمار فالتبث الأرض بيرانها و احاطت البحار زوابعها و صواعقها و طوفانها رب قد تغرغرت النفوس و حشرجت الصدور و زلزلت الأرض و ضاقت حتى على الوحوش و الطيور مضطربة فى اوكارها و مرتعدة فى مرابضها و مغائرها
- 3 لانسعم الا حنين الأياما و انين اليتاما و زفرات الأمهات و عبرات الآباء فى المؤتفكات و لانرى الا دموعاً هامة من كل امرأة ثكلاء و قلوباً ملتهبة من كل اب فاقده الأبناء فالمدائن دمرت و الأقوام تبترت و الأطفال يتيمت و النساء ايتمت و ليس هذا الا من غفلتنا عن ذكرك و حرماننا عن محبتك قد التهينا بانفسنا و اخذتنا سكرة الهوى و سلكتا منهج الغفلة و العمى قد تركتا سبيل الرشاد و اخترنا طريق العناد و نسينا الوصايا فى الصحف الأولى و تركنا النصائح فى اللوح المحفوظ و الرق المنشور الآية الكبرى
- 4 رَبِّ اَنْى اقر و اعترف بالخطايا انا قد استحقنا كل بلية دهماء و كل رزية صماء بما اكتسبنا ايدينا فى هذه النشئة الفانية الدنيا رب ان العقول قد ذهلت و النفوس قد سئمت و الوجوه اغبرت و مابقى الا اعين عمياء و آذان صماء و السن بكاء و قلوب غافلة عن ذكرك طامخة بشهوات النفس و الهوى
- 5 رَبِّ قلت فى كتابك المبين و نبأك العظيم بنص صريح لا يغير الله ما بقوم حتى يغيروا ما بانفسهم و لما نسوا الله فانساهم انفسهم رب ان الأحزاب قد توغلوا فى ميادين الكفاح و التزال و لا يرد هذا السيل الجارف و الحرب الطحون الا برحمتك التى احاطت ما كان و ما يكون
- 6 رَبِّ لاتعاملنا بسوء اعمالنا و لاتؤاخذنا بذنوبنا و خطايانا فالتقائص من خصائص كل ممكن الوجود فى حيز الشهود و العفو و الغفران ما عودت به من فى الوجود رب لا يليق للحضرة

the Divine Presence save grace and mercy toward every sinner fallen into the abyss of degradation and wretchedness, and the perfection of Lordship is not manifested except through the imperfections of servitude.

الألوهية إلا الفضل والرحمة بكل خاط ساقط
في وهدة الدّلّ والمسكنة ولا يظهر كمال الربوبية
إلا بنقائص العبودية

- 7 O Lord! The brilliant rays from the Sun of Truth dispel the pitch darkness, and pure water removes all filth and turbidity in the realm of existence. O Lord! Sins are like rising foam while Thy forgiveness is like a surging ocean, and transgressions are like the growing tree of Zaqqum...

7 ربّ إنّ الأشعة الساطعة من شمس الحقيقة
كاشفة للظلام الديجور والماء الطهور يزيل كلّ
وضرّ وكدر في حيز الوجود ربّ إنّ الخطايا زبد
رائي و عفوك طمطم طامي و الذنوب الشجر
الزقوم النامي

- 8 O Lord! Thy forgiveness is a fire whose flames are intense. O Lord! Lift away the veil and disperse these dense clouds hovering on the horizon. Quell these fires and calm this tempest, that blood may be spared, that mercy may be shown to the people, and compassion to the orphans, until the whirlwinds subside, the thunderbolts are silenced, the floods cease, the hills appear, souls find peace, and hearts are gladdened. We thank Thee for Thy abundant grace, O Mighty One, O Forgiving One!

8 و عفوك نيران لهيبها شديد [حامى] ربّ اكشف
الحجاب واقشع هذا السحاب المتكاثف على الآفاق
وادفع هذه النيران وسكن هذا الطوفان حقناً
للدّماء و رافةً بالأياما ورحمةً لليتاما حتّى تسكن
الزواجع وتحمّد الصّواعق وتقطع السيول وتظهر
الظلول وتطمئنّ النفوس وتشرح الصدور و
نشكرک على فضلك الموفور يا عزيز يا غفور

- 9 O Lord! In the scriptures and tablets Thou hast set forth counsels which, were they to be cast upon solid rock, would cause rivers to gush forth and would make it crumble in awe of the Mighty, the Compeller. Yet hearts are harder than rock, and souls are wrapped in heedlessness and delusion. Neither signs nor warnings profit the evil-doers.

9 ربّ قد صرّحت في الصّحف والألواح بوصايا
لو القيت على الصّخرة الصّماء لأنفجرت منها
الأنهار وهبطت من خشية العزيز الجبار ولكنّ
القلوب اشدّ قسوة من الصّخور والنفوس في غفلة
و غرور فلا تغنى الآيات والنذر اهل الشرور

- 10 O Lord! Thy counsels have spread far and wide to the East and West of the earth. Thou hast called all to love and harmony, to abandon discord throughout the world, that the East and West of the earth might embrace, that the peoples of the earth, both nomad and settled, might clasp hands, their dispersed elements be gathered, their disheveled state be put in order, their darkness be dispelled and their light shine forth. But eyes have been blinded, ears have become deaf, hearts and inner beings have hardened like rocks and stones, minds and understanding have become dull, souls have forgotten the text of the Book. Thou didst warn them of a severe reckoning, thus they have deserved harsh punishment and the word of chastisement has been proved against them.

10 ربّ قد شاع و ذاع وصاياک في مشارق
الأرض ومغارها ودعوت الكلّ على الحبّ و
الوفاق وترك الشقاق في الآفاق حتّى يصالح
مشارق الأرض ومغارها ويعانق اهل الأرض
باديها حاضرها ويجمع شملها ويلمّ شعبها ويزول
ظلامها ويشرق انوارها ولكن عميت الأعين
والأبصار وصمت الآذان وقست القلوب و
الأسرار كالصخور والأجار و ذهلت العقول
والألباب ونسيت النفوس نصوص الكتاب و
اوعدهم بسوء الحساب فاستحقّت شديد العقاب
وحقّت عليها كلمة العذاب

- 11 O Lord! Hold us not to account for our sins and stumbling, make us not a warning to those who have eyes to see. Guide us to the straight path that we may awaken from the slumber of passion and be saved from heedlessness and blindness. O Lord of Signs, rescue us from the pit of desires and deliver us from our lapses.

11 ربّ لاتواخذنا بالذنوب والعتار ولا تجعلنا عبرة
لأولى الأبصار واهدنا سوى الصراط نبتقظ من
رقد الهوى ونجوا من الغفلة والعمى و انتقنا
يا ربّ الآيات من حفرة الشهوات ونجنا من
الهفوات

- 12 O Lord! We have forgotten faithfulness and found comfort in estrangement, we have kept company with the wicked and the immoral. We have no savior but Thee, no helper but Thee, no protector but Thee. We have placed our trust in Thee and committed all affairs to Thee. Deal with us through Thy grace and forgiveness, not through Thy justice and wrath. Verily Thou art the Generous, Thou art the Merciful, Thou art the Ever-Relenting, Thou art the All-Forgiving.
- 13 O Lord! The party of the righteous, the company of the virtuous, and the band of the free in every land turn to Thee morning and evening, imploring Thee in the depths of night and at dawn. They wail like the bereaved in the darkest nights, burning with the fire of grief and anguish and the pain of separation. They long for reunion even if it means splitting of souls, crossing of hills and heights, traversing valleys and slopes. But these mountain-shattering wars have prevented this, cutting off news and closing all doors.
- 14 O Lord! Comfort them in their loneliness, deliver them from their bewilderment, and prepare for them a way of right guidance.
- 15 O Lord! Thou knowest my yearning and longing, my burning and anguish in separation from them, my intense desire to meet them, my passion in loving them, my obsession with their remembrance, and my ardent desire to behold them. Their remembrance is my treasure and my daily practice through nights and days. When night falls, my heart roams in remembrance of their radiant faces. I yearn for them as the dove yearns for verdant gardens.
- 16 O Lord! O Lord! Open the doors, prepare the means, make safe the way, and smooth the path until the sincere ones gather in exalted assemblies and those attracted by Thy remembrance come together in great meetings, speaking of Thy bounty among all peoples, tasting the honey of reunion, and being touched by the breezes of acceptance that make them sway as though intoxicated. Verily Thou art the Mighty, the Powerful, the Bestower! Verily Thou art the Generous, the Merciful, the Chosen One!
- 12 رَبِّ قَدْ نَسِينَا الْوَفَاءَ وَآسَأْنَا الْجَفَاءَ وَجَالَسْنَا أَهْلَ الْبَغْيِ وَ الْفَحْشَاءَ وَ لَيْسَ لَنَا مُنْقَذٌ إِلَّا أَنْتَ وَلَا مَغِيثٌ إِلَّا أَنْتَ وَلَا مُجِيرٌ إِلَّا أَنْتَ قَدْ تَوَكَّلْنَا عَلَيْكَ وَ سَلَّمْنَا الْأُمُورَ إِلَيْكَ عَامِلِينَ بِفَضْلِكَ وَ عَفْوِكَ وَ لَا تَوَاخِذْنَا بِعَدْلِكَ وَ يَخْطُكَ أَنْتَ الْكَرِيمُ أَنْتَ الْرَّحِيمُ وَأَنْتَ أَنْتَ التَّوَّابُ وَأَنْتَ أَنْتَ الْغَفَّارُ
- 13 رَبِّ إِنَّ حِزْبَ الْأَبْرَارِ وَ رَهْطَ الْأَخْيَارِ وَ ثَلَّةَ الْأَحْرَارِ فِي كُلِّ الدِّيَارِ مُتَوَجِّهُونَ إِلَيْكَ فِي الْعِشِيِّ وَ الْأَبْكَارِ يَتَضَرَّعُونَ بَيْنَ يَدَيْكَ فِي جَنَحِ اللَّيَالِي وَ بَطُونِ الْأَسْحَارِ يُنَاجُونَ نِيَّاحَ الثَّكَلَاءِ فِي اللَّيَالِ الدَّهْمَاءِ يَحْتَرِقُونَ بِنَارِ الْأَسَى وَ الْجَوَى وَ الْمِ نَوَى يَشْتَاقُونَ الْلِقَاءَ وَ لَوْ يَشَقُّ الْأَنْفُسُ وَ قَطَعَ الْحَزُونُ وَ التَّلَوُّ وَ طَيَّ الْأَوْدِيَّةُ وَ الرَّبِّي وَلَكِنْ حَالٌ دُونَ ذَلِكَ هَذِهِ الْحُرُوبُ النَّاسِفَةُ لِلْجِبَالِ حَتَّى انْقَطَعَ الْأَخْبَارُ وَ سَدَّتْ الْأَبْوَابُ
- 14 رَبِّ آسِئِهِمْ فِي وَحْشَتِهِمْ وَ انْقَضِهِمْ مِنْ دَهْشَتِهِمْ وَ هَيَّا لَهُمْ مِنْ أَمْرِهِمْ رَشْدًا
- 15 رَبِّ أَنْتَ لَتَعْلَمَ تَحَسَّرِي وَ تَلَهْفِي وَ حَرَقِي وَ لَوْعَتِي فِي فَرْقَتِهِمْ وَ فَرَطِ أَشْوَاقِي إِلَى لِقَائِهِمْ وَ شَغْفِي فِي حُبِّهِمْ وَ وَلَعِي بِذِكْرِهِمْ وَ وَلَهِي فِي مَشَاهِدَتِهِمْ فَذِكْرُهُمْ ذَنْحَرِي وَ أَوْرَادِي فِي اللَّيَالِي وَ انْهَارِي وَ إِذَا جَنَّ لَيْلِي هَامَ قَلْبِي بِذِكْرِ وَجُوهِهِمُ التَّوَرَّاءِ أَحَنِّ إِلَيْهِمْ حَنِينَ الْوَرَقَاءِ إِلَى الرِّيَاضِ الْغَنَاءِ
- 16 رَبِّ رَبِّ افْتَحِ الْأَبْوَابَ وَ هَيَّا لَنَا الْأَسْبَابَ وَ آمِنِ السَّبِيلَ وَ مَهِّدِ الطَّرِيقَ حَتَّى يَجْتَمِعَ شَمْلُ الْمُخْلِصُونَ فِي الْمَجَامِعِ الْعَالِيَا وَ يَلْمُ شَعَثُ الْمُنْجِدِينَ بِذِكْرِكَ فِي الْمَحَافِلِ الْكُبْرَى وَ يَحْدِثُوا بِنِعْمَتِكَ بَيْنَ الْوَرَى وَ يَذُوقُوا شَهْدَ الْلِقَاءِ وَ تَدْرِكُهُمْ نَسِمَاتُ الْقَبُولِ فَتَرْتَحِمُهُمْ كَأَنَّهَا صِهْبَاءُ أَنْتَ أَنْتَ الْمُقْتَدِرُ الْعَزِيزُ الْوَهَّابُ وَأَنْتَ أَنْتَ الْكَرِيمُ الرَّحِيمُ الْمُخْتَارُ

BSC.406 #744, SW_v08#14 p.194-196, CHH.188x, CHU.194-196, BLO_PN#022, BSTW#215

INBA16:069, MNMK#003 p.009, MJAI.002

AB01575

To: Aqa Mirza Hasan, in Sarayan

Date: 1917 ca.

- 1 O thou true friend! It has been sometime now that the battle-cry of war has been raised and East and West have become combat zones for military valour. From every direction the wild beasts agitate violently and in every land the bloodthirsty examine the sharpness of their teeth. The world of humanity, which is the arena for displaying heavenly virtues, has become the playhouse of ravenous wolves.

1 ای دوست حقیقی چندی است که آهنگ جنگ بلند است و شرق و غرب میدان سپاه تیزچنگ از هر طرف درندگان جولانی مینمایند و در هر اقلیمی خونخواران تیزی دندان میآزمایند عالم انسانی که تماشاخانه فضائل رحمانی است بازبخانه گرگان درنده گردیده
- 2 Despite what goes on these days, they maintain that the endeavours of previous generations were barbaric, while the actions of this current generation are civilized! If one looks at this alleged civilization, which is like unto a mirage, one sees on a superficial level material advancement, but under closer observation one discerns utter moral degeneration. Nevertheless the weak-minded continue to be deceived and the unsuspecting mesmerized.

2 با وجود این بر زبان میرانند که حرکت اسلاف وحشیانه بود و جنبش اخلاف متمدنانه این مدنیت مجعوله که مانند سراب است چون بصورت نگری ترقی مادی بینی و چون بحقیقت نظر نمائی تدقی اخلاقی یابی با وجود این عقول ضعیفه را ربوده و نفوس سخیفه را اقتناع نموده
- 3 Civilization must be the cause of the elevation of the world of humanity and the stage for the development and advancement of heavenly virtues. The civilization of today, however, is in contrast to what a true society has to be. It is nothing but a disturbed and harassed human assemblage.

3 و حال آنکه مدنیت آن است که سبب شرف عالم انسانی گردد و میدان ظهور و بروز فضائل رحمانی شود این هیئت اجتماعی نیست این پریشانی خاطر جمهور انسانیت
- 4 What is acceptable and must be preferred is Divine civilization, for it brings together all hearts and is the cause of the regeneration of morality in people. Then and only then will divine blessings appear and bounties of faith and uprightness shine resplendently.

4 مدنیت الهیه مقبول و محبوب است که سبب جمعیت قلوب گردد و علت تهذیب اخلاق نفوس شود سینوحات رحمانیه نمودار گردد و فیوضات وجدانیه جلوه کند
- 5 Divine civilization will unite warring people and nations and turn governments engaged in slaughtering one another into reflecting mirrors of goodwill. It will turn strangers into acquaintances and enemies into friends. It will draw near the estranged and will make the Turk embrace the Tajik. The people of Asia and the Americas will become companions and confidants to one another and the people of Europe and Africa will speak in one united voice. This is true civilization! A civilization that would not require Krupp guns for its protection, thereby terrorizing the hearts of all people. A civilization that would not need to invent new weapons of war. A civilization that would not need to operate battleships and submarines at sea and airplanes and zeppelins in the air condemning humanity to utter ruin and loss.

5 ملل و امم متحاربه را متحابه کند و دول متقاتله را مرایای متقابله نماید بیگانه را آشنا کند دشمن را دوست نماید دور را نزدیک فرماید ترک و تاجیک را دست در آغوش یکدیگر نماید آسیا و امریک را همدم و همراز نماید و اروپ و افریک را هم‌نغمه و هم‌آواز کند این است مدنیت حقیقی نه آنکه ایجاد مدافع کروپ کند و سبب اضطراب قلوب گردد و اختراع آلات جنگ جدید کند و سفائن مدرعه و غواصه در دریا براند و طیاره و زبلین پراکنده بر روی زمین نماید تا که سبب خسران مبین گردد

- 6 Gracious God! They fight like a vicious wolf in the name of protection and security, and like unto wild beasts of prey they tear each other apart, expecting humanity to sit back and watch. How vile and disgraceful is that which they imagine! 6
 سبحان الله چون گرگ تیزچنگ بجنگند و ادعای شبانی کنند و مانند سباع ضاریه یکدیگر بدرند و نمایش عالم انسانی خواهند و بشس ما هم یظنون
- 7 O loved ones of God! Ye are the manifestations of divine bounty among people and as such must strive to remedy this afflictive wound and try to heal this pain that has gripped the whole of humanity. 7
 شما که یاران الهی هستید و مظاهر فیض رحمانی باید این زخم را مرهم گردید و این درد را درمان شوید
- 8 Greetings and salutations be upon you. 8
 و علیک التّحیّة و التّناء

BRL_DAK#1219, PYB#040 p.02,
 HDQI.171, ANDA#04 p.03

ABU1411

Words spoken ca. 1917 in Haifa/Akka

The believers must arise in perfect unity in teaching the Cause of God and grasping each other's hands be engaged in the diffusion of the fragrances of God, and know of a certainty that the confirmations of His Holiness Baha'u'llah shall descend upon them.

I hope that the Northeastern States, especially New York, may attain to the utmost state of perfection in the Cause of God, and in the matter of teaching and the promotion of the Word of God they may precede the friends of other parts. New York is the first and greatest city of the western hemisphere and the numberless passengers who come to America, come or pass through this city. Therefore, its important position is quite secure and must be taken into consideration. The friends of this city must be in the utmost love and amity, so that their unity may serve as an example to other states.

When thou art standing in their midst, tell them:

The bounties of the Kingdom of God are great. The glances and favors of the Blessed Perfection are with you; the invisible cohorts are your support. Now step forward in this field of teaching. Then shall you see the greatness of results. Do not turn your faces away because of any difficulties and oppositions. The greater the difficulties the greater must be your firmness and steadfastness. Then you shall observe that the fame of the Cause will be more widely spread and the confirmations of the

Kingdom of Abha appearing with greater effulgence. Hence, you must, first of all, arise in teaching the Cause and calling the people to the manifestation of the Kingdom, so that God's assistance may encircle you from all sides. Should you not render this service and should you not win this goal in the field of action, others coming after you will accomplish this work. Yet it is my hope that in this age you may become assisted in rendering these great services.

SW_v10#04 p.072

AB03554

To: Mulla Yusuf-i-Nakhai, in Khusif

Date: 1917 ca.

- 1 The veil hath been lifted and the covering removed, and He hath come upon the clouds... 1 قد کشف الحجاب و رفع النقاب و اتي على السحاب...
- 2 O kind friend! The days of presence are before our eyes, and that remembered companionship is like an inscription in stone. Hence, when Abdul-Baha was traversing the wilderness and wandering through mountain and desert, sometimes raising lovers' cries and lamentations on every height, sometimes like lovers' tears falling in every valley, at every moment thou wouldst come to mind. Would that thou hadst been present to observe with sight and insight how the confirmations of the Abha Kingdom surged and the victory of the Supreme Dominion reached its zenith. The breathings of the Holy Spirit gave support, and the blessed verse "We shall show you from My most glorious horizon and aid whoever arises to help My Cause with hosts from the Supreme Concourse and a company of favored angels" became clear and evident. There was tumult in the supreme gatherings and commotion in the mighty assemblages. Every day the newspapers wrote articles on this mighty subject, and nightly addresses were recorded and included in the pages of journals. This verse of Saadi appeared with utmost sweetness: 2 ای یار موافق ایام حضور در نظر است و مصاحبت مشکوره کالتقش فی الحجر لهذا زمانیکه عبدالهآء بادیه پیا بود و سرگشتهء کوه و صحرا گهی چون ناله و فغان عاشقان بر هر فرازی مرتفع و گهی چون سرشک مشتاقان در هر نشیبی واقع هر دم بخاطر آمدی که ایکاش حاضر محضر بودی و به بصر و بصیرت نظر میفرمودی که تأییدات ملکوت ابهی موج میزد و نصرت جبروت اعلی اوج می یافت نفثات روح القدس مدد می بخشید و آیء مبارکهء و نریکم من افقی الأبهی و نصر من قام علی نصرء امری بجنود من الملاء الأعلی و قبیل من الملائکة المقربین واضح و آشکار می شد ولوله در محافل علیا بود زلزله در مجامع عظمی بود اوراق اخبار در هر روزی در اینموضوع عظیم مقاله مرقوم مینمود نطق های شبانه در صفحات روزنامه مفصل مرقوم و مندمج این شعر سعدی در نهایت حلاوت جلوه مینمود
- 3 "There is no commotion in the city save the curls of the Beloved's tress; 3 ولوله در شهر نیست جز شکن زلف یار
- 4 Divine passion throughout the horizons comes only from the arching brow of the Beloved." 4 فتنه در آفاق نیست جز خم ابروی دوست

- 5 The state of hope is such that a fresh tumult and rapture may arise in this land of Kha, and a new attraction and ardor may become manifest. With perfect wisdom may the divine fragrances be diffused, and the hearts of the friends be gladdened. And upon thee be the Most Glorious Glory.

5 حال امید چنانست که شور و ولهی تازه در
ارض خا حاصل گردد و شوق و انجذابی جدید
جلوه نماید بکمال حکمت ترویج نفحات رحمن
شود و تفریح قلوب دوستان گردد و علیک البهاء
الأبهی

MSHR5.265x

AB11693

To: Aqa Mirza Habibullah, in Bastaq

Date: 1917 ca.

- 1 O my God, my God! I cannot reckon Thy praise except through that which Thou hast praised Thyself, O Lord of the highest heavens! Praise and thanksgiving be unto Thee for these divine outpourings and merciful revelations.
- 2 Thou hast chosen holy souls and cast upon them Thine image and unveiled to them Thy Beauty and elected them in the Kingdom of Glory for the manifestation of might and perfection. O Lord! They are Thy conclusive proofs, Thy shining evidences, Thy manifest signs, and Thy resplendent tokens. Through them the light of effulgence is diffused and all horizons are illumined.
- 3 They supplicate before Thee in humility and submissiveness, and they beseech Thee prostrate and bowing down. Neither commerce nor trade distracts them from the remembrance of God. They lament in the early dawn and commune with Thee day and night, that Thou mayest rend asunder the veils, reveal the mysteries, and assist the righteous to exalt Thy Word throughout all regions.
- 4 O Lord! This servant of Thine hath borne every hardship and hath not faltered in Thy remembrance amongst the people, nor doth he forget Thy favor which Thou bestowest upon whomsoever Thou willest. He yearns for the gardens of Thy love as the dove yearns for the eternal paradise, and he longs for the encounter in Thy Most Glorious Kingdom.

1 بسطاق جناب آقا میرزا حبیب الله علیه البهاء
الأبهی الهی الهی لا احصي علیک الثناء الا بما
اثبتت علی نفسك یا رب السموات العلی لک
الحمد و لک الشکر علی هذا الفيوضات الربانیة و
السنوحات الرحمانیه

2 قد اخترت نفوساً قدسیه و القیت علیها المثال و
كشفت لها الجمال و اجتبیتهما فی ملكوت الجلال
لظهور العزة و الکمال رب انهم حججک البالغه
و براهینک اللامعه و ادلتک الساطعه و آیاتک
الباهره ینشر بهم نور الاشراق و یتنور بهم کل
الافاق

3 یتهلون الیک خضعاً خشعاً و یتضرعون بین
یدیك ركعاً سجداً لا تلهمهم تجارة و لا بیع عن
ذكر الله ینوحون فی الأسفار و یناجونک فی اللیل
و النهار بان تكشف الأستار و تظهر الأسرار و
توفی الأبرار علی اعلاء کلمتک فی کل الأفطار

4 ربّ انّ عبدک هذا قد تمجّل کلّ [الضراء] و
ما فتر فی ذکرک بین الوری و لا ینسی فضلیک
الذی تختص به من تشاء یحیی الی ریاض محبتک
حنین الورقاء الی ایکة البقاء و یشتاقوا الی اللقاء
فی ملکوتک الأبهی

5 ربّ حقّق له هذا المنی و البسه خلع التقوی و
ادرکهم یا غیاث من لا قیاس له یا ربی الأعلی

- 5 O Lord! Fulfill for him this desire and clothe him with the garments of piety, and aid them, O Thou Succorer of the incomparable, O my Most Exalted Lord! Verily Thou art the All-Bountiful, verily Thou art the All-Knowing, and verily Thou art the All-Merciful, the All-Compassionate.

اَنْک انت الکَرِیم اَنْک انت العَلیم و اَنْک انت
الرَّحْمَن الرَّحِیم

FRH.354

AB04401

To: Aqa Mirza Abdu'l-Husayn Khan (Turbat), in Turbat Haydariyih

Date: 1917 ca.

- 1 O namesake of 'Abdu'l-Baha! You are 'Abdu'l-Husayn and I am 'Abdu'l-Baha, and these two names, though different in word, point to one meaning. Praise be to God, you have fulfilled and will fulfill this servitude. The light of this servitude shines with utmost brilliance from your brow, while 'Abdu'l-Baha is in ultimate shame and embarrassment from his great powerlessness. And how excellent is what the poet said:
- 2 "How can I raise my head in shame before the Friend,
- 3 When no worthy service came forth from my hand?"
- 4 The desire of this exile is that the zealous friends may raise their hands in supplication and devotion and plead with the Kingdom of the Glorious Lord, that He may grant this non-existent one a share of servitude to the Necessary Being, and it may yield fruit of endless joy. Convey to all the friends, with utmost evanescence and selflessness, the Most Wondrous and Most Glorious greetings. Every dawn I bow my head in prostration at the Infinite Threshold and seek the confirmations of the King of existence, and may each one, like a hundred-petaled rose, bestow a sweet fragrance upon that plot of earth. May that soil of the tomb be purified, may that region become a paradise of delight. And upon you be the Most Glorious Glory.

1 ای سَمیَّ عبدالبهّاء تو عبدالحسینی و من عبدالبهّاء
و ایندو نام هرچند بلفظ متفاوت ولی دالّ بر
معنی واحد الحمد لله تو از عهده این عبودیت
برآمده و خواهی آمد نور این عبودیت در جبینت
غایت نور مبین ولی عبدالبهّاء در نهایت نجلت و
شرم از عجز عظیم و نعم ما قال الشاعر

2 چگونه سر ز نجلت برآورم بر دوست

3 که خدمتی بسزا بر نیامد از دستم

4 آرزوی این مهجوران است که یاران غیور دست
به تضرّع و تبتّل گشایند و بملکوت ربّ جلیل
عجز و زاری کنند که این فاقد الوجود را نصیبی
از عبودیت واجب الوجود بهره و نصیب بخشد
و ثمر مسرت بی پایان گردد جمیع یاران را بنهایت
محویت و فنا تحیت ابدع ابهی برسان در هر
صبحگاهی بعبه نامتناهی سر بسجود آرم و طلب
تأییدات ملیک وجود کنم و هریک چون گل
صدبرگ راحه طیبّه بخطّه تربت بخشد آنخاک
تربت پاک شود آن اقلیم جنت النعم گردد و
علیک البهّاء الأبهی

MSHR3.074

AB11757*To: Muhammad Durukhsh Baghistani**Date: 1917 ca.*

- 1 To the ancient one Haji Muhammad, upon him be the Most Glorious Glory of God. 1 باستان جناب حاجی محمد علیه بهاء الله الأبهی
- 2 O kind friend! In the Torah and Gospel, the divine Kingdom is likened to a garden and vineyard. That is, human souls are like incomparable saplings that have sprouted from that blessed earth. With the hand of ancient power, those blessed and approved trees were planted in the vineyard. But the guardians must protect that garden and meadow from autumn winds and preserve it safe and secure from the hands of thieves and transgression of neighbors. 2 ای یار مهربان در تورات و انجیل ملکوت الهیه را به باغستان و تاکستان تشبیه میفرماید یعنی نفوس انسانیّه مانند نهالهای بیهمال از آن ارض مبارکه روئیده با دست قدرت قدیمه آن اشجار مبارکه پسندیده و در تاکستان غرس نموده ولی محافظین باید آن باغ و راغ را از باد خزان حفظ نمایند و از دست سارقین و تعدّی مجاورین محفوظ و مصون دارند
- 3 Now praise be to God, you are in a garden - be a divine gardener in that realm where there are fruit-bearing trees. Water them so they may attain endless freshness and delicacy and yield delicious fruit. 3 حال تو الحمد لله در باغستانی درختان باروری در آن سامان دهقان الهی شو آبیاری کن تا طراوت و لطافت بی‌منتهی یابد و میوه خوشگوار بیار آرد
- 4 Convey greetings and praise to each and every one of the friends on behalf of 'Abdu'l-Baha with utmost humility, submissiveness, evanescence and self-effacement. And upon you be the Most Glorious Glory. 4 جمیع دوستان را فرداً فرداً از قبل عبدالبهاء بکمال خضوع و خشوع و محویت و فنا تحیت و ثنا برسان و علیک البهاء الأبهی

FRH.117

ABU0431*Comments on Jamal Pasha*

- 1 Jamal Pasha was a mountain of pride. Wherever he went, he would set up gallows and hang whoever he wished, and plunder whatever he desired. When he came to Akka and requested to meet me, I rode on a donkey to his house. As soon as he saw me, he welcomed me and seated me beside him. Without preamble he said, "You are a corrupter of religion, and for this reason the Iranian government exiled you here." When I looked at him, I saw him in a state of intoxication with fire blazing from his eyes, and if he had an iron chain in his hand he would have broken it. I thought that since he is Turkish, I should give him an amusing and silencing answer. I said, "Yes, there 1 جمال پاشا کوهی از غرور بود هر کجا میرفت دار پیا میکرد و هر که را میخواست دار میزد و هر چه میخواست غارت میکرد و چون بعکا رسید و ملاقات مرا خواست بر الاغ سوار شده بقصد خانه اش رفتم همینکه مرا دید استقبال کرد و مرا بگارش نشاند و بی مقدمه چنین گفت . تو از مفسدین در دینی و بهمین جهت دولت ایران ترا در اینجا تبعید نمود . و چون باو نگرستم او را در حال مستی دیدم و آتش از چشمانش شراره میکشید و اگر زنجیر آهنی

are two types of corrupters - political corrupters and religious corrupters. Thank God, until now no harm has come from the political corrupter" (and with my hand I gestured to him, as he was known as a political corrupter in the days of Sultan Abdul-Hamid) "and God willing, no harm will come from this religious corrupter either." Jamal Pasha laughed and said "By God, that's true!"

بدستش بود میگیخت اندیشیدم که ترک است و باید جوابی مضحک و مسکت داد گفتم بی دو نوع مفسد هستند مفسد سیاسی و مفسد دینی و بحمدالله تاکنون از مفسد سیاسی ضرری رخ نداد (و با دست اشاره باو کردند که در ایام سلطان عبدالحمید بنام مفسد سیاسی معروف بود) و حال هم انشاءالله ازین مفسد دینی زیانی نخواهد شد جمال پاشا با خنده گفت والله طوغری

- 2 He asked who established the German Colony in Haifa. I said, "The grandfather of this German consul established a religious movement anticipating the second coming of Christ and built this colony so they could meet Christ when He appeared." Jamal Pasha said angrily, "If he were here, I would show him!" He asked what caused Turkey's weakness. I said it was due to the existence of different religions. He asked what the remedy was. I said, "All the religious leaders of the Ottoman and Islamic sects should gather in Istanbul and discuss agreement and unity on one religion." He said "By God, that's true!"

2 پرسید کلونی آلمانی را در حیفا که تأسیس کرد گفتم جد این قونسول آلمان که مذهب تبشیر بختی ثانی مسیح برپا نمود و این کلونی را تعمیر کردند تا مسیح را حین ظهورش دریابند جمال پاشا بحال غضب گفت اگر اینجا بود باو مینمایاندم . پرسید علت ضعف ترکیه چه شد گفتم برای وجود مذاهب مختلفه گفت دواش چیست ؟ گفتم باید جمیع رؤساء ادیان و مذاهب از طوائف عثمانی و اسلامی در اسلامبول جمع شوند و در باره موافقت واتحاد بر دین واحد مذاکره کنند گفت والله طوغری و

- 3 After that, the effect of this meeting and conversation was evident in Jamal Pasha's countenance and he became favorably inclined toward me. In his pride and madness he said, "I am now going to conquer Egypt and throw the enemies into the Suez Canal. When I return, I will take you with me to Istanbul so you can confer with the religious leaders, for I know no one more worthy than you for this." In his pride and madness, before arriving in Haifa he had telegraphed the governor without informing his companions. The governor had prepared food for forty or fifty people, but he arrived with four hundred people and made an uproar demanding food be prepared quickly for everyone. The poor man managed to provide it by midnight.

3 بعد از آن اثر این ملاقات و مصاحبت در سیمای جمال پاشا ظاهر بود و مایل بمن گشت و از غرور و جنونش گفت من الان میروم که قطر مصری را فتح کنم و دشمنان را در کانال سویس بریزم و چون برگردم ترا با خود باسلامبول میبرم تا با رؤسای ادیان مذاکره فرمائید و کسی را شایسته این مانند شما نمیدانم و از غرور و جنونش این بود که قبل از وصولش بحیفا تلگراف بمتصرف کرد و خبر از همراهانش نداد و متصرف تهیه خوراک چهل پنجاه نفر دید و او با چهارصد نفر رسید و داد و قال کرد که باید زود برای همه غذا تهیه کنی و تا نصف شب بیچاره فراهم کرد

- 4 When Jamal Pasha went to Akka the first time, he asked for me but I did not want to meet him. On his second journey he asked again and I did not meet him. On his third journey, I accepted through the governor's mediation and went to meet him.

4 و جمال پاشا وقتی که بگاک رفت از من پرسید من نخواستم ملاقات کنم تا در سفر دومش باز پرسید و ملاقات نکردم تا در سفر سومش بواسطه متصرف قبول کردم و بملاقات رفتم

- 5 Later Jamal Pasha went to Jerusalem where, due to petitions and fabrications from enemies and Covenant-breakers and the interrogator Yasin, he developed great enmity. He told them that after conquering Egypt and returning victorious, he would

5 و بعد جمال پاشا بقدس رفت و آنجا بواسطه لوائح و مفتریات اعدا و ناقضین و مستنطق یاسین عدوات زیاد حاصل کرد و بآنان گفت چون بعد از فتح مصر بحال ظفر برگردم او را بدار

hang me. Mockingly he would say that Abdul-Baha was among those who desired their own death and crucifixion, and that he would fulfill his wish.

- 6 After that, the German consul came to me expressing sorrow, saying that he intended to crucify me after returning. I said "Don't be sad, it's very good - but conditional." He asked what the condition was. I said if he conquers Egypt and drowns the British in the Suez Canal, I have no objection and will give him my blood. Two days had not passed when the consul came saying "It's strange - Jamal Pasha's telegram arrived from Beersheba while he's supposed to be fighting at the Canal." I said "This is simple - at the first attack from the British forces, they fled to Beersheba in their automobiles." And after that Jamal Pasha was brought to ruin.

- 7 The ignorant always sees the present state while the wise looks to the future. I had no reproach for Jamal Pasha as I could see his end.

خواهم آویخت و بطور استهزاء میگفت عبدالبهاء از نفوسی است که خود آرزوی قتل و صلب دارد و من آرزویش را بانجام میرسانم

6 و بعد از آن قونسل آلمان پیش من آمد و اظهار حزن کرده گفت او را مراقب خواست که بعد از مراجعت آنحضرت را صلیب کند گفتم محزون نباش بسیار خوب است ولی مشروط بآن شرط کرد که اگر مصر را فتح کند و انگلیسانرا در کانال سویس غرق نماید باکی نیست چون چنین شود خونم را باو میدهم . دو روز طول نکشید قونسل آمد گفت تعجب است تلگراف جمال پاشا از بئر سبع رسید و حال آنکه جنگ در کانال دارد گفتم این امر ساده است که در حمله اول از آتش سپاه انگلیز به بئر سبع با اتوموبیلهاشان گریختند و جمال پاشا بعد از آن هلاک شد

7 جاهل همیشه حال حاضر را میبیند و عاقل بمال مینگرد من عتابی بجمال پاشا نداشتم چه عاقبت او را میدیدم

ASAT3.042-045

AB10206

To: Clement Woolson, in New York

Date: 1918-Jan-21

When thou wishest to treat nervous pains turn thy whole being to the realm on high with thine heart detached from aught else besides Him and thy soul enraptured by the love of God. Then seek confirmation of the Holy Spirit from the Abha Kingdom, while touching the affected part with utmost love, tenderness and attraction to God. When all these things are combined, be assured that healing will take place.

COC#1027x

ABU0644

Words spoken in Feb. 1918 in Haifa/Akka

Praise to be God, that the dark ages have passed away and the century of light has come. Praise to be God, that the traces of prejudice and superstition are effaced, and the horizon of the minds and the hearts of humanity are broadened. Praise to be God, that the seas of the idle fancies of the religionists are calmed down and the oceans of the realities and significances of the Blessed Perfection are set in motion. Praise to be God, that the gloomy nights of ignorance have flitted away across the receding ages, and the bright dawn of intelligence and wisdom is becoming visible. Praise to be God, that the cold winter of fanaticism and bigotry, with its chilling hand and irrational heterodoxy has come to an end, and the soul refreshing spring-time of the imperishable flowers and hyacinths of universal love and toleration, has dawned, perfuming all the nostrils with the sweet odors of trust and confidence. Praise to be God, that the black clouds of human limitations and man-made restrictions are dispelled, and the world-enlightening Sun of the Kingdom hath dawned from the horizon of the hearts! Praise to be God that the chains of injustice and the fetters of the oppression of the Pharaohs of the earth and the despotic rulers of men have crumbled to dust, and the age of justice, equity, brotherhood and real democracy is inaugurated. Praise to be God that the crowns of the despots have fallen to the earth, and the thrones of the absolutists are shaken to the foundation. But the real diadems of glory and power and the royal seats of just governments and democratic institutions were raised high. Praise to be God, that the period of satanic suggestions hath come to a close, and the cycle of angelic ideals and seraphic thoughts hath opened before the eyes of men.

The past age was an age of wondrous achievements. All the inventions were perfected, new discoveries created, new fields of human activities, new undertakings gave deeper significance to the law of co-operation; new arts helped to make life more beautiful and new international laws are now in the process of formation to bind all nations of the earth together. The international tribunal of justice will soon be organized in accordance with the principles of Baha'u'llah, and then all differences will be adjusted before the members of that impartial tribunal.

Therefore, as a result of these changes in the outward world, it has become part of the heavenly wisdom in the inner world to create a new spiritual plan for the propagation of the religion of

God; thus the divine believers may obtain a new joy and a new happiness and display an extraordinary effort in the promotion of the reality of the religions of God; to deliver the nations from old, superannuated prejudices and diffuse the fragrances of the flowers of the primal truth; to unfurl the flag of the love, amity and the ones of the world of humanity and remove the international misunderstandings from amongst the nations of the world. From their hearts and souls they must cry out: [Here followed the proclamation on Page 98, beginning; "Glad Tidings! Glad Tidings! That the Sun of Reality hath shone forth!"]

The lights of the oneness of the world of humanity are scintillating like unto precious jewels; scatter their rays to all parts! Upraise ye the banner of unity, fraternity, co-operation and reciprocity amongst all the people; so that there may not be left from prejudice aught save a name and from ignorance not even a shadow; the religion of God may pitch its tent over the East and the West, the light of the Kingdom may illumine all hearts, perfect agreement and association may be realized between races, religions and nativities, and the world of creation may find composure and tranquillity.

BSC.505 #971x, SW_v10#06 p.111-112+098

AB12192

To: Baron Von Gaissburg, in Stuttgart

Date: 1918-Mar-20

- 1 O dear son! Your letter was musk-scented and spirit-stirring, for it indicated that your nostrils were perfumed with the fragrances from the rose-garden of truth and the court of your heart was illumined by the light of guidance. Your spirit was thrilled by the divine glad-tidings and your eyes were opened wide to witness the celestial lights. This guidance is a gift from the Lord of the Kingdom and this illumination is the eternal bounty of the heavenly Father. At every moment He bestows a new spirit and in every hour He confers a mighty power. He delivers man from bondage to the world of nature and grants eternal life in the divine realm.

1 ای فرزند عزیز نامه‌ات مشکبیز بود و روح‌انگیز زیرا دلالت بر آن داشت که مشامت از روائح گلشن حقیقت معطر و ساحت خاطرت بنور هدایت منور روح از بشارت الهیه در اهتزاز و دیده‌ات بمشاهده انوار آسمانی گشوده و باز این هدایت موهبت رب الملکوتست و این نورانیت فیض ابدی پدر آسمانی هر دم روحی جدید میدهد و در هر ساعت قوتی عظیم میبخشد انسانرا از اسیری عالم طبیعت میرهاند و در جهان الهی حیات ابدی میبخشد

- 2 The gathering you arranged was a heavenly assembly, and the spirit of 'Abdu'l-Baha was hovering around that meeting. That night all eyes were asleep but you and Professor Waldschmidt

2 محفلی که آراسته بودید انجمن آسمانی بود و روح عبدالبهاء حول آن انجمن پرواز مینمود آنشب جمیع چشمها خفته بود و شما با جناب پروفیسر

were alert and wakeful. Appreciate Professor's worth, for he desires you to shine like a star in the horizon of truth. Praise be to God, what you sensed before you now witness through spiritual insight. Consider how you are in Germany and I am in the Holy Land - a thousand leagues apart - yet due to the intensity of love we were present and embodied before each other, and without voice or tongue we conversed with one another.

- 3 Truly, the Professor is confirmed by the celestial power. Soon his influence will become manifest and, God willing, after the war he will come to the Holy Land and I shall meet with him. Consul Schwarz and his esteemed wife are truly among the chosen ones at the threshold of Truth. I always keep in mind the dear maid-servant of God Frieda and the servants of the divine threshold Friedoon and Bahram, and I seek eternal bounties for them.

- 4 O dear son! You are longing to meet me - I am even more eager. God willing, after the war this purpose shall be fulfilled.

BBBD.416

والد اشمیت هوشیار و بیدار قدر جناب پروفیسر را بدان زیرا میخواهد تو مانند ستاره در افق حقیقت درخشنده گردی الحمد لله آنچه را از پیش احساس مینمودی حال بالمکاشفه مشاهده مینمائی دقت نما شما در آلمان و من در ارض مقدس هزار فرسنگ بعد مسافت باوجود این از فرط محبت در نزد یکدیگر حاضر و مجسم بودیم و بی صوت و لسان با یکدیگر تکلم مینمودیم

3 فی الحقیقه جناب پروفیسر بقوه ملکوتی مؤید است عنقریب آثارش ظاهر میگردد و انشاءالله بعد از حرب به ارض مقدس میآید و با او ملاقات خواهم نمود جناب قنسل شوارز و حرم محترمه اش فی الحقیقه از خاصان درگاه حقند کنیز عزیز الهی فریده و بنده درگاه ربانی فریدون و بهرام را همیشه در نظر دارم و آنانرا فیض ابدی طلبم

4 ای فرزند عزیز تو مشتاق ملاقاتی من بیشتر اشتیاق دارم بعد از حرب انشاءالله مقصد حصول یابد عبدالبهاء عباس
abdu'l Baha
abbas

BBBD.415

AB12736

To: Franz Pollinger, in Stuttgart

Date: 1918-Mar-20

O thou who art attracted to the Kingdom of God! Thy letter was received. Through the power of attraction to the love of God, my hope is that thou mayest overcome the natural self, attain divine feelings, and become gladdened by the glad-tidings of God. The ring stone of the Greatest Name will be sent later.

BBBD.419-420

AB12284*To: Herrigel, Wilhelm et al., in Germany**Date: 1918-Mar-28*

O ye two firm ones in the Kingdom of God! Your letter dated February 3rd was received. Its contents testified to steadfastness and firmness. Every tree that hath firm roots will bear fruit. Therefore I hope that through the bounties of the Kingdom of God ye will become two fruitful trees.

You had written about Mr. Herborn's desire to establish a company for the publication and dissemination of the divine teachings. At present this is not advisable, as it is wartime. But God willing, this war will end in peace; afterward we shall meet with him and make firm arrangements in this regard.

You had written concerning the tree and the branch and the leaves, and that as long as the branch is attached to the tree it remains fresh, but when severed from the tree it has neither station nor rank. This is a most apt simile.

You had also written that the friends in Stuttgart and other places are in the utmost love, firmness and steadfastness. This news brought joy. Convey my longing greetings to the maid-servant of God thy brother's daughter, and likewise to the maidservant of God Mrs. Louise Greer Statter, and likewise to Albert Gross, and likewise to Heinrich Schnibeli.

And upon you both be greeting and praise.

BBBD.420

AB12394*To: Alma Knobloch, in Stuttgart**Date: 1918-Mar-29*

- ¹ O thou, the loved maidservant of God: I received Thy letter and read (also) the enclosed one whose answer I have written and enclose in this. Forward it. Such is my hope that the Light of Reality may so illumine the eyes of Polinger that he may in all degrees (stages, phases of life) become discoverer of Truth.

¹ ای کنیز عزیز الهی نامه‌ات رسید و نامه‌ئی که در جوف نامه‌ء تو بود قرائت نمودم و جواب نگاشتم در طی این مکتوبست برسانید امیدم چنانست که نور حقیقت چنان دیده‌ء پولینگر را روشن نماید که در جمیع مراتب کاشف حقیقت شود

- 2 Thou hast asked for stones with the Greatest Name. At present there are not any at hand. God willing, they will be sent afterwards.
- 3 Extend utmost love, regards and greetings on my behalf to Mrs. Marie Rohr and her son and daughter Rudolf and Elisabeth in Leipzig; and to Mrs. Anna Giurn and her daughter Eva in Berlin; and to Miss Alma Hack and Miss Ropo in Nurnberg; and to Mrs. Rosa Schwarz and her little daughter Roschen at Degerloch, and to Miss Schnitzler; and to Miss Margareth Doring and Mr. Hainz. And upon thee be greetings and praise.

BBBD.424

2 نگوین های اسم اعظم خواسته بودید حال حاضر نیست انشاء الله بعد ارسال میشود

3 به مسیس مری روهر و پسرش رودلف و دخترش الزابت در لایپزیگ و مسیس انا کیم و صبیّه شان انا در برلین و مس آماهک و مس راپو در نورنبرگ و مسیس رزا شوارز و دختر کوچکشان رزشن در دگرلاخ و مس شنیتسلر و مس مارگریت دورینگ و مستر هنز از قبل من نهایت محبت و تحیت و ثنا ابلاغ دارید و علیک التّحیّة والتّناء

BBBD.422-423

AB11224

To: *Baha'is of Adasiyyih*

Date: 1918-Oct-15

- 1 I discussed with Jinab-i-Mirza Jamil concerning the portion due to the authorities in the manner you had requested, namely ten kils of wheat, ten kils of barley and corn, and one hundred majidis in cash. According to what Mirza Jamil says, the estimate is more than this. The Blessed Beauty - may my life be offered up for His Dust - hath emphasized through His decisive Word that the utmost honesty hath to be observed in matters related to the Huquq. The institution of Huquq is sacred. If it is truly more than this amount, deliver it completely and in full to Aqa Mirza Jamil and obtain a receipt stating that "I have received the portion due to the authorities completely and in full according to my deputyship." Whatever has been agreed upon with me, deliver it in full, and if there is any shortfall, pay that as well. I am at the Sacred Threshold, praying night and day that He may preserve and protect you under the shelter of His protection. And peace be upon you.

1 با جناب میرزا جمیل در خصوص سهم حضرات مذاکره شد نوعیکه شما خواسته بودید یعنی ده کیل گندم ده کیل جو و ذره و صد مجیدی نقد مذاکره شد از قراریکه میرزا جمیل میگوید که تخمین پیش از این است جمال مبارک روحی لثربته الفداء بنصوص قاطعه فرموده اند که نهایت امانت را باید در حقوق مجری دارید حقوق مقدّس است اگر چنانچه فی الحقیقه بیش از این است تماماً و کلاً تسلیم آقا میرزا جمیل کنید و قبض وصول بگیرید که من بموجب وکالتم سهم حضرات را تماماً و کلاً گرفته ام آنچه با من قرار داده اید بتمامه تسلیم کنید و اگر چنانچه نقصانی دارد آنرا نیز تأدیه کنید و من در عتبه مقدّسه هستم شب و روز دعا میکنم که شما را در صون حمایت محفوظ و مصون فرماید

- 2 'Abdu'l-Baha 'Abbas

2 والسلام عبدالبهاء عباس

- 3 Consult together in all matters and implement whatever emerges from consultation. Let each person who comes bring some bottles of hot water. Divide the lands with perfect justice - abundance or scarcity makes no difference. Divine

3 در امور جمیعاً مشورت نمائید آنچه از شور بیرون آمد مجری دارید یک چند شیشه آب حمیمه هر کس بیاید با خود بیاورد زمینها را بکمال عدالت

blessing is essential. If the rain comes somewhat late, it is better for you. And peace be upon you.

BRL_ATE#177x, COC#1170x

قسمت کنید کثرت و قلت حکمی ندارد برکت
الهیة لازم باران اگر قدری دیر آید بجهت شما بهتر
است والسلام

BRL_DAK#0836

AB01805

To: Nasrullah Baqiruf, in Tihiran

Date: 1918-Oct-16

- 1 O thou steadfast one in the Covenant! It has been some time that communication was totally severed. Hearts were deeply saddened and troubled until finally, in these days, praised be to God, by the bounty of God, the darksome clouds were dispersed and the light of peace and prosperity illumined this territory. The yoke of oppression was abolished and just governance was achieved. All inhabitants were liberated from grievous ordeal and incalculable tribulations.
- 2 In the midst of this great maelstorm and harsh turbulence, when all the nations of the world were depressed and thrown into grave peril, while cities were laid waste and multitudes perished, as possessions were plundered and the voice of lamentation was raised on every height and the tears of the eyes of the orphans streaming forth in every vale, yet, praise be to God, through the mercy and grace of the Abha Beauty, the friends of God, because they conducted themselves according to the divine teachings, were kept safe and secure. Not a speck of dust fell upon any soul. "Verily, this is a mighty wonder, that no one will repudiate save every wicked transgressor."
- 3 And it became evident and manifest that the divine teachings of His Holiness Baha'u'llah are conducive to the well-being and tranquility of all mankind. In the blessed Tablets, the esteemed British sovereignty hath been extolled, time and again, for the fairness of its statesmanship. However, now it has become apparent that, in very truth, the people of this land, after great vicissitudes, have attained ease and tranquillity.
- 4 This is the first letter that I am writing to Iran. Henceforth, God-willing, more will be sent in the future.
- 5 Proclaim with vehement longing unto each of the beloved of the Lord the most gracious salutations. Announce the joyful

1 ای ثابت بر پیمان مدتی بود که مخاره بکلی منقطع
و قلوب متأثر و مضطرب تا آنکه در این ایام
الحمد لله بفضل الهی ابرهای تیره متلاشی و نور
راحت و آسایش این اقلیم را روشن نمود سلطه
جائزه زائل و حکومت عادلانه حاصل جمیع خلق
از محنت کبری و مشقت عظمی نجات یافتند

2 در این طوفان اعظم و انقلاب شدید که جمیع
ملل عالم ملال یافتند و در خطر شدید افتادند
شهرها ویران گشت و نفوس هلاک شد و اموال
بتالان و تاراج رفت و آه و حنین بیچارگان در هر
فرازی بلند شد و سرشک چشم یتیمان در هر
نشیبی چون سیل روان الحمد لله بفضل و عنایت
جمال مبارک احبای الهی چون بموجب تعالیم
ربانی رفتار نمودند محفوظ و مصون ماندند غباری
بر نفسی ننشست و هذه معجزة عظمی لا ینکرها
الا کل معتد ائیم

3 و واضح و مشهود شد که تعالیم مقدسه حضرت
بهاءالله سبب راحت و نورانیت عالم انسانی
است در الواح مبارک ذکر عدالت و حسن
سیاست دولت نفیمة انگلیس مکرر مذکور ولی
حال مشهود شد فی الحقیقه اهل این دیار بعد از
صدمات شدیده براحت و آسایش رسیدند

4 و این اول نامه ایست که من به ایران مینگارم
انشاءالله من بعد باز ارسال میشود

tidings of the health and safety of all the friends. Although the storm of human strife was grievous, praise be unto God that the Ark of Salvation hath arrived, safely and securely, at the shores of peace. Impart, with utmost joy and delight on behalf of 'Abdu'l-Baha, salutations and this message to the honorable Hands of the Cause of God, and the honorable Amin, and likewise to the monarchs of determination and constancy in the Covenant and Testament.

5 احبای الهی را فرداً با نهایت اشتیاق تحیت ابدع
 ابهی ابلاغ دارید و مردهء صحت و عافیت
 عموم احباً را بدهید هرچند طوفان و انقلاب
 شدید بود الحمد لله سفینهء نجات محفوظاً مصوناً
 بساحل سلامت رسید حضرات ایادی امر
 الله و حضرت امین و همچنین ملوک ثبوت و
 رسوخ عهد و پیمان را از قبل عبدالبهاء با نهایت
 روح و ریحان تحیت و پیام برسانید

6 The Glory of the All-Glorious rest upon you!

6 و علیک البهاء الأبهی

BRL_DAK#0903, MKT3.345, KHSK.107

AB02017

To: Agha Sayad Nasrollah Bakeroff, in Iran

Date: 1918-Oct-16

O thou who are firm in the Covenant!

It was a long time since the thread of correspondence had been entirely broken, and the hearts were affected with sorrow and agitation. Now, praise be to God, that in these days, through divine favor, the black clouds are dispersed and the light of composure and tranquility has enlightened this region; the tyrannous government is done away with and followed by a just administration. All the people are delivered from the most great hardship and the most difficult affliction. In this huge tempest and violent revolution, in which all nations of the world were caught and were involved in dire calamity, cities were destroyed, people were slaughtered, properties were pillaged and taken as booty, the cries and lamentations of the helpless ones were raised from every prominent spot and the tears falling from the eyes of the orphans like a flowing torrent in all the low countries—under all these conditions, praise be to God, that through the favor and bounty of the Blessed Perfection and because the believers of God have lived in accord with the lordly teachings, they have been protected and guarded. Not even a single particle of dust settled on the face of a believer. Verily, this is a most great miracle which cannot be denied except by every stiff-necked transgressor! It has meanwhile become evident and manifest that the holy teachings of the His Highness Baha'u'llah are the cause of the comfort and

illumination for the world of humanity. In the blessed Tablets the justice and the administrative sagacity of the Imperial government of England have been repeatedly dwelt upon, and now it has become clear that, in reality, the inhabitants of this country, after untold sufferings, have attained to composure and security.

This is the first letter that I write to Persia. God willing, I shall write others afterwards. Convey with the utmost longing to each and all the believers of God the wonderful Abha greeting, and give us the glad-tidings of the health and safety of all the believers. Although the tempest and the hurricane were intense and violent, yet, praise be to God, the Ark of Salvation reached the heaven of security, while protected and guarded. Announce greeting and salutation on behalf of Abdul-Baha with the utmost joy and fragrance "to the hands of the Cause of God," his honor Ameen and likewise the rulers of firmness and steadfastness in the Covenant and Testament.

Upon thee be Baha-el-Abha!

SW_v09#15 p.169-170

AB03390

To: Muhammad Taqi Isfahani, in Egypt

Date: 1918-Oct-16

- ¹ O steadfast one in the Covenant! Your second letter dated October 1, 1918 was received and its contents brought joy to our hearts. We too, praise be to God, are all protected and preserved under the shadow of the protection of the Divine Unity and the preservation and assistance of the Lord. Now I am engaged in writing this letter in the garden near the Holy Shrine, and I hope through the favors of the Hidden Lord of Bounties that you may all be protected and preserved. I have the utmost longing for the friends in Egypt and beseech the favors of the Luminary of the Horizons for them. Convey the Most Glorious and Wondrous Greetings to each of the friends and say: Praise be to God, the dark clouds of oppression have dispersed. It is hoped that the lights of justice and fairness will shine forth. "On that day the believers shall rejoice." Today is the day of Sheikh Farajullah and Sheikh Muhyi'd-Din - they are imparting to seekers what they learned from Abu'l-Fadl. The hosts of the Supreme Concourse are coming and going.

¹ ای ثابت بر پیمان نامهٔ ثانی شما مورخ اول اکتوبر ۱۹۱۸ رسید از مضمون انشراح صدور حصول یافت و ما نیز الحمد لله جميع در ظلّ حمايت حضرت احدیت و صون و عون پروردگار محفوظ و مصون هستيم و الآن در جوار تربت مقدسه در میان بانچه بتحریر این نامه مشغول و از عنایت حضرت خفی الألفاف امیدوارم که کل مصون و محفوظ باشید احبای مصر را نهایت اشتیاق دارم و الطاف حضرت نیر آفاق خواهم بهر فردی از یاران تحیت ابدع ابری برسانید و بگوئید الحمد لله ابرهای تاریک اعتساف متلاشی شد امید است که انوار عدل و انصاف بتابد يؤمئذ یفرح المؤمنون امروز روز جناب شیخ فرج الله و جناب شیخ محی الدین

است آنچه از حضرت ابوالفضائل تلقی نموده‌اند
بطالبان تلقین مینمایند جنود ملا اعلی در مرور
و وفود است

- 2 In any case, the 130 pounds that you had sent with the letter was received and the receipt is enclosed. We sent the letter of Abdul-Hussein to Beirut but have not yet received confirmation. When it arrives it will be sent. And I beseech God that a meeting with the friends, especially with you, may be realized. And upon you be the Most Glorious Glory.

2 باری صد و سی ۱۳۰ جنیه که در ضمن مکتوب
ارسال نموده بودید رسید و قبض وصول در
جوف است مکتوب جناب عبدالحسین را به
بیروت فرستادیم هنوز رسید نیامده هر وقت برسد
ارسال میشود و از خدا خواهم که ملاقات با
یاران علی‌الخصوص شما حاصل گردد و علیک
البهاء الأبهی

MKT3.227

AB03155

To: Goodall, Helen S et al., in Washington, DC

Date: 1918-Oct-18

- 1 O ye two blessed, believing souls!

1 ایدو نفس مؤمن مبارکه

- 2 It is now some years that correspondence is interrupted and communication discontinued. Outwardly there has been no news and no message, no letter and no greeting; but the ideal relations have been strong and unshakable. From the rose-garden of the hearts of the friends we smelt sweet and perfuming fragrances. This was indeed conducive to the consolation of the souls.

2 چند سال است که مخیره مقطوع و مراوده
ممنوع بظاهر نه خبری و پیامی و نه نامه‌ئی و نه
سلامی ولی روابط معنویّه محکم و متین و از گلشن
وجدان دوستان نفحات خوش مُعطّری استشمام
میشد و این سبب تسلی قلوب بود

- 3 Now, praise be to God, the road of correspondence is already wide open and ere long the means of meeting will become existent. Therefore I engaged myself in writing this Epistle, addressing all the friends and the maidservants of the Merciful who are absent though present spiritually: All that has been explicitly recorded and embedded in the Tablets of His Highness Baha'u'llah more than 50 years ago are in these days revealed and unfolded. Read those Tablets, especially the Epistle of the Temple [Suri-Haykal] and the Tablets to the Kings and Rulers of the earth!

3 حال الحمد لله طریق مخیره مفتوح و عنقریب
وسائل ملاقات موجود خواهد شد لهذا بنگارش
این نامه مختصر پرداختم و جمیع یاران و اماء
رحمن که غائب حاضرند خطاب مینمایم
که آنچه در الواح حضرت بهاءالله پیش از
پنجاه سال مُصرّح و منصوب بود این ایام
مُحقّق و مشروح گشت مراجعت بالواح کنید
علی‌الخصوص سوره هیکل و خطاباتیکه بملوک
و سلاطین ارض شده

- 4 Consider ye! What greater miracle is there than this! Not a single individual could conceive that Baha'u'llah addressed on that day, Kings and Emperors whose fame had filled all the regions and who had raised themselves to the utmost height of autocracy, predicting in an unmistakable and clear tone the

4 ملاحظه نمائید که چه معجزه اعظم از این ابداً
نفسی را گمان چنین نبود که نفوسی از ملوک
که زلزله بر آفاق انداخته و در نهایت اقتدار
موجود خطاب بهاءالله بآنان صادر و اخبار بوقائع

events and happenings of these times. Notwithstanding this the people are not awakened! In brief, now is the time that the Teachings of His Highness Baha'u'llah be promulgated in that continent, so that all the inhabitants may become ready for the establishment of Universal Peace, the Glory of the Oneness of the world of humanity be unfurled and all the nations and tribes may obtain tranquility and composure under the Shade of the Tabernacle of Unity.

اليوم صريح و واضح گردد باوجود اين نفوس بيدار نشدند باري حال وقت آن است كه تعاليم حضرت بهاء الله در آن ديار انتشار يابد تا جميع خلق مستعد تأسيس صلح عمومي گردند و رايت وحدت عالم انساني بلند شود جميع ملل و نحل در سايه خيمه توحيد راحت و آسايش يابند

5 Upon ye be greeting and Baha!

5 و عليكم التّحيّة و البهاء

SW_v09#14 p.153-154

MKT3.091

ABU2686

Words to Ahmad Sohrab, spoken on 1918-Oct-19 in Haifa/Akka

I hope that the war may soon come to an end, so that I may again look in the faces of the believers. It will be a great joy to me.

This war lasted very long, but it had to come. The corrupt world needed such a purification. The war was not an act of God, but rather the results of the accumulation of our own evil deeds.

Because peoples and nations did not act in accordance with justice, and tyrannized innocent men, this war had to sweep away all remnants of autocracy, absolutism and militarism, and usher in an era of democracy, equality before the law, and international peace.

SW_v09#16 p.179, PN_1918 p002

AB07043*To: Baha'is of Egypt et al., in Port Said**Date: 1918-Nov-20*

O souls attracted by the divine fragrances! O respected friends! O you who are enkindled with the fire of the love of God! I continually smell the fragrance of faithfulness from the gardens of the hearts of the friends, and I am filled with joy whenever glad tidings of success and prosperity come from that divine company who are humble and submissive to the Cause of God. A letter has arrived from his honor Aqa Muhammad-Taqi bringing the good news that the friends are in the utmost spirit and fragrance, and spiritual sensations continue to stir in my heart and the light of their remembrance and the warmth of their love is reflected in my heart. I supplicate to the divine Presence to make them signs of guidance among humanity and brilliant lamps shedding light upon all horizons. And now I will be brief in speech and say: Upon you be the praise of God and His blessings forever and ever.

SW_v09#17 p.199x

AB01923*To: Hasan Ahrari Nayibus-Sadr Faridani**Date: 1918-Nov-27*

- ¹ O steadfast one in the Covenant! Your letter arrived and caused joy and gladness. Do not be sorrowful and grieved at the tribulations that have befallen you, for these afflictions are a bounty from the Lord, since they occur in the path of God and in seeking the good-pleasure of the Supreme Lord. These are not trials but rather gifts, not hardships but rather bounties. Many holy souls yearned for such trials and tribulations, that in the Day of Manifestation they might be subjected to persecution by the wicked in the path of the Forgiving Lord. Now these favors have, undeservedly, encompassed the free spirits.

¹ ای ثابت بر پیمان نامهء شما رسید و سبب سرور و حبور گردید از بلایای واردهء بر شما محزون و مغموم مباشید زیرا این صدمات موهبت حضرت پروردگار است زیرا در راه خدا و طلب رضای حضرت کبریاء واقع این محن نیست بلکه منح است مشقت نیست بلکه موهبت است بسا نفوس قدسیه آرزوی این بلایا و محن مینمودند که در یوم ظهور در سبیل رب غفور مورد سیاست اهل شرور گردند حال این الطاف بدون استحقاق شامل حال آزادگان گشته

- ² To all those friends whose blessed names were mentioned in your letter, convey my utmost longing and say: O birds soaring

² یارانی که در نامهء خود نام مبارکشان مذکور جمیع را از طرف من نهایت اشتیاق ابلاغ

to the heights of acceptance! Praise be to God that you are patient and grateful, treading the path of the Forgiving Lord. You have turned away from the mirage of mortality and become intoxicated with the divine wine. You have wagered your life in the path of the Beloved and, with heart and soul in hand, have hastened to the altar of love. You have forsaken the world and its people and become wanderers through mountain and plain in the path of the Kind Beloved. You have turned to the All-Merciful and received your share and portion of the outpourings of the Divine Unity. You are renowned for your love of the Kind Friend and are foremost among the lovers and the impassioned ones. The glance of favor encompasses you and the light of bounty shines forth. The spring rain of mercy is pouring down and the friends, like pearls, are being nurtured in the shell of faith. Praise God that you are the recipients of such bounty and the manifestations of such mercy. And upon you be the Most Glorious Glory.

دار و بگو ای طیور اوج قبول حمد خدا را
که صبوری و شکور و سالک در سبیل ربّ
غفور از سراب فانی چشم پوشیدید و از شراب
رحمانی سرمست شدید جان در سبیل جانان
بیاختید و جان و دل در کف گرفته بقریانگاه
عشق بتاختید از جهان و جهانیان گذشتید و
در سبیل دلبر مهربان سرگشته کوه و دشتید
بحضرت رحمانیه توجه نمودید و از فیوضات
حضرت احدیت بهره و نصیب گرفتید رسوای
محبت یار مهربانید و سردقتر عاشقان و سودائیان
نظر عنایت شامل است و پرتو موهبت ساطع
نیسان رحمت در ریزش است و یاران چون
دردانه در آغوش صدف ایمان در پرورش حمد
کنید خدا را که مورد چنین موهبتید و مظهر
چنین مرحمت و علیکم البهاء الأبهی

- 3 Convey especially to the members of the Spiritual Assembly on behalf of 'Abdu'l-Baha the utmost love and devotion, and say that I hope you will become candles of guidance in the gathering of divine knowledge and the cause of illumination of all peoples and nations. And upon you be the Most Glorious Glory.

3 اعضای محفل روحانی را خاصه از قبل عبدالبهاء
نهایت محبت و ولا برسانید و بگوئید امیدم
چنانست که در محفل عرفان شمع هدایت
گردید و سبب نورانیت طوائف و امم شوید و
علیکم البهاء الأبهی

AKHA_122BE #11-12 p.h

AB06552

To: *Shaykh Muhyid-Din Al-Kurdi, in Cairo*
Date: 1918-Nov-27

- 1 O Thou whose bounties are hidden! I ask Thee by Thy name that emanateth with justice and fairness and shineth forth with the light of Thy forgiveness and pardon over humankind to protect this servant of Thine from the shafts of negligence and oblivion and to raise him to the realm of mercy, exultation and rapture.
- 2 O God, I beseech Thee with my heart and soul to render him victorious with a company of hosts that are hidden from the eyes of those who have forgotten Thy remembrance on the Day of Judgment. Illumine his eyes by beholding Thy signs that art latent in the realities of all things, delight his ears by the melodies of the birds of faithfulness in the garden of Thine

1 اللهم يا خفيّ الألفاف اسألك باسمك الفائض
بالعدل و الانصاف المتجلى بنور العفو و الغفران
على معشر الانسان ان تحفظ عبدك هذا عن
مهاوى السهو و النسيان و ترفعه الى اوج الرحمة
و الروح و الریحان

2 رب ادعوك بروحی و فؤادی ان تنصره بقبیل
من جنود لم یرها ابصار الذین غفلوا عن ذکرک فی
یوم القیام و نور بصره بمشاهدة آیاتک المودعة فی
حقایق الأشياء و شفف اذنه بألحان طیور الوفاء

eternity, and make him a sign of Thy remembrance amidst mankind and the banner of guidance on the far side of the valley.

- 3 Thou art the Helper of whomsoever Thou wilt and the Supporter of whomsoever Thou desirest and Thou verily art the Almighty, the All-Powerful.

في حديقة البقاء واجعله آية ذكرى بين الورى و
راية الهدى في تلك العدو القصى

- 3 أنك نصير لمن تشاء وظهر لمن تشاء و معين لمن
تشاء و أنك انت المقتدر القدير

BRL_DAK#0445, MKT3.493

AB07723

To: *Shaykh Muhyid-Din Al-Kurdi, in Egypt*

Date: 1918-Nov-30

- 1 O luminous friend! I saw thy letter dated 24 November 1918 and recited the verses of thy longing desire revealed in its full measure. I thanked God - glorified be He - for having aided thee and enabled thee to be firm and steadfast in this grievous upheaval, and for illumining the world with the light of peace after it hath been darkened with the heavy clouds of war and conflict; this is not but a token of His mercy. I had received a letter from thee prior to this; I wrote the answer and sent it. Convey my greeting and longing to Jinab-i-Haji Niyaz. I have written a response to Yuhanna Dawud and enclosed it with this letter for you to send to him.

- 1 أيها الرفيق النوراني قد وقفت على تحريركم المؤرخ
٢٤ نوفمبر ١٩١٨ و رتل آيات الشوق المنبعثة
بكل معانيها و حمدت الله سبحانه على ما وفقكم و
جعلكم ثابتاً راسخاً في هذا الانقلاب العظيم و نور
الآفاق بنور السلام بعدما اظلمت بغيوم متكاثفة
من الحرب و القتال و ما هذه الا نعمة من عنده و
قد وصلني كتاب منكم قبل هذا و حررت الجواب
وارسلته و بلغ تحيتي و اشواقى الى جناب حاجى
نيز و قد حررت لحضرة يوحنا داوود جواباً في
ضمن هذا المكتوب فعليكم بارساله اليه

- 2 Salutations and praise rest upon thee!

- 2 و عليك التحية و الثناء

BRL_DAK#0446, MKT3.494a

AB03887

Date: 1918-12

O thou kind friend and spreader of truth!

The eloquent letter of your honor received and its contents imparted the utmost joy, that, praise be to God, this unique

newspaper is still being published, showing firmness and steadfastness and during the past years of revolution and commotion it failed not nor was it discontinued. It is hoped that it may become a center through which great and general services may be rendered to the world of humanity. Praise be to God, that although in the past few years many newspapers stopped their publication, this newspaper, which is a well-wisher, remained firm and its issue was not brought to a close.

Should you inquire concerning the conditions of these exiled ones, praise be to God, that notwithstanding thousands of afflictions we are kept safe and guarded in the Fortress of Divine Protection. Verily, this is a most miraculous matter!

Although the booming cannons and the terrific noises of machine guns had thrown the world into utter commotion and earthquake in Europe and America, the voices of the members of this community were raised, encouraging men to the ideal of universal peace. Many articles were published in the newspapers that the great, final result of this war would not be bad for Persia. The various political parties in Persia, such as the party of Liberty, the Revolutionary party, the Democratic party, the Unionist party, in brief, all these and other parties brought ruin upon that country. But, God willing, ere long these exiled ones will be assisted to render a most great service to Persia and the Persians, because we are taking hold of every effective means and are connected with important personages.

SW_v09#17 p.200

AB12558

To: *Bashir Ilahi, Mirza Aqa (Bashirus-Sultan) et al., in Shiraz*
Date: 1918-Dec-04+

- 1 O God! O Bestower of gifts, Dispenser of bounty, Giver of the most complete treasure, Who enableth the chosen ones to sacrifice their wealth and lives to exalt Thy Word amongst all peoples! اللَّهُمَّ يَا وَاهِبِ الْعَطَاءِ وَبَازِلِ الْبُذَى وَمُعْطَى الْكَزْزِ الْأَوْفَى وَمَوْفِقِ الْأَصْفِيَاءِ عَلَى انْفَاقِ الْأَمْوَالِ وَالْأَنْفُسِ أَعْلَاءَ لِكَلِمَتِكَ بَيْنَ الْوَرَى
- 2 These are servants who have hastened to assist the Mashriqu'l-Adhkar in the regions of the West. O Lord! Send down upon them Thy blessing and recompense them with benevolence, bounty and abundant wealth. أَنْ هَؤُلَاءِ عِبَادٌ تَسَابَقُوا فِي إِعَانَةِ الْمَشْرِقِ الْأَذْكَارِ فِي أَقْطَارِ الْغَرْبِ رَبِّ أَنْزِلْ عَلَيْهِمُ الْبَرَكَهَ وَعَوِّضْ عَلَيْهِمُ بِالْإِحْسَانِ وَالنَّعْمَةِ وَالْثَّرْوَةِ الطَّافِيهِ

- 3 And praise be unto Thee for having bound the East to the West, as they cleave to each other with all love, ardor, attraction and joy, cooperating and supporting one another, arising for Thy Cause and vying with each other in good deeds and benevolent acts out of love for Thy Beauty. Verily, Thou art the Enabler, the Confirmer, the Generous One.

3 ولك الحمد بما ربطت الشرق بالغرب و يتعالقان
بكل حب و وله و جذب و طرب و يتعاونان
و يتعاضدان و يتصدعان لامرک و يتسابقان في
الخيرات والمبرات حباً بجمالک انک انت الموفق
المؤيد الکريم

BSHI.031

AB01652

To: Roy C Wilhelm, in New York

Date: 1918-Dec-12

O thou who art firm in the Covenant!

Thy letter was received and its contents imparted the utmost of gladness. You had inquired about our health; notwithstanding the great agitation in the East, thanks to Divine Grace and Bounty, we have passed these years of war in joy and gladness under the care and protection of Divine Providence. Now, praise be to God, that the darkness of oppression has passed away and the light of justice has dawned and a just government has been ministering to this land.

O thou who art firm! What glad-tiding better than the one which thou hast imparted, to wit, that misunderstanding from among the friends has been eliminated and harmony and concord established! This good news has made everybody hopeful that soon the torch of the Oneness of the world of Humanity may be enkindled in New York.

Concerning what you had written about "Hokook" [Huquq], in case any is at hand, send it care of the Anglo-Egyptian Bank in Haifa that it may be expended in the interest of the poor.

As to my voyage to India, it is not yet decided. In case it is settled we shall inform you.

Convey the utmost love and attachment of Abdul Baha's heart to the favored and respectable maid-servant of God, Mrs. Parsons, Mr. Randall, Mr. Mills, Mr. Ashton and Mr. Hall. I hope from the bounties of the Kingdom these souls may enlighten the world of humanity, may promulgate the oneness of the world of existence, and, like unto stars, may shine upon

men by the light of union and concord from the horizon of the world.

I always remember your nother as well as your father. Convey to both my respect and love.

I ever remember Mr. Bourgeois, particularly the night I was his guest – a night that we passed in joy and fragrance. Send to me the design of the Mashrek-el-Azkar as produced by him. I pray God that this year the construction of the Mashrek-el-Azkar will be started.

Convey greeting and respect to Miss Lloyd.

Concerning communication with the Holy Land, that is to say, Haifa, communicate directly for the hindrances and obstacles have been eliminated.

Convey to each and all of the believers of God the utmost longing greeting.

Upon thee be greeting and praise!

abdul Baha abbas

N.B.: The enclosed booklets have been perused. Send for us hundred copies of each for they are exceedingly praiseworthy. Verily you are engaged in serving the Cause and thus His Holiness Bahaollah is well pleased with you and I am also satisfied and content.

SW_v10#01 p.009-010

AB03328

To: Ella G Cooper, in San Francisco

Date: 1918-Dec-12

O honored handmaiden of God! Your letter dated October 22, 1918 was received. For four years communication between us was cut off, but with heart and soul the spiritual messenger was continuous. I constantly supplicated to the divine Kingdom and sought heavenly assistance and confirmation for the handmaidens of God and the spiritual friends. Now praise be to God, your detailed letter arrived and endless joy was obtained from the glad tidings of the health and well-being of the divine friends. We were very pleased and glad about the unity of the friends in that country. I beseech God that day

by day they may increase in unity, steadfastness, firmness and consultation. May this rose garden that has been established in that region perfume the nostrils of the world with the fragrance of its flowers and blossoms.

You wrote a good phrase saying that our hope is that the love and unity of the friends will attract you like a magnet. This is certain - if love shines forth among the friends as it should and illumines that gathering like a candle, it will surely have the power of a magnet. Convey utmost love and longing from me to all gatherings, and upon you be the Most Glorious Glory.

SW_v10#01 p.008-009

AB04975

To: J E Esslemont, in Bournemouth

Date: 1918-Dec-14

O lover of all humanity! You have chanted verses of thanksgiving to God for having your eyes illumined by the light of guidance, which is the oneness of the human world, until your heart overflowed with the love of God and your spirit was attracted by the divine breaths. I beseech God to make you a candle for that gathering so that the light of knowledge may emanate from you and that you may be assisted in acting according to the meanings of the Hidden Words. May God confirm you in all conditions and circumstances.

As for the book you are writing, send me a copy of it, but you must avoid politics because we are completely forbidden from expressing opinions about or becoming involved in matters related to politics. You must focus on divine matters.

Convey my greetings to the honored maidservant of God Mrs. Theodore Pole. I hope that God will assist you to serve all humanity without distinction between sects and religions, but rather to treat all according to the teachings of Baha'u'llah which are the spirit of this glorious age. Upon you be greetings and praise.

SW_v09#17 p.196

AB07719

To: Vail, Albert B et al., in Chicago

Date: 1918-Dec-14

O ye two who are firm in the Covenant! Your letter was the third to arrive from America after the subsiding of the flames of war, and I was greatly pleased to read it, for it indicated pure intentions and a lofty purpose, namely to serve the world of humanity. The best of undertakings is to gather together every Sunday to expound upon the pure and goodly life and universal brotherhood which reveal the philosophy of universal religion. The promoter of truth is divine and heavenly character traits, acting in accordance with God's merciful teachings, and spreading divine counsels and admonitions among the people. I beseech God to assist you both in this, and upon you be greetings and praise.

SW_v10#01 p.003

AB00925

To: Lotfullah S Hakim, in London

Date: 1918-Dec-16

Your letter dated December 16, 1918 was received. Praise be to God, it indicated the comfort and spirituality of the friends of God, bringing utmost joy.

Regarding the meeting you arranged at the home of the handmaiden of God, Rose, on November 30, 1918, and the letter you prepared - the contents are known, therefore sending it now is not necessary. Delay its sending.

Praise God that He enabled you to arrange a gathering in perfect love and harmony, and to strive for promoting the comfort and wellbeing of the human world, to become the cause of removing conflict and strife, and to transform misunderstanding between religions into good understanding, so that all peoples and nations may intermingle with each other in utmost love.

Consider how the warmongering Emperor of Germany has fallen into such misery - "Take heed, O people of insight!"

Convey my utmost care and respect to Setareh Khanum and her daughters Parvin and Nuri, and express my utmost respect and greetings to the honored handmaiden of God Mrs. Cropper, and likewise to the handmaiden of God Rose who is truly constantly engaged in service to the human world. And Mrs. Stannard is a true servant of the Kingdom, having no rest day or night.

Mr. George Latimer, the American who is in military service, is a luminous, spiritual youth. After his release from military service, he has permission to attain the presence.

Convey utmost longing from Abdul-Baha to Dr. Esslemont. The Hidden Words which he has translated into Esperanto and sent a copy of - truly he has rendered service to the Kingdom of God and likewise done great service to the Esperanto language. May God confirm him.

Send Professor Browne's book. Neither correspond with nor oppose this person - leave him be.

Dear Daniel calls out to you from the hidden Kingdom: "O divine friends, be not grieved at separation from me, for I am in a world that encompasses all my desires."

When Dr. Esslemont completes the book, have him send a copy.

I was very saddened by the passing of professor Cheyne at Oxford. Send a copy of the book he wrote about the Cause.

Praise be to God, in these parts, through the establishment of a just government, security and comfort have been attained for all. All communities are protected and preserved from all calamities, engaged in their own comfort and wellbeing.

We hope through the favors of the Lord that the banner of universal peace will be raised and the tent of the unity of the human world will be pitched at the pole of possibility. The peoples of the world will become one people, and the earth one homeland. May the Kingdom of God be fully and clearly manifested in the world of existence.

And upon you be greetings and praise.

SW_v10#07 p.137-138

AB09762*To: Unknown, in Haifa/Akka**Date: 1918-Dec-17*

- 1 O my God! Verily, the tabernacle of justice hath been pitched in the east and the west of this Holy Land. We yield Thee praise and thanksgiving for the arrival of this just authority and triumphant government, which exerciseth its power for the comfort of its subjects and the well-being of all people.

1 اللهم انّ سرادق العدل قد ضربت اطنابها على هذه الأرض المقدّسة في مشارقتها و مغاربها و نشكرك و نحمدك على حلول هذه السلطة العادلة والدولة القاهرة الباذلة القوة في راحة الرعية و سلامة البرية

- 2 O God! Assist Thou the great emperor George V, the King of England, through Thine eternal grace and Thy divine confirmations. Maintain then its sheltering shade over this venerable land through Thine aid, protection, and preservation. Verily, Thou art the Almighty, the Most Exalted, the All-Glorious, the Most Bountiful.

2 اللهم ايد الامپراطور الأعظم جورج الخامس عاهل انكلترا بتأييداتك الصمدانية و بتوفيقاتك الرحمانية و ادم ظلها الظليل على هذا الاقليم الجليل بعونك و صونك و حمايتك انك انت المقتدر المتعالی العزيز الكريم

BRL_APAB#20, SW_v09#17 p.196, PN_unsorted p056, BSTW#021, BSTW#202

MKT3.347a

AB02221*To: Yuhanna Dawud, in London**Date: 1918-Dec-21*

- 1 O thou who art firm in the Covenant! Numerous letters were received from you. Praise be to God that all indicated the faith and certitude of the friends and their firmness in the Covenant and Testament. The utmost joy was attained that during these years of upheaval when war in the world was like the flood of Noah, despite this the true friends increased in sincere love and demonstrated steadfastness and firmness as they should.

1 ای ثابت بر پیمان نامه‌های متعدّد از شما رسید المنة لله که جمیع دلالت بر ایمان و ايقان یاران و ثبات بر عهد و پیمان داشت نهایت مسرت حصول یافت که در این سالهای چند انقلاب که در جهان حرب مانند طوفان نوح بود باوجود این احبابی حقیقی بر محبت صمیمی افزودند و چنانکه باید و شاید ثبوت و رسوخ نمودند

- 2 It is certain that divine confirmations will increase day by day and become the cause of enlightening vision, illuminating hearts and eternal life of spirits. Praise be to God, in this severe war and grievous torment it became firmly established that nothing but divine teachings are the cause of success and prosperity, and nothing but heavenly law can preserve the human world. This was the outcome of the great civilization that came to pass. Thus it became clear that the comfort and ease

2 یقین است که تأیید روز بروز تزید یابد و سبب روشنائی ابصار و نورانیت قلوب و حیات ابدیه ارواح گردد الحمد لله در این حرب شدید و عذاب الیم ثابت و محقق گشت که جز تعالیم الهی سبب فلاح و نجات نه و جز شریعت سماوی حافظ عالم انسانی نیست نتیجه مدنیّت کبری این بود که چنین واقع گشت پس معلوم گردید که راحت

of the human world and the protection and preservation of human society is impossible through civilization alone - rather it must be combined with divine teachings, and the human world must be quickened and refreshed by the breaths of the Holy Spirit, and through the power of the Word of God the banner of universal peace must be raised. Otherwise human powers are impotent. The flood of this devastating war has not yet subsided when fear of other difficulties has arisen and preparation of war materiel is in view. Therefore take heed, O ye who are endued with understanding!

- 3 Convey greetings to all the friends, especially to Maryam Khanum, Sitarieh Khanum, Mrs. Stannard, Parvin Khanum, Nuri Khanum, Miss Wardiyyih, Miss Rosenberg and others, and likewise to your esteemed wife. And upon you be the Most Glorious Glory!

و آسایش عالم انسانی و حفظ و صیانت هیئت
اجتماعی بمدنیت تنها مستحیل بلکه باید منظم
بتعالیم الهی گردد و بنفحات روح القدس عالم
انسانی زنده و تر و تازه شود و بنفوذ کلمه الله
علم صلح عمومی بلند شود والا قوای بشریه عاجز
است هنوز سیل اینخرب بنیان کن ساکن نشده
خوف از مشاغل دیگر در پیش آمده و تهباً
مهمات حربیه منظور نظر است فاعتبروا یا اولی
الالباب

3 جمیع یاران را علی الخصوص مریم خانم و ستاره
خانم و مسیس استنارد و پروین خانم و نوری
خانم و مس وردیه و مس روزه و سائرین و
همچنین حرم محترمه شما را تحیت برسان و علیک
البهاء الأبهی

DAUD.31

AB03032

To: Baha'is of Baghdad

Date: 1918-Dec-21

- 1 O ye sincere ones! O ye who art steadfast and ye who art attracted to His Cause! I render thanks unto God for He hath safeguarded and preserved you in the sanctuary of His protection during this grievous turmoil and this all-pervasive storm, and I praise Him for He hath shielded you in His impregnable stronghold from the darts of the rebellious and the evil ones.
- 2 Blessed art ye inasmuch as ye have manifested firmness in the Cause of God while assured in the Covenant of God, and have endured every hardship and affliction and have patiently sustained many ills and troubles, for thus behooveth such souls as ye. Arise then with all your strength and determination and recite the clear and perspicuous words of God and diffuse His sweet savors and disseminate His teachings, that is to say, should ye encounter a soul who possesseth a hearing ear and who will hearken to your words, recite unto him - with absolute wisdom and confident hearts - the word of God, for it should suffice him who searcheth after truth among men until it is made manifest unto him.

1 ایها المخلصون ایها الثابتون ایها المنجذبون اتنی اشکر
الله بما حفظکم فی صون حمایتی فی هذا الانقلاب
العظیم و الطوفان العیم و احمده بما حرزکم فی
الحصن الحصین من سهام المردة و الشیاطین

2 طوبی لکم بما اظهرتم القدم الراسخ فی دین الله
مطمئنین بميثاق الله و تحلتم کل مشقة و بلاء
و صبرتم علی البأساء و الضراء و لأمثالکم ینبغی
هذا قوموا بكل قوة و ثبات علی ترتیل الآیات
البینات و نشر التفحات و بثّ تعالیم الله اعنی اذا
رأیت نفساً من اهل الاصغاء و له اذن واعیة القوا
علیه کلمة الله لآنها کافیه شافیة لمن یفحص بین
الخالق حتی یمحص الحق ولكن بحکمة بالغة و
قلوب مطمئنة

3 O my God! O my God! These are servants of Thine who live in Thy sanctified city, in the vicinity of Thy Holy Shrine - a Shrine whose gates are open unto all. Verily, they seek Thy bounty and beseech Thy loving-kindness and aspire to Thy confirmations and supplicate Thee and humble themselves before Thy face with hearts throbbing with Thy affection and eyes flowing with tears in Thy love, and souls radiant with Thy glad tidings and attracted to Thy sweet savors. O Lord! Kindle the fire of Thy love in their limbs, and illumine the lamp of Thy knowledge in their souls and allow them to drink of the flowing waters streaming from the fountainhead of Thy bounty and pouring from the clouds of Thy bestowals. Thou art the All-Bountiful, Thou art the Most Mighty, and Thou art the Compassionate, the All-Merciful.

3 الهی الهی هؤلاء عباد فی مدینتک المبارکة
مجاورون لیبیتک الحرام و حرم قد فتحت ابوابها
على الخاص و العام حتی یبتغوا فضلک و
یطلبوا الطافک و یبتنوا تأییدک و یبتهلوا الیک و
یتضرعوا بین یدیک بقلب خافق بحببتک و دمع
دافق فی حبک و روح مستبشر ببشارتک و
فؤاد منجذب بنفحاتک رب اوقد نار محبتک
بین الضلوع و الأحشاء و از سراج معرفتک
زجاج الأرواح و اسقهم من الماء الثجاج النازل
من معصرات رحمتک و سحاب موهبتک انک
انت الکریم انک انت العظیم و انک انت
الرحمن الرحیم

MKT3.427

AB05465

To: Ali Muhammad Khan Muvaqqirud-Dawlih, in Bombay

Date: 1918-Dec-21

1 O kind friend! Although during these years of war we were in hardship, difficulty and danger, you also had your share and were wandering and a stranger. But it is hoped that this estrangement will become the cause of joy and this wandering the cause of freedom. And in those regions, to the extent possible, engage in spreading the teachings of the All-Merciful. His Honor Afnan Jinab-i-Aqa Mirza Abu'l-Hasan and his esteemed wife are, praise be to God, in the utmost joy and delight and are longing to see you and their esteemed daughter.

1 یار مهربانا هر چند در این سنین حرب ما در زحمت
و مشقت و خطر بودیم شما نیز بهره و نصیب
داشتید و آواره و غریب بودید ولی این غربت
امید است که سبب مسرت گردد و این آوارگی
سبب آزادگی شود و در آنصفحات بقدر امکان
بنشر تعالیم رحمن پردازید جناب افنان حضرت
آقا میرزا ابوالحسن و حرم محترمه شان الحمد لله در
نهایت روح و ریحانند و مشتاق دیدار آنجناب و
امه الله المحترمه صبیئة کریمه شان هستند

2 In any case, during this time we were always thinking of you and engaged in prayer that "O God! Make His Honor Afnan a candle for the gathering and make him like the morning star so that he may become the cause of awareness for every unaware one and awakening for every heedless one." Now since a messenger was departing, this brief note was written. In the future a detailed letter will be written. And upon you be the Most Glorious Glory!

2 باری در اینمدت هر زمان بیاد تو مألوف بودیم و
بدعا مشغول که خدایا حضرت افنان را شمع جمع
فرما و ستاره صبحگاهی کن تا سبب آگاهی هر
بختبری گردد و بیداری هر غافل شود حال چون
قاصدی عازم بود لهذا این مختصر تحریر یافت در
مستقبل مفصل مرقوم میگردد و علیک البهاء
الأبی

INBA84:415b

AB08294*To: Jamshid Khudadad Farsi, in Bombay**Date: 1918-Dec-21*

- 1 O inheritor of Jamshid's cup! For some time we were in a state of yearning due to the cessation of news. Now, praise be to God, we have resumed correspondence once again. The closed doors have opened and the trusted messenger has come forth. Jinab-i-Aflatun is the first messenger who is departing for those regions and brings glad tidings of the health and well-being of the wanderers.
- 2 Although the friends in Bombay remained without news during these years of upheaval, I hope they have not remained without fruit. They have left an enduring and steadfast effect in this world. Surely detailed information about the friends in Bombay will arrive soon. Convey loving greetings to all. And upon you be the Most Glorious Glory.
- 1 ای وارث جام جم چندی بود از انقطاع اخبار در نهار بودیم حال الحمد لله دوباره بمکاتبه پرداختیم درهای بسته باز شد و پیک امین جولان نمود جناب افلاطون اول قاصدی است که عازم آنصنحات است و مرده صحت و سلامت آوارگان میبخشد
- 2 احبابی بمبئی در این سالهای انقلاب هرچند پیخبر ماندند ولی امیدوارم که بی ثمر نمانند اثری در اینجهان باقی و برقرار گذاردند یقین است که معلومات کافی از احبابی بمبئی عنقریب خواهد رسید کل را پیام مشتاقانه برسانید و علیک البهاء الأبهی

YARP2.411 p.315

ABU0364*Words spoken on 1918-Dec-22 in Haifa/Akka*

Now that thou art returning to America thou must think of taking unto thyself a wife. Do thou choose a girl who may be suitable to thy intellectual and spiritual ideals. She must be wise, intelligent, and a symbol of aspiring perfection. She must take an interest in all the problems pertaining to thy life, and be thy companion and partner in every phase of thy existence. She must be sympathetic, kind-hearted, happy and endowed with a joyful disposition. Then thou must devote thyself to her happiness and love her with a glorious, spiritual love.

Before choosing a wife a man must think soberly and seriously that this girl will be his friend throughout all his life. It is not a temporary matter. She is a soul with whom he must associate all the days of his life; she will be his mate and his intimate confidant; therefore, day by day their love and their attachment to each other must increase.

The greatest bond that will unite the hearts of man and wife is faithfulness and loyalty. Both must exercise toward each other the utmost faithfulness and loyalty and not let any trace of jealousy creep between them; for this thing like unto poison vitiates the very foundation of love.

The man and wife must dedicate their knowledge, their talents, their fortunes, their titles, their bodies and their spirits, first to Baha'u'llah and then to each other. Their thoughts must be lofty, their ideals luminous, their hearts spiritual, and their souls the dawning-places of the rays of the Sun of Reality. They must not become ill-disposed toward each other on account of the ephemeral incidents and accidents of this changeful life. Their hearts must be spacious, as spacious as the universe of God. In case any difference of opinion should arise between them, they must do their utmost to settle it by themselves, and not let its knowledge go out of the family; for people are apt to change a speck into a mountain. Again, in case a circumstance causes a real offense between the two, they must not keep it in their hearts, but rather explain its nature to each other and try to remove it as soon as possible. They must prefer fellowship and amity to jealousy and hypocrisy, and be like two pure mirrors reflecting the light of the stars of love and beauty to each other.

You must tell to each other all your noble and heavenly conceptions. Have no secrets between you. Make your home a haven of rest and peace. Be ye hospitable and let the doors of your home be open to the faces of friends and strangers. Welcome everyone with a smiling face and let them all feel that they are in my home.

God has created such union and harmony between man and wife that no one can conceive in this world a greater plane of union. You must irrigate continually the tree of your union with the water of love and affection, so that it may remain green and verdant throughout all the seasons, producing the most luscious fruits for the healing of the nations.

In short, you two must live such a life that your home may become a vision of the paradise of Abha; so that whosoever enters therein may feel the essence of purity and cleanliness, and may cry out unconsciously: "Here is the home of love, here is the palace of love, here is the nest of love, here is the garden of love;" and you two, like unto two sweet-singing birds, must be perched on the highest branches of the tree of life, filling the air with songs of love and happiness.

Endeavor as far as you are able to lay the foundation of your love in the very center of your spiritual being, in the very heart

of your consciousness, and do not let this foundation of love be shaken in the least.

And when God gives you sweet and lovely children, exert yourselves in their education and training, so that they may become the imperishable flowers of the divine rose-garden, the nightingales of the ideal paradise, the servants of the world of humanity and the fruits of the Tree of Life.

Live ye in such a manner that others may take your life as an example, and may say to each other: "Look! How they live like unto two doves in one nest with perfect love, affinity and harmony. It is as though God had kneaded from eternity the very essence of their beings for the love of each other."

When such conditions exist and such ideals hold sway, then you have taken a large portion from the everlasting life, have quaffed deeply from the fountain of Truth, and have spent your days in the paradise of glory gathering the immortelles of divine mysteries.

Be ye to each other as heavenly lovers and divine beloved ones. Spend your life in the paradise of love. Build your nest on the leafy branches of the tree of love. Soar ye in the clear atmosphere of love. Swim ye in the shoreless sea of love. Walk ye in the eternal rose-garden of love. Move ye in the shining rays of the sun of love. Be ye firm and steadfast in the path of love. Perfume your nostrils with the sweet fragrance of the flowers of love. Familiarize your ears with the soul-entrancing melodies of love. Be ye intoxicated with the wine of love. Drink we deeply of the elixir of love. Let your ideals be the bouquet of love, and your conversation the white pearls of the ocean of love.

DAS.1918?, SW_v11#01 p.020-021

AB09444

To: Sarvar Mihraban Mihrani, in Tihran

Date: 1918-Dec-24

O handmaiden of God! Your letter was received. I hope that your end may be a good one and that the means of ease, comfort and happiness may be provided, although comfort and ease are impossible in this world. No soul hath ever found, nor will ever find, the light of happiness in this narrow and dark

ای کنیز الهی نامه شما رسید امیدوارم که عاقبت تو خیر باشد و اسباب آسایش و راحت و خوشی فراهم آید اگرچه در دنیا راحت و آسایش محال است هیچ نفسی درین جهان

world. Joy and gladness are to be found in the eternal world and the infinite realm. And upon thee be the Most Glorious Glory.

تنگ و تاریک نورانیت خوشی نیافته و نخواهد یافت سرور و فرح در جهان باقی است و در عالم نامتناهی و علیک البهاء الاهی

YARP2.721 p.478

AB03997

To: Fuyo (Yuri?) Muchizuki, in Tokyo

Date: 1918-Dec-27

- ¹ O dear daughter! Your letter was received and read with utmost joy. Praise be to God that in Japan the light of the love of God has shone forth and a candle like you has been lit, whose heart overflows with the wine of God's love and whose spirit is stirring. Like a fresh sapling, you are moist and verdant from the dewdrops of the cloud of grace and are growing and developing. My hope is that soon you will blossom with flowers and yield fresh fruit. The True Shepherd is surely kind to His flock and shows the utmost tenderness, mercy and watchfulness. This is natural, therefore be confident that you are always under His gaze and the object of heartfelt attention.

¹ ای دختر عزیز نامه تو رسید و بکمال سرور قرائت گردید که الحمد لله در ژاپان نور محبة الله درخشیده و شمعى مانند تو روشن گردیده که قلبت از صهای محبة الله لبریز است و روح شورانگیز است و مانند نهال نورسته از رشحات سحاب عنایت تر و تازه و در نشو و نمائی امیدم چنانست که بزودی گل و شکوفه نمائی و میوه تر بار آری شبان حقیقی یقین است باغنام مهربان است و در نهایت رأفت و رحمت و مواظبت است این امری است طبیعی لهذا مطمئن یاش همیشه منظور نظری و مشمول بتوجهات قلبیه

- ² The people of Japan are like a land upon which no rain has fallen for centuries and ages, deprived even of dewdrops from the clouds. Surely it is very thirsty. Now you must become a divine farmer and irrigate that thirsty soil with the water of divine teachings so that heavenly blessings may be unveiled and flowers of truth and sweet herbs of human virtues may grow and that land may become a supreme paradise. And upon you be greetings and praise.

² اهل ژاپان مانند زمینی میمانند که قرون و اعصار بر آن باران نباریده از ریزش سحاب حتی شبنم بنی نصیب مانده اند البته بسیار تشنه است حال باید شما دهقان الهی گردید و آن زمین تشنه را بماء تعالیم الهی سیراب نمائی تا فیض برکت آسمانی رخ بگشاید و گلهای حقیقت و ریاحین فضائل انسانیه بروید و آن سرزمین بهشت برین گردد و علیک التحيّة و الثناء

JWTA.033, SW_v10#02 p.018-019

MKT3.098, AKHT2.022

AB01704

To: Beatrice O Ashton, in Cleveland

Date: 1918-Dec-27

- 1 O thou who art serving the world of humanity! Thy letter was received and from its contents we felt exceedingly glad. It was a decisive proof and a brilliant evidence. It is appropriate and befitting that in this illumined age – the age of the progress of the world of humanity – we should be self-sacrificing and should serve the human race. Every universal cause is divine and every particular one is temporal. The principles of the divine Manifestations of God were, therefore, all-universal and all-inclusive.

1 ای خادمهء عالم انسانی نامهات رسید و از مضمون بسیار ممنون شدیم برهانی قاطع بود و دلیلی ساطع در این عصر نورانی و ترقی عالم انسانی چنین شایسته و سزاوار است که انسان جانفشان عموم گردد و خادم عالم انسانی شود هر امر عمومی الهی است و هر امر خصوصی ناسوتی لهذا مبادی مظاهر مقدسه الهیه جمیع عمومی بود و شامل عالم انسانی بود
- 2 Every imperfect soul is self-centred and thinketh only of his own good. But as his thoughts expand a little he will begin to think of the welfare and comfort of his family. If his ideas still more widen, his concern will be the felicity of his fellow citizens; and if still they widen, he will be thinking of the glory of his land and of his race. But when ideas and views reach the utmost degree of expansion and attain the stage of perfection, then will he be interested in the exaltation of humankind. He will then be the well-wisher of all men and the seeker of the weal and prosperity of all lands. This is indicative of perfection.

2 هر انسان ناقصی خودپرست و در فکر راحت و منفعت خویش است چون یکقدری فکرش اتساع یابد در فکر راحت و نعمت خاندانش افتد اگر فکرش اتساع بیشتر یابد در فکر سعادت اهل شهرش افتد و چون افکار متسع بیشتر شود در فکر عزت وطن و ملتش افتد و چون افکار اتساع تام یابد و بمنتهی درجه کمال رسد در فکر علویت نوع انسان افتد خیر جمیع خلق طلبد و راحت و سعادت جمیع ممالک را این دلیل بر کمال است
- 3 Thus, the divine Manifestations of God had a universal and all-inclusive conception. They endeavoured for the sake of everyone's life and engaged in the service of universal education. The area of their aims was not limited – nay, rather, it was wide and all-inclusive.

3 لهذا مظاهر مقدسه الهیه در فکر عموم بودند و در حیات عموم کوشیدند و بتربیت عموم پرداختند مقاصدشان محصور نبود بلکه شمول و اتساع عمومی داشت
- 4 Therefore, ye must also be thinking of everyone, so that mankind may be educated, character moderated and this world may turn into a Garden of Eden.

4 پس شماها نیز باید در فکر عموم بشر باشید که نوع انسانی تربیت شود و اخلاق بکلی تعدیل یابد و روی زمین بهشت برین شود
- 5 Love ye all religions and all races with a love that is true and sincere and show that love through deeds and not through the tongue; for the latter hath no importance, as the majority of men are, in speech, well-wishers, while action is the best.

5 جمیع اهل ادیان و ملل را دوست داشته باشید یعنی دوست حقیقی صمیمی و این دوستی را بعمل بنمائید نه بلسان چه که بلسان اهمیتی ندارد اکثر بشر بلسان خیر خواهند و لکن عمل امتحان است
- 6 Convey my greetings and praise to each and every one of the beloved of God and maidservants of the Merciful. You did very well to send the photographs that you sent. I examined each one carefully and observed in those faces the light of the love

6 احبای الهی و اماء رحمن را فرداً فرداً تحیت و ثنا برسان عکسهاییکه فرستاده بودی بسیار خوب کردی که فرستادی یک یک را دقت نمودم و در آن رویها نور محبة الله مشاهده میشود و

of God. And if you wish to go to Boston temporarily, then go. اگر چنانچه میل داشته باشی به بستن موقتاً برو و
 And upon you be greetings and praise. علیک التّحیّة و التّناء

SWAB#034, BSW#15.28x, SW_v10#01 p.011-012 , SEIO.021x

MMK1#034 p.065

AB03417

To: Agnes B Alexander, in Washington, DC

Date: 1918-Dec-27

O spiritual daughter! Although your letter has not yet arrived, we are writing a reply. Praise be to God, you have succeeded in rendering a great service in Japan. You raised the call of the divine Kingdom and guided people to a luminous realm and a merciful Cause. You became a source of enlightenment and will educate human souls, for those regions are in great need of divine teachings and have sufficient capacity. Those souls must be saved from the darkness of traditions and illumined with the light of heavenly teachings. Whoever undertakes this work will receive divine confirmations and the power of the Kingdom will be manifested. We must strive until East and West find harmony with each other, the darkness of prejudices is completely eliminated, and the unity of the human world becomes apparent. East and West will embrace like two lovers and engage in the utmost love, for all are God's sheep and God is the true Shepherd, kind to all.

According to the request of the maidservant of God who is attracted to the love of God, Mrs. Maxwell, go to Canada, stay there for a while, and then return to Japan, for your success is in Japan and it is the cause of your elevation. Letters for the friends in Japan are enclosed; please forward them.

And upon you be greetings and praise.

JWTA.014, SW_v10#02 p.017

AB03996*To: Marion E Jack, in Chicago**Date: 1918-Dec-27*

O well-wisher of all humanity! Your letter was received and carefully read. It was very well composed. Your desire and that of all the American friends is that I should travel to that region in the future, but my heart is there. I am always engaged in remembering them, and when they gather together with utmost love and associate with affection, my heart and spirit are present. Have no doubt of this, for I am connected with you in spirit even though separated in body. We are all beneath the one-colored pavilion of the human world, but heedlessness is a veil and barrier. When heedlessness vanishes, the veil will fall away and we will find ourselves gathered together and present with one another.

You had written that you wish to spend for the sisters the amount that was designated for the Mashriqu'l-Adhkar. If you have prepared this from your own funds, spend half of it for the sisters and send the other half to the Mashriqu'l-Adhkar. And if it is from others, refer back to the donors and carry out whatever they are satisfied with.

Convey on my behalf greetings and utmost respect to the hand-maiden of God Mrs. Eva Cooper. And upon you be greetings and praise.

SW_v10#01 p.007-008

AB02568*To: Tokujiro Torii, in Tokyo**Date: 1918-Dec-27*

¹ O thou possessor of a seeing heart! Although, materially speaking, thou art deprived of physical sight, yet, praise be to God, spiritual insight is thine. Thy heart seeth and thy spirit heareth. Bodily sight is subject to a thousand maladies and assuredly will ultimately be lost. Thus no importance should be attached to it. But the sight of the heart is illumined. It discerneth and discovereth the divine Kingdom. It is everlasting and eternal. Praise God, therefore, that the

¹ ای صاحب دل بینا هرچند بصر جسمانی مفقود ولی الحمد لله بصیرت قلب موجود دل بیناست و روح شنوا این دیدهء تن معرض هزار امراض و عاقبت یقیناً نابینا گردد لهذا اهمیتى ندارد ولی دیدهء دل روشن و کشف ملکوت الهی نماید و الی الأبد باقی و پایدار پس شکر کن خدا را که دیدهء دلت روشن و گوش هوش شنوا

sight of thy heart is illumined, and the hearing of thy mind responsive.

- 2 Each of the meetings ye have organized, wherein ye feel heavenly emotions and comprehend realities and significances, is like unto the firmament, and those souls are as resplendent stars shining with the light of guidance. 2 محافلی که آراسته‌اید و در آن احساسات آسمانی مینمائید و ادراک حقایق و معانی میکنید آن محفل مانند فضای آسمانست و آن نفوس مانند نجوم ساطع که نور هدایت روشنند
- 3 Happy is the soul that seeketh, in this brilliant era, heavenly teachings, and blessed is the heart which is stirred and attracted by the love of God. 3 فرخنده نفسی که در این عصر نورانی اقتباس تعالیم آسمانی کند و نجسته قلبی که از محبت الله اهتزاز و انجذاب یابد
- 4 Now hath the Sun of Truth cast a ray upon Japan. The hope is cherished that that land may be illumined with the heavenly teachings. 4 حال شمس حقیقت پرتوی به ژاپان زده است امید چنانست که آن اقلیم بتعالیم آسمانی روشن گردد
- 5 Convey on my behalf the utmost love and longing to Mr. Inoue, and likewise to Mr. Saiki. My hope is that these two blessed souls may shine from the horizon of Japan like two heavenly stars, and may illumine that land. 5 بجناب مستر اینوی نهایت محبت و اشتیاق از قبل من برسان و همچنین بجناب مستر سایکی امیدوارم که این دو نفس مبارک از افق ژاپان مانند دو ستاره آسمانی بدرخشند
- 6 That country hath attained earthly civilization and material prosperity; we hope that it may also attain heavenly civilization. 6 و آن اقلیم را روشن نمایند آن کشور مدنیّت زمینی و آبادی خاکی یافته امیدواریم که مدنیّت آسمانی نیز یابد
- 7 Convey my greetings and message to thy honored wife, and likewise to the little child Akira—blessed be his name, for he hath been called by a goodly name. 7 بحرم محترمه‌ات سلام و پیام مرا برسان و همچنین طفل صغیر اکیرا که نامش مبارک باد و بخوب نامی نامیده شده است
- 8 Upon thee be greeting and praise. 8 و علیک التحیّة و الثناء

SWAB#018, JWTA.031-032, SW_v10#02 p.017-018

MKT3.099, MMK1#018 p.035

AB06287

To: Louise Waite, in Los Angeles

Date: 1918-Dec-30

- 1 O thou revered maidservant of God! Thy letter from Los Angeles was received. Thank divine Providence that thou hast been assisted in service and hast been the cause of the promulgation of the oneness of the world of humanity, so that the darkness of differences among men may be dissipated, and the pavilion of the unity of nations may cast its shadow over all regions. Without such unity, rest and comfort, peace and universal reconciliation are unachievable. This illumined century needeth 1 ای کنیز محترمه الهی نامه تو از لوز آنجلیز رسید شکر کن خدا را که موفق بخدمت شدی و سبب انتشار وحدت عالم انسانی گشتی تا ظلمات اختلاف بین بشر زائل گردد و خیمه اتحاد ملل در جمیع اقالیم سایه افکند و الا راحت و آسایش و صلح و سلام عمومی مستحیل است و این عصر نورانی مقتضی و مستدعی آن در هر قرن

and calleth for its fulfilment. In every century a particular and central theme is, in accordance with the requirements of that century, confirmed by God. In this illumined age that which is confirmed is the oneness of the world of humanity. Every soul who serveth this oneness will undoubtedly be assisted and confirmed.

باقتضای آن قرن امری مؤید در این عصر نورانی
وحدت عالم انسانی مؤید هر نفسی خدمت باین
وحدت نماید البتّه موفق و مؤید گردد

- 2 I hope that in the assemblies thou mayest sing praises with a sweet melody and thus become the cause of joy and gladness to all.

2 امیدوارم که در محافل بلحن خوشی ترانه نمائی
و سبب سرور و فرح کلّ گردی قرین محترمت
را از قبل من تحیت و احترام برسان و علیک
البهّاء الأبهی

SWAB#077, BSW#12.09x, SW_v10#01 p.009, SW_v10#09 p.185-186,
SW_v10#09 p.178, BLO_PT#052.33

MMK1#077 p.110

AB00833

To: Ethel J Rosenberg, in London

Date: 1918-Dec-30

O cherished maidservant of God!

Two esteemed letters arrived from you consecutively - the first dated October 22, 1918, and the second November 17, 1918. Praise be to God, both indicated your wellbeing and that of the maidservants of the All-Merciful. Joy appeared and I offered thanks at the divine threshold that, praise be to God, my daughters are in the utmost spirit and joy, and are steadfast and kind. They were not shaken by the doubts of heedless souls, rather they increased in steadfastness. This is what is meant in the Gospel when it states that God will surely test His servants. Now praise be to God you all emerged from the test in the utmost spirit and joy. I hope that you will be the cause of firmness and steadfastness in others.

Convey my utmost longing to Mirza Lutfullah. I became very pleased and satisfied with him that he serves the wounded soldiers in the hospital with perfect sincerity of intention and effort, and in London he is truly a faithful and steadfast servant to the wounded soldier. O a thousand praises upon him for being a true Baha'i and therefore engaging in this work - truly he is serving God.

You were happy about my health and wellbeing. Although during the four years of war I was in utmost danger and no one expected me to remain safe, and the hearts of the friends

were always anxious for me, praise be to God from the day the just British government arrived in this land, all hearts were set at rest.

Convey my respectful greetings to the esteemed lady Mrs. White and tell her to recall what was mentioned during the days of meeting and reflect on what healing and sufficient utterances they were. I hope that the unity of the human world and the unity of religions and harmony of mankind will be realized with perfect strength.

I very much long to be present in London but it is not possible for me now, therefore I am still in Haifa. I have not moved anywhere and will not move this winter. But my heart is with you and my spirit is with you - I do not forget you for a moment.

Convey utmost love to my esteemed daughter Lady Blomfield and likewise to her two esteemed daughters Nuri and Parvin - Nuri's wedding is blessed. And likewise convey my utmost longing to meet my dear esteemed daughter Mary. I ask God that she may always be joyous and glad. And likewise convey my supreme respects to the esteemed lady, the wife of Lord Lamington. I very much long to meet Lord Lamington and his esteemed wife. Convey my greetings and message to the esteemed mother Lady and say although you are aged, praise be to God you have become fresh and young through the breaths of the love of God.

And upon you be greetings and praise. December 30, 1918. And convey respectful greetings to the maidservant of God Wardiyyih Khanum.

BSTW#222

AB04423

To: Juliet Thompson, in New York

Date: 1918-Dec-30

O thou beloved maidservant of God!

Thy letters are received and I became informed regarding the condition and health of the believers. Praise be to God that the door of communication is open and we are now corresponding with the friends and the maidservants of the Merciful.

Add as much as ye can to love and affinity and produce ye among yourselves unity and agreement. Put ye in practice the principles of consultation.

I supplicate and entreat in your behalf at the Threshold of Divine Glory and beg for you protection and preservation.

Do ye not refer regarding any mater in these days to the President of the Republic. Do ye not give him any inconvenience.

Strive as far as ye can in the establishment of love and reconciliation amongst the religions and service to the Oneness of the World of Humanity. Perchance, God willing, Universal Peace may be founded and all the communities and religions of the world may usher under the uni-colored shade of the canopy of the Merciful, that this dark cloud of hate and animosity amongst the religions and nations may be scattered from the horizon of the world and light of love and fellowship may dawn and flood all the regions.

Convey on my behalf to the attracted maidservant of God Mrs. Maxwell the greeting of heart. I beg of God that she may become confirmed and assisted in all affairs.

Upon thee be Baha El ABHA.

SW_v10#11 p.222

AB08184

To: Jessie E Revell, in Philadelphia

Date: 1918-Dec-30

O dear handmaid of God! Your letter was received. You had hoped for aid and bounty. Since your intention is good and your purpose is to serve the unity of the human world and spread the light of truth and abandon the prejudices of the world of nature, divine confirmations will surely reach you and you will be successful and assisted.

Convey my greetings and kindness to your esteemed mother as well as your brothers and sisters, and give my highest regards to Mrs. Isabel Brittingham, and likewise to Mr. Paine and Mr. and Mrs. Walter Bowen and their children. And upon you be greetings and praise.

SW_v10#01 p.013

AB09052*To: George O Latimer, in France**Date: 1918-Dec-30*

Your letter dated November 13 was received. Praise be to God that you remained protected and preserved during this severe war, and endured every hardship for the sake of your native land. I wrote a letter to your father and sent it directly. Now I am writing to you as well, and I wish for you a spirit rejoicing in the glad-tidings of God and an illumined heart, that you may ever be bright and radiant. After you are released from military service, you have permission to attain the presence of the Holy Land.

And upon you be the Most Glorious Glory.

SW_v10#01 p.003

AB07741*To: Kashi, Rustam Ardishir et al., in Bombay**Date: 1918-Dec-31*

- ¹ O Lord! These Persian friends followed the path of righteousness, sought after divine worship, and engaged in loving fellowship. They were renowned by Thy name and known for following Thy Faith. Now they have spread their wings and hastened to Thy realm. In the material world they sowed seeds and watered them with the water of divine guidance, that they might gather a harvest in Thy world and illumine their countenance with the light of forgiveness. Thou art kind and Thy bounty is endless.

¹ پروردگارا این یاران پارسی روش راستی داشتند و خداپرستی خواستند و بدوستی پرداختند بنام تو مشهور بودند و بآئین تو معروف حال پری گشودند و بجهان تو شتافتند در کیهان عنصری کشتی نمودند و باب هدایت رحمانی آبیاری نمودند تا در جهان تو خرمنی اندوزند و بنور آمرزش روی برافروزند تو مهربانی و بخشش بی پایان

- ² O Forgiver! Grant forgiveness. O Kind One! Bestow pardon and forgiveness. Thou art the Bestower, the Forgiver, the Resplendent, the Luminous. And upon them be the Most Glorious Glory.

² ای آمرزگار آمرزشی بخش ای مهربان عفو و غفران مبذول دار توئی بخشنده و آمرزنده و درخشنده و تابان و علیم البهاء الأبهی

YARP2.466 p.347

Study guide to this volume

The years 1917 and 1918 bring ‘Abdu’l-Baha to the most isolated and endangered period of his later life. Ottoman military authorities placed him under increasing surveillance; General Allenby’s campaign in Palestine brought the front line within range of Haifa; and in September 1918 British forces captured Haifa and ‘Akka, ending centuries of Ottoman rule and removing the immediate threat to ‘Abdu’l-Baha’s safety. Communication with the outside world was almost entirely severed; letters written in 1917 would not reach their recipients until 1919. Yet from within this silence ‘Abdu’l-Baha composed the second, more urgent and poetically elaborate series of the Tablets of the Divine Plan, complete with daily prayers for teachers and visionary descriptions of the spiritual geography of North America; addressed individual believers in Iran, India, Germany, and the United States with the compressed intensity that wartime isolation seems to have produced; wrote a long intercession on Mount Carmel during the war’s worst hours; and composed letters on race unity, women’s rights, the meaning of grief, the nature of spiritual genealogy, and the lessons that post-war humanity must draw from the carnage. The volume is slender in length but enormous in scope: wartime compression has turned every letter into a distillation.

The Tablets of the Divine Plan: The Spirit of Heroic Service

Key Passages

O ye old believers and intimate friends! These twelve Central States of the United States are like unto the heart of America, and the heart is connected with all the organs and parts of man. If the heart is strengthened, all the organs of the body are reinforced, and if the heart is weak all the physical elements are subjected to feebleness. America will assuredly evolve into a center from which waves of spiritual power will emanate, and the throne of the Kingdom of God will, in the plenitude of its majesty and glory, be firmly established. — AB00184

Now California and the other Western States must earn an ideal similarity with the Holy Land, and from that state and that region the breaths of the Holy Spirit be diffused to all parts of America and Europe, that the call of the Kingdom of God may exhilarate and rejoice all the ears, the divine principles bestow a new life, the different parties may become one party, the divergent ideas may disappear and revolve around one unique center, the East and the West of America may embrace each other, the anthem of the oneness of the world of humanity may confer a new life upon all the children of men, and the tabernacle of universal peace be pitched on the apex of America. — AB00210

Again I repeat that the future of Canada, whether from a material or a spiritual standpoint, is very great. Day by day civilization and freedom shall increase. The clouds of the Kingdom will water the seeds of guidance which have been sown there. Consequently, rest ye not, seek ye no composure, attach not yourselves to the luxuries of this ephemeral world, free yourselves from every attachment, and strive with heart and soul to become fully established in the Kingdom of God. Gain ye the heavenly treasures. Day by day become ye more illumined. Draw ye nearer and nearer unto the threshold of oneness.

— AB00169

Context for Study

The second series of the Tablets of the Divine Plan, composed in early 1917, revisits the geographical territories addressed in 1916 with greater poetic elaboration and increased urgency. ‘Abdu’l-Baha maps America’s spiritual geography onto its natural geography: the Central States are “like unto the heart of America” — a physiological metaphor that connects the specific calling of a region’s believers to the health of the whole social organism. California is likened to the Holy Land in its natural features, then challenged to earn the spiritual resemblance through teaching. Canada is promised great civilizational distinction, and then immediately charged with carrying the teachings to Greenland and the Eskimos.

The structural logic of these documents is consistently eschatological: the specific geographical mandate is grounded in a vision of the end state of human civilization, in which the divine tabernacle is pitched at the apex of the continent, the East and West embrace, and the “anthem of the oneness of the world of humanity” is heard by all. This visionary structure is recognizable in the Hebrew prophets — Isaiah’s image of the nations streaming to the mountain of the Lord (Isaiah 2:2–4), Zechariah’s vision of the peoples of many languages grasping the hem of a Jew’s garment (Zechariah 8:23) — and in the Christian tradition of millennialism, which has often attached prophetic significance to the geography of the New World. ‘Abdu’l-Baha’s distinctive contribution is to address this prophetic mandate not to a passive chosen people awaiting divine action but to active “farmers” who must themselves sow the seeds of the civilization they hope to see.

Questions for Reflection

1. The physiological metaphor of America as a body with a “heart” (the Central States) implies that the health of the whole depends on the vitality of the center. What does this analogy suggest about the relationship between local community vitality and global spiritual health?
2. California is told it must earn “an ideal similarity with the Holy Land” through the diffusion of divine teachings. What does this equation of spiritual function with geographical holiness imply about the nature of sacred place in Baha’i thought?
3. ‘Abdu’l-Baha includes Greenland and the Eskimos in the mandate to Canadian believers. What does this attention to the most remote and sparsely populated territories reveal about the universality he envisioned?
4. The Tablets of the Divine Plan were composed during the worst years of the World War, while ‘Abdu’l-Baha faced possible execution. How does this biographical context shape the meaning of his command to “rest ye not, seek ye no composure”?

5. Compare the eschatological horizon of these Tablets — the tabernacle of universal peace at the apex of America — with the prophetic vision of Isaiah 2:2–4 and with Kant's account of perpetual peace. How do these visions of the end state of human civilization resemble and differ from each other?

Autumn and Spring: Wartime Isolation and the Continuity of Spiritual Connection

Key Passages

The Blessed Perfection knows that, day and night — nay rather, every hour — I am looking toward the East and toward the West, toward the North and toward the South, to see whether severed and attracted souls have arisen to teach the Cause of God, to behold whether divine beings, who are the jewels of the treasury of the Spirit, are living in accordance with the principles of this Revelation, to discern whether enkindled hearts are raising their clarion voices in the assemblages of mankind, calling them to the Dawning-place of Truth and the Fountain of Reality. These souls are my lost jewels. Whenever I find a trace of them or someone gives me a clue about them, I become infinitely happy.

— ABU1799

For some time We have not conversed with you, as the gates were closed and the path cut off. Otherwise, day and night your remembrance was in our hearts and your mention was on our tongues. This cessation of news has a hidden secret and this closing of gates has a protected mystery that will become evident and manifest hereafter. In springtime the birds of the meadow break into song and the spring season reveals wondrous artistry. But in autumn all songs grow silent and the birds of the meadow, placing their heads under the wing of pain and tribulation, cease their songs and melodies. When spring returns anew and the season of spring unveils its face, the birds will raise high their Davidic psalms.

— AB11663

O honored Amin! Although the doors are closed and the ways and paths are cut off and the means of correspondence are lacking, yet spiritual connections and heartfelt bonds exist. Though the mirror and the lights have no physical connection, yet the relationship of rays and reflected effulgences is firm and continuous. The loved ones of God must conduct themselves with such steadfastness and composure that all beings will be astonished at what constancy and firmness, what dignity and composure this is.

— AB03985

Context for Study

Three documents in this period address the severing of correspondence from different angles and arrive at a consistent theological claim: physical separation does not interrupt spiritual connection. ABU1799, addressed to Ahmad Sohrab, turns 'Abdu'l-Baha's own longing for word of faithful believers into an extended metaphor of the lost jewel: the one who teaches and lives according to divine principles is a jewel of the treasury of the Spirit, and 'Abdu'l-Baha scans the horizon

in every direction for evidence of such souls. AB11663 frames the wartime silence as autumn, when even the most eloquent birds place their heads “under the wing of pain and tribulation” and cease their song — with the assurance that this autumn will give way to a spring of renewed communication. AB03985 goes furthest philosophically, offering the image of the mirror and the light: the mirror reflects the sun continuously without any physical connection between them, and the bond of spiritual “rays and reflected effulgences” is equally uninterrupted.

These three passages together develop a Baha'i theology of communion under conditions of physical separation. The classical Christian mystical tradition, particularly the letters of Paul to distant communities (Romans, Philippians) and the letters attributed to John from Patmos (Revelation), similarly claim the continuity of spiritual connection across geographical and temporal distance. The Sufi concept of *hayra* (bewilderment) and *shawq* (longing) in the lover separated from the Beloved is here applied by 'Abdu'l-Baha to his own relationship to the faithful believers he cannot contact. The image of the mirror and the sun (AB03985) draws on a rich tradition in Islamic and Sufi thought: Rumi's insistence that the mirror of the heart reflects the divine beauty in proportion to its polish; the Qur'anic “God is the Light of the heavens and the earth” (24:35) with its oil lamp and glass enclosure.

Questions for Reflection

1. 'Abdu'l-Baha describes himself scanning the entire compass of the globe “day and night, every hour” for evidence of faithful teachers. What does this image of continuous divine watchfulness suggest about the nature of the bond between 'Abdu'l-Baha and those who serve the Cause?
2. The autumn/spring metaphor in AB11663 invests the silence of wartime with divine purpose: the cessation of correspondence is “a hidden secret” with “a protected mystery.” How does this reframing of enforced silence compare with the mystical tradition of the *via negativa*, in which divine absence becomes a form of divine communication?
3. The mirror/sun metaphor in AB03985 (“the relationship of rays and reflected effulgences is firm and continuous”) makes spiritual connection independent of physical contact. What are the implications of this claim for Baha'i community life in conditions of geographical dispersion or persecution?
4. Compare 'Abdu'l-Baha's concept of the “lost jewel” that he seeks across the world with the parables of the lost sheep and the lost coin in Luke 15. What do these images of divine searching share, and where does 'Abdu'l-Baha's version differ?
5. How does 'Abdu'l-Baha's description of wartime as a season in which birds hide their heads “under the wing of pain” prepare his audience emotionally and spiritually for the renewal of communication when the war ends?

The War as the Consequence of Heedlessness: A Prayer on Mount Carmel

Key Passages

O Lord! The fires of war have been kindled in valleys, hills and plains, and the flames of conflict have spread even to the depths of the seas and heights of the air with ruination and destruction. The earth is ablaze with its fires, and the seas are encompassed by their tempests, thunderbolts and floods. O Lord! Souls are choking, breasts are rattling, the earth is convulsed and has become so strait that even the beasts and birds are disturbed in their dens and nests, trembling in their lairs and caves. — AB00145

O Lord! I acknowledge and confess our sins. We have deserved every dire calamity and every grievous catastrophe by what our hands have wrought in this transient, earthly life. O Lord! Minds have been bewildered, souls have become weary, faces have turned to dust, and there remain but blind eyes, deaf ears, dumb tongues, and hearts heedless of Thy remembrance, overflowing with the desires of self and passion. Thou hast stated explicitly in Thy Manifest Book that “God will not change the condition of a people until they change what is in themselves” and “When they forgot God, He made them forget themselves.” — AB00145

O Lord! The brilliant rays from the Sun of Truth dispel the pitch darkness, and pure water removes all filth and turbidity in the realm of existence. O Lord! Sins are like rising foam while Thy forgiveness is like a surging ocean, and transgressions are like the growing tree of Zaqqum. O Lord! Lift away the veil and disperse these dense clouds hovering on the horizon. Quell these fires and calm this tempest, that blood may be spared, that mercy may be shown to the people, and compassion to the orphans. — AB00145

Context for Study

Composed on Mount Carmel during the darkest years of the World War, this long intercession (AB00145) represents one of the most sustained acts of liturgical mourning and theological reflection in ‘Abdu'l-Baha’s writings. The opening description of the war’s devastation — souls choking, beasts trembling in their lairs, the earth convulsed — draws directly on the apocalyptic imagery of the Hebrew prophets: Jeremiah’s laments, the elegies of Ezekiel, the cosmic upheaval described in Joel. The subsequent confession — “we have deserved every dire calamity by what our hands have wrought” — invokes the classical Qur’anic principle of moral causation: *mah aṣabaka min ḥasanatin fa-min Allāh, wa mah aṣabaka min sayyi’atin fa-min nafsik* (“whatever good befalls you is from God, and whatever evil befalls you is from your own soul,” Qur’an 4:79).

The theological move is important. ‘Abdu'l-Baha refuses both a purely secular analysis of the war’s causes (structural, economic, political) and a purely exceptionalist interpretation (the enemies of the Cause have brought judgment upon themselves). The confession is corporate and universal: “we” have forgotten God, and “He made them forget themselves” (Qur’an 59:19). This gives the prayer its moral weight: it is an act not of self-righteousness but of shared human accountability. The countermovement of the prayer — the appeal to divine forgiveness as an “ocean” that dwarfs

the “foam” of human sin — places the theological gravity not in human guilt but in divine mercy, which is the classical Islamic structure of the prayer of supplication (*du‘a*).

Questions for Reflection

1. ‘Abdu’l-Baha frames the World War as the consequence of humanity’s “heedlessness of Thy remembrance.” How does this theological interpretation of historical catastrophe compare with Tolstoy’s moral analysis of war in *War and Peace* and with the Hebrew prophets’ account of the Babylonian invasion as the consequence of Israel’s unfaithfulness?
2. The prayer quotes two Qur’anic verses connecting human self-change with divine response: “God will not change the condition of a people until they change what is in themselves.” What theory of historical causation is embedded in this quotation?
3. The image of sins as “rising foam” and forgiveness as “a surging ocean” reverses the usual proportion of human guilt and divine remedy. How does this inversion function rhetorically and theologically in the context of intercession?
4. ‘Abdu’l-Baha weeps over “the wailing of orphans and the sighing of mothers” — the specific human cost of the war before any theological interpretation. What does this ordering (empathy before theology) suggest about the proper sequence of thought in the face of massive human suffering?
5. How does this prayer on Mount Carmel relate to the prophetic tradition of lament, specifically to Jeremiah’s *Lamentations* and to the penitential psalms (e.g., Psalm 51)? What does the genre of communal lament do that individual theology cannot?

Flowers of Every Color: Race, Diversity, and the Oneness of Humanity

Key Passages

Observe that birds make no distinction between colors and difference of hue does not prevent affection and love. Similarly other animals give no importance to color, rather they consider the species as important. Despite this, how can man, who is the lord of all creation, occupy himself with unimportant matters and let differences of color cause aversion and enmity? Observe how in America I strove mightily that great affection and unity be established between white and black. Human beings, like doves that are white and black and yellow and ruby-colored, should associate with one another in perfect harmony and intimacy. — AB02583

These differences of color are in truth an adornment. If all flowers in a garden were of one color, what fragrance would it have? But if you see a garden where flowers of different colors have bloomed, it appears supremely delicate and beautiful to behold. Likewise if the human world were of one color what distinction would it possess? But differences of color are the cause of the manifestation of the power of the All-Merciful. — AB02583

Mr. Gregory must demonstrate a self-sacrificing spirit in teaching the Cause amongst the black race, diffuse the fragrances of God in every part of the South, and let his cry “Ya-Baha’u’l-Abha!” reach to the apex of heaven in their meetings, gatherings, churches, colleges and schools. Close your eyes to outward differences and look upon each other with the eye of universal oneness. Like unto the cup-bearers of eternity turn ye round in the assemblages of mankind the overflowing goblets of guidance. — ABU0817

Context for Study

The letter to an American believer (AB02583) and the oral instruction to Ahmad Sohrab (ABU0817) both address directly the racial situation in the United States, and together they articulate a Baha’i theology of diversity that is at once metaphysical (differences of color are “the cause of the manifestation of the power of the All-Merciful”), aesthetic (a garden of one color has no fragrance), and ethical (the teaching mandate extends explicitly into the Black churches, colleges, and schools of the South). The specific nomination of Louis Gregory — an African American Baha’i who would go on to extensive teaching work in the American South — as the agent for this mission transforms theological principle into biographical commitment.

The theological claim that human diversity manifests divine power is a strong ontological statement: difference is not a problem to be overcome but a sign of the divine generativity that delights in variety. This echoes the traditional Islamic argument from the multiplicity of divine names: the *asma’ al-husna* (the beautiful names of God) are many because divinity is not exhausted by any single predicate, and the diversity of creation reflects the inexhaustible plurality of divine attributes. In the Christian tradition, the diversity of gifts in the body of Christ (1 Corinthians 12) makes a structural argument: the body needs eyes and hands and feet, not a collection of identical organs. Paul’s argument extends to persons: the community that levels all difference into sameness has diminished, not enhanced, the community’s capacity for life and service.

Questions for Reflection

1. The claim that differences of color are “the cause of the manifestation of the power of the All-Merciful” elevates racial and ethnic diversity from a problem to be managed to a theological reality to be celebrated. What are the implications of this claim for how a Baha’i community should approach questions of multicultural inclusion?
2. ‘Abdu’l-Baha says he “strove mightily” during his visit to America to establish affection between white and black. He was writing in 1917–18, years after that visit. What does the ongoing urgency of this counsel suggest about the gap between principle and social reality?
3. Compare ‘Abdu’l-Baha’s garden metaphor for human diversity with Paul’s body metaphor in 1 Corinthians 12 and with the Qur’anic teaching on the diversity of nations and tribes as a sign for those who reflect (Qur’an 49:13). What is similar, and what is distinctive about each image?
4. The nomination of Louis Gregory for teaching among Black Americans is a specific historical act embedded in a theological letter. What does this movement from principle to named person and specific action suggest about the practical character of Baha’i social ethics?

5. How does the counsel to “close your eyes to outward differences and look upon each other with the eye of universal oneness” relate to contemporary debates about colorblindness versus the recognition of racial identity? Is ‘Abdu'l-Baha’s counsel adequately distinguished from colorblind ideology, and if so, how?

Women and the Foundation of Peace

Key Passages

Indeed, it is true that if women had influence, the fire of this war would not have been ignited. If the women of Europe generally and the women of America collectively had the right to vote in all states, they certainly would not have agreed to war. Now this war has left millions of children fatherless and millions of parents without sons. This war has left helpless sisters without brothers. This war has left millions of women widowed and husbandless. This war has shaken the foundation of humanity. And if in the future women gain voting rights like men, they will certainly prevent war. — AB02500

Consider, how in former ages a number of women became confirmed and assisted in the demonstration of faith and assurance and how in this mortal world they left behind immortal names. In the world of existence, there are no greater women than the queens of empires. Materially they have reached the highest station of womanhood and gained great riches, infinite power and glory. Notwithstanding all these advantages when they die and go under the earth, they disappear and become non-existent. They leave behind no name, no trace, no fruit and no sign. But the maid servants of God who are outwardly in the utmost poverty and imprisoned by the people of oppression, humiliated and scoffed at by the outsiders, ere long, they will crown their heads with the diadem of the everlasting Glory and be established upon the eternal throne of majesty. Their signs are eternal and their fame universal. This is the Glory of the Kingdom! This is the heavenly Bestowal! — AB02405

Context for Study

Two letters in this volume address the role of women in the prevention of war and in the advancement of the Cause, and together they articulate a Baha’i feminist theology grounded simultaneously in political analysis and spiritual ontology. The letter on women’s suffrage (AB02500) is notable for its directness and its historical specificity: ‘Abdu'l-Baha argues from the observed fact of the war’s specific human costs (widows, orphans, bereaved parents) to the political conclusion that women’s enfranchisement is a necessary condition for the prevention of future wars. The letter was written in November 1918, the month the armistice was signed, and addresses a woman correspondent in New York. The argument is empirical: men are “bloodthirsty and worse than predatory animals” in their collective war-making capacity, and “a mighty force is needed to resist, otherwise the task is difficult” — the force being the political empowerment of women.

The letter to the writer of articles on the Mashriqu'l-Adhkar (AB02405) makes a complementary argument in a spiritual register: the queens of empires, who have attained the highest material power available to women, leave no enduring trace; while the handmaids of God, “outwardly in

the utmost poverty and imprisoned,” are crowned with the “diadem of the everlasting Glory” and achieve universal and eternal fame. This inversion of worldly and spiritual standing reproduces the structure of the Beatitudes and the Magnificat (“He has put down the mighty from their thrones, and exalted those of humble estate”), but applies it specifically to the condition of women in the Baha’i community.

Questions for Reflection

1. ‘Abdu’l-Baha’s argument for women’s suffrage rests on the empirical claim that women would vote against war. How does this claim relate to broader feminist arguments about the relationship between women’s political empowerment and peace, and to the historical evidence?
2. The comparison between queens who leave no lasting trace and imprisoned handmaids of God who achieve eternal fame inverts worldly criteria of success. How does this inversion function theologically, and what does it suggest about the relationship between worldly power and spiritual authority?
3. ‘Abdu’l-Baha’s statement that men are “bloodthirsty and worse than predatory animals” in the context of war is strikingly harsh. How does this characterization relate to the rest of his teaching about the spiritual nobility of the human being?
4. In what sense do these two letters constitute a coherent feminist theology? How does the political argument (women should vote to prevent war) and the spiritual argument (the handmaid of God achieves what the queen cannot) belong together?
5. ‘Abdu’l-Baha’s counsel ends with “Now the friends of God must set aside all thoughts and mention and dedicate all forces to promoting the Cause of God and the divine teachings which are the foundation of universal peace.” How does this connection between the teaching mandate and the cause of peace illuminate the relationship between the Tablets of the Divine Plan and the feminist letters in the same volume?

A Guiding Question for the Whole Volume

The wartime letters of 1917–1918 are written from within a condition of near-total physical isolation, with the threat of execution present, correspondence almost impossible, and the outcome of the war deeply uncertain. Yet they encompass the most expansive visionary geography in ‘Abdu’l-Baha’s entire corpus, the most politically incisive observations on gender and race, and a prayer of communal lament that does not flinch from accepting shared human responsibility for catastrophe.

A guiding question for the whole volume might therefore be: **When physical circumstances most severely constrain outward action, what interior disciplines of longing, spiritual connection, communal mourning, and visionary imagination are capable of sustaining and even amplifying a person’s contribution to the transformation of the world — and what does this volume’s testimony suggest about the relationship between inner poverty and outer fruitfulness?**