



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 175:

Writings and Utterances of Abdu'l-Baha, 1919, part IV
(Nov-Dec)



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

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- 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

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- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
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- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
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Introduction to volume 175

This November–December 1919 volume is one of the clearest postwar syntheses of ‘Abdu’l-Baha’s public program, combining universal peace, the Covenant, institutional development, women’s advancement, and practical teaching. Its center is AB00016, the famous Tablet to The Hague, addressed to the Central Organization for a Durable Peace. There ‘Abdu’l-Baha praises the peace movement yet insists that political machinery alone cannot secure lasting peace unless unity of conscience, spiritual education, and the wider teachings of Baha’u’llah accompany it. Universal peace is presented as the most urgent question of the age, but also as inseparable from the oneness of humanity, religion as the cause of love, harmony of religion with reason, abolition of prejudice, equality of women and men, a universal auxiliary language, economic justice, and a world tribunal. The same concern appears in ABU0155 and ABU0807, where visiting Western pilgrims hear that the war has awakened humanity, exposed the destructive power of prejudice, and made the desire for peace more general; yet the real remedy remains the divine teachings, not diplomacy alone.

The Haifa pilgrim conversations give the volume much of its distinctive texture. ABU0155 ranges from child education and the universality of schools to teaching by action, the postwar softening of hearts, the immortality of the soul as consolation for bereaved parents, and the long-term economic injuries caused by war. ABU1216 is especially substantial: it surveys Palestine’s future under British rule, the return of some Jews to the Holy Land, the economic question in Europe and America, and the village storehouse model, with its seven revenues and seven expenditures, as a practical alternative to class conflict. ABU1815 discusses constitutional monarchy, republican government, the Mashriqu’l-Adhkar, the relation of ‘Abdu’l-Baha’s words to Baha’u’llah’s, and the Lord’s Supper as a gathering for love and proclamation. ABU0071 then turns to prophecy and history, reviewing calculations from Daniel, the appearance of the Bab in 1260 A.H./1844, the prophetic warnings to Napoleon III, Berlin, Tihiran, and Constantinople, and Baha’u’llah’s majesty even under imprisonment.

A second cluster concerns the emerging administrative order. ABU3220 gives practical advice on the election of a “House of Spirituality,” stressing sincerity, goodwill, harmony among members, experience in the Cause, education, and good character. AB06162 describes the Spiritual Assembly as a body with which ‘Abdu’l-Baha maintains an “ideal communication” when its members turn to the Kingdom and remain firm in the Covenant. ABU1350 is especially striking for its forward-looking treatment of the House of Justice: when asked whether women would sit in the Baytu’l-‘Adl in the future, ‘Abdu’l-Baha replies that men and women are equal in this respect once women reach parity as regards education, and that they will become members in the future; the same conversation presents the Universal House of Justice as the supreme authority, with national executives carrying out its decisions. AB00677 gives a more cautious and contextual instruction to a women’s group in Iran: women’s advancement should proceed through education, teaching, spiritual formation,

wisdom, and avoidance of political contention, while ‘Abdu’l-Baha assures that he is working so to advance the world of women that all will be astonished.

The volume also continues the postwar emphasis on teaching through conduct. AB02668 states the principle with special clarity: teaching through deeds is greater than teaching through words, because words awaken while deeds attract. ABU2255 gives Albert Vail a model for public teaching in America: begin with broad teachings no audience can object to—oneness of humanity, investigation of truth, abandonment of prejudice, universal peace—then go deeper with receptive souls. ABU2637 advises that each believer try to guide one worthy soul, while avoiding those whose character would degrade the Cause. AB02224 calls for study classes in Gilan so that new teachers can become proficient in proofs and evidences, and AB03496 urges the “pure leaves” to teach, educate souls, and embody the divine teachings, since conduct according to those teachings is the “magnet of existence.” These items present teaching as a disciplined craft, a spiritual obligation, and a moral performance.

Finally, the collection contains a strong pastoral and memorial dimension. AB00577 explains why ‘Abdu’l-Baha cannot answer every believer individually: the postwar reopening has again plunged Him into overwhelming correspondence, yet spiritual communion with the friends is presented as constant and more intimate than paper. AB01996 gives a theology of suffering in which the bitterness of earthly life loosens attachment to the world and turns the heart toward divine fragrances. ABU0876, addressed to Corinne and Edna True, distills the requirements of Baha’i life into unity, truthfulness, harmony, self-sacrifice, purity of heart, and severance from the world. Memorial prayers and consolatory tablets, including AB02288, AB01487, AB03391, and AB10901, preserve the ordinary human field in which these teachings are applied: death, children, schools, pilgrimage, service, bereavement, and the transmission of faith across families. The volume as a whole presents late 1919 as a period of consolidation after reopening: the peace teachings are stated for the world, the administrative future is clarified, women’s advancement is encouraged with wisdom, and the friends are urged to turn renewed communication into teaching, unity, and disciplined service.

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ABU3220

*Words to Mr Esslemont and Mrs True,
spoken around Nov. 1919 in Haifa/Akka*

Abdul Baha talks of the House of Spirituality.
Extracts of a Talk given to Mrs. Corinne True and Dr. Esslemont,
at Haifa, Palestine, November, 1919. (Copied from Dr. Esslemont's
notes and signed by him).

"As to the House of Spirituality the first question related to its election. The election should be carried out with sincerity and good will. People should be elected who when united together will give the most harmony. No one should be elected who would cause inharmony. For example, Dr. E. and you (Mrs. True) if elected in one House would get along well. It is impossible for House of Spirituality to get along successfully if Mrs. Kirchner is a member of it. She is all the time thinking of things that are mischievous.

PN1919

"As to the House of Spirituality the first question related to its election. The election should be carried out with sincerity and good will. People should be elected who when united together will give the most harmony. No one should be electe who would cause inharmony. For example, Dr. E. and you (Mrs. True) if elected in one House would get along successfully if Mrs. Kirchner is a member of it. She is all the time thinking of things that are mischievous. Mrs. Kirchner came to the master and begged his pardon, but the Master knew it was simply a ruse. When they were in the greatest degree of violation they profess the utmost firmness.

Members should be elected who are experienced in the Cause and sufficiently educated. Their character must be good.

Question: Is the method they use in Persia of appointing a committee of selection which appoints the members of the House of Spirituality suitable for America?

Abdul-Baha: "Yes, you should do the same."

PN_1919 p016, BSTW#248a

AB05593

To: Nush, in Bombay

Date: 1919-Nov-02

O thou who art firm in the Covenant! The effect of the pen was observed. I hope that the pages of the dream will eventually come to light. Be confident, do not weep and lament. The proof that the pages will appear again is this statement that they said: "We shall be consigned to the sea of mercy." And

ای ثابت بر پیمان اثر خامه ملاحظه گشت
امیدوارم که اوراق رؤیا عاقبت بنظر آید مطمئن
باش گریه و زاری منما و دلیل بر آن که
اوراق دو مرتبه بنظر خواهد آمد این عبارتست
که فرمودند حواله بدریای رحمت گردیم و آن

that brightness of the sun which appeared in the horizon of the sky is also proof of this. And those tablets which were seen in the dream with water dripping from them represent the divine teachings from which the water of life drips. In any case, be confident in the grace and favors of the Incomparable Lord that you will be guided to the path of the good pleasure of the Kind God. I have the utmost love for you, and Jinab-i-Mirza Mahmud offers the highest praise of you. Therefore be confident. And upon thee be the Most Glorious Glory.

روشنی خورشید که در افق آسمان نمودار شد نیز
پرهان بر این و آن الواح که در رؤیا دیده شده و
آبی از آن می چکید آن تعالیم الهیه است که از
آن آب حیات می چکد باری مطمئن به فضل و
الطاف حضرت بیچون باش که براه رضای ایزد
مهربان رهنمون خواهی شد من نهایت محبت را
بتو دارم و جناب میرزا محمود نهایت ستایش را
از شما مینماید لهذا مطمئن باش و علیک البهاء
الابی

YARP2.680 p.458

AB12078

To: Allah-Quli Subhani, in Sangsar

Date: 1919-Nov-02

- 1 O thou who art firm in the Covenant! Thy letter was received. Praise be to God that thou art serving the Lord of all beings in the Husayniyyih school, art detached from all else save God, art vigilant at dawn, and art engaged in supplication and imploring at the threshold of the Lord of the world. Be not sad, be not grieved, for thou art under the shadow of His favor and the recipient of His care.
- 2 Thou didst request permission to attain His presence. At present the roads are in disorder and travel is difficult. God willing, when it becomes easier, thou hast permission.
- 3 Convey with utmost kindness and infinite longing the greetings and praise of 'Abdu'l-Baha to the friends of God. Mazindaran is a blessed homeland. 'Abdu'l-Baha so desires that that region and territory may become the pride of all countries and that souls may arise who will be signs of guidance and the object of praise of the Concourse on High. And upon thee be the Most Glorious Glory.

1 ای ثابت بر پیمان نامه تو رسید الحمد لله در مدرسه
حسینیّه بخدمت رب البریه قائمی و از مادون حق
بری و صائم در سحرگاه آگاهی و تضرع و زاری
بدرگاه جهان پناه مینمائی غمگین مباش دلگیر
مشوزیرا در ظل عنایتی و مشمول برعایت

2 اجازه حضور خواهش نمودی حال راهها
مغشوش و سفر صعب انشاء الله چون آسان
گردد اذن و اجازه داری

3 یاران الهرا بنهایت مهربانی و اشتیاق نامتناهی از
قبل عبدالهء تحیت و ثنا برسان مازندران موطن
مبارکست عبدالهء چنان آرزو دارد که آن خطه و
بوم نفر عموم ممالک گردد نفوسی مبعوث شوند
که آیت هدی و محل تحسین ملا اعلی گردند و
علیک البهاء الابی

MSBH10.246

AB07293*To: Rashid Rustam Tajir Zardushti, in Isfahan**Date: 1919-Nov-02*

O faithful servant of the Lord! The written page contained a wondrous message and a subtle meaning - praise be to the Creator God who has demolished the foundation of estrangement and raised high the structure of unity. This is the basis of the teachings of the Blessed Beauty, may my spirit be sacrificed for His loved ones. And proof of this is that He enabled Rashid Rustam the Persian to achieve perfect unity with 'Abdu'l-Baha - one in the East and one in the West, intimately united in heart and soul with each other. This is among the signs of the power of that King of existence. At the Threshold of Forgiveness I beseeched pardon for your kind father Rustam and your dear mother. And upon you be the Most Glorious Glory.

ای بندهٔ صادق پروردگار ورق محرر مضمون
بدیعی داشت و مفهوم لطیفی ستایش خداوند
آفرینش بود که بنیان یگانگی برانداخت و ایوان
یگانگی برافراخت این اساس تعالیم جمال مبارک
روحی لأحبائه الفداست و برهان بر این که رشید
رستم پارسی را به عبدالبهاء بنهایت یگانگی موفق
نمود یکی در شرق و یکی در غرب با یکدیگر
به جان و دل همدم و محرم این از آثار قدرت
آن ملوک وجود است بدرگاه آمرزگاری طلب
آمرزش پدر مهربانت رستم و مادر عزیزت را تمنا
نمودم و علیک البهاء الأبهی

ALPA.065a, YARP2.075 p.112

AB09254*To: Isfandiyyar Bakhtiari, in Bombay**Date: 1919-Nov-02*

O servant of God! The letter which thou didst send through Jinab-i-Mahmud-i-Mahmud had a most acceptable form of address, namely the words "Ya 'Abdu'l-Baha". The glad tidings thou didst convey about the well-being and eagerness of the friends, those luminaries of the horizons, brought joy. There exists in these days no perfect teacher like Aqa Mirza Mahmud; therefore, God willing, we shall dispatch Jinab-i-Mahmud to that region after some time. Be thou assured. And upon thee be the Most Glorious Glory.

ای بندهٔ خدا نامه‌ئی که بواسطهٔ جناب محمود
محمود فرستادی عنوان بسیار مقبول شد و آن
کلمهٔ یاعبدالبهاست مرده از سلامت و اشتیاق
یاران نیز آفاق داده بودی سبب سرور گردید
مبلغی کامل نظیر آقا میرزا محمود در این ایام
موجود نه لهذا انشاءالله جناب محمود را بعد از
چندی بآن سمت اعزام مینمائیم مطمئن باش و
علیک البهاء الابهی

MHMD2s.357-358

MSBH8.180-181

AB01996

To: Shaykh Nizamud-Din

Date: 1919-Nov-06

- 1 O distinguished learned one and illustrious scholar! Indeed this first life God created subject to the succession of events, pains, calamities, misfortunes and illnesses. At every moment man drinks a cup bitter to taste, for which there is no antidote except the favors of the Lord of all horizons. This is so that man's heart will not become attached to a life that is destined to wane, but rather will free himself from all bonds and yearn for success and prosperity in the next life.
- 2 Even while this cup is murky, you see souls passionately devoted to it, enamored of its ornaments, entranced by its pleasures, and plunged into its worthless debris. How much more so if this cup were pure and delicate, bringing the intoxication of joy, happiness, delight and bliss! This is wisdom from the All-Forgiving Lord - otherwise how could man find deliverance and escape from this overwhelming catastrophe?
- 3 But the Glorious Lord has made for this deadly malady a great antidote, which is his attraction to the divine fragrances, his enkindlement with the fire of the love of God, the dawning of the light of guidance and the rising of the sun of piety. Thank God for this bounty and praise Him for illumining the glass of the heart with this brilliant lamp.
- 4 Do not grieve over sorrows and pains, for they shall pass away through the grace of your Lord, the Merciful, the Compassionate. Have you ever seen or heard of an illustrious soul who was safe from the arrows of tribulation, or protected from hardship and adversity, or immersed in blessings and joy? Rather, calamity has sunk its claws into them. Therefore, practice beautiful patience in grievous affliction and find solace in the outpourings of the All-Merciful when the deadly disease intensifies in this life of severe misfortune.
- 5 For your Lord has distinguished you with His mercy, chosen you for His love, selected you for His gift, picked you for His guidance, made you a sign among His signs, one who receives abundantly from His words and is attracted by His fragrances. I beseech Him to make you a surging sea of His mysteries and a brilliant star of His lights.

1 أيها الفاضل التَّيْبِلِ والعالم الجليل انَّ هذه النِّشأة الأولى خلقها الله معرضاً لتوارد الحوادث والآلام والمصائب والتَّوائب والأسقام يتجرَّع الانسان في كلِّ آن كأساً مرّة المذاق وليس لها درياق إلاَّ الطاف ربِّ الآفاق حتَّى الانسان لا يتعلَّق قلباً بحياة تحت المحاق بل ينسلخ من القيود ويتنَّى الفوز والفلاح في النِّشأة الأخرى

2 انَّ هذه الكأس حالكونها معركة ترى النفوس شغفة بها و مغرمة بزخارفها و متيمة بلذائدها و خائضة في غمار حطامها و كيف لو كانت هذه الكأس صافية لطيفة لها نشوة الفرح و السرور و الطرب و الحبور و هذه حكمة من ربِّ الغفور والآ كيف كان للانسان خلاص و خير مناص من هذه الدَّاهية الدَّهماء

3 ولكنَّ ربِّ الجليل جعل لهذا الدَّاء الويل الدرياق العظيم و هو انجذابه بنفحات الله و اشتعاله بنار محبة الله و بزوغ نور الهدى و شروق شمس التقي و اشكر الله على هذا العطاء و احمده بما نور زجاج القلب بهذا السراج الوهاج

4 و لا تبتئس من الأحزان و الآلام لانَّها ستزول بفضل ربِّك الرحمن الرحيم هل رأيت او سمعت نفساً جليلة سلبت من سهام البلاء او صيبت من الباساء و الضراء او [استغرقت] في التعماء و السراء بل نشبت فيها البلية اظفارها فعليك بالصبر الجميل في المصاب الويل و السلوة بالفيوضات الرحمانية اذ اشتدَّ الدَّاء العضال في هذه النِّشأة الشَّديدة الوبال

5 لانَّ ربِّك اختصَّك برحمته و اختارك لمحبه و اجتباك لموهبته و اختارك لهديته و جعلك آية من آياته و مستفيضاً من كلماته و منجذباً بنفحاته و اسئله ان يجعلك بجرّاً زاخراً من اسراره و كوكباً ساطعاً من انواره

6 Upon you be the Most Glorious Glory.

6 و عليك البهاء الأبهى

INBA17:196

AB02288

To: Family of Aqa Ali Nur et al.

Date: 1919-Nov-06

1 O friends and handmaidens of the All-Merciful! Praise be to God that you are from the family of that dignified person Aqa 'Ali Nur and are descendants of that zealous believer. You are patient and thankful, and the object of the glance of favor of the All-Forgiving Lord. Jinab-i-Aqa 'Ali Nur is always in my thoughts and present in my heart and soul. When the names of those related to the family of that radiant servant were read, joy was obtained that praise be to God these descendants are the true inheritors of that respected being who attained the honor of the presence and achieved the greatest gift. Thank God that you are of his spirit and soul essence, not limited to water and clay. You have received a portion and share of his faith and certitude, and are his kin and relations, walking firmly in his footsteps. Upon you be the Most Glorious Glory.

1 ای یاران و اماء رحمن الحمد لله که خاندان آنشخص وقور آقا علی نور هستید و بازماندگان آن مؤمن غیورید صابر و شکورید و منظور نظر عنایت رب غفور جناب آقا علی نور همیشه در خاطر است و در دل و جان حاضر چون نامهای منسوبین خاندان آن بندهء باهر قرائت گردید سرور حاصل شد که الحمد لله این سلاله وراث حقیقی آن ذات محترمند که بشرف لقا واصل و بموهبت کبری نائل بود شکر کنید خدا را که از عنصر جان و دل اوئید نه منحصر در آب و گل از ایمان و ایقان او بهره و نصیب یافتید و حسیب و نسیب و بر قدم او سالک و مستقیم و علیکم و علیکن البهاء الأبهی

2 O Lord of Grace and Forgiveness! Grant endless bounty to the servant of the Threshold Fadlu'llah and forgive his sins. Give Fatimah Begum an abundant portion and make her forgiven and pardoned. Make Zaynu'l-'Abidin one of those drawn nigh and raise him to the highest heaven. Make 'Inayatu'llah a manifestation of Thy greatest mercy and grant him mighty forgiveness. Thou art the Forgiver, the Giver, and the Kind One.

2 یا رب الفضل و الغفران بندهء آستان فضل الله را فضل بی پایان فرما و عفو گاهان بخش فاطمه بگم را نصیب موفور ده و معفو و مغفور فرما زین العابدین را از مقربین کن و باعلی [العلیین] درآر عنایت الله را مظهر رحمت کبری کن و مغفرت عظمی بخش توئی آمرزنده و دهنده و مهربان

INBA17:195

AB01487

To: Rastigar Taliqani, Nasrullah et al.

Date: 1919-Nov-07

1 O ye who are firm in the Covenant! A letter arrived from Jinab-i-Ahmad Yazdani containing your blessed names, and it was read. Immediately sweet fragrances wafted, the heart was stirred with joy, and delight and gladness occurred. For this group, praise be to God, diffuses the light of guidance like a candle. Today the most important of all matters is that one should become, through conduct and speech, the cause of guidance for others and the source of illumination for every land. For guidance is the cause of eternal life and is among the greatest heavenly bounties of God. Whoever steps into this arena finds life of heart and soul and attains joy of conscience. Strong confirmations descend, success becomes a close companion, and progress is made moment by moment. Therefore this heart senses a spiritual connection with that group and inhales the divine fragrances, constantly offering this prayer at the divine threshold:

2 O God! O Thou Who revivest hearts through the breezes of Thy grace and expandeth breasts through the dawning of the lights of Thy bounty! I bow my face to the dust in humility, submissiveness and lowliness at the gate of Thy oneness, hoping for the outpourings of Thy mercy for Thy loved ones and longing for the manifestations of Thy bounty for Thy friends. Look then, O my God, upon them with the glances of the eyes of the All-Merciful, then breathe into them the spirit of life by which they may soar to the highest zenith and most exalted summit - the place of sacrifice - in all circumstances, conditions and phases, until they become signs of guidance among all peoples and brilliant stars from the Supreme Horizon. Verily Thou art the Bestower, the Kind, the All-Bountiful.

1 ای ثابتان بر پیمان نامه‌ئی از جناب احمد یزدانی رسید و نامهای مبارک شما مندرج و ملاحظه گردید فوراً نفحات خوش وزید قلب بهیجان آمد روح و ریحان رخ داد زیرا این جمع الحمد لله چون شمع نور هدی افاضه میفرماید امروز مهمترین امور این است که انسان به رفتار و گفتار سبب هدایت دیگران گردد و علت نورانیت هر دیار شود زیرا هدایت سبب حیات ابدیه است و از اعظم فیض ملکوتی الهی هر نفسی قدم درین میدان نهد حیات دل و جان یابد و انشراح وجدان جوید تأیید شدید گردد توفیق رفیق شود و آناً فاناً ترقی نماید لهذا این قلب از آنجمع احساس وجدانی نماید و نفحات رحمانی استشمام کند و بعثه الهیه دائماً این مناجات نماید

2 اللهم یا منعش القلوب من هبوب نسائم عنایتک و شارح الصدور بطلوع انوار موهبتک اتی اکب بوجهی علی التراب خاضعاً خاشعاً متذللاً بیاب احدیتک راجیاً فیوضات رحمتک لاحتیک متمنیاً تجلیات موهبتک لاودائک فانظر یا الهی الیهم بلحظات الاعین الرحمانیه ثم انفخ فیهم روح حیات یطیر بهم الی الارجح الاعلی و الذروه العلیاء مشهد الفداء بجمع الشئون و الاحوال و الاطوار حتی یکونوا آیات الهدی بین الوری و انجماً ساطعة الانوار من الملاء الاعلی انک انت المعطی اللطیف الوهاب

TSS.181, ADH2.067x, ADH2_2#07
p.098x, MJMJ1.021x, MMG2#216 p.243x,
MJH.066bx

AB02668

To: *Mirza Mansur Khan et al., in Shiraz*

Date: 1919-Nov-07

- 1 Your letter was received and read. Praise be to God that you are occupied with thoughts and mention of God and desire the exaltation of the Word of God and the diffusion of the divine fragrances. My hope is that you will be fully confirmed. Today the beloved of God must engage in teaching the Great Cause through sweet words and conduct of utmost purity, sanctity and kindness. They must speak with eloquent tongues and demonstrate a new way of being. Teaching through deeds is greater than teaching through words, for the latter causes awakening while the former causes attraction - and attraction is superior to awakening. Deeds, conduct and behavior represent reality while words are metaphorical. If these metaphors match reality, the fire of the love of God will blaze forth, that soul will be confirmed, and will shine like a star from the horizon of truth. I hope all the friends will be confirmed with this bounty.
- 2 At this time, presence in this illumined land is difficult and full of hardship and trouble, as you will learn from travelers who return. After these difficulties are removed, it will be permitted. I beseech the divine favors that a good end may be granted.
- 3 And upon you be the Most Glorious Glory.
- 4 Convey utmost kindness on my behalf to the handmaiden of God, the accepted leaf, your sister, and the handmaiden of God, the attracted leaf, your wife. Praise be to God they are believers and assured, enkindled and attracted, and in women's gatherings they are eloquent and suppliant. And upon them be the Most Glorious Glory.

1 ای بنده حقّ نامه شما رسید و ملاحظه گردید الحمد لله در فکر و ذکر حقّید و آرزوی اعلای کلمه الله و انتشار نفعات الله مینمائید امیدم چنان است که بتمام قوی مؤید گردید الیوم احبای الهی باید بگفتار پرحلاوت و رفتار در نهایت تنزیه و تقدیس و رأفت بهدایت کبری پردازند لسان بلیغ بکشایند و روش بدیع بنمایند تبلیغ باعمال اعظم از تبلیغ باقوال است زیرا این سبب ابتباه است و آن سبب انجذاب البتّه انجذاب فوق ابتباه است اعمال و رفتار و اطوار حقیقت است و گفتار مجاز اگر این مجاز مطابق حقیقت باشد نار محبت الله شعله زند و آن نفس مؤید گردد و مانند نجم از افق حقیقت درخشنده شود امیدوارم که جمیع یاران باین موهبت مؤید گردند

2 در این اثناء حضور باین کشور نورانی صعب و پر زحمت و مشقّت و از مسافری که مراجعت مینمایند مطلع خواهید شد بعد از رفع این صعوبات جائز از الطاف رحمانی استدعا مینمایم که حسن خاتمه عنایت شود

3 و علیک البهاء الأبهی

4 امة الله ورقهء مقبله همشیره و امة الله ورقهء منجذب قرینه از قبل عبدالبهاء نهایت مهربانی ابلاغ دار الحمد لله مؤمنند و موقن و مشتعلند و منجذب و در محافل نساء ناطقند و مبتهل و علیهما بهاء الله الأبهی

INBA87:119, INBA52:118

AB00577

To: Baha'is of Qazvin et al.

Date: 1919-Nov-08

- 1 O ye beloved of God! 1 ای احبای الهی
- 2 When Jinab-i-Labib, the pilgrim, attained unto the Sacred Threshold and was honoured with the visitation of the Shrine which is the Circumference of the Concourse on high, he bowed his head upon the Holy Threshold and supplicated the Lord, on behalf of all, for confirmations and for divine assistance. 2 جناب لبیب زائر چون بعثه مقدسه وارد و زیارت مطاف ملا اعلی فائز گردید سر باستان الهی گذاشت و از برای کل طلب تأیید و توفیق نمود
- 3 When he purposed to return, he besought that a separate letter might be written for each one of the beloved of God and the handmaids of the All-Merciful in Qazvin, Tihiran, Rasht, Hamadan, Anzali, Kirman and Lahijan. This request sprang from the special love he cherisheth for the friends, and thus he expressed this desire. 3 چون قصد مراجعت کرد خواست از برای هر یکی از احبای الهی و اماء رحمن در قزوین و طهران و رشت و همدان و انزلی و کرمان و لاهیجان مکتوب مخصوص مرقوم گردد و این نظر بحبت مخصوصی است که باحبا دارد چنین آرزو نمود
- 4 But 'Abdu'l-Baha is as one sunken in a boundless ocean. He must, with regard to the important affairs, correspond with all the East and the West, and must occupy himself with the ordering and administration of every matter, whether great or small. If a single part of 'Abdu'l-Baha were to be divided into a thousand parts, he still would not be able to discharge these manifold obligations, and all manner of difficulties and hindrances would arise. 4 ولكن عبدالبهاء غرق دریا باید بعموم شرق و غرب در امور مهمه مخیره نماید و بتشیت جمیع کارها از جزئی و کلی پردازد هر جزئی از عبدالبهاء اگر هزار جزء منقسم شود از عهده برنیاید و انواع عوارض عارض گردد
- 5 Even before the flames of war blazed forth, 'Abdu'l-Baha was afflicted with numerous disorders and illnesses, occasioned by the multitude of endless preoccupations and by the hurts and injuries inflicted from within and from without. Yet when, in the days of the war, the roads and channels of communication were cut off, a certain relief was obtained; so that, in spite of that intense fear and peril, 'Abdu'l-Baha found rest. Therefore all those sicknesses and ailments disappeared. 5 عبدالبهاء پیش از اینکه نائره جنگ برافروزد به علل و امراض عدیده مبتلا و سبب کثرت مشاغل بی پایان و اذیت و صدمات از داخل و خارج ولی چون در ایام جنگ طرق و وسائط مخیره منقطع راحتی حاصل شد که باوجود آن خوف و خطر شدید عبدالبهاء راحت گردید لهذا جمیع امراض و علل زائل شد
- 6 Had it not been so, by this time, because of the severity of these maladies, I would surely have winged my flight unto the realms above; and this is one of the far-reaching wisdoms of this war. And now, if once again I should return to those grievous hardships and endless tasks, in a brief span all those afflictions would come back. 6 اگر چنین نمیشد تا بحال از شدت امراض صعود نموده بودم و این یکی از حکمهای بالغه این جنگ و حال اگر دوباره باین مشقات عظیمه و مشاغل بی پایان پردازد در اندک زمانی جمیع آن عوارض عود کند
- 7 And assuredly, for the friends of God, 'Abdu'l-Baha himself is better than sheets of paper. Surely the loved ones do not expect that he should write to each one individually; for with his very soul and inmost being he is continually, without interruption, 7 و البته یاران الهی را عبدالبهاء بهتر از اوراقست البته احبا توقع مکاتبه فرداً فرداً ندارند به جان

in spiritual communion with the friends and holdeth converse with them in the realm of the spirit.

و وجدان مستمراً بدون انقطاع با یاران مخیره
معنوی مینماید و گفتگوی روحانی میکند

- 8 When the mirror becometh pure and polished, those stars that are in the extremity of remoteness will be present and manifest and clearly reflected therein. That is, thousands upon thousands upon thousands of leagues cannot interpose a veil between the mirror and the star. Even so is it with the loved ones; and this is through the grace and bounty of the Ancient Beauty.

8 آئینه چون صاف و صافی گردد این نجومی که
در بُعد آبعدند در آئینه حاضر و ظاهر و آشکار
گردند یعنی هزاران هزاران هزاران فرسنگ بین
مرآت و نجم حائل نشود و همچنین احباً و این به
فضل و عنایت جمالِ قدّمست

- 9 Now, praise be to God, from East and West the soul-reviving fragrance of musk is diffused, and from South and North the cry of "Ya Baha'u'l-Abha!" ascendeth on high. It is the spring-time of the spirit and the vernal season of the All-Merciful. The plains and fields are as flower-strewn meadows, and the valleys and mountains as groves and rose-gardens. The clouds of mercy are weeping, and the meads and pastures are laughing in exultation. The trees are adorned and gladdened with leaves and blossoms; the nightingales, in the garden of mystery, are consorting and holding intimate converse with the beauty of the rose; and the birds of the meadow, with strains attuned to the melodies of the Concourse on high, are warbling their songs and lifting up their voices in praise.

9 باری الحمد لله در شرق و غرب روائح مشک
جان منتشر و در جنوب و شمال آهنگ
یا بهاء‌الاهی مرتفع بهار روحانیت و ربیع
رحمانی صحرا و دشت گلگشت است و وادی
و کھسار گلشن و گلزار ابر رحمت گریانست
چمن و دمن خندان درختان به برگ و شکوفه
مزین و خرم و بلبل زار در گلشن راز با جمال
گل همدم و همراز و مرغان چمن باهنگ ملأ
اعلی در ترانه و آواز

- 10 The breath of God bloweth and breatheth a new spirit; the summons of the Lord bestoweth a keen and piercing sight; the spiritual outpourings confer a puissance mighty and strong; the Sun of Reality, though veiled by clouds, nurtureth all created things with the motion of longing and desire. In the presence of such mighty bestowals, such unseen effulgences, such joy and gladness, there remaineth no need of the written words of 'Abdu'l-Baha.

10 نفحه‌ی الهی روح جدید میدمد صلاهی ربّانی
بصر حدید می‌بخشد فیض معنوی قوّت شدید
میدهد شمس حقیقت در غیاب سخاب کائنات
را بحرکت شوقی می‌رورد باوجود این فیوضات
عظیمه و این تجلیات غیبیه و این بهجت و ابتهاج
بمکاتبه‌ی عبدالهّاء احتیاج نماند

- 11 Strive then, with heart and soul, that ye may hoist aloft the standard of service, and may consort and be in perfect harmony with the denizens of the Kingdom of Abha. At every instant I supplicate and entreat at the Holy Threshold, I pour out my lamentation and my restless yearning; and for each one of you I implore infinite succour, beseech heavenly grace, seek everlasting honour, crave the breaths of the All-Merciful, desire celestial strength and yearn for the effulgences of the Realm on high, that ye may behold what confirmations will be vouchsafed and what assistance will be bestowed.

11 پس به جان و دل بکوشید که علم خدمت
برافرازید و با اهل ملکوت ابهی دمساز شوید
من در هر دم بساحت اقدس تضرّع و زاری
نمایم و لایه و بیقراری کنم و هریک از شماها را
مدد نامتناهی طلبم فیض آسمانی خواهم عزّت
ابدیه جویم نفحه‌ی رحمانیه طلبم قوّت ملکوتیه
خواهم تجلیات لاهوتیه جویم تا توفیق چه کند
و تأیید چه نماید

- 12 Upon you be the Most Glorious Glory.

12 و علیکم البهاء‌الاهی

MKT3.334, YHA1.281x, YQAZ.540-541

AB03391*To: Tarazullah Samandari, in Qazvin**Date: 1919-Nov-08*

- 1 O thou who art firm in the Covenant! The second letter of Dhi'l-Qa'dah 1337 was received and caused spiritual joy. Praise be to God, you have always been and are successful in service. Thanks be to God that that family are all, until now, a heavenly host and are arising to render assistance. The journey to Rasht and other regions was very beneficial - the friends were delighted and you also found joy and fragrance.
- 2 The ascension of your parents greatly saddened my heart, for Jinab-i-Samandar was my helper and supporter, but as a swift-winged bird he ascended quickly.
- 3 The letter from your honored father also arrived - in truth it would affect hardened hearts and awaken heedless souls.
- 4 Regarding your presence in the Holy Land, it is better now that you remain occupied with teaching in those regions. I will specifically summon you, and on your behalf I will perfume my face and hair with the dust of the Holy Threshold, and by proxy will make the pilgrimage.
- 5 Convey to all children and relatives from me the Most Glorious Greetings, and kiss the face and hair of Jinab-i-Mahdi and Muhammad on my behalf. And upon thee be the Most Glorious Glory.
- ای ثابت بر پیمان نامهء دوم ذی القعدة ۱۳۳۷ وصول یافت و از معانی سرور روحانی حاصل شد الحمد لله همیشه بخدمت موفق بوده و هستی المنة لله که آنخاندان الى الآن جميع لشكر آسمانی هستند و بنصرت قیام دارند مسافرت رشت و دیار اخری بسیار موافق بود یاران مسرور شدند و شما نیز روح و ریحان یافتید
- از صعود ابوبن قلب بسیار محزون شد زیرا جناب سمندر مرا یار و یاور بود ولی مرغی تیزپر زود صعود نمود
- و نامهء پدر بزرگوار نیز واصل شد فی الحقیقه قلوب قاسیه را تأثیر مینمود و نفوس غافله را بیدار میکرد
- در خصوص حضور شما به ارض مقدس حال بهتر آنستکه در آنصفحات به تبلیغ مشغول گردید من مخصوص شما را خواهم خواست و من بالتیابه از تو بخاک عتبة مقدسه موی و روی معطر مینمایم و بالوكالة زیارت میکنم
- 5 جميع اولاد و اقربا را از قبل من تحیت ابدع ایهی برسان و جناب مهدی و محمد را روی و موی از قبل من ببوس و علیک البهاء الاهی

AYBY.414 #124

AB03496*To: Womens Teaching Committee in Tihiran et al.**Date: 1919-Nov-08*

- 1 O pure leaves! Strive in the teaching gatherings so that you may receive a decree from the Mighty King. Open an eloquent tongue so that you may be confirmed with the victory of the Most Glorious Kingdom. Open the eye of supplication to the
- ای ورقات طیبات در محفل تبلیغ بکوشید تا برلیغ از ملیک مقتدر یابید لسان بلیغ بگشایید تا مؤید بنصرت ملکوت ایهی گردید دیدهء ابتهال بعتبهء جمال قدم بگشایید تا مشاهدهء آیات کبری

threshold of the Ancient Beauty so that you may witness the greatest signs. Turn your hearing to the highest horizon so that you may hear the melody of the Abha Kingdom. Purify and sanctify the heart so that the luminosity of the Word of God may shine forth within it, and engage in such deeds and actions as will cause the awakening and education of souls.

- 2 Today the magnet of existence is conduct according to the divine teachings. These teachings of the Ancient Beauty, which are the foundation of the progress of the world's peoples and the ladder of ascent for nations and peoples, must be implemented. Therefore strive with your souls, take no rest, engage in service at the Sacred Threshold - and that is teaching the Cause of God and educating souls. My hope is that you will be confirmed and assisted. And upon them be the Most Glorious Glory.

SW_v11#10 p.162

نمائید سمع را متوجّه باوج اعلیٰ نمائید تا آهنگ ملکوت ابهی بشنوید قلب را منزّه و مقدّس کنید تا نورانیت کلمه الله در آن اشراق نماید و باعمال و افعالی پردازید که سبب انتباه و تربیت نفوس شود

2 الیوم مغناطیس وجود رفتار بموجب تعالیم الهیست این تعالیم جمال قدم که اسّ ترقّی جمهور عالمست و معراج صعود ملل و امم باید مجری گردد پس بجان بکوشید آرام نگیرید بخدمت آستان مقدّس مشغول گردید و آن تبلیغ امر الله است و تربیت نفوس امیدم چنانست که مؤیّد و موفق شوید و علیین البهاء الأبهی

AKHA_103BE #09-10 p.05

AB00999

To: Nasrullah Baqiruf, in Tihiran

Date: 1919-Nov-11

- 1 O you who are firm in the Covenant! Your letter dated 8 Dhi'l-Qa'dih 1337 was received. Praise be to God, it indicated your wellbeing, steadfastness, and devoted service to the Divine Unity. Today every firm and steadfast soul is a confirmed being and a manifestation of the favors of the All-Merciful. The hosts of divine confirmation are his helper and supporter, his protector and aid. He is victorious and triumphant, near and favored. This matter has been proven throughout all regions - while every wavering soul is abandoned, subdued, cast down and defeated. Therefore be confident in divine favors, for you are the recipient of the blessings of the Desired One.
- 2 Summon Mr. Tafti to Tehran so that he may engage in teaching important souls secretly in your home. But keep hidden from all anyone who accepts the Faith - let no one catch wind of it. They are requesting teachers from all directions. Select from among enkindled and attracted souls as much as possible. I hope that unseen confirmations will raise up new souls who will become signs of guidance and banners of the Supreme Concourse.

1 ای ثابت بر پیمان نامه‌ئی که بتاريخ ۸ ذی القعدة ۱۳۳۷ مرقوم فرموده بودید رسید الحمد لله دلالت بر صحت و استقامت و بذل همت در عبودیت حضرت احدیت داشت الیوم هر شخص ثابت راسخی نفس مؤیّد است و مظهر الطاف حضرت رحانیت جنود تأیید معین و نصیر اوست و مجیر و ظهیر او مظفر و منصور است و مقرب و منظور و در جمیع آفاق این امر مجرب است و هر متزلزلی مخدول و مقهور و منکوب و مغلوب لهذا مطمئن بالطاف الهی باش که مورد عنایات حضرت مقصودی

2 حضرت تفتی را به طهران بخواهید که در خفا به تبلیغ نفوس مهمه پردازد در سرای شما ولی هر نفسی که اقبال مینماید آن را مکتوم از کلّ بدارید هیچکس بوئی نبرد از اطراف مبلغین می‌طلبند بقدر امکان از نفوس منجذبه مشتعله انتخاب نمائید امیدوارم که تأییدات غیبیه نفوسی

جدیداً مبعوث نماید که آیت هدی و رایت ملاً
اعلی گردند

3 Jinab-i-Mirza Azizu'llah Khan and his honor Fadil-i-Mazandarani, both have arrived as desired. The petition from Jinab-i-Aqa Mirza Muhammad-'Ali and Jinab-i-Mirza Jalal was received and delivered. You had written that the Cause is at its highest ascendancy - we must offer thanks at the threshold of the Ancient Beauty for granting such assistance and favor, bestowing such victory and triumph. He fulfilled His promise with utmost power.

3 جناب میرزا عزیزالله خان و حضرت فاضل
مازندرانی هر دو وارد مطلوب جناب آقای میرزا
محمد علی و جناب میرزا جلال رسید و تسلیم
شد مرقوم نموده بودید که امر در نهایت علو
است باید بساحت جمال قدم شکرانه نمود که
چنین عون و عنایتی فرمود و فتح و نصرتی بخشید
و عده خویش را بنهایت قوت وفا فرمود

4 That respected person, the chief, whether appointed or dismissed - I hope he renders a service to the Divine Court so that he may be mentioned in the Divine Presence, for every foundation will ultimately be destroyed. Today Iran's revival depends on the improvement of morals, and the improvement of morals depends on freedom of conscience. Until public morality is improved and rectified, prosperity and success are impossible. I pray for him and beseech divine assistance and favor. I hope this treaty becomes a barrier and prevents invading forces from Turkestan penetrating into Iran.

4 حضرت شخص محترم رئیس خواه منصوب
و خواه معزول امیدوارم که خدمتی بدیوان
الهی نماید تا در ایوان الهی مذکور گردد زیرا
هر بنیانی پیاپی ویران گردد ایوم احیای ایران
بتحسین اخلاقست و تحسین اخلاق مشروط
بحریت وجدان تا اخلاق عمومی تحسین و تعدیل
نشود فلاح و نجات محالست من در حق ایشان
دعا میکنم از الطاف حق عون و عنایت میطلبم
امیدوارم که این معاهده حاجز شود و نفوس
مهاجمه از ترکستان در ایران رخنه ننمایند

5 The passing of his honor Adib and the ascension of that beloved one caused intense grief. Show much love and kindness to the survivors of that illustrious person. Console them. Soon prayers and a visitation tablet will be sent for him. You had written that you have no skill in composition and writing - your composition is peerless and your writing matchless, for all flows from an illumined heart and intense love. It was written to Jinab-i-Amin to spend 100 tumans to build the grave of his honor Adib with utmost solidity and elegance, and you too should oversee this. And upon you be the Most Glorious Glory.

5 صعود حضرت ادیب و عروج آن حبیب سبب
حزن شدید شد بازماندگان آن شخص جلیل را
بسیار محبت و مهربانی نمائید تسلی خاطر بدهید
عنقریب مناجات و زیارت در حق او ارسال
میگردد مرقوم فرموده بودی که املا و انشاء
ندارم املاء شما بی بدیل و انشاء شما بی مثل است
زیرا جمیع از قلب منیر و حب شدید صادر میگردد
بجناب امین مرقوم شد که قبر حضرت ادیب را
صد تومان خرج نموده در نهایت متانت و لطافت
بنا نمایند و شما نیز باید مواظبت کنید و علیک
البهاء الابهی

INBA16:015, BRL_DAK#1214

AB07089*To: Ghulam Rida Amin Amin, in Tihiran**Date: 1919-Nov-11*

- 1 Your letter of 9 Dhi'l-Qa'dih 1337 arrived and its contents were noted. For several years now, His Honour the Trustee (Amin) has been offering the highest praise of you, that you are truly faithful and assured, steadfast and firm, trustworthy and dignified.
- 2 As it was observed that His Honour Amin has many responsibilities and writing is difficult for him, and besides you there are few companions and partners in servitude at the Sacred Threshold, therefore it was written that you should assist His Honour Amin and become a trusted aid.
- 3 You must not look to yourself, but rather must place your trust in the favors of the All-Bountiful One. Then every difficulty will become easy and every weak one will become a champion of the field. Be confident in His grace.
- 4 And upon you be the Most Glorious Glory.
- 1 نامه ۹ ذی القعدة ۱۳۳۷ رسید مضمون معلوم گردید حضرت امین چند سال است نهایت ستایش را از شما مینماید که فی الحقیقه مؤمن و موقند و ثابت و مستقیم امین است و متین و رزین
- 2 چون ملاحظه گردید که جناب امین را مشاغل بسیار و تحریر دشوار و جز شما رفیق و سهیم در عبودیت آستان کیاب لهذا مرقوم گردید که معاونت جناب امین فرمائید و امین امین گردید
- 3 نظر نباید بخوابیدن نمائید بلکه باید اعتماد بر الطاف ذوالمنن کنید آنوقت هر مشکلی آسان گردد و هر ناتوان مرد میدان شود مطمئن بفضل او باش
- 4 و علیک البهاء الأبهی

YIK.485

AB10901*To: Patty Hill Perron**Date: 1919-Nov-11*

O God! I am an innocent child. Guard me within shelter of Thy protection. Bestow Thine aid; vouchsafe Thy mercy; educate and train me; nourish me with Thy bounty; confer capacity, that I may become heavenly, divine, spiritual, and illumined. Thou art the Mighty, the Powerful, and the Gracious.

ای خدا طفل معصوم در پناه خود حفظ نما عنایتی کن رحمتی بفرما تربیت نما به نعمت پرور قابلیت بخش تا ملکوتی گردهم ربانی شوم روحانی شوم نورانی گردهم تویی مقتدر و توانا و مهربان

MMG2#435 p.480

ABU0876

Words to Corinne and Edna True, spoken on 1919-Nov-12 in Haifa
Question/topic: Message to the American Baha'is

My message to them is that they must be united, must remain firm and steadfast, must be always turning to the Kingdom and must be the manifestations of truthfulness, of faith, of harmony and of self-sacrifice. They must co-operate and serve one another with sincerity and goodwill, with devotion and with humility. They must be pure in heart, purer than this water at table. Their hearts must be always directed toward God and turned away from man. They must seek His divine good-pleasure and should be wholly detached from this ephemeral world, for attachment to it will plunge man into an intense darkness.

The love of this world is the fountainhead of every vice and sin. It is the first sin that a soul can commit. No sin is greater than this. Whoever is detached from this world is assuredly near unto God, is a real and sincere Bahai, and whoever is attached to it knows well that he is not a real Bahai, for a real Bahai cannot love this world and cannot be possibly attached to it. At most it is this, that man may live a few days in this world, sleeps, eats, drinks and then passes away, is confined into a subterranean dungeon and goes to the lowest of the low, leaving no trace and no name behind him. But if, on the other hand, he turns during the days of his life to the divine Kingdom, acquires human perfections and the excellent attributes of the world of humanity, his life will be a fruitful one, he will pertain to the Kingdom and will become heavenly and illumined. He will never feel inclined to this world and if he at all occupies himself with it, it is simply to acquire the means of subsistence.

The two most essential requisites are harmony and severance from this world. Attachment to this world is a hindrance to union. If attachment is decreased, union and harmony will be gradually realized.

Good tidings and refreshing news must be received from you when you reach the West—tidings which, when I become informed of them, I may be gladdened and rejoiced. I trust that when ye reach America ye may be in the utmost degree of enkindlement, that ye may stir and quicken the souls. I pray that ye may bestow such a joy and fragrance that when ye attend a gathering of friends and when ye address them ye may transform and stir and vivify the souls of your hearers.

Rest assured that the confirmations of the Blessed Beauty (Baha'u'llah) will ever come to your assistance and will ever encompass you. On your behalf I pray at these Sacred Spots and beg for ye assistance and confirmation. Rest ye assured that ye are under His sheltering protection!

SW_v10#17 p.306

AB06162

To: Spiritual Assembly of Santa Paula, CA

Date: 1919-Nov-12

- 1 O ye who are firm in the Covenant! 'Abdu'l-Baha is constantly engaged in ideal communication with any Spiritual Assembly which is instituted through the divine bounty, and the members of which, in the utmost devotion, turn to the divine Kingdom and are firm in the Covenant. To them he is wholeheartedly attached and with them he is linked by everlasting ties. Thus correspondence with that gathering is sincere, constant and uninterrupted.
- 2 At every instant, I beg for you assistance, bounty, and a fresh favor and blessing, so that the confirmations of Baha'u'llah may, like unto the sea, be constantly surging, the lights of the Sun of Truth may shine upon you all and that ye may be confirmed in service, may become the manifestations of bounty and that each one of you may, at dawn, turn unto the Holy Land and may experience spiritual emotions with all intensity.

1 ای ثابتان بر عهد هر محفل روحانی که بعنایت الهیه تشکیل گردد و اعضا در نهایت خلوص و توجه بملکوت الله و ثابت بر میثاق باشند عبداله‌آ به آنان مخیره معنویه دارد و تعلق قلبی دارد و روابط ابدی دارد لهذا مکاتبه با آن محفل بدل و جان متمادی و مستمر است

2 در هر دمی شما را عون و عنایتی طلبم و فضل و موهبتی خواهم که تأییدات حضرت به‌آ الله مانند دریا بر شما موج زند و انوار شمس حقیقت بر شما بتابد و شما موفق بخدمت گردید و مظاهر موهبت شوید هر یک در سخرها توجه بارض مقدس کنید احساسات روحانیه در نهایت وضوح مینمائید

SWAB#046, BWF.410-411x, COC#0178x, SW_v12#01 p.028, BSTW#197, BSTW#458

MMK1#046 p.086

AB08874*To: A Elizabeth Carpenter, in Santa Paula, CA**Date: 1919-Nov-12*

O thou who art attracted to the divine love! For some time I had intended to write thee a letter but had no opportunity. Now that the honored maidservant of God Mrs. True is returning to those regions, I pen these few lines that thou mayest know that thou art ever before my sight and in my thoughts. I beseech for thee from the divine bounties spiritual progress and nearness to the Most Merciful Lord. Thy services on the Spiritual Assembly are acceptable at the Threshold of the All-Glorious and well-known among the friends. I implore thy reward from Baha'u'llah. And upon thee be the Most Glorious Glory.

SW_v11#10 p.166

AB12005*To: Nazim Bayk Effendi, in Istanbul**Date: 1919-Nov-12*

Your esteemed letter contained heartfelt attractions arising from the truth of conscience, one who is near to the Divine Threshold. Its contents were sweet as sugar and heart-attracting. May my Lord make lovers of truth like yourself be manifested with divine bounties at every moment. May He submerge all the faithful beloved in that region in the ocean of love. An answer was written to your honored wife - it is enclosed with this letter. And upon you be the Most Glorious Glory.

حضرت اولوہیتہ مقرب اولان ذات محترم
حقیقت وجداندن منبعث اولان انجذابات
قلبیہ نامہ نامیلری حاوی ایدی مضامینی
شکر و شیرین ایدی دلنشین ایدی ربم مفتون
حقیقت اولان سزک گئی اهل عشقی هر دم
فیوضات رحمانیتہ مظهر پیورسون او حوالیدہ
بولنان احبای پروفای عموماً غریق دریای محبت
ایلسون حرم محترمه عالیرینہ جواب یازلدی بو
مکتوبک طینددر و علیک البہاء الأبی

BRL_DAK#0249

AB01917

To: Haydar Ali Kamali Sarvistani

Date: 1919-Nov-14

- 1 O thou who art firm in the Covenant! During the days of war, the black cloud of conflict made life difficult for all. Communications were cut off, paths were blocked, and means of connection were lost. Every soul was naturally frozen and subdued - no news, no trace, no message, no greeting. The spirits cry out for assistance and souls need the divine breath. Praise be to God, the black cloud of war has dispersed and the dawn of universal peace has begun to shine brilliantly. The closed paths have reopened and weary hearts have found rest. Nostrils have become perfumed with sweet fragrances and eyes illumined by witnessing the signs. Again the life-giving breeze has wafted and souls have attained their desires and been delivered from the darkness of deprivation.
- 2 You had written that no trace from 'Abdu'l-Baha's pen had reached that region, while numerous letters were sent to various souls but the postal service has not yet been restored to order. We hope it will become organized hereafter and communications will flow continuously. However, the soul of 'Abdu'l-Baha during that time was always in the utmost joy and delight from the spiritual breaths wafting from the hearts of the friends, and at the Threshold of the Lord of Bounty he would supplicate and seek divine confirmations for the spiritual friends and heavenly helpers, that through the great grace of the Educator of all possibility and the Sun of the realm beyond, the Hidden Luminary, each one like His Holiness Abraham might find coolness and peace in the fire of separation.
- 3 O my true friends! I seek for the friends of the cypress garden the outpourings of the Covenant and the favors of the Lord of Verses. My hope is that they may always tread the path of the righteous and shun the ungodly. Praise be to God, the chain of love is strong and the heart's attachment intense, and the steadfast friends are intoxicated with the choice wine from the elegant cup. May God increase your firmness and steadfastness, illuminate your faces with the light of the Sun of Reality, and bestow upon you on the Day of the Covenant an abundant outpouring, radiance and brilliance. And upon you be the Most Glorious Glory.
- ای ثابت بر پیمان در ایام جنگ ابر سیاه حرب عرصه را بر جمیع تنگ نمود مخیره مقطوع و راه مسدود شد و وسائل روابط مفقود و هر انسان بالطبع منجمد و محجود نه خبری و نه اثری نه پیامی نه سلامی ارواح امداد خواهد و نفوس را نفس رحمانی شاید الحمد لله ابر سیاه حرب متلاشی شد و صبح صلح عمومی را بدایت طلوع متلائی گشت راههای بسته باز شد و دلهای خسته آسوده گشت مشامها برائحہ طیبہ معطر گردید و ابصار بمشاهده آثار منور آمد دوباره نسیم جان‌پرور وزید و نفوس بآرزوی خویش رسید و از ظلمات حرمان برهید
- م‌رقوم نموده بودید که از قلم عبداله‌آء تا بحال اثری بآن دیار نرسیده حال آنکه مکاتیب متعدده بجهت نفوس ارسال شده ولی هنوز چاپار و برید انتظام نیافته امیدواریم که من بعد منتظم گردد و مخیره دمبدم شود اما جان عبداله‌آء در آن اوان همیشه بنفحات رحمن که از قلوب دوستان میوزید در نهایت روح و ریحان بود و در آستان یزدان تضرع مینمود و یاران روحانی و یاوران رحمانی را تأیید سبحانی می‌طلبید که از فضل جلیل مربی امکان آفتاب لامکان نیر پنهان هر یک چون حضرت خلیل در نیران فراق برد و سلام یابند
- ای دوستان حقیقی من یاران سروستان را فیوضات عهد و پیمان و الطاف رب الآیات جویم امیدم چنانست که همواره مسلک ابرار پویند و از اغیار یزار باشند الحمد لله زنجیر محبت وثیق است و علاقه قلب شدید و یاران ثابت سرمست از ریح کأس انیق زادکم الله ثبوتاً و رسوخاً و انار وجهکم بضیاء شمس الحقیقه و افاض علیکم فی یوم الميثاق فیضاً و اشراقاً و سطوعاً و علیکم اله‌آء الابی

INBA87:449b, INBA52:465

ABU0155

Words to Latimer, Esslemont, Randall et al, spoken on 1919-Nov-16 in Haifa

‘Abdu'l-Baha: “Here is the Holy Land. It is a very good place. From all parts of the world people desire to come here. This Mount Carmel has a very good climate. It is picturesque and has an ideal setting. Here at Haifa they need a good number of physicians. Its well-known physician is a Jew. There is no popular physician here.”

Mr. Denham asked: “Should the fundamental truths of this Cause be taught to children in the schools?”

‘Abdu'l-Baha: “In childhood it is easy. Whatever a child learns during childhood, it will not forget. There is a proverb in Arabic that says: ‘Teaching a child is like carving upon stone. It can never be erased.’ A child is like a fresh branch. It is tender. In whatever way you wish you can train it. If you want to keep it straight it can be done. But when it grows up, if you want to straighten it, it cannot be done except through fire.”

Mr. Denham: “Should the truths of this Cause be taught in Baha’i schools or in all the schools?”

‘Abdu'l-Baha answered: “It makes no difference what school we enter or where we send our children. There are schools in Persia in which there are children from all religions. Whatever is universal is heavenly and whatever is personal is satanic. Then everything ought to be universal. It is clear and evident among the Baha’is that whatever is universal is heavenly and whatever is personal is human.

“Although the Christians say that all the world is for the Christians, yet this is the Bounty of God for all the people. Enough of these superstitions! People are so antagonistic to one another and wish to defeat each other. Praise be to God the Century of Light has come! It became evident that these ignorant superstitions are the causes of destruction. Why should not the children attend schools other than their own, so long as He has created all as human beings? All are the sheep of God and He is the kind shepherd. This is the Divine Policy. He would not leave any sheep unattended and is kind to all. The Divine Policy must be followed and therefore universality should be the rule.”

Mr. Denham: “Should truth be spread verbally or by writing?”

‘Abdu'l-Baha: “Both. Real teaching is by action. Action has effect. One act is better than a thousand words. Jesus Christ says ‘by their fruits’ (actions) and not by their words. What is the effect of words alone? The real thing is action.”

Mr. Denham: “We have a saying in England-‘Example is better than precept.’”

‘Abdu'l-Baha: “Certainly. Action has made man eloquent. There is no eloquent language better than action. As long as the sun is bright, is it necessary that it should say ‘I am bright?’ There is no need for that.”

Mr. Denham: “The Master must be very tired with so many interviews.”

Man, when he associates with sanctified souls, his fatigue passes away. Sometimes if I sit with a person for five minutes I become tired, while at other times I may sit with others for two hours and not become fatigued.” Mr. Denham: “The atmosphere here is very peaceful.” ‘Abdu'l-Baha: “It is very good provided you come and stay here. Then you will see.” Mr. Denham: “If everyone who desired to come, came here, there would be no room.” ‘Abdu'l-Baha: “There was a society in Persia where the members sat in silence. By gesture they could know what was to be said, as for example, by the gesture of the hand. Whoever wanted to join the society had to give an application. Once there was one who wanted to become a member, but the president wanted to make the members understand that he was not fit to be accepted. There was on the table a tumbler and a pitcher of water. He filled the tumbler with water. His object was to make the gathering understand without talking. The glass was filled to the brim and both the members and the candidate understood. Then he who had applied took out a small piece of paper from his pocket and placed it gently on the surface of the water and the tumbler did not overflow. They clapped. By this he meant that his presence amongst them was exactly like that piece of paper and they accepted him right away. And now you are like that delicate piece of paper. However full it may be here you will find room.”

Colonel Allison asked if the war would have any spiritual reaction in the United States and in the world. ‘Abdu'l-Baha: “Yes. In the first place, people were very negligent. Especially in Paris no one would mention the name of God. I used to speak about God to many people and they would ask me to take another topic. It had reached to such a state, but now they realize and are better than before. The hearts have become a little more tender.” Colonel Allison: “Since the cessation

of war the spiritual impulse seems to have abated.” ‘Abdu'l-Baha: “Those whose sons have been killed, naturally, their hearts are affected. They would like some one to talk to them about God and the spirit. For instance, a father and mother having had a son who might have been killed, they would like to know whether the soul of their son is immortal. As soon as they hear that his soul is immortal, their hearts are consoled. There were Germans here, some of whom had lost their sons, and they would come to me and ask me to talk to them about spiritual things. ‘Give us proofs of the immortality of the soul.’ I would ask them: ‘What for?’ They would say: ‘If the spirit is immortal, then our hearts are really consoled.’”

“This war has been instrumental in partly awakening mankind and it has exposed the virtues of Universal Peace. All people are desirous of having Universal Peace because they have suffered from this universal war. They do not want another war like it. Gradually racial prejudice will be dispelled. There will come a day when the German will say to the Frenchman: ‘I am a Frenchman.’ And the Frenchman will say: ‘I am a German.’ If the Government should like to wage war the people would not agree to it. They would say: ‘If ye leaders have any war go and fight it out. We will not go. Why should we go? What is the use? If there is any use, it is for you; but there is no result for poor people like us. Our sons and property are taken while ye are in palaces and pavilions, enjoying delicious food and drinking wine. If war is good, go yourselves and fight. Ye simply eat and enjoy yourselves.’

“Ultimately all men will say we have no quarrel. This war has brought about these sentiments; such as sentiments of Universal Peace; also the abolition of religious superstitions, patriotic superstitions and all these which have gradually gathered together-and caused the war. It will reach such a state that if any one is in any place, he will say this is my home, and you (Col. Allison) will say Syria is my home.

“All have understood that war is the destruction of the foundation of humanity. It has no benefit save loss.”

Mr. Randall: “This war has made all the nations poor.”

‘Abdu'l-Baha: “The loss in this war will be felt in the future. All these strikes in Europe and America are the results of the war. Had there been no war, there would have been no such strikes. In Egypt the strikes caused an increase of thirty per cent in wages.

“His Holiness Baha'u'llah fifty years ago mentioned the evils of this war and said these things would happen, and that the

cure is Universal Peace and the establishment of Universal Arbitration and that all nations should be included to solve these disputes. If the letters which His Holiness Baha'u'llah sent to the rulers of the world had been put into action, this war would not have occurred. What is the result? France needs fifty years to recover and become as before, likewise Belgium, Roumania, Bulgaria, Montenegro, Servia and Turkey, even Persia. Although Persia did not fight, yet her loss was great."

In the midst of this wonderful interview, the whistle of Mr. Denham's boat blew to call the passengers aboard. 'Abdu'l-Baha urged Mr. Denham to stay two or three days. When he replied that he must go, 'Abdu'l-Baha said "perhaps" he would come back to Haifa on his return from Damascus. He went away with the words: "The Master has the most magnetic personality I have ever known in the world."

PN_1919 p018, PN_1919 p097, LAT.018-024

ABU0807

Words to Latimer, Esslemont, Randall et al, spoken on 1919-Nov-16 in Haifa

East and West are gathered here. Very good! Whatever gathering establishes love and union among human kind is Heavenly Bounty. We hope that this gathering will become larger and that everywhere such heavenly meals may be prepared and be the cause of love and unity amongst people; so that discord may be extinguished and union established, disunion be put aside and the banner of the Oneness of the World of Humanity be raised.

Many meetings are held in the world such as the meetings of merchants, meetings for politics, meetings for geographical research, meetings for the North Pole, etc. But our meeting is for the love of the Oneness of Humanity. For six thousand years the world of humanity has been blighted, even history tells us this, and no doubt it was so before that. Mankind has been the slave of nature and in the world of nature there is disturbance. In the world of nature there is antagonism to the world of man; in the world of nature there is self-seeking and, briefly, in the world of, nature there is great disturbance. Man is saved from the world of nature by the Light of God, otherwise there would be darkness upon darkness. All the prophets and seers have come that the world of humanity may be saved from the claws

of nature and that they may transform the world of nature into a world of light.

It is now six thousand years that the world of humanity has been in darkness. There has been struggle and fighting. There has been war and conflict, enmity and hatred. Now it is sufficient, and something must be done to abolish them. Praise be to God, the bounties of God are many. Now is the time that the Light of Reality should shine and darkness be dispelled. God willing, this world will become the world of God. It is long enough for the world of man to be in the animal world.

His Holiness Christ gave his life so that the world of mankind should be saved from darkness. But what a pity mankind is still in darkness. His Holiness Christ tried so much. At the end very few were saved-the disciples and the followers of the disciples. Again the world of nature prevailed and that radiance of Christ was veiled and the material darkness became intense.

Sixty years ago they introduced the potato into Persia. There was so much superstition that they used to say that whoever takes it becomes an infidel. No one would eat it except those who would take it with wine. There was so much prejudice. If any one would eat it occasionally they would say he has become an infidel. Now see what Baha'u'llah has done. We are all gathered around one table, filled with love.

In America we had a good number of heavenly and spiritual gatherings. One night in Washington there was a gathering full of spirituality. It was so effective the Turkish Ambassador wept. This was a great gathering. We also had good gatherings in Europe, such as in London, Paris, Vienna, Budapest and Germany. They were all spiritual meetings.

PN_1919 p019, PN_1919 p102, LAT.027-030

ABU0950

Words to Latimer, Esslemont, Randall et al, spoken on 1919-Nov-17 in Haifa

‘Abdu'l-Baha: “We had at one time very great sufferings and persecutions. We were greatly harassed at ‘Akka. Praise be to God that you came here in the utmost joy and happiness. Mr. Mills came and wanted to see me. It was impossible to come near, because there were so many guards around us. He

came several times and finally saw Me from a distance. Now you have come in the utmost freedom. Day and night you are here and we can be together. Some of the Baha'is of Persia have come here on foot. They could not enter 'Akka. When it was understood they were Persians, they were not allowed to enter. They used to go to the plain from which they could see the room of the Blessed Beauty (Baha'u'llah). They would weep after looking from afar and then return home. One of the most sincere and loving friends came and gazed from afar. He wept a great deal. After weeping much he returned. On his return to Persia, he was recognized and was killed. He became a martyr. He was from Yazd. From his native town to 'Akka was a two months journey. He came all the way on foot...

"When you hear Persian music it will sound strange, but after you become accustomed to it you will enjoy it very much. Now if there were a Universal Language, how excellent it would be. We could talk with each other. How excellent it would be. Compare this with all the world, the greatest means for love is a Universal Language. It creates love amongst mankind. For the language of the Kingdom is one, it is the language of the hearts. Hearts create amity with each other. In the same way that the language of the Kingdom is one, so also should the human tongues be one. Then it will be perfect. Hidden and manifest, inner and outer, will become one.

"A Turk came here and one of the inhabitants told him, 'You are the light of my eye.' This he said in the utmost love. The Arabs use this expression to convey the utmost love. In Turkish it (ain) means a bear. So this man picked him up and threw him on the ground. One who knew the language came and said: 'What are you doing?' He replied, 'This man calls me a bear.' The other avowed, 'By God, I say the light of my eye.' But praise be to God, that despite the fact that Baha'is do not know one another's language, they understand with their hearts and become infinitely happy.

"What did you do with Mr. Remey?"

Mr. Latimer: "He was teaching in the New England states. Although he longs to be here yet he is happy in teaching there."

'Abdu'l-Baha: "Mr. Remey is very good. He works very hard. He is very restless. He is continually travelling from city to city. He has not left a place unvisited. He has gone everywhere, even to India. I am going to send him to Persia so that he may be one day in the East and one day in the West... His soul has a great future.

"There are some Baha'is in America who are very good souls. I know them all. They serve the world of humanity and they

love all the world. They have no enmity. They sacrifice their lives for the world. But the tests which have been in the East have not yet been in America. For their property was pillaged; they were persecuted and abused; and in the end they were martyred. In Yazd on one day two hundred were killed and all their property was pillaged. Even the women and children were martyred. Some of them would even give sweets to their executioners so that their tongues might be sweetened. They did not take the offensive themselves, although each one of them was courageous enough to overcome ten persons. They had no fear. They never knew when they were in their homes, at what moment ten or twenty persons armed with swords would arrive. They had no fear.

“In the beginning of the Cause they used to defend themselves. One of them would overcome twenty or thirty. Then when they understood the Teachings, they no longer defended themselves.”

Dr. Esslemont: “Did the Bab instruct them to defend themselves or did they do it in ignorance?”

‘Abdu'l-Baha: “They did not know the Teachings. It was in the beginning of the Cause, and the Teachings were not spread and they were not aware of them. They used to defend themselves bravely. One hundred and ten were in the fortress of Tabarsi. They were fighting. Repeatedly they overcame. They were surrounded in the fortress by the army with its cannons and guns. They had nothing but swords, yet they always defeated the army. One night they attacked the army entrenched in a series of seven fortifications, each with troops and guns. The one hundred and ten came out and arrived at the first fortification, broke through and routed them. The soldiers of the first fortification fled to the second. The night was dark. They thought these were the enemy, and so they killed their own soldiers. They had no flares then to throw into the air by their guns. Each garrison would capitulate to the next one. They defeated all the seven garrisons. On that very night the Babu'l-Bab was martyred.

“They besieged the fortress of the Babis so that for eighteen days they had no bread. After the eighteen days, during which they were without food and starving, the enemies came and made a covenant that they would not harm them. They took an oath to it: ‘We will leave you alone.’ They dropped their swords, came out and entered the camp of the enemy. For eight days they had eaten nothing. They were invited to eat. While they were eating ten regiments arrived and killed them with their spears. Such was their bravery. Now if a Baha’i wishes to attack, he can over come ten. He has no fear. But

the Teachings forbid them to defend themselves. If they are attacked, they have no desire to defend themselves. This is why the people of Yazd killed two hundred of them. They offered no resistance.”

PN_1919 p023, PN_1919 p115, LAT.038-043, STAB#141

ABU1216

Words to Latimer, Esslemont, Randall et al, spoken on 1919-Nov-17 in Haifa

‘Abdu'l-Baha: “I remember the time we were in America. There were several of us travelling. Those were good days. They were all full of the commemoration of God. There were no mentionings save those of God. Especially in Chicago, there was a children’s meeting. I had them gathered. It was very good. They were very spiritual children. There was a little girl there. Jokingly I said to her: ‘I want you to marry this boy.’ She said: ‘I want an Eastern husband.’”

Mr. Latimer mentioned that he had received a letter from Miss Alma Knobloch telling of the commemoration of the children’s meeting in Esslingen, Germany.

‘Abdu'l-Baha: “Consider the power of God. Such a small woman! She is confirmed in service. She is greatly assisted. When a person compares her success with her physical body, a hundred people will not be so assisted as she-this woman is so short. That is why the confirmations of God are necessary.

“We were at ‘Akka when Kamal Pasha became Prime Minister. His brother became the Governor of ‘Akka. In Turkey the brother of the Prime Minister can do whatever he wishes. No one can object to him. One day he came with a carriage and we went out together. On the way I noticed he had a hunting outfit and he had four or five large hunting dogs. A gazelle was sighted. These dogs chased after it.

“One of the Baha’is had a small dog. An Arab Baha’i. He also had come. These five dogs of the Governor did not catch anything. This little dog caught a large gazelle. The Governor became ashamed. When the dogs returned he began to beat them. He said: ‘What can I do, the Baha’is are assisted. These five large dogs of mine could catch nothing, but this little dog did.’ He dismounted and took the little dog in his arms and

kissed it. He told the owner of the dog that he would not give the dog back to him.

“The idea is this, that Miss Knobloch has attracted the people. There is a large man, Mr. Herrigel, very large. She converted him.”

Colonel Allison asked about the present and future of Syria and Palestine.

‘Abdu'l-Baha: “Palestine, it is clear, will be for England, and Syria will remain in the hands of France. France will hold Syria, temporarily, but in the end it will come under English control. Now France will remain there temporarily. Syria will progress. Especially Palestine, in the same way as Egypt. Egypt has progressed very much under the English.

“If the Muhammadans, Christians and Jews unite, there will be great progress. The Jews are unpopular now, but they will progress, and they will come here to reside. In the Books of the Prophets this promise has been given and in the Tablets of the Blessed Beauty for the Jews of Persia, He has written that the promises which have been given to you, ‘that you will be gathered together’, will be fulfilled. Forty years ago He wrote this. Many of the Jews of Persia have become Baha’is and blessed souls have entered the Cause.”

Question: “Will all the Jews return to Palestine?”

‘Abdu'l-Baha: “Some of them will come, but not all. There are twenty-five million of them in the world. They cannot all be gathered in Palestine, for there is not room. There is room for one million more Jews. No more than that.”

Mr. Randall: “How long did Baha’u’llah reside in Haifa?”

‘Abdu'l-Baha: “Several times He came here. He remained for a month or two.”

Mr. Randall: “Will not the economic problems be solved first in America and will the United States be able to lay a just foundation and be an example to the world?”

‘Abdu'l-Baha: “Certainly. The economic question will have great importance in Europe and America. This question is impossible of solution except through the Religion of God. Day by day it is settled, then it comes up again. It cannot be settled save by the Religion of God. Labour will not be satisfied in any way. In Egypt, for example, wages have been increased thirty per cent. Notwithstanding this they are not content. Where there is an agitation of the masses, it will not be quieted, until it reaches its climax. At last, things will come to such a state that they will say: ‘The factories belong to us and

the capitalists will get their share from us.' It will come to that. 'We will apportion the share they ought to receive, for instance, one-tenth.' They will take nine-tenths. Everything will become chaotic. At last it will reach such a state that the world of humanity will come to an absolute stand-still. Even the labourer will go hungry. Then absolutism will return, so that the Government may remedy it. For instance, if the workmen of a factory strike, it will be useless; the Government will become so powerful. Nothing save the Religion of God will solve it. Nothing save the Religion of God. This will include both; the capitalists and labourers will be freed.

"The solution begins with the village, and when the village is reconstructed, then the cities will be also. The idea is this, that in each village will be erected a store-house. In the language of Religion it is called the House of Finance. That is a universal store-house, which is commenced in the village. Its administration is through a committee of the wise ones of the community, and with the approval of that committee all the affairs are directed.

SEVEN REVENUES

"First, whatever contributions are necessary, they obtain from the bank at interest. For instance, they borrow from the bank at three per cent and loan to the public at four per cent. Any farmer who is in need of implements, they supply and give him all his necessities. When the crop is harvested, it will be the first income (of the store-house). The first revenue is this. But this revenue is not equally distributed. For instance, a person may have a crop of one thousand kilos and this is only sufficient for his wants and living. From him nothing will be taken because he needs it all. If something is taken from him, he will remain hungry. But again, there may be one whose needs require one thousand kilos and his income is two thousand kilos. From him one-tenth is taken. Again, one needs two thousand kilos, but his income is ten thousand kilos. From him two-tenths will be taken. He needs two thousand kilos. If two thousand are taken from him he still has six thousand remaining. One has fifty thousand kilos, from him one-third is taken. One may have ten thousand kilos expenses, but has one hundred thousand kilos income. One-half is taken. The greater the income, the greater is the ratio (of taxation).

"Second: It is also the same with the cattle. They take proportionately the revenue from the cattle. For example, if a man has two cows necessary for his wants, nothing is taken from him. The more he has, the more is taken from him. This is the second revenue.

“The third revenue of the store-house comes from one who dies without heirs.

“The fourth revenue comes from mines. If a mine is found upon the land of a person, one-third of it belongs to him and the remainder to the store-house.

“The fifth revenue is hidden treasure. If a person finds a hidden treasure (in the earth) he takes half of it, and the other half goes to the store-house.

“The sixth revenue. If it (treasure) is found on the way, also half of it belongs to the store-house.

“The seventh revenue is voluntary contributions. Of their own free will and with the utmost willingness, the people will give.

“These are the seven revenues, but there are seven fixed expenditures.

SEVEN EXPENDITURES

“The first expenditure: The store-house ought to give one-tenth to the Government, to the public treasury for the public expenses.

“The second expenditure is for the poor. The poor who are in need, those who are exempt, not those who are idle. For instance, if a person’s crop is burned or he has a loss in his business, and for this reason has become poor; these poor people are to be taken care of.

“Third: The infirm, who come to want and cannot work.

“Fourth: The orphans. To them also help must be given.

“Fifth: The schools. The schools must be organized for the education of the children.

“Sixth: For the deaf and blind.

“Seventh: Public health. Whatever is necessary for the public health must be arranged. Swamps should be filled up, water should be brought in; whatever is necessary for the public health.

“If there is something left over (after these expenditures) it should be given to the Great House of Justice. And thus there will be no want in the village. The people will not remain hungry, they will not remain naked. All will be in the utmost welfare and comfort.

“Notwithstanding this, it does not mean that all are equal. It cannot be so. For this reason, the prominent ones, the rich and the poor, will all be at ease. The people of the world are

like an army. It has a general, officers and privates. It cannot be possible for all to be privates or all to be officers. Each of these ranks is necessary. But all of them from the leaders to the lowest should know their duty. It is quite clear that a general cannot live like a private. For instance, the president of a republic cannot live like a working man. It would not do. This is the aim, there must be both those who direct and those who carry out the plans.”

Mr. Randall: “Would it not be a good plan to establish a Baha’i village in America to carry out these ideas on economics so that the people could see them in action and follow their example?”

‘Abdu’l-Baha: “Certainly. If a village is so organized the states will adopt the plan, and there will be contentment. Both the rich and the poor will be happy.”

Dr. Esslemont: “Will the Persian Government allow these villages to be organized in Persia?”

‘Abdu’l-Baha: “The Government will not allow it. In future it will. Now it will not consent to this. The authorities do not permit it.

“If it is carried out in one village, it will be adopted in other places. If this is carried out it will be very good, but now each one is thinking of his own interest. That is why there is so much conflict. This must not be. If this system becomes established, then justice will prevail and there will be no war. In America I said to the Socialists: ‘These plans which you have will lead to no results. Suppose you take the property of the rich, what will you do after one year? All of you will be in need and will die from starvation. But it cannot be so for neither you nor the rich will be at rest.’ This question of strikes can only be solved through the Religion of God. In Egypt the labourer gets an increase of thirty per cent. Next year they will want more. They will strike. Then it will be doubled. Again they will not be satisfied. Finally they will say they want to be partners. Then both the capitalists and the labourers come to a standstill and affairs will be topsy-turvy.”

PN_1919 p023, PN_1919 p121, LAT.043-051, STAB#091

AB02224

To: Baha'is of Gilan, in Rasht

Date: 1919-Nov-17

- 1 O you who are firm in the Covenant! The honored Fadil arrived and, supplicating with utmost sincerity and devotion, praised the friends of Gilan. Similarly, your letter, like musk-scented perfume, diffused sweet fragrances, indicating that through the pure breaths of the honored Fadil, a group has been praised, described and aroused, and is investigating truth. Indeed this was an influential report.
- 2 Praise be to the pure Lord that the light of guidance shone upon Gilan and today a group has become radiant and brilliant. That region and land is in motion, not dormant; praise-worthy, not dark; bright, not dead but alive. However, the youth must strive like graceful cypress trees in the avenue of study so that in a short time they may succeed in teaching, for mature teachers are rare while seekers and those with capacity are many. The thirsty ones are like multitudes but guides to the path are few. The old teachers have ascended and new teachers are apparently limited in number in every city. A study class for teaching must be established where necessary topics, brilliant meanings, and knowledge of spoken and written proofs and evidences are acquired. Beyond this, the divine friends should, when gathering together, limit their discussion and conversation to presenting proofs and evidence so they may gain complete proficiency in teaching. They should quench every thirsty one, make every unfortunate one fortunate and joyful, become the companion of every sorrowful one, give hope to every despairing one, grant a portion to those without portion, guide those who are lost, make the dark ones illumined and transform the satanic into the merciful. This is the ultimate desire of Abdul-Baha. And upon you be the Most Glorious Glory.
- 1 ای ثابتان بر عهد و میثاق حضرت فاضل وارد و متضرع و مبتل بنهایت صدق و خلوص ستایش از اجبای گیلان فرمودند و همچنین نامه شما چون شمامه عنبر نشر نفحات معطر نمود که از انفاس طیبیه حضرت فاضل جمعی ممدوح و منعموت مبعوث گردیدند و در تحری حقیقت هستند باری این خبر پراثر بود
- 2 ستایش پاک یزدانرا که پرتو هدی بر گیلان زد و جمعی الیوم درخشنده و تابان شد آنخطه و بوم در حرکت است محمود نیست محمود است تاریک نیست روشن است مرده نیست زنده است ولی باید جوانان مانند سرو روان در خیابان تحصیل بکوشند تا در اندک زمان موفق بتبلیغ گردند زیرا مبلغ بالغ کیاب است و طالبان و مستعدان بسیار تشنگان مانند افواج ولی هادی منهاج قلیل مبلغین قدیم صعود نمودند و مبلغین جدید از اینقرار معلوم نفوسی معدود در هر شهری باید محفل درس تبلیغ تأسیس شود و تحصیل مسائل لازمه و معانی لامعه و اطلاع بر حجج و براهین منطوقه و منقوله گردد و گذشته از این یاران الهی در وقت اجتماع مذاکره و صحبت را حصر در بیان حجت و برهان کنند تا در تبلیغ تمکّن تام یابند هر تشنهئی را سیراب نمایند هر بخت برگشتهئی را محظوظ و شادمان نمایند هر محزونی را مونس جان گردند و هر مأیوسی را امیدوار کنند بی نصیبان را نصیب دهند گمگشتگانرا رهبر شوند ظلمانی را نورانی نمایند و شیطانی را رحمانی فرمایند این است منتی آمال عبدالهء و علیکم الهاء الأبهی

HDQI.240, ANDA#50 p.04

ABU1815

Words to Latimer, Esslemont, Randall et al, spoken on 1919-Nov-17 in Haifa

Dr. Esslemont quoted from Baha'u'llah's Glad Tidings: "'Although a republican government profits all the people of the world, yet the majesty of Kingship is one of the signs of God. We do not wish that the countries of the world should be deprived thereof.' Does this mean that a hereditary monarchy, such as England is preferable to a form of government whose head is elected for a period of years as in the United States?"

'Abdu'l-Baha: "Actual despotic government is undesirable. A republican form of government is good, but a constitutional monarchy is better, because it combines both kingship and republic. It is a form of government with a distinctive head."

Dr. Esslemont: "Is there any advantage in having a permanent ruler?"

'Abdu'l-Baha: "In case we have no permanent ruler we shall have a republican form of government and having a republican government that form of government will lead to dissension and oppression during the election times. Then Justice will not prevail.

"I was in America when Wilson was elected. There was so much dispute between Taft and Roosevelt. One would say Wilson is good, and one would say Taft. This was the general conversation and there was constant dispute and conflict. The papers were in discord. In public gatherings, even in churches, there was distraction. Secretary Bryan and his wife came to me in 'Akka. He came a second time. When I went to America I wanted to meet him. He had no time. He was making speeches every day. In short, he had no time. Once every four years there is an election."

Dr. Esslemont: "If the king is unworthy does the parliament have power to remove him?"

'Abdu'l-Baha: "The parliament can remove him, certainly. In a constitutional monarchy the king has nothing to do. All the affairs are settled by the cabinet and the parliament of the nation."

Dr. Esslemont: "Will parliament appoint the Prime Minister?"

'Abdu'l-Baha: "No, the King will appoint the Prime Minister, but he will be responsible to the parliament of the nation. He will be responsible before the members of the parliament and if he is at fault he will be dismissed. The difference lies in

this that when there is a distinctive head, a kingdom has a dignity of its own. For example, take France and England. In France there is no dignity attached to the Government, but in England there is more of it.”

Mr. Latimer: “We always speak of the Kingdom of God and not the republic of God. Earthly things should be the counter-part of the spiritual world.”

‘Abdu'l-Baha: “Well said. In London the Persian Ambassador came to me. He said there is some discussion between England and Persia about a certain matter. Sir Edward Grey has said the matter must be so. I came to Paris and the Turkish Ambassador came to me. He said that with regard to a certain matter the President of the Republic says so and so, but we left the matter pending. Very soon there will be a new election and perhaps there will be a President who will agree with our ideas. But of that matter in London the Ambassador said ‘Impossible’. As long as Grey says, ‘Do so,’ it must be done. The President of the Republic will certainly be dismissed but Grey will remain. That is why He (Baha'u'llah) says a constitutional monarchy is better, because it combines a republican form of government and a monarchy.”

Mr. Randall: “In such a case will there be any princes and nobles?”

‘Abdu'l-Baha: “He who serves (the government). No one can say that I must be respected because my father has been a general. A person who does not serve the nation will not have any distinction, although he may be respected. He will be respected because of the services of his father. So far as offices are concerned, he will be given no preference; but he who serves must have the mark of distinction. It could not be otherwise. Were it not so, no one would care to serve. For instance, Bismarck. What a great service he performed. He raised Germany. But after he had gone, they enjoyed no special distinction. Consider this, that Germany had seventy million population. One person made this Empire and raised it. This person was wise. But seventy million caused its downfall. One person was better than seventy million. One perfect man is better than one hundred million imperfect men.”

Dr. Esslemont spoke of a Tablet in which it said only the Words of Baha'u'llah were to be read in the Mashriqu'l-Adhkar. “Does this mean that the Words of the Bab and ‘Abdu'l-Baha are not to be read?”

‘Abdu'l-Baha: “There is no harm in it. But the essential thing is the reading of the Words of Baha'u'llah. The Prayers of His Holiness the Bab are also good. If it becomes necessary to have

an explanation of some topic that comes up, they may refer to the Words of 'Abdu'l-Baha."

Dr. Esslemont: "Are not 'Abdu'l-Baha's Words the same as those of Baha'u'llah?"

'Abdu'l-Baha: "Yes. Baha'u'llah in his explicit texts says: 'He ('Abdu'l-Baha) is the Expounder.' I have no opinion of my own. Whatever is His Blessed Will I carry out."

Mr. Randall expressed the desire that for many months he had longed to be at the table of 'Abdu'l-Baha and [noted that on] the night of our arrival 'Abdu'l-Baha broke bread for us.

'Abdu'l-Baha: "Praise be to God, we are together in the utmost love. This table which is here is the same as the Lord's Supper during the lifetime of Christ. Because the Lord's Supper was a gathering for the promulgation of the Cause of God, so that it may attract mankind through love. I hope that these will be like that also."

PN_1919 p021, PN_1919 p110, LAT.033-037

ABU0071

Words to Latimer, Esslemont, Randall et al, spoken on 1919-Nov-18 in Haifa

'Abdu'l-Baha: "The Blessed Beauty has gathered the East and West together. For this reason we are very happy. It is not in fun, but is a serious matter. It is beyond comprehension. From the beginning of time to the present day such an event has never happened, that the hearts of the East and West should be united. There should be no differences between them."

Margaret Randall told of the establishment of a Baha'i Junior Magazine and asked for a name for it. The Master was told who had charge of it, and His face lighted up with a beautiful smile as He said: "The name is The Magazine of the Children of the Kingdom. Who writes it? This (name) is suitable for it.

"The Baha'i children are more learned than the former wise men. His honour Ibn Abhar had two children. They came here. In reality it was apparent they were born Baha'is. They used to sit in the meetings and chant the prayers of the Blessed Beauty in the utmost sweetness. The brother of Mirza 'Azizu'llah Khan Wargha, Ruollah, was twelve years old. He used to sit and talk with the greatest eloquence. He would explain with

proofs and arguments. At the age of twelve he was martyred with his father. He did not flinch at all. He had no wavering and no fear. One day Ruollah came to me and said: 'I have done wrong. Before they come and complain of me, I have come to confess.' I said: 'What have you done?' He said: 'I gave a slap to a child.' 'Why did you slap him?' He replied: 'He came and bothered me so much I became vexed. From the excess of anger I struck him. No doubt he will come and complain. Before he comes I have come to tell you. Have him come and give me a slap so that it will be atoned.'

Mr. Randall asked if the Master would speak on the fulfilment of Baha'u'llah's prophecies, the Bab and 'Abdu'l-Baha in general.

'Abdu'l-Baha: "There are many, very many. Some of them are explained in the book, *Some Answered Questions*. Refer to it. For instance, in the Old Testament the time is recorded as forty-two months. Again in the Old Testament it says each day is one year. Forty-two months are twelve hundred sixty days. This is evident and clear. It says forty-two months and also in several places it says each day is equal to one year. This date is the time appointed for the Promised One. According to eastern reckoning in the year 1260, His Holiness the Bab appeared. This corresponds to the year 1844 of the Christian era. In that year in America a strange event happened. On that night certain people left the city and waited. Until morning they remained outside the city waiting for the appearance of the Promised One. This is known in New York. His honour Mirza Abu'l Fadl has reported this in his book. It is thus recorded in the Old Testament. After the destruction of the Temple seventy weeks were to elapse before the appearance of Christ, that is, the coming of the Messiah. Seventy weeks is equal to four hundred [and] ninety days. After one year from the foundation of the Temple four hundred [and] ninety years elapsed, then Christ appeared.

In the same book there are many concerning His Holiness Muhammad and his *Irnam*s. There are many prophecies. For instance it is recorded that at the year 60 (AD 1844) the Promised One will appear. It was fulfilled. In the same way the late Shaykh Ahmad and also Siyyid Kazim of Resht and also Siyyid Muhammad Akhlate and also Moheyddin have prophesied it. Briefly there are many. In the *Traveller's Narrative* it is mentioned that Siyyid Muhammad is of those who gave many prophecies of the future.

"Ra and Ghayn are the two letters which both the Moslems and Jews use in reckoning. Each of these two has a numerical value. Ra is equal to two hundred and Ghayn is equal to ten

hundred sixty. Add two hundred to ten hundred sixty and it becomes twelve hundred sixty. It is clear that the appearance of the Lord comes (at that time).

“There are many prophecies but we do not use them as proofs. We prove the appearance of the Blessed Beauty in other ways. For the sun is in no need of having others say that it exists. Is this not so? Is there need for any one to say the sun is shining? Its own appearance is sufficient. So the knowledge which appears from the Blessed Beauty is quite sufficient. He has written books. I will tell you about one of them briefly, concisely. From the beginning of the world until now, no one has established his cause while in chains. His Holiness Baha'u'llah was imprisoned by two kings and was guarded by soldiers and forbidden to meet any one. Briefly, under these conditions He raised His Cause. While in prison He established His Cause. Nothing can be compared to it from the beginning of time until now.

“He has prophesied all the recent happenings. (Turning to the Allisons) You come one day and I will show them to you. He wrote to Napoleon (the Third) twice, at a time when he was in the utmost power and glory; to William also, addressing him clearly He said that ‘Thou wilt fall from your station. Do not boast. Hast thou not seen what has become of Napoleon? The same will befall thee. I hear the lamentation from Berlin. Although Berlin is at present in the utmost glory, I hear her cries. I hear her crying and lamenting.’

“He addressed Tihiran, when the Shah, Nasiri'd-Din, was in the utmost glory. He said: ‘O land of Tihiran, agitation will befall thee and affairs will be upset.’

“Then He addressed Constantinople when the Ottoman Empire was in the utmost glory. He said: ‘O thou city between the two seas. Thy reign is that of the oppressor. Soon it will reach such a state that lamentation of the mass and women and children will reach to heaven.’ What He has said about the Ottoman Empire has come to pass. He said: ‘This ‘Abdu'l-Hamid is an owl, and an owl does not live in a house.’ He foretold the end of ‘Abdu'l-Hamid. Baha'u'llah was in the prison of ‘Abdu'l-Hamid. While He was in his prison at such a time He made great addresses.

“He was like a king addressing his servants. The imprisonment of the Blessed Beauty was not like that of others. There were many officials who came there. The Governor of ‘Akka had tried for five years to receive an audience in His Holy Presence. He did not grant it. Every one knew this. While in prison He was in the utmost glory but all were humble (before Him).

'Abdu'l-Hamid had issued a firman (order) that the Blessed Beauty be not allowed to leave his room. Soldiers were on guard. If I should have gone there, they would not let me enter. Nevertheless the tent of the Blessed Beauty was pitched on Mount Carmel. Throngs of Baha'is used to come outside the city of 'Akka to visit.

There were always sixty or seventy of the Baha'i pilgrims there. No one would dare to speak. If you also were there, you would have been astonished.

"The aide of the Governor of Yemen, Aziz Pasha, was on the steamer and sent a message to me: 'Come, I want to see you.' I went. He asked me: 'Whose pavilion is this? It is visible from afar. It has no equal.' I said: 'This was the pavilion of Baha'u'llah, the tent of Baha'u'llah. This was the imprisonment.' He said: 'Is this the imprisonment of Baha'u'llah!'

"When we first entered the barracks it was very difficult. All were imprisoned in the barracks. No one was allowed to come out. Even when I wanted to go to the baths they would not let me. Tablets were revealed at that time which are still preserved, telling the Baha'is not to grieve, 'for ere long these doors will be open and My Tent will be pitched outside the walls.' For two years it was very difficult. After two years we left the barracks. In the ninth 'year the Blessed Beauty left the city. He remained all the time outside 'Akka. Every now and then He used to visit 'Akka.

"We were all ordered to be imprisoned forever. All of us were to be imprisoned eternally. When we came here (Haifa) the governor sent for me and said, 'It is a firman of the Sultan that you should not leave the barracks.' He ordered the firman to be brought to him and it was read. It was written, 'Everlasting imprisonment.' I said: 'This is a lie. It has no truth.' The governor was surprised, exclaiming: 'This is the firman of the Sultan!' I replied: 'I cannot remain forever in this world. 'Abdu'l-Hamid cannot remain forever either. I will not remain in the world so that I may be forever in prison. It is certain that a day will come when I shall die and I shall be freed from this prison. Therefore this is a lie.'"

Mr. Randall: "What date was referred to in the Book of Daniel: 'Blessed is he who comes to the thousand, three hundred and thirty and five days?'"

'Abdu'l-Baha: "This date is reckoned according to solar time. From the declaration of Muhammad thirteen hundred thirty-five years will pass according to solar reckoning. There will be a very blessed Cause at that time, this is reckoning from the Hijrah. Three or four years before 1917 the Jews interpreted

it to mean the year 1917. They reckoned it according to lunar time. Now this reckoning according to lunar time is thirteen hundred and five years. Three years ago they were expectant. They wrote everywhere that the Messiah will appear. The Rabbis of the Holy Land wrote everywhere. Even a Persian Jew came to me. He said: 'In the year 1335 the Messiah will appear. It is certain. All the Rabbis are agreed upon it.' I said: 'Your Promised One was Christ. He came nineteen hundred years ago.' He said: 'He has not come. He must come in 1917.' I said: 'If He does not come, what then?' He replied: 'Strike me one hundred times with a stick.' In the beginning of the year (1917) I sent for him. He said: 'Wait until the end of the year.' The end of the year came and I sent for him again. He did not come. I sent for him several times, but he did not come. His name was Ishmael. He was a physician here, an oculist. No matter what I did he remained away until the poor fellow died."

Dr. Esslemont: "What are we to expect at the end of 1335? What shall we see?"

'Abdu'l-Baha: "Thank God you are still young. Universal Peace will be established; the Oneness of the World of Humanity will be established. No war will remain. The Teachings of God will be promulgated. One language will be adopted and spread. Misunderstandings will pass away and it will be very good."

Mr. Randall: "Will the geography of the world be the same then as it is now?"

'Abdu'l-Baha: "There will be changes. There are places which are conclusively proved to have once been the sea. This has been caused by the great cataclysms of the universe. For example, the Himalaya Mountains are about nine thousand meters high. It is one of the highest mountain ranges. On the summit there are many crustacean remains of the sea. They are innumerable. For instance the skeleton of sponges. Alkali is found there. So much is there, that it is impossible for it to have been transported. This shows that this was once the bottom of the ocean. On the island of Source in the Mediterranean Sea there was a great earthquake. It began to boil over and became a large island. Then it solidified. First it was liquid, then it solidified. It became a green stone. Then it gradually crumbled. Therefore the geography of the earth will not remain in one condition."

"There was a very large lake in Persia. It was very large. It completely disappeared and became stone. In a thousand or

two thousand years time, it may boil again. Therefore the geography would change. It is natural.”

Mr. Latimer: “Will this change be sudden or gradual?”

‘Abdu'l-Baha: “It will be gradual. Even the geologists say that America and Asia were once joined together. Now they are separated. This was, not so at first. These changes are accidental. Asia was joined in the north to America. The geologists are agreed upon this. Then the separation came.”

Dr. Esslemont: “A man from Aberdeen travelled from Bushihr to Shiraz in two days by auto.”

‘Abdu'l-Baha: “Now automobiles run there from Bushihr to Shiraz. This century is very great. Many of the mysteries of existence will become manifest. Great inventions will appear and great discoveries will be made.”

PN_1919 p026, PN_1919 p196, LAT.056-065

ABU0622

Words to Latimer, Esslemont, Randall et al, spoken on 1919-Nov-18 in Haifa

“If a delegation of Baha’is should go to Japan they will do splendid work, because the Japanese think their own religion is out of date. Even the Mikado realized their religion was out of date, and so he invited representatives from the different religions to Tokyo; from the Moslems, Christians and the Jews. But he did not like what their representatives presented. He intended to select one of the existing religions and promulgate it, but he cared for none of them. I was living at that time in ‘Akka under very severe restrictions and it was impossible for me to send a Baha’i there. He would have done splendid work. They have eight million gods (laughingly). Ask Fugeta, he knows. Although he left there when he was young he is well aware of the condition.

“The conversation of the Japanese on religious subjects attracts the masses of the people. For example, they worship the sun. They say that all the contingent beings are in need of the sun. Without the sun nothing can exist, neither in the animal world, the vegetable [n]or the mineral world. Their existence is entirely due to the heat and light of the sun. So they have to worship that great luminous body. This appeals to the mass of

the people. While in reality the sun with all its glory is nothing but a captive to nature. It has no will power, no intelligence. It cannot deviate a hair's breadth from nature. It cannot control its own movement. It cannot even help from giving forth its rays. It is just the same as the other planets. How numerous are the fish in the sea, the jewels and the corals also! They likewise are captive in the hands of nature.

"So all the contingent beings, except man, are captive to nature. Man, however, has a will and acts in accordance with its direction. He discovers the reality of all things, while the sun is unaware of its own presence. Now man interferes with the laws of nature. He wrests the sword from the hand of nature and then strikes it.

"Man is a human soul and like the other animals should act according to the laws of nature. He should always live on the earth, he has no wings, no membranes such as the fish have. But he becomes a bird and flies through the air. He becomes a fish and swims over the ocean. This is contrary to the laws of nature. So it is with all his other achievements. Man's achievements prove he is not subject to nature. His reason gives him power over nature.

"Nature lacks reason, will power. It cannot discover its own secrets; it cannot foresee the future; it cannot remember the past; it cannot make heavenly discoveries; it cannot communicate with the East and the West in one minute; it cannot imprison the voice in a machine, and so on. This proves that the soul of man is above nature. This sun, with all its light, is a captive, it has no will power, but the spirit of man is above the sun. What is light anyway? A phenomenon, and if light is a standard for greatness, the glow-worm and benzene are preferable to man.

"Man's body is overcome by the power of animals, such as the lion, leopard, wolf, snake; but with his spirit it is different. Then he has the upper hand. He can imprison them. The African boa-constrictor can be controlled by man and he takes the wild leopard and tames it to be as meek as a lamb.

"So it is evident that man has a spirit which is above other beings. That power can discover the mysteries of nature, the earth and the heavens. It can be in the East and organize vast enterprises in the West. These prove that in man there is a power greater than nature."

PN_1919 p025, PN_1919 p133, LAT.053-055

AB04101*To: Samimi, Ahmad et al., in Tihiran**Date: 1919-Nov-18*

- ¹ O assured souls! Jinab-i-Subhi Faydullah strung pearls of praise and commendation in your honor, and revealed inner secrets saying that these pure souls are fearless in sacrificing their lives and are active in servitude at the threshold of the Desired One. At every moment they bow their faces to the dust and seek assistance and favor from the Ancient Beauty (may my spirit be a sacrifice for His loved ones). They have no desire except the good-pleasure of God and seek no movement except in the path of truth. They are trusting and beseeching, supplicating and clinging. I too verify their words and testify that you are servants of the Court and seek no shelter except the Abha Kingdom. However, you must progress in these qualities day by day and have no point of stopping, for after stopping comes descent. A bird soars until it reaches a stopping point, then begins to descend. I hope that your soaring in this highest zenith will be endless and in this soul-refreshing atmosphere will be infinite.

¹ ای نفوس مطمئنّه جناب صُبحی فیض‌الله در ستایش شما دردانه مدح و ثنا سفت و راز درون میگفت که این جانهای پاک در جانفشانی بی‌باکند و در آستان عبودیت حضرت مقصود چالاک هر دم روی بخاک نهند و عون و عنایت از جمال قدم روحی لاجبائّه الفدا طلبند آرزویی جز رضای حق ندارند و حرکتی جز در سبیل حقیقت نخواهند متوکلند و متوسّل مبدلند و متشبّث من نیز تصدیق قول ایشان نمایم و شهادت میدهم که از بندگان درگاهید و جز ملکوت ابهی پناهی نخواهید ولیکن باید روز بروز درین شئون ترقّی نمائید و حدّ توقف نداشته باشید زیرا بعد از وقوف نزول است مرغ پرواز مینماید تا بحدّ وقوف رسد پس بنای تدقّی گذارد امیدوارم که پرواز شما درین اوج اعلی بی‌پایان و درین فضای جانفزا نامتناهی باشد

- ² And upon you be the Most Glorious Glory.

² و علیکم البهاء الابهی

MKT4.103

ABU3080*Interview with W.H. Randall, Haifa, 1919-Nov-18*

W. H. Randall: – The colored question in Washington and the south has become quite acute, but no so in Boston. I believe it is largely due to politics of one kind or another. Will the Master suggest any plan to solve it?

ABDUL BAHA: – This question will only be solved thru' the Teachings of Baha'u'llah.

W. H. Randall: – In some of the recent race riots some white men colored themselves black to instigate trouble.

ABDUL BAHA: – I knew it. These difficulties are solved by Baha'u'llah, and the Teachings of Baha'u'llah, like what I said

in America in Washington. Have you read my address in Washington on the subject?.

W. H. Randall: – Yes.

ABDUL BAHA: – The solution is in that way.

W. H. Randall: – We have many beautiful colored friends in America and in Boston.

ABDUL BAHA: – From the association of the white friends with the colored friends the others, people outside the Cause will learn the Meaning.

(Taken in Persian by Lotfullah Hakim. Interpreted by Shoghi Rabbani).

PN_1919 p017x, BSTW#319

ABU3239

Interview with W.H. Randall, Haifa, 1919-Nov-18

Portion of an interview with Mr. W. H. Randall, November 18, 1919. Taken down in Persian by Dr. Lotfullah Hakim, interpreted by Shoghi Rabbani.

W. H. R.: On my return shall I suggest that the Assemblies or Spiritual House be patterned after the Persian method and the conduct conform to the same proceeding - if this is the Master's wish.

Abdul-Baha: "Don't forget this, that this is a Universal Temple, - advertise it so; announce that this is for all and every religion and that whoever wished can come and worship."

W. H. R.: Shall the Spiritual House of the Assembly have supervision and vigilantly guard and protect the Cause and the pure-heartedness of its members.

Abdul-Baha: "Very good. Like this - first all the members must choose a committee of certain persons from among themselves and then this committee should choose the Spiritual House."

W. H. R.: Should the Spiritual House consist of 9?

Abdul-Baha: "Yes, nine."

W. H. R.: Not more?

Abdul-Baha: "It is not bad, but not less than nine."

W. H. R.: should it be for one or two years?

Abdul-Baha: "The duration of it is better to be four years."

(It is to be noted that the number of the selection committee is optional with the Assembly's wisdom and choice but the House of Spirituality is better to be nine. (Signed) G. O. L.)

PN_1919 p016

ABU1471

Words spoken ca. 1919-Nov-18 in Haifa

For the black and white in America to associate together in a social way is good. The Government has objections on political grounds for granting equality to the blacks, but you can promote friendly intercourse without interfering with politics. Doves or sheep of different color associate without conflict. Why should man, who is higher than the animal, observe distinctions based on color? It is not proper for man to do such a thing. Difference in color is in itself a beauty. It is so in the mineral, vegetable and animal kingdoms. If all the flowers in a garden were white, it would not have perfect beauty. Variety is needed. In the human world too, the white, yellow, red, brown and black, when they associate together they contribute to beauty.

The whites in America fought four years to liberate the slaves. This effect has stirred the people in Europe and the East to do the same thing. Even in Africa the blacks have been partly emancipated. The blacks should be grateful for these efforts of the whites. I spoke to the ... of ... in this way. They invited me to their church. There were white and colored people there and I spoke in this way. A Jew from Washington heard of this. He prepared a special meeting with white and colored all mixed together.

There is no distinction in the sight of God between black and white. It is the pure heart that counts, not whether the skin be yellow, white, red, brown or black. You ought to spread these views in America. The world of the kingdom is a unicolored pavilion. Don't try to force these opinions upon the people if they are obstinate in their prejudices. The kingdom is one of

good pleasure, not of force. We must follow the policy of God and accept all who are pure. (Copied from Dr. Esslemont's Notes.)

PN_1919 p004, PN_1919 p015, BSTW#319

ABU0768

Words to Latimer, Esslemont, Randall et al, spoken on 1919-Nov-19 in Haifa

Mr. Randall: "Will the Divine Tablets brought by Ahmad Sohrab and presented at the Convention in New York last spring be preserved in the Mashriqu'l-Adhkar or delivered to the different regions to which they are addressed? They are now in our possession in a safety deposit vault in New York City."

'Abdu'l-Baha: "For the present it is better to keep all the documents in the safety deposit vault in New York. Then later you may put all of them in the Mashriqu'l-Adhkar. Hang them on the walls, not in a safe."

Mr. Latimer: "On our return the first question the friends will ask is, "When will the Master return to America?""

'Abdu'l-Baha: "We will see what God wants. If America becomes illumined, its illumination, like a magnet, will draw me there. If America will become the America I want it to become, I will surely come and I will go to all parts, to every state."

At this juncture we were served a Turkish dish, a delicious fritter dipped in honey, called "mouthful of the judge". The Master then told the following story:

"The Turks are fond of eating. In this respect they are like the monks for they like to eat very much. The judges are very fond of this dish. Once upon a time two men had a quarrel over a piece of land. It was a dispute over the boundary line. One of them invited the judge to his home for dinner. Afterwards the judge departed and changed the boundary line, taking a piece of land from the other. When the other one found this out, he invited the judge to his house for dinner and served him this dish. When the judge had eaten this delicious dish he went back, and as he had given the former man ten metres, he now reversed the boundary line and gave to the second one twenty metres, because the former had only served him eggs. When

he was asked by this man, 'Why did you give me ten metres and then take twenty metres from me?' the judge replied: 'The first line was based upon the egg, but this one was based upon the mouthful of the judge.' So this dish received its name."

Dr. Esslemont spoke of the passage in the Mysterious Forces of Civilization where it says that if one of the states afterward broke any article of the International Tribunal all the nations would rise up and exterminate it.

"What is meant by this passage?"

'Abdu'l-Baha: "By this passage is meant that all the governments should, combine to overthrow and change an unjust government; and not the extermination of the people."

Mr. Latimer: "Did 'Abdu'l-Baha dictate or write the Mysterious Forces?"

'Abdu'l-Baha: "I dictated it."

Mr. Latimer then asked concerning the authorship and authenticity of the Traveller's Narrative.

'Abdu'l-Baha: "The one who wrote the Narrative (not the Notes) received most of his material from me."

Dr. Esslemont referred to the passage in the Mysterious Forces where it says that men who serve the House of Justice should receive their recompense from their private income. "Does this mean they should not receive any salary?"

'Abdu'l-Baha: "It means they should not be bribed. There is no objection to their receiving a salary. When this book was written there was a great deal of bribery in Persia."

SW_v10#17 p.315x, PN_1919 p028, PN_1919 p140, LAT.066-068, STAB#159

ABU0913

Words to Latimer, Esslemont, Randall et al, spoken on 1919-Nov-19 in Haifa

Mr. Randall mentioned that there were about seven hundred people at the Feast of the Ridvan in New York this year at the Convention.

'Abdu'l-Baha: "In future you will see far greater gatherings."

After a long pause during which another course was served 'Abdu'l-Baha began:

"President Wilson left his work unfinished in Europe. Now they have made a plan that the British, French and Italian Governments will complete the work without America, for instance, the treaty with Turkey. The Senate in America decided that they will not be obliged to enter the League of Nations, because he could not establish the League of Nations. If President Wilson had established the International Court of Arbitration, it would be permanent. Now he entered this war so that real justice might become apparent. But the other nations did not take up the burden. For instance, he announced the freedom of the nations, that each nation should be independent. It did not bring any result. The result was that America gave some of her youth and wealth, but to no effect. Perhaps it was not necessary. Because if the Court of Arbitration was not organized, then the result of the purpose of the war would disappear. The rights of all would have been preserved. Now it has no result. This war was without result...

"The only result of the war that has appeared is that this place (Palestine) is freed. Because England has taken this place. Palestine was greatly ruined, but when England came it was released. Baghdad was freed. There will come a day when this country, especially Baghdad, will progress greatly. Mesopotamia will progress greatly. Especially good results will appear here, for the population could not better their own condition. It is necessary for her to be under the power of a strong nation. Nothing could be better for her than England.

Just as with Egypt. From the time that England came there it progressed very much. I know that fifty years ago the revenues there were eight million pounds, now they are thirty million. One feddan (about an acre) of ground was worth fifteen to twenty pounds; now it is worth five hundred pounds it has progressed so much. There were no high schools except schools for theology. There was only one school for religion in Alexandria. Now it has twenty-four schools. The revenues in cotton were thirteen million bales, now they are fifty million, for it has improved so much. If it had been under the old Government it would not have progressed at all. They cannot administer for themselves. It is necessary that they be under the protection of another power. England has revived them. India was in a very bad condition and the kings of India were great oppressors. England freed the people of India from the grip of their kings. Before England went to India, no one was safe with his life and property.

“If America accepts the Mandatory of Turkey it will be very good, because there is continual fighting between the Kurds and the Armenians. In Anatolia there is continual killing amongst them. If America accepts, it will cease.

“We pray that all these may pass away. God willing, the world of humanity will find rest; the existing competition between the powers may pass away. Thank God we are free from all these questions. His Holiness Baha'u'llah has emancipated us. With us, all are the same. All countries are one. We have no conflict with any one. Any government which is based on justice is appreciated. Whatever government it may be, as long as it is just, it is acceptable. Any country is our country. Wherever we go, that is our country. Baha'u'llah says: ‘The world is one home. There is no glory for one who loves his country, but for one who loves the world.’ We are free and apart from all these questions.”

...

Mr. Latimer asked if this last war was the war of Armageddon.

‘Abdu'l-Baha: “Yes. What could be greater than this war? In this war all the people of the world took part.”

Mr. Vail asked if the prophecy in the next to the last chapter of Daniel, where it says the King of the North and the King of the South will fight, referred to this war.

‘Abdu'l-Baha: “Yes, it is so.”...

Mr. Randall: “If the present League of Nations does not include all the nations of the world, would it not be better for America to remain out of it?”

‘Abdu'l-Baha: “Certainly. She should enter when all the nations are represented. Then it would be the International Court of Arbitration.”

Mr. Randall: “Does not the dream in the last chapter of Daniel of the three persons clothed in white linen who stood on each bank and one on the waters of the river refer to this Revelation?”

‘Abdu'l-Baha: “Yes. I have explained this in the book ‘Some Answered Questions.’ Refer to it. It will become clear.

“The Blessed Beauty has freed us from all these quarrels and calamities, and has made us to be at peace with all nations and peoples. He left no room for quarrels.”

Mr. Latimer: “Was the Babi, Aga Muhammad-‘Ali, who was martyred with the Bab, killed with the first volley or the second?”

‘Abdu'l-Baha: “With the first one he was killed. He was mutilated. But the body of His Holiness the Bab was not hit by the first discharge.”

Then Mr. Latimer asked about the taking of the body of the Bab to Tihiran.

‘Abdu'l-Baha: “It is just as it is written in the ‘Traveller’s Narrative.’ Read it in the ‘Traveller’s Narrative.’ It is the same. All the other accounts are without foundation. Suleyman Khan, the martyr, brought His Blessed Body to Tihiran.”

PN_1919 p026, PN_1919 p137, LAT.030-032x, LAT.069-070x

ABU1634

Words to Albert Vail, spoken on 1919-Nov-19 in Haifa

When Mr. Albert Vail was in the Holy presence of Abdul-Baha at Haifa, Nov. 19, 1919, he asked the Master in which city he should live.

Abdul-Baha replied:

“The city you deem most advisable is preferred by Me. I think Chicago is more advisable at present because there are some waverers. Ahmad came and brought them all in. never associate with Mrs. Kirchner. Never speak a word to Mrs. Kirchner. When I was in Chicago she begged My pardon. I accepted her. At that very moment I realized she was lying. I made her understand that her repentance was not sincere. But using that pardon as a pretext she came and sewed seeds of intrigue. Those in the Cause who wavered before Ahmad,- first of all try to make them repent, and in case you do not succeed, totally exclude them from the meetings. First try to change them by kindness, then absolutely avoid. If they remain waverers exclude. It is impossible to include the wolf in the flock.”

“You must try to manage to conduct yourself (you and the firm friends) so that violators may not interfere with your activity. Be kind to them at first. Do not be severe at first. If you find they cannot be changed, leave them to themselves. If (you) change them- very good... They come to the meetings, smile, make signs to each other..... And so leaving, finished with

them. Think nothing at all about them. At the same time do not behave so that they become obstinate and stubborn.”

PN_1919 p013

ABU0392

Words to Latimer, Esslemont, Randall et al, spoken on 1919-Nov-20 in Haifa

Mr. Latimer asked if it was not the idea for the friends to open up their homes, once in every nineteen days, for the Feasts.

‘Abdu'l-Baha: “A group should come together every nineteen days. It is not optional, it is incumbent on them. In every, city they, should do this. For example, in Boston there should be a Feast by a group of friends. The purpose of the Feast is this-to enkindle the spirit of love and friendship, and that the friends should gather once every nineteen days.”

Mr. Latimer: “Should the Feasts be held on the first day of each Baha'i month?”

‘Abdu'l-Baha: “No, any day. The purpose is to call a gathering and that gathering should be in the utmost love and harmony. This will promote to a great extent the spirit of love and amity.”

Picture: “His Gate.”

Mrs. Randall: “Should there be singing of songs as well as chanting of prayers in the meetings?”

‘Abdu'l-Baha: “Yes.”

At this point cabbage was served and the Master said this was quite a German dish.

Mr. Latimer spoke of the first French prisoners he saw brought into Germany. They were served sauerkraut, but would not eat it, and so they were served it again at the next meal.

‘Abdu'l-Baha: “The captive is not in a mood of eating. There is a bird with a very sweet voice and it is also delicious eating. When it is captured it no longer eats and soon dies of starvation. There is a nightingale of Hama. It is not found elsewhere. It is very small, but it has a very beautiful voice. It cannot be taken to another city, but always is found there. If it is taken away it dies. They tried several times to bring this bird to ‘Akka, but it always died. It was a captive.”

Dr. Esslemont asked several questions concerning the House of Justice. The substance of the Master's reply was:

That these Houses of Justice will not be in every village but only in the large cities, not the small ones. Each large city will have one and only that one. The surrounding villages will be under the control of this House of Justice. The national House of Justice of a country will be considered as a branch of the world House of Justice. For example, one branch in England, one in France, and so on. After a year they will all gather and elect an International House of Justice. This International House of Justice is like the present League of Nations, with one difference. The League is not representative of all the nations of the world, while the House of Justice will be. There are three stages-the local, national, and international. In the city the mass of the people elect a delegation or a committee and this committee appoints or elects the members of the local House of Justice. The members of the local Houses of Justice convene at some given place and elect directly the members of the national House of Justice, either from their own members or from others. This national House of Justice directs the affairs of the country. Then the members of the various national Houses of Justice convene and elect in the same manner the members of the International House of Justice. A uniform rule applies to all of them.

The tie that binds the House of Justice to the store-houses in the villages is that if there is any balance left in the store-house, after all its expenses are paid, it goes to the House of Justice. The House of Justice regulates the taxes. For example, in Haifa the tax rate is one-tenth. This is too much. Somewhere else it may be two-tenths, but that is not sufficient because the soil in that place may be very fertile.

Those villages around the big cities are represented by the House of Justice of that city. The village is the unit. Its wise men are chosen to administer the affairs of the village. For example, there may be a farmer who has no animals, implements or seeds, and this committee will help him. There will be universal banks and the council will borrow money from them and loan it to the people. For instance they will borrow at three per cent and loan to the people at four per cent. The one per cent is for the expenses; and thus the village will have the storehouse.

Mr. Latimer: "Are the general storehouse and the House of Finance the same?"

'Abdu'l-Baha: "Yes."

Mr. Latimer: "In Mrs. Parson's Tablet it says one-third of all the treasures found or in the earth are given to the storehouse, while in his talk to us the other evening 'Abdu'l-Baha said one-half. What is the distinction?"

'Abdu'l-Baha said: "There may be other differences besides these. Even if one-third is given to the finder it is too much for one person. Suppose he finds gold then surely one-third is too much to give him; but if one discovers coal it is a different matter. One-third may be given to him, or one-fourth. These matters are all used as examples. When 'Abdu'l-Baha says so many sheep, or cattle, or one-tenth or two-tenths of one's income, these are merely used as examples to show the theory. These matters are determined by the House of Justice and not by the House of Finance."

PN_1919 p148, LAT.072-075

ABU0636

Words to Latimer, Esslemont, Randall et al, spoken on 1919-Nov-20 in Haifa/Akka

'Abdu'l-Baha: "In Persia every night there are several meetings in different places, held in the utmost supplication and submissiveness. The rulers of Persia, Nasiri'd-Din Shah and Muhammad Shah, thought they could uproot this Cause. Such was their imagination. Nasiri'd-Din Shah thought he could annihilate it, like Nero, the Roman Emperor. No matter how they strove to extinguish this Light, it became brighter. They all disappeared while the banner of God was hoisted.

"Some of the relatives of Nasiri'd-Din Shah claimed to be believers. Among them are his daughter and granddaughters. His daughter wanted to come here, but I sent her a wire not to come. It is strange that they have experienced this many times.

"When Christ appeared, all the powers tried to uproot His Cause. The governor as well as the people. Twelve times they were massacred. Most of the Christians were killed. Notwithstanding this, it continued to spread. Many people were killed, many houses were destroyed, people were imprisoned, but in spite of all this it spread.

"In France, Louis strove much. He killed many. He deported many from his country.

Then he began to realize that he had failed to uproot the Cause of Christ. At last he began to realize that he should uplift it. Then he summoned his ministers and consulted them. He said: 'I see that our future is very bad. The more I try to extinguish this Light the brighter it becomes. I think this Flag of Christ will bring down our flag. Therefore before our flag comes down, let us yield to it.' They laughed at this. They were not thinking of the future. They were the embodiment of prejudice. It will be a cause of destruction. He quitted them. Then he sent for a Christian who was influential and trustworthy. He said: 'I have repented. I want to be under the Banner of Christ. I want to become a Christian. What shall I do?' He replied: 'Empty one of these temples, throw out all the idols, remodel it, raise up a bell and proclaim that on Sunday you will go to church for the proclamation of the Cause of Christ.'

"On Sunday, with his robes and all his ministers and all his family, he drove in state to the church, with dignity and glory. He entered and took off his hat. He asked a Christian to pray. All of them prayed. Then he came out and proclaimed that his religion was the religion of Christ.

"Now they have experienced this. Notwithstanding this fact, they are obstinate. Ignorance caused them to oppose.

"So also in the time of Muhammad, for thirteen years they killed, pillaged, destroyed houses. Then He left for Medina. All the tribes and sects were against Him, and they went to Medina to destroy Him. God sent discord among them so that they could not do this. Ultimately it was uplifted. It dominated all sects and races. All had become believers. Now again they have experienced this and have seen what the result would be.

"Again the Persians did the same thing. They shed so much blood and later Nasiri'd-Din Shah regretted it, but he was killed.

"Moses came. He advised Pharaoh and all the people. They did not pay attention. After the lapse of some time they realized they were at fault. Later Christ came. He led them, advised them and was exceedingly kind to them. They said, 'It is not true.' After some time they found out they had been mistaken.

"Then His Holiness Muhammad came. He guided them, supplicating and praying. He said: 'Consider the bygone nations. They finally regretted. You must not do the same.' They did not listen and at last they found they were mistaken.

"The same is true now. His Holiness the Bab said: 'Do not resist so much.' They did not listen.

“Then His Holiness Baha’u’llah came. He gave so much advice, wrote so many Tablets and guided so many. Still they said: ‘It is not true.’ Now some have already found they were mistaken. Had they not opposed, it would have been better.

“Now see what influence it has produced, and how the Cause of God has brought us together, we who have been scattered. Our feelings were different, our opinions different. We were in the utmost enmity with each other. Now it has gathered us in the utmost love and friendship; in the utmost humility and submissiveness, like one family, better than a family. Never has such a love been aroused.”

PN_1919 p145, LAT.076-079, STAB#063

ABU1145

Words to True, Esslemont, spoken on 1919-Nov-20 in Haifa/Akka

Abdu'l-Baha: “Baha’u’llah frequently predicted that there would be a period when religion and consequent anarchy would prevail, the chaos would be due to too great liberty among people who were not fit for self-government. He had repeatedly said that in consequence of this there would have to be in temporary reversion to an absolutist form of government and firm coercion of the people. This would not however be an unjust coercion. Such is that exercised by Turkey on the Russian government in the past, but a just coercion in the interest of the people themselves and to prevent disorder and chaos. See how many disturbances there are now! England has come and has faced the Arabs from the Turkish force. For 600 years the Arabs have been enslaved, and now they are free, their children, their wives, and their property. Now that they are free they say to the English “What are doing here?” We do not want you. Get out of our country. England replied “I have spent my (life) here, much English blood has been shed, I have spent much money. Am I going to leave now? I have freed you from this slavery. I have erected a just and equitable government and I mean to recover from what I have spent and to obtain compensation for the lives that I have sacrificed on your behalf. They say what right have you? It is our wish to be free and independent “Now if there was not this freedom, they would not say this and they would be very thankful.”

John Esselmont: Does Abdul-Baha think that Wilson went too far in his proposals for entire self-determination for peoples inexperienced in self government?

Abdul-Baha "Wilson lacks experience in world politics America, so far, has not entered into foreign policies, she is a beginner in this matter, but she is expert in the internal politics of her own territory. There was no need to proclaim entire freedom for all formerly subject nations. This is clear, that each nation now wishes complete self-determination and freedom of action.

There will come a period of disturbance and chaos, the prevailing state of the world is one of irreligion which must result in anarchy and confusion. I have always said that the peace proposals following the Great War were only a glimmer of the dawn and not the sunrise."

PN_1919 p034, PN_1919 p034

AB06214

To: Rustam Khusraw, in Qazvin

Date: 1919-Nov-20

O Rustam! Your namesake became a world-conqueror through the power of the sword, but that world conquest ended in imprisonment in a deep pit, and he bid farewell to this world, for an unkind brother rose up with utmost hatred and enmity and caused his death and passing. Neither empire-building nor world conquest remained - it was a dream that passed, an illusion that vanished. Now you, praise be to God, have conquered the realm of guidance of the All-Knowing God and have won victory in the clime of faith and certitude. This empire-building is eternal and this world conquest is everlasting. Give thanks to God and convey utmost kindness and affection on my behalf to dear Khusraw Khan and Surur Khanum and Ruh-Angiz. And upon you be the Most Glorious Glory.

ای رستم دستان همنام تو بقوه شمشیر جهانگیر
گشت ولی آنجهانگیری منتهی باسیری در چاه
عمیق شد و اینجهان را بدرود نمود زیرا برادر
نامهربان بنهایت بغض و عدوان برخاست و سبب
موت و فوت او گشت نه کشورستانی ماند و نه
جهانگیری خوابی بود درگذشت اوهای بود محو
شد حال تو الحمد لله تسخیر کشور هدایت ایزد
دانا نمودی و اقلیم ایمان و ایقان را فتح کردی
این کشورستانی ابدی است و این جهانگیری
سرمدی شکر کن خدا را و به خسرو خان عزیز
الهی و سرور خانم و روح انگیز از قبل من نهایت
ملاطفت و مهربانی ابلاغ دارید و علیک البهاء
الاهی

ALPA.020a, YARP2.025 p.078, YQAZ.182

ABU2723

Words to Latimer, Esslemont, Randall et al, spoken on 1919-Nov-20 in Haifa/Akka

‘Abdu'l-Baha: “I remember the meetings, gatherings and churches which we attended in America. All the Baha'is here are very happy about your coming here. They are very happy.”

Mr. Randall remarked it was one of our great joys to be here to meet them.

‘Abdu'l-Baha: “The condition of man is pure at two stages of his life. One at childhood and one at the attainment of greatest wisdom. At childhood his heart is very simple. On that account he is loved, but the purity is from his weakness of will. When he reaches to the utmost wisdom, then again he is pure. But then that is on account of his supreme will power. If he is educated, his morals progress toward the world of perfection. The child has no worries, cares for nothing, but this is due to his weakness. He does not seek honour, he does not seek wealth, and so on. This is due to the weakness of his will power. When he reaches the stage of utmost wisdom, again he will have no cares. He is free from limitations. This is due to excessive power, the Power of God; for he has tried it and experienced it and has seen the unimportance of worldly matters, the same as the child has. This is what Christ says: ‘Ye must become as little children.’”

PN_1919 p151, LAT.079-080

ABU0693

Words to Latimer, Esslemont, Randall et al, spoken on 1919-Nov-21 in Haifa

“In one of the American cities I was invited by the Jews to speak. As they had strong enmity, it was now the time to prove the validity of Christ. The Jewish Rabbi came to me and protested that I had spoken in churches, so why not speak in a Synagogue. I told him: ‘Maybe you will find my talk against your ideas. If so will you stamp and whistle?’ He assured me they would make no disturbance. I replied: ‘You may do whatever you like at the end of the service, but do not disturb me until I finish speaking.’

“Then I spoke extensively on their history. After preparing them in detail with their own history, I told them that Christ did not appear when they were in manifest glory. Had they followed Christ they would have become the beloved of all regions. But they did not follow Christ, except some of the members who were very poor. Some were fishermen. The Jews did not follow, but Christ established His Cause and the lowly ones became great, such as Peter, John, Paul and so on. See to what glory they have attained, and how they are worshipped. And, being Jews, they have glorified you. But you have denied them and brought shame upon yourselves. The fishermen did not act in this way. If you had followed in their footsteps you would have attained eternal glory.

“O ye Jews, ye believe that Christ was the enemy of Moses. That He has destroyed his edifice, abrogated his law and changed his regulations. If that is the case we shall leave Christ also, because Christ has admitted He is a man of God, a prophet of God, the Bible is a divine book and the Mosaic law is divine. For Him to believe He is a prophet and is divine and at the same time be his enemy, this cannot be so.

“We should investigate the truth. Refer to history. You have striven for eleven hundred years. Have you caused the name of Moses to reach Constantinople? If you mention the name there, they say they have never heard of it. The Bible had not reached Damascus. But Christ spread the Bible all over the world and had it translated two hundred times. Can you find a single home in America without a Bible? Who did this? Had Christ not come, the name of Moses would not have reached America. Christ has proven that the Jews are the chosen of God. Only Christ has proven that Daniel, Solomon, Moses, Jeremiah, etc., were all Prophets of God.

“Is this the conduct of an enemy or a friend? You must be just. Consider to what an extent Christ has promulgated the teachings of Moses. Ask the people in America who is Moses. They will say: ‘He is a man of God, the Torah is the book of God, his law is the divine law.’ Ask them: ‘Who is Aaron?’ They will answer: ‘A Prophet.’ So also with Solomon, David, Elijah, Jeremiah, all of these. Does this hurt Christ, this confession? No. And if you will say Christ is a Prophet of God there will be no more conflict. What harm can there be in it? For two thousand years you have been killed and dispersed only because of these two words. Had ye admitted Christ was a Prophet of God none of these things would have happened.

When I had finished one Jew got up in the audience and said:
 ‘Henceforth I am no longer a Jew.’”

PN_1919 p162, LAT.083-085

ABU0934

Words to Latimer, Esslemont, Randall et al, spoken on 1919-Nov-21 in Haifa

During the course of the meal ‘Abdu'l-Baha noticed that Bahiyyih was eating only sparingly of the delicious Persian rice, and He said: “Rice, you do not like it? Rice is good, eat it. Perhaps you will not like the next course.” Then a large dish of beans was brought. The Master saw that Bahiyyih did not eat and He began to laugh, saying: “I will tell you a funny story. Referring to Margaret, I said, ‘Eat some beans.’ She did not.

“When I was in Paris, a wealthy man invited me to a restaurant to have dinner. For his sake I went. For each person’s meal they charged one pound. We sat at table. On the bill of fare was a statement saying: ‘Do not eat the first courses. The last one is the best.’ This person was a Syrian. I began to eat, but he did not. I repeatedly urged him to eat, but he said: ‘No.’ At the end of the dinner they brought a course which we could not eat at all. The Syrian tasted it and then left it. He became very disappointed. He said: ‘I have eaten nothing. Bring me some food.’ The waiter said: ‘I cannot, it is against the rule.’ It was very hard for him. He remained hungry and it had cost him a pound. (Laughing heartily.)

“In the same way that we are gathered here in the utmost love and friendship, I hope that, God willing, we will meet in the Kingdom of Abha. The essential gathering is there. That gathering is everlasting. There is no separation therein. This is our hope.”

Mr. Latimer remarked that some doctors claim that the minerals of the fruits are next to the skin and that when we peel fruit we lose the best part of it.

‘Abdu'l-Baha: “There is a substance in the skin of the fruit which aids digestion. For instance in the skin of the grape there is an element which helps in digesting the grape. Of course the skin is hard, the same as with this date.

“Ishmael invited me to a meal. He had one special table and a general one. At the special table five were seated. Ishmael, myself and three others. At first a bowl of chicken broth was brought. It had been left till it was cold. It was like jelly. He took a bowl and said: ‘You must eat it with a spoon, thus. I will eat it with a spoon.’ Then roasted meat was brought. It was very good. The broth also was very delicious. Then vegetables were brought; after the vegetables, jellies. After these they brought pilau. In reality it was very delicious. He said: ‘I have brought a French cook to whom I give a hundred pounds a month. These dishes were prepared by him.’”

PN_1919 p151, LAT.080-082

ABU2498

Words to Latimer, Esslemont, Randall et al, spoken on 1919-Nov-21 in Haifa

‘Abdu'l-Baha: “If I speak in Persian you do not understand. It matters not whether one speaks Persian or English. Hearts are attracted by the fragrances of God.

I was just now saying there were several calls in the world. There is the call of war, there is the call of politics, there is the call of peace, there is the call of commercial interests, there is the, call of the churches, there is the call of the Jews. There are innumerable calls. These calls have no effect.

The call which pulsates in the heart of the world is ‘Ya Baha’u’l-Abha!’ This is the life of the arteries, it pulsates. There are other blood vessels which are inactive. This is the call which creates activity. This is the call which gives life.”

PN_1919 p029, PN_1919 p153, LAT.086

ABU2509

Words to Latimer, Esslemont, Randall et al, spoken on 1919-Nov-21 in Haifa

If the question of violation had not occurred, now the Blessed Tree would have borne fruit. It was near its blossoming, but this delayed it. If it had not been for violation, what would have been the condition of America! They have made the people indifferent. When the Cause was ablaze, it was as though water had been poured upon it.

Just the same as in the time of Christ. It has retarded the progress of His Cause, as Arius did. One million and a half souls were his followers even the Emperor at Constantinople. Arius was very eloquent. He proved the existence of something that did not exist. But the Ocean of Christ sent forth a wave and cast ashore Arius and all.

PN_1919 p029, PN_1919 p154, LAT.087

ABU0305

Words to Latimer, Esslemont, Randall et al, spoken on 1919-Nov-22 in Haifa

Colonel Allison told about the disturbance of the Syrians in Damascus.

‘Abdu'l-Baha: “This is childish play. They did these things so that the English would not evacuate... You did not pass the time badly today?” (referring to our trip to Bahji).

Mrs. Randall: “The Master knows how our hearts feel, and it was one of the happiest days of our life.”

‘Abdu'l-Baha: “Whatever is on the earth will be forgotten, but Baha'u'llah will never be forgotten. I ask God that these gatherings of ours also will not be forgotten.”

Mr. Vail said he had just received a letter from Mrs. True saying the friends in Egypt told her Baha'u'llah did not land at Alexandria.

‘Abdu'l-Baha: “It was on his way to ‘Akka. He Himself did not land but we all went ashore. Those who were taking care of us were quite sure we would not escape. We went and looked around.”

Mr. Randall: "When and where was the Hidden Words revealed and why was it called hidden?"

'Abdu'l-Baha: "At first it was concealed. It was not circulated. It was revealed at Baghdad towards the end of our stay there. It was not given to any one. There were not more than two or three copies of it. It was at a time when all the enemies were attacking us. The Shah of Persia was oppressing, and the Ottoman Government was also oppressing us. At such a time they were revealed."

After the Master had asked what they had seen in Damascus, Colonel Allison told of the place where St. Paul had received his sight after he had become blind.

'Abdu'l-Baha: "What is recorded in the Bible is this, that Paul was in the wilderness. He heard a voice. The voice he heard was 'Why are you persecuting me so much?' Somewhere else it is recorded: 'We were in the wilderness and I became awakened.' Then he changed and acted in a manner opposite to his former actions. That is, he was blind and had no insight. It was here that he received his insight. This physical sight will in the end become blind, but when the inner sight is obtained, it will not become blind. The important is not physical sight, it is the insight, for the physical sight is not the cause of guidance, but it is the inner sight."

Colonel Allison: "The Americans are doing good refugee work there."

'Abdu'l-Baha: "The Americans do a lot of work indeed. Everywhere, even in Persia. It is right to do so."

Mr. Latimer: "Will the Kitab-i-Aqdas be amplified by 'Abdu'l-Baha, before it is published in English?"

'Abdu'l-Baha: "No. If some one asks for an explanation, it will be given. The explanations are clear in the Book of Aqdas. Except in a few places, it is very clear. It is quite easy for any one to understand it. It is not like the Qur'an. The Qur'an is High Arabic (very difficult). This is very clear. It has no complications. All of it is clear."

Mr. Randall: "We have no complete translation of it in America."

'Abdu'l-Baha: "Nothing has been translated well, for they have been translated by individuals. A person is needed who is well versed in Persian, Arabic and English. Then it will become good. A single individual cannot do it satisfactorily. Among those which are translated, the translation of the Iqan is not bad. It is fair to a certain extent. In future a committee will

be formed. They will translate. The Bible is translated into Arabic, but it is not a good translation. The one translated by Van Dyck is better for he has done it with some others. It is better. But in reality it is not a good translation. If a person knows Hebrew, he will know how different it is. Now also the Writings of the Blessed Beauty cannot be translated. No matter how it is translated it cannot be like the original. The original is quite different. It is in the utmost eloquence and beauty. It is so marvellous that no one is able to produce the like. It is so eloquent, so complete. In Persian and Arabic it is extraordinary. All is written in a new style. No one has ever written in such a style. What difference there is between the many translations of the Bible and the original. In Persian the Writings (of Baha'u'llah) are in the utmost beauty but not the translations...

"For instance there is a text in the Bible that says, 'I am the bread of heaven.' In Persian this expression is very exquisite, but not in the translation. This is the word which Christ himself spoke. It is very exquisite, but when read in Arabic it is not so. Those words which come from the Blessed Lips have a different power. God willing, your children (turning to Mr. Randall) will learn Persian and they will understand how beautiful they are.

"If a person learns Persian now it will not be like Greek, French or Italian. From it great results will come. After ten or twenty years the European who knows Persian will become famous throughout the world, because of his translations. They will have great beauty."

Mr. Randall: "We hope to get a better translation of the *Suriy-i-Haykal*."

'Abdu'l-Baha: "It needs a translator like the one (Fitzgerald) who translated Omar Khayyam. If there be such a translator then let him translate it. This person has indeed translated Omar Khayyam well. It has become much better than the poems of Khayyam. Very much better. It cannot be compared to the poems of Khayyam. All of it is in praise of wine. But in reality this translator has elevated it. That is why it has become so famous in Europe. They think there is no poet equal to Omar Khayyam in Persia. But in Persia he has no importance. What a difference there is between him and Saadi (the didactic poet), and between him and Hafez (the lyric poet)."

Mr. Randall: "Will this committee on translation in America be appointed by the Master or should we use our own initiative?"

‘Abdu'l-Baha: “But they themselves ought to select them for translation. Those who know several languages, well versed in languages, literature and in science.”

PN_1919 p029, PN_1919 p155, LAT.097-101

ABU0494

Words to Latimer, Esslemont, Randall et al, spoken on 1919-Nov-22 in Haifa

Mr. Latimer asked whether the local Houses of Justice would be in each city or one in each state, whether the International House of Justice would be elected directly or indirectly, and whether ‘Abdu'l-Baha would appoint the House of Justice.

‘Abdu'l-Baha: “Each state, for instance New York, will have one House of Justice. The cities (of that state) will be under that House of Justice.

“The nations will choose directly the International House of Justice and everything will be in its hands. For instance, Syria will have a House of justice. The people will elect it. Then this House of Justice of Syria [as a state under the Turkish Empire] will elect the House of Justice of Constantinople. Then Constantinople, London, Paris, Washington and so on will elect the International House of Justice.”

The Master said He would not appoint the House of Justice. It would be constituted after Him.

Mr. Vail asked for any suggestions as to the meetings in Chicago.

‘Abdu'l-Baha: “Each one of the friends should try to guide one soul. Those who are worthy; not the persons who enter the Cause and bring degradation to it... The people who are pure and sincere would not be the cause of degradation to it. But when a person enters the Cause and sees a gathering and tells lies, he has no faith. He is untrustworthy. This sort of people bring degradation to the Cause, but there are others who, when they become believers, are deeply attracted to it.”

Mr. Vail: “Would it not be well to hold group meetings in the homes in Chicago?”

‘Abdu'l-Baha: “Very well.”

Mr. Randall: "Would this not apply to Boston and other places?"

'Abdu'l-Baha: "Yes. Every one should try to invite his own friends. At least he must make one Baha'i each year."

Mr. Latimer: "Is it all right to have public, advertised meetings to which the public is invited?"

'Abdu'l-Baha: "It is all right. They may come to the public meetings."

The greetings of several Jewish friends in America were presented and a delighted expression came over 'Abdu'l-Baha's face as He said: "See the Power of God, how He has united the Jew with you, such as Mirza Lutfullah here. In London, also, there is Yohanna Dawud. He is very good. He was a Jew. He is very good."

Mr. Latimer: "I remember some years ago Yohanna Dawud coming to our meeting in Paris. He spoke almost like an orthodox Christian, quoting the New Testament continually."

'Abdu'l-Baha: "Those of the Jews who become believers have much love for Christ. To the Jews we explain the reality of Christ. There was an English lady at 'Akka. She was a missionary. She was very much against us. She was very prejudiced, that is, she had the utmost enmity. Whenever she would see a European or an American here she would commence to slander. She did this thinking perhaps she would convert them. One day there was a Jew with me, who had become a Baha'i. We went to a shop. She was there also. Her colour flushed from excessive anger. I told her, 'Dost thou know how much I love thee?' She said: 'No.' I said: 'As much as thou hatest me, just that much do I love thee. But if thou wishest to know how much that is, see how much hatred you have for me.' When I said this she laughed. I said: 'Thou hast no right to hate me for this man was a Jew and I made him believe in Christ and the Holy Spirit, the Holy Ghost. I made him believe in the Heavenly Father. If you want to know, ask him.'

"She asked him: 'Were you a Jew?' He said: 'Yes.' 'Are you a Christian? Do you believe in Christ?' 'Yes.' Then I said: 'Ask him, what are your reasons? What proofs have you that Christ is the Spirit of God, the Word of God? I taught him these. Ask him.' She asked. He began to give his proofs, first asking: 'Do you want intellectual proofs or from the Book?' He proved the reality of Christ from the Old Testament. Then she asked for intellectual proofs. He gave her those also. She looked up and said: 'In the name of God, this is very good. He has a very good faith, but thou wilt not let him remain

a Christian. You speak to him of Baha'u'llah. If you do not speak of Baha'u'llah it is very good, but you will not leave him alone. You will make him a Baha'i also.”

PN_1919 p031, PN_1919 p169, LAT.102-106

ABU0210

Words to Latimer, Esslemont, Randall et al, spoken on 1919-Nov-23 in Haifa

Mr. Randall asked if ‘Abdu'l-Baha would speak of the future of aeroplanes.

‘Abdu'l-Baha: “It will progress to such a degree that any one can travel with them. The danger will become less and less. It will be such that one wishing to travel, instead of going by carriage or automobile, he will take the aeroplane. God willing, it will be directed for good purposes. At present it is used for destructive purposes. We hoped the aeroplane would serve the world of humanity, but it has become the means of destruction for the world of humanity.

UNIVERSAL PEACE

“All these recent inventions have become the cause of evil and loss. During this war all these inventions have become the cause of the destruction of mankind. For instance, the telegraph, aeroplane, railway, steamer, wireless, telephone, all of these. Our hope was that these would serve the world of humanity and that they would become the means of the progress of mankind, and the means of the reconstruction of the world. But what a great pity that they have been used for destruction. If there were no steamers, America would never have entered into the European affair, for it would take at least six months for her to cross the ocean. After this war we hope the world of humanity will become awakened and realize that there is no remedy save according to the Heavenly Teachings.

“If the tent of the Oneness of the World of Humanity is not pitched on this earth and Universal Peace is not established, there will be more wars. For this war has become a cause of hatred. For instance, the Germans will not forget, the Austrians will not forget, the Bulgarians will not forget, the Turks will not forget. If the banner of Universal Peace is not raised, this question of war will be more acute.

“On one side there will arise the tumult of the Socialists, from another side the storm of Bolshevism, from another the problems of labour, from another the antagonism of nations, from another religious hatred, and from another racial prejudices. It is clear what will happen. All of these are like dynamite. One day they will explode, unless the banner of Universal Peace is raised according to the Divine Teachings and the Oneness of the World of Humanity proclaimed.

“According to the Divine Teachings, the banner of Universal Peace must be raised by the power of the Word of God. The Oneness of the World of Humanity must be established by the power of the Holy Spirit. No matter how the politicians strive, it will become worse. The power of man is helpless.”

Shakh Farajullah asked: “Is the banner of Universal Peace going to be raised after this war?”

‘Abdu'l-Baha: “Not now. This period is like the false dawn. This peace is like the false dawn. We will see what the future brings. This has not taken place yet.

“We cannot abolish war by war, for it is like cleansing blood with blood. The Divine Teachings will accomplish it, however.

“The exigencies of the world of nature are essential to it. One of the exigencies of the world of nature is war. Another of the exigencies of the world of nature is treachery. See how they are warring! Now the world of nature has no will power. Man acts according to the requirements of nature. In the world of nature there is treachery and deceit. Consider what the cat does with the mouse, and the fox does with its prey. In the world of nature there is separation, there is the struggle for existence. These are the natural tendencies. This is irresistible.

“That which saves man from the world of nature is the Power of God. It is faith. It is the Fear of God and it will make man an angel; it transforms him. From all these conditions it frees him. It acts opposite to that of nature. It breaks the sovereignty of nature and without this (power) it is not possible.

“Man escapes from the apparent laws of the government because he is afraid of the law. That is, if a person strikes another this is punishable. Then there is a secret sin; that is, because of the fear of the law and punishment, he keeps it hidden. But from the secret and hidden sin, he will not be freed, save by the Power of the Kingdom. Then, fear of punishment will not withhold him (from committing hidden sins) but it is the Fear of God which does, for he realizes that God is aware of it. Therefore both from the hidden and apparent sins, he will

be freed. He will become illumined, he will become spiritual, he will become heavenly.

“Otherwise man is rapacious. He is more terrorizing than any animal. For example, a wolf tears to pieces one sheep, but man kills a thousand persons in one day. Man kills a hundred thousand, and then boasts about it. For instance, if he kills one person, he is taken and put in prison and then killed. They say he is a murderer; but if he kills a hundred thousand they cry: ‘Bravo!’ If a person is walking in the street and some one steals his hat, they say: ‘He is a thief.’ If one steals his donkey in the wilderness, they say: ‘He is a highwayman.’ But when one pillages a whole country, they say: ‘He is a conqueror.’ Therefore man becomes man only through the invisible powers, not through his apparent powers.

“When the Emperor of Russia called a meeting at the Hague, they asked me: ‘What do you think about it?’ I asked: ‘Under whose presidency is it? What do they discuss?’ ‘They discuss peace.’ Then I asked: ‘When they leave that meeting what do they do? One is a general, another is a colonel, another is a major, one is a politician, still another one is the inspecting officer. Do they not return to their professions? The general goes and prepares plans, the colonel drills his soldiers. It is just like all the innkeepers who gather together, concerning the selling of wine. They say it has a grave danger. We must do something to stop the selling of wine. But when they leave the meeting they return to their taverns. Their profession is wine selling. Do not think they are going to bring about peace; their profession is war.’ The Emperor of Russia was the generalissimo of war. He was the first one to declare war after this meeting, and he was the president. He was the president of the peace gathering, and then he was the first one to declare war.

“These nations of the world are like two cocks. These cocks fight with each other, they fight, fight, fight, until they are tired. Then they stop and make peace. After they have rested a while, they fight again. This is the real truth of the situation.”

Mr. Randall: “What will be the outcome in Russia?”

‘Abdu'l-Baha: “The future is bad. The future will be great destruction. Nations should strive to extinguish this fire so that it would not spread to other countries. It will soon affect other countries. Soon it will affect them. For the mass of the people have a Bolshevik tendency. The mass of the people all desire to become equal with the rich, but law and order prevent them. Because the majority is with the masses, and they all desire equality with the rich, but, they are afraid of

punishment. When no order prevails, it is certain they will think they are equal.”

PN_1919 p032, PN_1919 p173, LAT.112-117

AB00255

To: Abdur-Rahman son of Husayn Qadi et al., in Calcutta

Date: 1919-Nov-23

- 1 O divine friends and handmaidens of the All-Merciful! Your letters were received, and the contents of all expressed the supplication for ‘Abdu’l-Baha to journey to those regions. I too am filled with the utmost longing. In all existence there is no greater joy than beholding the faces of the friends - this is the heart’s deepest desire. However, at present there are many obstacles, though in the future, through the assistance and favor of Baha’u’llah, it is hoped that the means will be provided. Whenever possible, I shall immediately journey to India, but only if such a journey becomes feasible, for it is an extended voyage, and the Holy Land is a center receiving an unceasing flow of letters like rain from all directions. At minimum one in ten must be answered, while seekers bound for the Ka’bih of the Beloved arrive in succession, who must be met with and served, for ‘Abdu’l-Baha is the servant of the friends and takes pride in this mighty station. How could I relinquish this bounty? Beyond this, many obstacles exist. Nevertheless, I hope to make the journey, though I am present in spirit at the gatherings of the friends, sharing in their prayers and supplications. Still, the eyes too deserve their portion.

1 ای یاران الهی و اماء رحمن نامه‌های شما رسید مضمون جمیع بیان التماس سفر عبدالبهاء بآنصفحات بود من نیز در کمال اشتیاقم در عالم وجود سروری اعظم از مشاهده روی یاران نمیشود اینست کام دل و جان اما در این اثنا موانع بسیار ولی در آینده از عون و عنایت حضرت بهاءالله امید است که اسباب فراهم آید هر وقت ممکن فوراً سفر به هندوستان خواهم کرد اما بشرط اینکه این سفر ممکن گردد زیرا سفر مطولی است و ارض مقصود مرکز متابعا از جمیع اطراف رسائل مثل باران میریزد اقلاً از ده یکی را جواب باید تحریر شود و قاصدان کعبه دوست نیز متتابع وارد میشوند و با آنان نیز باید ملاقات نمود و بخدمت پرداخت زیرا عبدالبهاء خادم یاران است و مفتخر باین منصب عظیم چگونه این موهبت را از دست دهم و از این گذشته موانعی بسیار در میان با وجود این امید سفر دارم اگرچه در محافل یاران بجان و دل حاضرم و در تبتل و تضرع شریک و سهم با وجود این بصر نیز بهره و نصیبی دارد

- 2 In any case, as India is now astir in these days, letters arrive from various regions. Therefore, with utmost joy I implore the Abha Kingdom, seeking confirmation and success for the divine friends at every moment. Likewise, with complete humility and contrition I supplicate the Kingdom of Light, beseeching endless glory for the friends. The Blessed Beauty - may my spirit be sacrificed for His loved ones - placed upon the heads of His

2 باری این ایام چون هندوستان بجوش و حرکت آمده از اطراف مکاتیب میرسد لهذا در نهایت سرور بملکوت ابهی عجز و زاری مینمایم و یاران الهی را در هر دم تأییدی طلبم و توفیقی جویم و همچنین بنهایت ذل و انکسار بملکوت انوار تبتل مینمایم و یارانرا عزت بی‌پایان میطلبم حضرت بهاءالله روحی لأحبائه الفداء بر سر احبّا تاج

loved ones a crown of eternal glory whose brilliant pearls shine forth from the everlasting horizon upon all ages and centuries.

- 3 The Cause is so mighty that even abasement in God's path leads to glory. Consider that no humiliation could be greater than being slain, stripped of possessions, and having one's family taken captive. On the sorrowful plain of Karbila there could be no greater abasement. Yet observe how this very humiliation became eternal glory for the Prince of Martyrs - may the souls of all existence be sacrificed for Him - while Yazid and Walid, though outwardly mighty and established upon the throne of sovereignty, found their glory transformed to everlasting disgrace. Today, millions are refreshed by a single "I thirst" of that Thirsty One, the poor partake of the choicest foods, orphans find solace, and the helpless receive assistance. But Yazid and Walid are left with the title "abased," their humiliation increasing moment by moment.

- 4 Thus it became clear that the divine friends are so glorious that no abasement can follow, no change or alteration possible. Should the entire world unite, seeking to humiliate a single one of God's loved ones, they would fail, for the ultimate outward abasement is martyrdom, yet this martyrdom becomes the cause of eternal glory. Thus it is proven that the Ancient Beauty created no abasement for His loved ones. How can anyone bring into existence that which God has not created? In any case, rely upon God's infinite grace, that you may advance day by day in spiritual stations, heavenly perfections, divine bestowals and celestial guidance.

- 5 O my God! O my God! These are servants who have turned their faces to Thy gracious countenance, who have followed Thy straight path and the mighty way, who fear not the assault of every sinful deceiver nor dread the taunts of any aggressive transgressor. They have rent asunder the veils, torn away the coverings, abandoned idols, and bid farewell to vain imaginings. They have turned to Thee with hearts as firm as towering mountains and souls as steadfast as immovable pillars, supplicating Thee with hearts overflowing with love and breasts expanded by the signs of Thy oneness amidst humanity. O Lord! Make them brilliant stars in the horizon of creation, radiant lamps in the realm of existence, lofty trees in the Abha Paradise, and surging waves from the ocean of faithfulness, that this region may be stirred by the holy breaths of Thy

عزت ابدی نهاده که دراری دریه اش از افق ابدی بر قرون و اعصار می تابد

3 امر بدرجهائی عظیمست که در سبیل حق حتی ذلت سبب عزتست ملاحظه نمائید که ذلتی اعظم از قتل و سلب اموال و اسیری اهل و عیال نیست در یک صحرای پرمال دشت کربلا عظیمتر ازین ذلت نمیشود حال ملاحظه نمائید که این ذلت از برای حضرت سیدالشهداء روح العالمین له الفداء عزت ابدیه بود و یزید و ولید هرچند بظاهر عزیز بودند و بر سریر سلطنت مستقر و لکن آن عزت ذلت ابدی بود حال در هر روزی چند کرور از یک العطش حضرت تشنه ها سیراب میشوند فقیران از انفس اطعمه برخوردار میگرددند و یتیمان دلجوئی میشوند و عاجزان دستگیری میگرددند و لکن یزید و ولید را لقب پلید ماند و ذلثشان آناً فاناً در مزید

4 پس معلوم شد که یاران الهی بدرجهائی عزیزند که ذلتی از پی نه و تبدیل و تحویلی نیست اگر جمیع عالم متفق شوند و بخواهند که نفسی از احبباء الله را ذلیل نمایند نتوانند زیرا نهایت ذلت بحسب ظاهر شهادتست و این شهادت سبب عزت ابدی پس ثابت شد که حضرت احدیت از برای احبباء ذلت خلق ننموده چیزی را که حق خلق ننموده که میتواند آرا وجود دهد باری معتمد بر فضل نامتناهی الهی باشید تا روز بروز در مراتب معنویه و کالات روحانیه و موهبت صمدانیه و هدایت ربانیه ترقی نمائید

5 الهی الهی هؤلاء عباد اخلصوا وجوههم لوجهک الکریم و سلکوا صراطک المستقیم و اتبعوا المنهج القویم و لم یخشوا بأس کل افاک اثم ولا یهابون شامة کل معتد زینم قد خرقوا الحجاب و هتکوا السبحات و دعوا الأصنام و ودعوا الأوهام و اقبلوا الیک بقلوب ثابتة کشواخ الجبال و نفوس مطمئنة کرواخ الأوتاد و ابتلوا الیک بفؤاد طاف بالوداد و صدور منشرحة بآیات توحیدک بین العباد ای رب اجعلهم نجوماً درهرهه فی افق الشهور و سرجاً لامعة فی حیز الوجود و اشجاراً باسقة فی جنۃ الأبهی و امواجاً متهیجة من بحر الوفاء حتی یهتز ذلک الاقلم بنفحات قدسک فی

sanctity in this mighty cycle. Verily, Thou art the Powerful, the Mighty, the Generous. هذا القرن العظيم انك انت المقتدر العزيز الكريم

MKT3.305, NSR_1993.137x

ABU1235

Words to Latimer, Esslemont, Randall et al, spoken on 1919-Nov-23 in Haifa

Mr. Randall remarked that we had never seen such an afternoon and such an evening.

‘Abdu'l-Baha: “It is rare, but the moonlight nights are more wonderful. The air is clear, the moon shines so perfectly that one does not care to sleep but rather to sit up and watch it. In London it is very peculiar. First there is the darkness of the clouds, then the fog and then the smoke. Day becomes night. All is darkness.”

Mr. Vail remarked that it was a great joy to meet Hayder-‘Ali today.

‘Abdu'l-Baha: “He is a blessed soul. He is very detached. During his life-time he has had no attachment to this world and did not care for the means of living. He was attached to nothing. He always used to travel from city to city teaching the Cause. He was much persecuted. He never wavered nor faltered. He was very kind to the poor and helped them very much. He never thought of himself. He was content with a very small means of existence. As much as I wanted to prepare comforts for him, he would not accept. We said: ‘Thou hast become old, thou art not strong. We will prepare means of comfort. We will get a maid to care for you. We will get a house so that in every way you may be in comfort.

He did not accept. He said: ‘Let me remain in a corner of the Pilgrim House.’ It is strange, he is quite old and feeble, but his intellect is very bright. Up to [the] year before last he was writing. Now on account of extreme age, his ears do not hear. The power of hearing has lessened, but his mind and intellect are keen. He has forgotten nothing. He remembers everything.”

Mr. Latimer said the editor of some of the papers in America is agitating the “Yellow Peril”.

'Abdu'l-Baha: "Is he afraid of Fugeta? Is he very much afraid of Fugeta? (Laughing) The yellow race in future will develop. It will develop much. New China has just awakened."

Mr. Latimer: "Will the method of teaching the Chinese and Japanese be different?"

'Abdu'l-Baha: "Naturally, it depends upon the degree of capacity there."

PN_1919 p032, PN_1919 p171, LAT.111-112

AB03628

To: Ahmad Nabilzadih Qazvini, in Ishqabad

Date: 1919-Nov-23

- ¹ O servant of God! The letter which you sent dated 14 Dhi'l-Hajjih 1337 arrived and the details about the success of his honor Munir became known. He will certainly be successful. Today, sacrificing one's life in the path of the All-Merciful is a magnet for divine confirmation and attracts the assistance of the Abha Kingdom. Whoever arises to do this, the hosts of the Supreme Concourse will assist him and the near angels will be his helper and protector. The friends in 'Ishqabad have truly not fallen short in any matter, especially in establishing the Mashriqu'l-Adhkar. In truth, they are sacrificing their lives and are devoted to the Desired One. I hope they will remain protected and preserved.

۱ ای بنده الهی نامه‌ی که بتاريخ ۱۴ ذی‌الحجه سنه ۱۳۳۷ ارسال نموده بودی رسید و تفصیل موقیّت حضرت منیر معلوم گردید البتّه موفق میگردد الیوم جانفشانی در سبیل رحمانی مغناطیس تأیید است و جاذب نصرت ملکوت ابهی هر نفسی بآن قیام کند جنود ملأ اعلیٰ نصرت نماید و ملائکه مقربین ظهیر و مجیر است احبای عشق‌آباد فی الحقیقه در هیچ موردی قصور نمودند علی‌الخصوص در تأسیس مشرق‌الاذکار انصافش اینست که جانفشاند و فدائیان حضرت مقصود امیدوارم که محفوظ و مصون مانند

- ² You had requested permission to visit the Sacred Spot. At present the journey is very difficult and the friends who have come have endured much hardship. Whenever the path becomes smooth and travel can be undertaken with ease and comfort, you will have permission to come. Convey to the honored handmaiden, the mother, and the enkindled handmaiden, the wife, my most glorious and most wonderful greetings and show them utmost kindness. Forgiveness was sought from the Kingdom of Oneness for the handmaiden Tuba. Convey my utmost love to the noble children. And upon you be the most glorious Glory.

۲ خواهش حضور به بقعه نور نموده بودی الآن راه بسیار سخت است و احبائی که حاضر شدند بسیار زحمت کشیدند هر وقت راه هموار است و براحت و آسایش قطع اسفار میشود اذن حضور دارید بامه‌الله المقربّه والده و امه‌الله المهترّه قرینه از قبل من تحت ابداع ابهی برسان و نهایت مهربانی مجری دار از برای امه‌الله طوبی طلب مغفرت از ملکوت احدیت گردید باولاد امجاد از قبل من نهایت محبت ابلاغدار و علیک البهاء الابهی

AYBY.434 #158

AB04338*To: Nine Partners, in Ishqabad**Date: 1919-Nov-23*

¹ O ye who are firm in the Covenant! Jinab-i-Munadi-i-Haqq Mirza Munir has opened his tongue in praise and adorned his letter stating that these nine partners have exerted their utmost effort and prepared the means for travel so that I may hasten to the divine regions and raise the call of the Kingdom. Today, preparing for the journey of teachers is a characteristic of those near to God and a cause of guidance for others. No righteous deed is greater in the sight of the Forgiving Lord than the diffusion of divine fragrances throughout all regions and territories, for these souls are embodied Israfil who breathe the breath of life into souls. They bring the dead to life and make faces radiant. They make the deprived ones confidants of mysteries and grant the destitute a portion and share of the greatest gift. In this service you are partners and participants with Jinab-i-Munir, and for all there is an appointed share from thy Lord's mercy. Therefore 'Abdu'l-Baha, with utmost humility and supplication, bows his face to the dust at the Threshold of the Blessed Beauty and begs divine assistance and protection for those pure souls.

² And upon you be greetings and praise.

¹ ای ثابتان بر میثاق جناب منادی حق میرزا منیر لسان بستایش گشوده و نامه را آرایش داده که این شرکاء تسعه نهایت همترا نموده‌اند و اسباب سفر فراهم آوردند تا من بدیار الهی شتایم و بندای ملکوت پردازم امروز تهیه سفر مبلغین صفت مقربین است و سبب هدایت سائرین هیچ عمل مبروری نزد رب غفور اعظم از انتشار نفحات در هر حدود و ثغور نیست چه که این نفوس اسرافیل مجسمند و نفحه حیات در نفوس میدمند جانها را زنده میکنند و رخها را تابنده میفرمایند محرومانرا محرم راز کنند و بنی نصیبانرا از موهبت کبری بهره و نصیب بخشند شما در این خدمت جناب منیر را سپیمید و شریک و لکل نصیب مفروض من رحمة ربی که لهذا عبدالبهاء با کمال عجز و نیاز در عتبه جمال مبارک روی بر خاک نهد و آن جانهای پاکرا عون و صون یزدان طلبد

² و علیکم التحية و الثناء

AYBY.448 #186

AB04849*To: Munir Nabilzadih, in Khurasan**Date: 1919-Nov-23*

O herald of truth! Praise be to God that the family of His Holiness Samandar have mostly been, at all times, heralds of the Kingdom of the Lord of Verses, and you have made this truth evident and manifest. Your journey toward the land of Kha and your striving and endeavor with utmost effort and strength is sufficient and adequate proof. All that you observe in the realm of possibility has no lasting end and is absolute nothingness, except service at the threshold of the Divine Unity. All calls and voices will terminate and cease, but those souls who

ای منادی حق الحمد لله خاندان حضرت سمندر اکثر در جمیع اوقات منادی بملکوت رب الآیات بودند و شما این حقیقت را ظاهر و مشهود نمودید حرکت شما یسمت ارض خا و سعی و کوششتان بکمال همت و قوت برهان کافی وافیست جمیع آنچه در حیز امکان ملاحظه میفرمائی عاقبت ندارد فانی محض است مگر خدمت عتبه حضرت احدیت جمیع نداها و

arise to call to the Divine Cause - this is a heavenly melody, an eternal song, and an everlasting strain. As you clearly and evidently observe, praise God that He made this family successful in this great Cause, and the results of this gift will endure in that family forever and ever, and no one can deny it or doubt it. According to your request, a letter to the partners has been written and is enclosed with this letter. And upon you be the Most Glorious Glory of God.

آوازاها منتهی و منقطع گردد ولکن نفوسیکه
بندا در امر الهی پردازند این آهنگ آسمانیست
و نغمهء ابدی و شهناز سرمدی چنانکه واضحاً
مشهوداً می بینید حمد کنید خدا را که این
خاندانرا باین امر عظیم موفق فرمود و نتایج این
موهبت الی الأبد در آنخاندان باقی و برقرار و
لن یستطیع احد ان ینکرها او یتردد فیها بموجب
خواهش شما مکتوبی بشرکا تحریر گشت و در
طی این مکتوب ارسال میگردد و علیک بهاء
الله الأبهی

AYBY.445 #182, KHS09.092

AB05589

To: Abdu'l-Ali Sanford Kinney

Date: 1919-Nov-23

O Lord! Sanford was a son of the Kingdom, and like a fresh and graceful sapling in the Abha Paradise, he ascended to the realm of the Kingdom, that he might grow and develop by the stream of everlasting life in the eternal garden, and yield blossoms and fruits. O Lord! Nurture him with the drops from the cloud of Thy mercy, cause him to grow through the warmth of the Sun of Thy forgiveness and pardon, make him to wave in the breeze of Thy grace, and grant patience and forbearance to his loving parents, that they may not lament his separation but be assured of reunion with their son in the eternal Kingdom. Thou art the Bestower, the Kind One.

SW_v10#19 p.350

AB06827*To: Qazvini, Ahmad Nabilzadih et al.**Date: 1919-Nov-23*

- ¹ O lovers of the Beauty of Truth! Jinab-i-Munir has praised you most highly, saying that this group is enamored with the Beauty of Truth and are captives of the tresses of the Beloved - they are fallen and self-sacrificing and enkindled. They are worthy of love and deserving of receiving a letter. I too confirm this and write this letter which is a sign of heartfelt affection. Due to lack of time and opportunity, I have no rest day or night. Still I cannot respond to even one-tenth of the letters. Yet with heart and soul I beseech divine bounties from the All-Merciful for you.

¹ ای عاشقان جمال حقّ جناب منیر نهایت ستایش را از شما نمودند که این جمع مفتون جمال حقیقتند و اسیران زلف یار دلداده‌اند و افتاده و جانباخته‌اند و افروخته سزاوار محبتند و لائق صدور نامه من نیز تصدیق مینمایم و باین نامه که آیت عواطف قلبیه است میپردازم از عدم فرصت و مجال شب و روز آرام ندارم باز بعشر معشار بجواب نامه‌ها نمی‌رسم ولی به دل و جان شما را موهبت حضرت رحمن میطلبم

- ² And upon you be the Most Glorious Glory

² و علیکم البهاء الأبهی

AYBY.448 #185

ABU2255*Words to Albert Vail, spoken on 1919-Nov-23 in Haifa*

‘Abdu'l-Baha said to Mr. Vail: “If people ask you about your conduct (as a Baha’i teacher), say: ‘We do not oppose the religion of any one and we act in accordance with the Gospel. But we must also act in accordance with the Teachings of Baha’u’llah. They are-the Oneness of the World of Humanity, Independent Investigation of Truth, Abandonment of Prejudice, Universal Peace, etc. You must act in accordance with these Teachings.

“Spread the Message, but you must do it with wisdom. Do not speak at first so as to amaze and bewilder the people. Speak upon topics that are suitable to the mind of your hearers, topics that do not amaze. Emphasize the Teachings as I have done when I was in America. Say, the darkness of ignorance has made gloomy the horizon of the East. Religious prejudices from one side, the darkness of racial fanaticism from another, political prejudices from another side, ignorant prejudices from another side, self-attachment and personal interests and motives-all these have made the horizons of the East darker

than night. At such a time the Dawn of Guidance, His Highness the Supreme, the Bab, appeared, His Holiness Baha'u'llah, like unto a sun, shone forth and all this darkness was converted into light. And these lights are nothing but the Teachings of Baha'u'llah. Enumerate them all. This is the introduction. Say that to any church, gathering or audience. No audience would object to that.

“Then, this is important, if you find any one interested go deep into the Movement with them.”

LAT.105-108

AB08706

To: Mustawfi, Mirza Buzurg (Khurasan) et al., in Ishqabad
Date: 1919-Nov-23

O two servants of the Desired One! Praise be to God, the All-Forgiving Lord, Who in this Day of Manifestation hath enabled you to perform righteous deeds and hath made you renowned and distinguished among the people of God for your faith and certitude. Many are called, but few are chosen and manifest ones, and He bestoweth His mercy upon whomsoever He willeth. I raise my tongue in thanksgiving to God that He hath nurtured these two precious pearls in the shell of guidance. Upon you both be the Most Glorious Glory.

ای دو بندهٔ حضرت مقصود الحمد لله ربّ غفور
 شما را در یوم ظهور بعمل مبرور موفق فرمود و به
 ایمان و ایقان نزد اهل الله معروف و مشهور امت
 دعوت بسیار ولكن مظهر اجتناب و اختصاص
 قلیل و یختص برحمته من یشاء زبان بشکرانه حق
 گشایم که آن دو دردانه را در آغوش صدف
 هدایت پرورش داد و علیکم البهاء الاهی

MMK6#014

ABU2637

Words to Albert Vail, spoken on 1919-Nov-23 in Haifa

When he was at Haifa, Nov. 23, 1919. Mr. Vail asked the Master for any suggestions as to the meetings in Chicago, and how the Cause might be more rapidly spread.

Abdul-Baha said: “Each one of the friends should try to guide one soul, those who are worthy-not the persons who enter the Cause and bring degradation to it: not like Fareed. If he had

not been a Bahai it would have been much better. The people who are pure and sincere will not be the cause of degradation to it. But when a person enters the Cause and sees a gathering and tells lies, he has no faith. He is untrustworthy. These sort of people bring degradation to the Cause. But there are others, who, when they become believers, are deeply attracted to it."

The Master suggested that the believers pick out the right people, pure and sanctified souls, and guide them to the Cause. "Have them come to your home, invite them to dinner; then later, after they are confirmed, bring them to the regular Assembly meetings. "Group meetings" He said "were good." Each one should make at least one Bahai a year.

PN_1919 p013, BSTW#206

AB09340

To: Mr. Hathaway

Date: 1919-Nov-23

O Thou Kind Lord! The handmaiden of God, Mrs. Hathaway, was a daughter of the Kingdom and was set ablaze with the fire of the love of God. She turned to Thee and was enkindled with the fire of Thy love. Her heart and soul were illumined by the light of guidance, and in utmost supplication she hastened to Thy Kingdom. O God! Grant her Thy forgiveness and pardon, and in the world of mysteries immerse her in the ocean of lights. Verily, Thou art the Forgiving, the Compassionate.

SW_v12#19 p.313

AB03861*To: Gawhar Taj Thabit Maraghihi, in Ishqabad**Date: 1919-Nov-23*

...Endowments dedicated to charity, prior to the establishment of the House of Justice, are referred to the Spiritual Assembly which is pure and sanctified from any trace of self, otherwise not....

...اوقاف مختصّه بخیرات قبل از تشکیل بیت
العدل بحفل روحانی که منزّه و مقدّس از شائبهء
نفسانیست راجع است والا فلا...

GHA.222x

ABU0211*Words to Latimer, Esslemont, Randall et al, spoken on 1919-Nov-24 in Haifa*

‘Abdu'l-Baha: “Baha’u’llah lived in ‘Akka nine years. Two years were passed in the barracks and seven years in a house in the city. There was a mobilization at that time, toward the end of two years, and the barracks were needed for the soldiers. Then the local governor gave permission for them to be transferred to a house. When Baha’u’llah moved from the barracks he did not come out of the house for seven years. During our stay in the barracks it was very difficult. No one was allowed to go to the baths. Every morning four of the friends accompanied by four gendarmes would go to the market to buy provisions.

When we left the barracks we were all sent to a caravansary in the city but Baha’u’llah went to a house with his family. All the time He was in one room, during the seven years, but it was not on account of strict regulations. In the next room adjoining, thirteen people were living. It was even smaller than this room. A woman guest came from Persia. There was no place for her. In the room where we slept there was a high trunk and she made this her bed. At midnight she tossed and fell down. We all woke up and laughed about it until morning.

“When things were very gloomy in the barracks Baha’u’llah revealed some Tablets which are still preserved, saying: ‘Do not grieve. These doors will be opened and I will leave the city and go to the country.’ This caused great happiness. This was a great source of consolation to the friends.

“After nine years had elapsed, Baha’u’llah said one day: ‘I have not gazed at verdure or a green leaf for a long time.’ Baha’u’llah was very fond of verdure. He used to say: ‘The country is the world of the soul and the city the world of the body.’ From this remark I gathered that He was indirectly referring to something.

“There was a certain Pasha Muhammad Safouat in ‘Akka. He was in the utmost enmity toward us. He had a palace three miles from ‘Akka surrounded by gardens. It was a very lovely spot with running water. I went and called on this Pasha at his home. I told his Excellency, ‘You have left the palace empty and are living in ‘Akka He replied: ‘I am an invalid and cannot leave the city. It is lonely and there is no one to associate with me.’

“When Baha’u’llah made this remark, I knew that He was longing to leave the city and I knew that whatever I did I should succeed. So I said: ‘While you are not living there, it is empty. Give it to us.’ The Pasha became greatly astonished at this. I rented it from the Pasha at a very low rate, five pounds a year. It was very strange. I paid him for five years and made a contract. Then I sent some labourers to repair it. I built a bath and ordered a very large carriage to be prepared.

“One day I said I will go first myself. Alone I left the city on foot. The gendarmes were on guard. They did not object. Just like that I went out. They said nothing. The following day I went to Bahji. No one said anything. Then one day I prepared a feast and invited all the officials of those districts. From morning until evening it lasted. Then I returned.

“One day I went to His Holy Presence and said: ‘The palace is ready and also the carriage to drive you there.’ At that time there was no carriage in ‘Akka or Haifa. He replied: ‘I will not go. I am a prisoner.’ Later on I requested again. Again He refused. I went so far as to beg Him a third time. He said: ‘No.’ I did not dare to insist.

“There was a certain Muhammadan Shaykh in ‘Akka who was very well known and influential. I called him and said: ‘This is the situation, but Baha’u’llah will not accept it from us.’ He loved Baha’u’llah, it was pure love. I said: ‘You are daring; you go to His Holy Presence and take hold of his hands and do not let go until He promises to leave the city.’ He was an Arab. He went and sat close to the knees of Baha’u’llah, took hold of his hands, kissed them and said: ‘My Lord, why do you not leave the city?’ He replied: ‘I am a prisoner.’ The Shaykh answered: ‘God forbid! Who has the power to make you a prisoner? You have kept yourself in prison. It was your

own will to be imprisoned. Now I beseech you to come out and go to the palace. It is green. The trees are lovely. All the leaves are green, the oranges are like balls of fire.' As often as the Blessed Beauty said, 'I am a prisoner, it cannot be,' the Shaykh took his blessed hands and kissed them. For one hour he did not cease. Then Baha'u'llah said, 'Kheili Khoob' (very good).

"The following day he rode in the carriage. I was also in His Holy Presence. We left the city. No one objected. We went to that green spot. I returned and left Baha'u'llah there. From that time on He was either there, in 'Akka in Haifa, or at Bahji.

"That palace is in ruins now. It was thirty-five years ago that the Pasha died. All his property was destroyed. I want to restore that palace. The Pasha's property became wakf [property set-aside for religious purposes]. If it were not wakf I would buy it. That green spot is wakf."

Dr. Esslemont: "Where were the Tablets to the kings revealed?"

'Abdu'l-Baha: "Partly in Adrianople; partly in 'Akka

Dr. Esslemont: "Did any rulers reply besides Queen Victoria?"

'Abdu'l-Baha: "No one."

Dr. Esslemont: "What was Baha'u'llah's mode of life at Bahji?"

'Abdu'l-Baha: "Like the conduct of a prince. The Pashas used to come and desire to call but He would not meet

Dr. Esslemont remarked that the missionaries objected to his living in luxury compared to the humble way of Christ.

'Abdu'l-Baha: "Of course the enemies will write whatever they wish. Majesty is very easy to be acquired by one, but the miracle is that being in prison, He still lived in the utmost majesty. Every prisoner is meek and oppressed, yet Baha'u'llah lived in the utmost majesty. Two despotic sovereigns, two powerful autocratic rulers imprisoned Him, yet He addressed them in exceedingly severe terms. Notwithstanding that He was in their prison, He was still in the utmost majesty. Such a thing has not been seen since the beginning of the world. It is a fact, known to all, that the Governor of the city, for five years, begged admittance to His Holy Presence, but He would not grant it. He was under his orders and the Governor had received a firman to confine Him closely."

Dr. Esslemont: "Was it not true that Baha'u'llah had to show forth all the attributes of God, how to be both poor and rich?"

‘Abdu’l-Baha: “Yes. However, He lived very simply and economically regarding his own welfare. He had no return from his property at that time. His property was confined to half the village of Adasieh [near Tiberias]. It was in ruins and yielded no revenues. Now it is restored and we get some revenues. Baha’u’llah owned vast properties in Persia which were confiscated; also in Baghdad, but they were taken from Him toward the end of our stay. All were sacked and confiscated by the Turkish Government.”

PN_1919 p178, LAT.118-123

ABU0304

Words to Latimer, Esslemont, Randall et al, spoken on 1919-Nov-24 in Haifa

When Mr. Denham said he would like to ask why the Cause of God grows more strong through persecutions and martyrdoms, which would have a tendency ordinarily to check it, the Master’s face lighted up, His eyes sparkled, His words blazed forth as He told us the following thrilling and graphic account:

“It affects the hearts. Conquering is not impressive. Humility makes impression. See what a conqueror David was. He conquered countries, he killed all his enemies, he overcame all, but when he is mentioned it has no effect. But the humility of Christ, see what an effect it has! Or John the Baptist, when they cut off his head, see what an effect it had! Consider what an effect these have. The Emperor of Germany was banished, Bonaparte was exiled and his enemies did away with him, but when one of the Baha’is of God is persecuted, his persecution is his elevation. His Holiness Christ was defeated. They crucified Him. The defeat was his utmost glory. It was quite the opposite. The things that are the cause of glory in the world are considered shame in the Kingdom, and that which is humility in the world is glory in the Kingdom.

“A telegram came from Constantinople from ‘Adu’l-Hamid. This was its contents: ‘Abbas, the Persian, two Europeans have come to him. They have brought dangerous papers against ‘Adu’l-Hamid. He must give up those dangerous papers and he must say where those two persons are.’ I said: ‘I have not received such papers and such persons have not come to me.’ They said: ‘If he does not say where, then say two Americans have come before you.’

“As to the papers, such papers and such persons have not come to me. These papers are about politics. We do not interfere in the affairs of politics at all. We interfere in the affairs of the heart, in education and in morals.’ They said: ‘We have witnessed them.’ I replied: ‘Such papers have not come to me and such people have not come to me. But you want to condemn me. Whatever you want, say it. I will write it and I will sign it with my own hand without any trouble, for I have never defended myself. Say it. I will write and sign at the bottom of it. Then why do you take more trouble? You want answers with these questions to prove some fault. I, myself, confess, without trouble to you, for I have never defended myself.

“Nevertheless I am thankful because of this telegram. I am very thankful, for this telegram has joined me to such souls that I am rejoiced. For instance, Christ was not Christ Pasha, nor Mr. Christ, nor His Honour Christ, just simply Christ. I also am Abbas. It was Moses, son of Emam, not Monsieur Moses, not Lord Moses, not Moses Pasha, not Moses Aga. He was Moses. I also am Abbas. It was Muhammad, not Monsieur Muhammad, not Mr. Muhammad, just Muhammad. I also am Abbas. It was Abraham, Noah, Joseph, not Joseph Pasha. I also am just Abbas. I am thankful, for God never created for me any humiliation. He has never created it. Therefore no one can humiliate me.’ What is the utmost humiliation? They may say, ‘Beat him, put him in prison, put him in chains.’ If such things happen to me it is glory for I have not committed anything that may be humiliation. This would happen because I am a Baha’i. This is my glory.

“Humiliation would be this: ‘Take Abbas. Beat him. Put chains on his neck. Bring him and hang him up, and have one regiment come and fire at him a thousand bullets.’ They shot a thousand bullets at my forerunner. This same declaration was made upon the cross. God willing, I will give the same also. There will be no greater glory than that for me. Therefore, whoever humiliates me, for the purpose of humiliation, for me that is glory. No glory is higher than this—that some day they shall hang me and fire at me a thousand bullets. Fire! Shoot! Why? They have made me walk in the footsteps of my forerunner. The object is this, in the Cause of God there is no humiliation.

“If His Holiness Christ had not been martyred, His Cause would not have become so famous. When they placed the crown of thorns on the head of Christ, and carried Him around the streets, His Holiness Christ used to see that all the sovereigns of the world were bowing before Him. All the crowns bowed

before his crown of thorns. His Holiness Christ used to foresee this. This humiliation was his greatest glory. He saw this crown to be the everlasting sovereignty.”

After some general conversation, ‘Abdu'l-Baha said: “When Jamal Pasha came to Jerusalem he made some remarks about me. He said: ‘I will go and conquer Egypt. I will drive England out of Egypt. I will conquer all the Suez Canal. Victorious I shall return. My first command will be this, that I will hang him ‘Abdu'l-Baha at the gate of ‘Akka.’ The German Consul was in that meeting. He was an acquaintance of mine. He came and told me that Jamal Pasha had said this. Then there was also a captain who was the commander of the 12th, by the name of Zals Bey. I said: ‘Let Jamal Pasha go and conquer Egypt. Then I will give myself up. Let him conquer Egypt, I am ready.’

“Jamal Pasha went. One day, in the morning, the German Consul came to me. He said: ‘Some strange thing has happened. Jamal Pasha attacked two days ago. Today a telegram has come from Beersheba.’ This is clear. As soon as the battle began he fled. He rode in his automobile and fled and he had come to Beersheba and sent the telegram from there. He would not say: ‘I am defeated.’ I said: ‘It must be so.’

“Two or three day’s later, the German Consul came and said: ‘He Jamal Pasha) is defeated.’ Jamal Pasha returned here. He began to twist his moustaches and said: ‘This was a reconnoitering attack. I wanted to test the strength of the enemy.’ But I understood.”

PN_1919 p181, LAT.125-129

ABU0699

Words to Latimer, Esslemont, Randall et al, spoken on 1919-Nov-25 in Haifa

Mr. Latimer asked whether in the distribution of inheritance the method of the Bab or that of Baha’u’llah would be enforced.

‘Abdu'l-Baha: “The method of Baha’u’llah will be enforced and the House of Justice will not presume to change it. The purpose of Baha’u’llah’s arrangement is that man is not to be interfered with in the leaving of his property. Man may divide his wealth as he likes. Every one has to write a will and affix

a seal thereto and no one need know about the arrangement he has made. After his death the will is opened and read and whatever he has decreed will be enforced. Man should have perfect freedom to decide as he wishes, in making his will. This is his own good pleasure. Man has a perfect right to do with his property as he sees fit and his wishes should be carried out.

“In case a person dies and leaves no will, then the law (method) of Baha’u’llah will be enforced. But man can bequeath all his property to one person. He is perfectly free to do as he wishes with his own property for he has been the one to acquire it.”

Dr. Esslemont: “In case all the property is left to one person, is there any provision for that person to divide the legacy or give something to the House of Justice?”

‘Abdu’l-Baha: “No. It is his will and the property becomes his. He may give a part to the House of Justice or to orphans, etc. He is permitted to do just as he likes, and that should be enforced.”

Mr. Latimer: “In the seven divisions of inheritance, teachers are mentioned, does this mean Baha’i teachers or all teachers?”

‘Abdu’l-Baha: “It is not confined to Baha’i teachers.”

Then Dr. Esslemont asked a question about entailed estates in England, explaining in detail how some property is set aside for some purpose and then increases very much in value, but cannot be touched and that these entailed estates are handed down from one person to another intact, to the eldest son. ‘Abdu’l-Baha startled us all by answering this question, without waiting or giving Shoghi a chance to interpret one word of the question to Him. He said: “In accordance with Baha’u’llah’s Teachings, a Baha’i can give all his property to his eldest son. He may do just as he likes. As long as it is his own property he may do as he wishes. One’s property cannot be snatched by another. There is one difference, however; when a, Baha’i leaves all to his eldest son, the eldest son in turn may break the line and divide as he wants to-according to Baha’u’llah’s method, or as he wishes.”

Dr. Esslemont said that England was suffering from this system which was called the “Rule of the Dead Hand.”

‘Abdu’l-Baha: “A hard, fast rule will lead to chaos. People will say why should I work, I have enough, so I won’t work, and so on. This is not just. It will enchain the person. It will restrict him. You must give him absolute freedom in disposing of his property for he is the one who has acquired it. What if he does not love his eldest son? What then?”

Mr. Latimer: "In America, the state imposes an inheritance tax on estates according to the amount left."

'Abdu'l-Baha: "This is a political issue. It has nothing to do with a religious law. There is nothing to prevent the state from making an inheritance law. A Baha'i does not interfere with it."

PN_1919 p186, LAT.129-131

AB02560

To: Abdu'llah son of Sulayman Aqa Shamun (Andre)

Date: 1919-Nov-25

- 1 O pilgrim to the sacred Tomb! Praise thou God that thou wast enabled to traverse so great a distance, until thou didst attain the precincts of the Friend, didst receive a share and portion of the bounties of the Desired One, and wast, in truth, worthy of this grace and favour; for in Hamadan thou didst engage in the instruction of the tender saplings of the garden of meanings. Now, for recreation, refreshment, and the repose of heart and soul, journey thou to the West. Reach Paris, and there seek out the friends of God. Unto each one of them, on behalf of 'Abdu'l-Baha, show tenderness and loving-kindness, and convey my longing greetings.
- 2 Say: In all lands the melody of "Ya Baha'u'l-Abha" is raised on high, and my hope is that in Paris also this soul-reviving strain, this anthem of the Kingdom of Abha, may be uplifted. Paris, in every matter, is a city that stirreth the heart. I beseech God that the music and song of the loved ones of God may be raised with such power as to shake the pillars of Paris. I await most joyful tidings from the friends of Paris; and assuredly, in the future, this divine melody shall be raised in that city. Yet I desire that it may be in the days of the Covenant, and that ye may be the musicians of that song and the nightingales of sweet melody in that realm. Upon thee be the Glory of the All-Glorious.
- 3 O kind Lord! Thy servant Sulayman hath become weary of this world, that in the world above he may sit upon a Solomonic

ای زائر تربت پاک حمد کن خدا را که
موفق بر طی مسافت بعیده گشتی تا آنکه بکوی
دوست رسیدی و از الطاف حضرت مقصود
بهره و نصیب یافتی و فی الحقیقه سزاوار اینفضل
و موهبت بودی زیرا در همدان بتعلیم نونهالان
حدیقه معانی پرداختی حال بجبهت تنزه و تفکّه
و راحت دل و جان بغرب سفر نما به پاریس
برس و در آنجا جستجو از یاران الهی نما و بهر
یک از آنان از قبل عبدالهّاء رأفت و مهربانی
کن و تحیت مشتاقانه مرا برسان

و بگو که در جمیع دیار آهنگ یابهاء الابهی بلند
است و امید من چنان است که در پاریس نیز
این نغمه جانفزا این آهنگ ملکوت ابهی بلند
گردد پاریس در هر مسئلهئی شورانگیز است از
خدا خواهم که ساز و آواز احبای الهی چنان
بلند شود که زلزله بر ارکان پاریس اندازد منتظر
اخبار بسیار خوشی از احبای پاریس هستم و
یقین است در آینده این آهنگ الهی در آن مدینه
بلند خواهد شد ولی میخوام در ایام عهد و
میثاق باشد و شما مطربان آن آواز باشید و بلبلان
خوش ترانه آن اقلیم گردید و علیک البهّاء الابهی

3 خداوند مهربانا بنده تو سلیمان از اینجهان بیزار شد
تا در جهان بالا بر سریر سلیمانی نشیند روی تو
بیند و خوی تو گیرد ای آمرزگار گاه بخش پناه

throne, behold Thy face, and acquire Thy qualities. O For-giver! Pardon his sins, grant him refuge, make him aware, and in the world of mysteries immerse him in lights.

بده آگاه کن و در جهان اسرار غرق انوار فرما

ADMS#252x

MKT3.340, AKHA_133BE #11 p.a,

PYB#139 p.41, ANDA#41-42 p.100

AB02959

To: Faridiyan, Mirza Ibrahim Kalimi et al.

Date: 1919-Nov-25

- ¹ O flowers of the garden of guidance! Mr. Andre arrived in the Holy Land and has now gone from Haifa to visit the Sacred Shrine. At the Most Exalted Spot and at the circumambulation point of the Supreme Concourse, he remembered you and requested this letter from 'Abdu'l-Baha. And I, despite my boundless occupations, have undertaken to write this letter so that the spirits of those friends may be gladdened and delighted by the divine fragrances. Observe how the bounties of Baha'u'llah have connected hearts such that while you are in that most distant region and 'Abdu'l-Baha is in this blessed spot, He is stirred in remembrance of you and is your intimate companion in heart and soul - we are in one gathering and one dwelling. In Arabic verse it says:

¹ ای گل‌های گلشن هدایت جناب مسیو آندره
وارد بارض اقدس گشت و الآن از حیفا
بزیارت روضه مبارکه رفته در مقام اعلی و در
مطاف ملأ ابهی بیاد شما افتاد از عبدالبهاء
نگارش این نامه خواست و من با مشاغل
نامحدود بنگارش این مکتوب پرداختم تا جان
آن یاران از نفحات حق بنشأه و طرب آید
ملاحظه فرمایند که عنایات حضرت بهاءالله
چگونه قلوب را ارتباط بخشیده که شما در آن
ناحیه قصوی و عبدالبهاء در بقعه بیضا بیاد شما
در اهتزاز است و بدل و جان همدم و همراز
در یک محفلیم و در یک منزل در شعر عربی
میگوید

- ² "O visitors to Layla and 'Adhra [out of joy]
³ You visited bodies while we visited spirits."
⁴ And upon you be Baha'u'l-Abha.

² یا زائری لیلی و عذرا [من شعف]

³ زرتم جسموماً و زرنانحن ارواحا

⁴ و علیکم و علیکن بهاءالله الأبهی

ADMS#251

TAH.353

AB04993*To: Mr. and Mrs. Deuth**Date: 1919-Nov-25*

O ye two servants of the Kingdom of God!

His honor, Mr. Vail, has arrived and with an eloquent tongue and a brilliant language has been praising you very highly; that these two respected souls are indeed two truthful servants of the Word of God and are day and night roaring and surging like unto the sea. They have no purpose save the promulgation of the teachings of Baha'u'llah and seek nothing save the guidance of souls. They have established a magazine which promotes the Baha'i ideals, which declares the oneness of mankind, which sets forth the inner meanings and the realities of things, which expounds the mysteries of God and the words of which glitter like unto pearls. This figure is an oriental figure by which eloquent and significant words are compared to pearls. But these pearls are of two kinds, one is the versified language and that is called poetry and the other is the ordinary language called prose. Now I pray to God that ye may both in prose as well as poetry set forth glittering gems and may be so confirmed that all your publications may be favorable to every sound intellect and suitable to all praiseworthy characters, and that no one will be able to criticize them or make the slightest objections.

In the utmost supplication, I beseech divine providence that He may bestow His favors upon you in this world and in the next.

Upon ye be Baha'u'l-Abha!

SW_v11#15 p.259

ABU2010

Words to Latimer, Esslemont, Randall et al, spoken on 1919-Nov-25 in Haifa

‘Abdu'l-Baha: "The gathering of the friends is very good. In one month's time it will be very fresh and green here. This wilderness is where Baha'u'llah has crossed. This is the place where the tent of the Blessed Beauty was pitched. Many of the Divine Teachings and Tablets were revealed here.

"This is the ground where all the prophets have trod. They dwelt here and gave the Glad tidings that a day will come when the tent of the Lord will be pitched upon this spot. His Holiness Christ always used to cross this Mount Carmel, Haifa and Nazareth. Therefore these cities and this mountain have a spiritual atmosphere. If man is in the mood of quiet and meditation, and passes through here and at the same time meditates, he will feel as though this mountain and this wilderness are speaking to him. Such will be his feeling. His Holiness Muhammad came here also. He came here twice, once when he was eleven years old and once when he was twenty-eight. The cave of His Holiness Elijah is here. He used to stay there and had many pupils around him and was wont to teach them until they were educated."

PN_1919 p185, LAT.134-135

AB08330

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

Date: 1919-Nov-25

¹ He is God! O kind friend! Two letters were received from you...

¹ ای یار مهربان دو نامه از شما رسید...

² ...People do not become believers through reading books, but rather through the utterance of a living teacher. In short, write at the beginning of the translation that the translation is like the shell while the original is like the kernel, for the expressions are in the utmost eloquence and elegance and translation is impossible. The purpose now is that seekers may inhale a fragrance from these gardens. The original word is truth and

² ...مردم بمطالعه کتب مؤمن نشوند بلکه ببیان مبلغ زنده گردند خلاصه در صدر ترجمه مرقوم نمائید که ترجمه مانند قشر است و اصل مانند مغز زیرا عبارت در نهایت فصاحت و بلاغت است و ترجمه ممکن نیست حال مقصد آنست که طالبان رائحه‌ئی از آن ریاض استشمام بنمایند

the translation is human expression. How far is the Pleiades from the earth! And upon you be the Most Glorious Glory.

اصل کلام حقست و ترجمه بیان خلق این الثریّا
من ثری و علیک البهّا الأبهی

BADM.023x, ADMS#121x

YMM.390x

ABU3407

Words to Latimer, Esslemont, Randall et al, spoken on 1919-Nov-25 in Haifa

Mr. Randall then asked if America might for the present adopt the Persian dates.

‘Abdu’l-Baha replied: “Yes, if they want to. They must want to and take the initiative. It is not the request of ‘Abdu’l-Baha. These matters are left to the House of justice which will be established before this century is out.”

PN_1919 p188, LAT.136

ABU0849

Words to George Latimer

- 1 Question: As to the matter of Huquq, does it mean 1/19th of one’s net income or one’s gross income? For example, in America, there is a tax on the gross income, after certain exemptions are made. How is the Huquq to be worked out?

1 سؤال: در امر حقوق، آیا یک نوزدهم درآمد خالص فرد مقصود است یا درآمد ناخالص او؟ فی‌المثل، در امریکا، بعد از کسر مواردی که معاف شده، مالیاتی بر عایدی ناخالص تعلق می‌گیرد. احتساب حقوق چگونه است؟

- 2 Answer: The substance of ‘Abdu’l-Baha’s explanation was: After one has paid all his necessary expenses 19 per cent of what is left is then taken by him and given as Huquq. For example, if a person has 100 piastres left after all his expenses have been paid, then 19 piastres are taken as Huquq for the Cause of God. This is done at the end of the year after he has ascertained what his expenses are. For every hundred piastres, 19 are taken for Huquq.

2 جواب: مضمون بیان حضرت عبدالبهّا این بود: بعد از آنکه شخص کلیّه مخارج ضروریّه را پرداخت نمود، نوزده درصد از آنچه باقی مانده را اخذ و به جهت حقوق تأدیه می‌نماید. فی‌المثل، اگر نفسی بعد از ادای همه مخارج خود صد غروش برایش باقی مانده باشد، در این صورت نوزده غروش حقوق آن است که به امر الله تعلق می‌گیرد. این را در انتهای سنه، بعد از آنکه مخارج خود را تعیین کرد، انجام می‌دهد. از هر صد غروش، نوزده غروش به جهت حقوق اخذ می‌شود.

- 3 He pays this once, then there is no more Huquq to be paid on that sum. It is finished. Next year he will pay on the amount he has left over in his possession after his expenses have been deducted, and after the amount he paid Huquq on the previous year is also deducted.
- 3 از این مبلغ فقط یک مرتبه حقوق پرداخت می‌شود و بعد از آن دیگر حقوق به آن مبلغ تعلق نمی‌گیرد. سال بعد، از مبلغی که بعد از کسر مخارج و نیز بعد از کسر مبلغی که سال گذشته حقوق آن تأدیه شده، در اختیار فرد باقی می‌ماند، حقوق محاسبه خواهد شد.
- 4 For example, at the end of the first year a man has 1000 piastres left after all his expenses are paid, then 190 piastres are taken as Huquq: at the end of the next year after all expenses are determined, he may have 2000 piastres left. As he has already paid Huquq on 1000 piastres the previous year this sum is deducted from the 2000 and he pays Huquq on 1000 piastres (or 190 piastres). The third year the net amount of what he owns may be 2500 piastres, he deducts 2000 piastres from this amount and pays 19
- 4 فی‌المثل، شخصی در آخر سنه، بعد از پرداخت کلیه مخارج خود، ۱۰۰۰ غروش برایش باقی مانده، در این صورت ۱۹۰ غروش بابت حقوق اخذ می‌شود. در انتهای سنه بعد، پس از محاسبه مخارج، ممکن است ۲۰۰۰ غروش برای او باقی بماند. چون سنه قبل حقوق ۱۰۰۰ غروش را داده، این مبلغ از ۲۰۰۰ غروش کسر می‌شود و از ۱۰۰۰ غروش حقوق می‌پردازد (یعنی ۱۹۰ غروش). در سنه ثالث اموال خالص او ممکن است ۲۵۰۰ غروش بشود، از این مبلغ ۲۰۰۰ غروش کسر می‌کند و نوزده درصد ۵۰۰ غروش را که ۹۵ غروش می‌شود تأدیه می‌کند. اگر در آخر سنه رابع او ۲۵۰۰ غروش داشته باشد، هیچ حقوق به آن تعلق نمی‌گیرد.
- 5 Question: In the deduction of our necessary expenses, are contributions to the Mashriqu'l-Adhkar, teaching and other activities of the Cause considered a part of Huquq or should they be taken separately?
- 5 سؤال: در خصوص کسر مخارج ضروریّه، آیا تبرّعات به مشرق‌الاذکار و تبلیغ و سایر فعالیت‌های امری قسمتی از حقوق محسوب می‌گردد یا مجزاً از آن است؟
- 6 Answer: 'Abdu'l-Baha replied that Huquq was separate and independent of these and came first. After that had been determined then the other affairs could be looked after. He smiled and said when Huquq is given 'Abdu'l-Baha will ascertain how much of it is for the Mashriqu'l-Adhkar, how much for teaching and how much for the needy, etc.
- 6 جواب: حضرت عبداله‌اء جواب فرمودند که حقوق از این موارد جدا و مستقل است و باید ابتدا محاسبه گردد و بر آنها اولویت دارد. بعد از آنکه مقدار حقوق معلوم شد، می‌توان به سایر امور پرداخت. هیکل مبارک لبخند زدند و فرمودند پس از ادای حقوق عبداله‌اء تعیین می‌کند که چه مبلغی به مشرق‌الاذکار اختصاص یابد، چه مبلغی به تبلیغ تخصیص داده شود و چه مبلغی به محتاجان پرداخت گردد و غیره. (ترجمه)
- 7 (Interview with 'Abdu'l-Baha, 26 November 1919, note in the handwriting of Shoghi Effendi circa 1920. Questions posed in a letter from George O. Latimer, undated)
- 7 (مصاحبه با حضرت عبداله‌اء، ۲۶ نوامبر ۱۹۱۹، یادداشت به خط حضرت ولی‌امرالله حدود سال ۱۹۲۰. سؤالات در مکتوب جورج او. لَیمر، بدون تاریخ)

BRL_HUQUQ#049, COC#1176, BSTW#007

BRL_HUQUQP#049

ABU0428

Words to Latimer, Esslemont, Randall et al, spoken on 1919-Nov-26 in Haifa

Mr. Randall asked that before we left if the Master would speak of the Covenant and what is meant by steadfastness.

‘Abdu'l-Baha: "It is mentioned in the Tablets of the Blessed Beauty. It is recorded in the Book of the Covenant and in the explicit texts of the Kitab-i-Aqdas. Clearly He says, and in the Kitab-i-Aqdas He writes, that 'after Me turn your faces to the Branch who is branched from this Pre-existent Root. Ask from Him the meanings of the Writings and Tablets. He is the Expounder of the Book.' In the Book of the Covenant, He says: 'The meaning of those two blessed verses is the Greatest Branch and all must turn to Him.' He, addressing the branches, the twigs, the relatives and the friends, says: 'You must turn your faces to Him.' Then in a Tablet to me in His own handwriting, He praises very much. I do not want to speak of it because He praises very highly. I do not want to (repeat it). It is written in his own blessed hand. In that Tablet He says: 'O God, he who loves Him, love him; and whosoever hates Him, spurn him; make victorious whosoever serves Him and defeat whosoever denies Him.'

"He writes in the Kitab-i-Ahd, calling it the Book of the Covenant, in all his Epistles and Prayers, in more than a thousand places, that 'whoever violates My Covenant is an infidel; he who does this is to be avoided, whosoever he may be!' 'O God! degrade those who deny My Covenant, defeat them. O God! protect Thy friends from those who deny Thy Covenant.' Then He laments for those who violate. There are more than a thousand places in all the Writings and Tablets, even in the Hidden Words: 'Remember the covenant ye entered into with Me upon the Mount of Paran, situated under the blessed shrine of Zaman. I took as witness to that covenant the Supreme Concourse and the dwellers in the city of Life. Now I find none steadfast in that covenant. Pride and disobedience have indeed effaced it from the minds to such a degree that not a trace of it has remained, and, although knowing this, I have endured it patiently and have not divulged it.'"

Mr. Randall: "We yearn to face only the Centre of the Covenant and be steadfast. We understand the outer plane or station but know little about the spiritual reality of the Centre of the Covenant."

‘Abdu'l-Baha: "I understand this yearning. As to the difference of opinion of My Station, everything is false except what I say. The Blessed Beauty has left no room for any one to weaken (the Cause). He entered into this Covenant to preserve the Baha'i Unity so that no one might say anything on his own behalf. He says: 'Whenever there arises any difference, refer to the explicit texts of the Kitab-i-Aqdas and the Kitab-i-'Ahd.' He has closed all the doors of interpretation to whosoever says he understands this to be so or that to he so. 'Whatever He 'Abdu'l-Baha says is right.' He has left no room for interpretation. He has called it 'the Book of My Covenant'. It was the last Tablet. After this one no more Tablets were revealed....

"The importance is the unity of the friends. That is very important. Unity must be made very firm. Whoever has love for Baha'u'llah must give his life for the friends. Love for the friends is love for Baha'u'llah In this Cause there is no danger save the disharmony among the friends.

"Whenever disharmony and disagreement arise between two persons, it will ultimately lead to their both turning away from the Cause. The Nakazeen are waiting for this, that when one becomes hurt they can influence him. Therefore you must preserve the Baha'i Unity. Do not let any conflict arise between two friends. When there is a difference both will become grieved. There must be only love. You must never offend any soul. You must always have love. As soon as you see any dissatisfaction between souls, strive to create love between them. For the Kingdom of God does not accept differences.

Baha'u'llah says: 'If two persons argue over a subject, both are wrong', so that no disagreement should occur. No one should say, 'My opinion is right.' He says, 'Both are wrong', so that no differences should arise among the friends. You must strive for unanimous opinion. There must be love, love, love. God is love. The Blessed Beauty appeared for love. His purpose was not that differences should arise between two souls. See how in the utmost love we are seated here. Hearts are in the utmost love. You must all be the same in America. You must take the example from here."

Mr. Randall said he thought that now America is beginning to grow a little spiritually.

‘Abdu'l-Baha: "It is so. This is my hope that day by day it may become more. The Blessed Beauty appeared with the rays of love. This is the cause of my happiness. I have no other pleasure save the unity of the friends."

AB10342*To: Children of the Kingdom**Date: 1919-Nov-26*

O children of the Kingdom! Give thanks unto God that in the age of childhood ye have entered the divine Kingdom. The bounty and favor of God have encompassed you. While ye were children, He chose and selected you. Ye became intimates of the mysteries while adults and elders remained deprived. This is naught but the divine bounty. Therefore give thanks unto God saying: "O kind Lord! O Lord of Hosts! Thanks be unto Thee that Thou hast preferred these small children to the adults and elders and bestowed upon them Thy special favors. Thou hast guided them, conferred upon them illumination and granted them spirituality. Grant that when we reach maturity we may serve Thy Kingdom, become the cause of educating others, shine forth like unto candles and gleam like stars. Thou art the Giver, the Bestower and the Kind!"

BRL_APAB#14x, BRL_APAB#24, BRL_CHILD#23x, SW_v11#15 p.258

ای اطفال ملکوت شکر کنید خدا را که در سن طفولیت داخل در ملکوت الهی شدید فضل و موهبت الهی احاطه کرد در حالتیکه اطفال بودید شما را انتخاب و اختیار فرمود محرم اسرار شدید و بالغان و بزرگان محروم گشتند این نیست مگر موهبت الهی پس شکر کنید خدا را که ای خدای مهربان ای رب الجنود شکر ترا که این اطفال صغیر را بر بالغان کبیر ترجیح دادی و بالطف خویش اختصاص دادی هدایت فرمودی عنایت کردی نورانیت بخشیدی روحانیت دادی ما را موفق بر آن فرما که چون ببلوغ رسیم بخدمت ملکوت پردازیم سبب تربیت دیگران شویم چون شمع روشن گردیم و چون ستاره بدرخشیم توئی دهنده و بخشنده و مهربان

HUV2.015x

AB06804*To: Mr Brown, in Boston**Date: 1919-Nov-26*

O respected one! Praise be to God that in this Most Great Manifestation you became one of the chosen ones, not merely one of those who were called. The divine light shone in your heart and illumined the realm of conscience. The lamp of guidance was lit and heavenly grace was attained. You rent asunder the veil of vain imaginings and freed yourself from traditions. You discovered the truth, found the light of guidance from the Sun of Reality, and I hope that you will arise to serve the Kingdom, bring to life those dead in the graves of vain imaginings, make the blind seeing, make the deaf hearing, heal the sick of ignorance, and grant a portion to those who are deprived.

And upon you be the Most Glorious Glory.

BSTW#259

AB06769

To: Latimer, James W et al., in Portland, OR

Date: 1919-Nov-26

O ye two celestial souls! Turn to the divine Kingdom and recite this prayer:

O Kind God! We were heedless, Thou didst make us aware; we were asleep, Thou didst awaken us; we were unconscious, Thou didst make us conscious; we were deprived of portion and share, Thou didst bestow upon us a portion from the Great Bounty; we were astray, Thou didst guide us; we were thirsty, Thou didst give us to drink; we were debarred, Thou didst make us privy to the mystery. We thank Thee that Thou hast made such bounty possible and granted such guidance. Make us firm and steadfast that we may sacrifice our lives in service to the Kingdom and attain our ultimate desire.

SW_v12#01 p.028

ABU2638

Words to Latimer, Esslemont, Randall et al, spoken on 1919-Nov-26 in Haifa

At table Nov. 26, 1919, when Mr. and Mrs. Wm. H. Randall, Dr. Eselmont, Mr. Geo. Latimer, Mr. Hathaway and Mr. Vail were present, Shoghi translating, Lotfullah Hakim taking down the Words in Persian, Abdul-Baha said:

“Still there may be souls like Mrs. Kirchner, Dr. Nutt and Fareed who have personal motives and wish to make a station for themselves. Dr. Fareed wishes to acquire money. He has no religion or faith. He found Me preventing him doing this. Have nothing to do with Mrs. Kirchner. Do not admit her to your meetings. Leave her to herself. In case you find some doubtful soul, investigate and find out what is the matter. Investigate

with Mrs. True and Bagdadi. If after inquiry you find they still feel the same, do not permit them to come. Leave her (Mrs. Kirchner) to herself. Have nothing to do with her. Be united with Mrs. True, Dr. Bagdadi and Mirza Ahmad Sohrab.”

PN_1919 p014, PN_1919 p191

ABU3196

Words to Latimer, Esslemont, Randall et al, spoken on 1919-Nov-26 in Haifa

Severance from the world is the first sign of the Love of God. As long as man is much attached to this world he will be unaware of the Kingdom of God. As soon as he begins to be detached from this world the Spirit of the Kingdom, like unto a sun, will shine from the horizon of his heart.

PN_1919 p203, LAT.141-142

ABU0720

Words to Latimer, Esslemont, Randall et al, spoken on 1919-Nov-27 in Haifa

Mr. Vail spoke of the Friday evening meeting of the young people of Chicago in Mr. Scheffler's studio and asked for some message for them.

‘Abdu'l-Baha: “Convey to the attendants in that Friday evening meeting my love and extend to them my longing. See what has happened to this world. There is tumult and darkness upon darkness. Perhaps you may be the cause that through you it will be illumined. It is a world of carnage, a world of bloodshed, rancour and hatred. God willing, you may convert this world into the world of the Kingdom, that it may become a divine world, that these gloomy clouds may pass away and the Sun of Truth shine with divine splendour This is real service and anything besides that is all imagination, mirage, waves of the ocean, storms, and eventually it is lost.

“Upon ye be Baha'u'l-Abha!

“You must all do your best to increase love among the friends, that really and sincerely the friends may all love one another-so that faith in the kingdom may give forth good results, because life in this world depends upon love. The illumination of the world of man depends upon love; the splendour of God depends upon love; tranquillity of heart and soul both depend upon love. Anything besides that is personified imagination. If a friend arrives from another city or state, friends must show him the utmost love so that he may be pleased with coming to the city and meeting the friends.”

Mr. Vail said there are many people in America who are reading books of automatic writing purporting to convey messages from departed spirits and they believe that thereby they prove immortality of the soul and this gives consolation.

‘Abdu'l-Baha: “What is the purport of it?”

Mr. Vail: “To prove immortality.”

‘Abdu'l-Baha: “They are right to a certain extent because it is possible to have spiritual communications and sensations. They think they are in direct communication with spirits. Tell them what you feel are spiritual sensations. The world of man has no communication with the vegetable or animal world. But there are sensations or spiritual emotions between the two. When man looks to the plain, meadow or mountain he does not speak with them, but there is a wave of spiritual communication between the two. The lower worlds are not able to communicate with man, but they have a sensibility.”

Mrs. Randall asked if in the future there would be new arts and possibly new colours.

‘Abdu'l-Baha: “Yes. New arts and other inventions that will perfect the existing ones. Everything will be renewed, in every department. This generation cannot be compared to the past.”

The Master spoke of Margaret being tired of rice and Dr. Esslemont of soup. Margaret replied: “I must confess I am a little bit.”

‘Abdu'l-Baha: “I know that without your telling me. You will not eat rice for a time.”

Dr. Esslemont said material food makes little difference when we have heavenly food.

‘Abdu'l-Baha: “That is the essential. The Apostles of Christ here in the wilderness could not even get food for their Master. Christ said of John the Baptist that ‘his food was grass and herbs.’”

After a long pause He continued: "Christ was once eating grapes and He said: 'I shall not eat these grapes any more until I shall eat again in the Kingdom of my Heavenly Father.' I hope we may eat together in the Kingdom as we do now."

SW_v10#17 p.315x, PN_1919 p014, PN_1919 p194, LAT.143-145

ABU1694

Words to Latimer, Esslemont, Randall et al, spoken on 1919-Nov-27 in Haifa

Your steamer is waiting; it is best that you remain together and go direct to America. Turn to me always that I may be in your hearts for I love you very much and this is eternal. You are always in my heart, but I must also be in your hearts, then we are in oneness.

Praise be to God that ye have come and attained this station, and have long tarried in this sacred surrounding. Ye have visited the Sacred Shrine and have reached this sanctified spot and have passed the nights and days with the utmost joy and fragrance. Praise be to God that all of our gatherings were divine and were in commemoration of God, and were conducive to perfect joy and gladness. My hope is that immediately after your arrival in America ye may convene such blessed and spiritual gatherings-gatherings that proclaim loudly the Love of God. Then I shall inhale the fragrances that emanate from those gatherings, and I shall in spirit hear the call of Ya Baha'u'l-Abha, and shall listen to the sweet melody that will be raised from those gatherings.

I am always with you and although I am far from you in body, yet in spirit I am ever near and present amidst you all. At heart I am attached to you and the connective waves of my sensations are never interrupted. I ever pray on your behalf and beg for you assistance and confirmation. May you all rest and abide under His sheltering protection.

PN_1919 p210, LAT.146-147

AB05204*To: Edward C Getsinger, in United States**Date: 1919-Nov-27*

O old friend! One or two letters were received from you and a reply was written. Now it has become known that it did not arrive. I have always been and am kind to you, be certain of this. I do not forget. I am faithful and in every moment I create a new thought and desire change and transformation. Be confident of this, for in this world every fixed thing is transient and every faithful one is a manifestation of favors. The handmaiden of God, Lua, has hastened from this world to another world, and because of your request, a prayer was written for her behalf and was sent. Surely it has arrived. The intent is that you should speak well of her in every gathering and act according to faithfulness, and it is certain that you will do so. You are faithful and averse to unfaithfulness. That precious maidservant of God in the infinite world seeks assistance and favor for you so that in this world you may find heart's desire and peace of soul. And upon you be the Most Glorious Glory.

BSTW#260

ABU2966*Words spoken in Dec. 1919*

- 1 When, in the evening, a gathering was held, His Holiness 'Abdu'l-Baha asked this servant [Ahmad Sohrab]: "Why did America enter the war?"
 1 شب که مجلس شد حضرت عبدالهآ از این عبد سوال فرمودند که چرا امریکا داخل حرب شد
- 2 In reply it was submitted: "The views of the American people on this matter differ. There are some who say, 'We fought in order to serve the world of humanity.' Others maintain that Germany committed aggression and oppression. Still others believe that America entered the war for reasons of self-interest."
 2 در جواب عرض شد که اراء ملت امریکا در این مسئله مختلف است گروهی هستند میگویند از برای خدمت عالم انسانی جنگ کردیم بعضی بر آنند که آلمان تعدی و ظلم کرد و قسمی هستند که اعتقاد شان بر اینست که از برای منافع شخصیّه داخل حرب شدند
- 3 His Holiness 'Abdu'l-Baha said: "Nay, the latter is the truth: they entered the war for reasons of self-interest. George Washington was a man of wisdom. He said to America: 'Do not
 3 حضرت عبدالهآ فرمودند که خیر همین است که از برای منافع شخصیّه داخل حرب شدند جورج واشنگتن شخص عاقلی بوده او بامریکا

interfere in the political affairs of Europe, and let not Europe interfere in your political affairs.”

گفت که در امور سیاسیه اروپا مداخله نکنید
و اروپا در امور سیاسیه بشما مداخله نکنند

NJB_v11#19 p.341a

ABU3011

Words spoken in Dec. 1919

- 1 We love a just government, whatever government it may be. The ancient king of Persia, Anushirvan, though he was of the worshippers of fire, was nevertheless one in whose reign the Apostle of God took pride, saying—peace be upon Him—“I was born in the days of a just king.”
- 2 Among the Turks, security of life, honor, and property had been wanting; but now it is established.

1 ما دولت عادله را دوست داریم هر دولتی باشد
پادشاه قدیم ایران انوشروان اگر چه از عبده او
شان بود با وجود این حضرت رسول بآن افتخار
میکرد قوله علیه السلام انا ولدت بايام الملك
العاذل

2 ترک امنیت از برای جان و عرض و مال مفقود
بود ولی الآن موجود

NJB_v11#19 p.342

AB11961

To: Sister of Nazim Bayk, in Istanbul

Date: 1919-Dec-01

O enchanted one of the horizons! Your distinguished letter was read. It was an expression of truth, it was a tongue of eloquence, it was speech of rhetoric. I read it and pondered it deeply. I was delighted by its meaning. I gave thanks to God that, praise be to God, intelligent and astute ladies from among womankind have been freed from an old and worn-out set of ignorant traditions, and have arrived at truth, have opened the eye that sees truth, and with a truth-speaking tongue have begun praising the All-Forgiving Lord. May my Lord make you, like a candle, the light of the assemblage of women, and make you manifest like stars from the horizon of truth, and radiant and brilliant to all regions. Amen.

ای دلبر آفاق مفتونی نامهء نامیلری مطالعه
اولندی بیان حقیقت ایدی لسان فصاحت
ایدی کلام بلاغت ایدی مطالعه ایلدم عمیقانه
ملاحظه ایلدم مفهومندن محظوظ اولدم جناب
حقه تشکر ایلدم که الحمد لله طائفه نسادن
فطین و زیرک خانم لر اسکیمش کهنه نمش بر
طاقم تقالید جاهلانهدن قورتولشلردر و حقیقته
وایمیشلردر دیده حق بین آچمشلردر و لسان
حق گوی ایله ستایش رب غفوره باشلامشلردر
ریم سزی شمع آسا نور انجن نساء ایلیه و انجم
گبی افق حقیقتدن نمایان و اقالجه تابان و
درخشان ایلیه آمین

BRL_DAK#0251

AB00882

To: Jinab-i-Afnan et al., in Shamsabad

Date: 1919-Dec-03

- 1 O loving friends! Jinab-i-Aqa Ghulam-Rida has arrived and testified to the lofty station and exalted virtues of the friends, requesting that this letter be written. I said that from the Pen of the Covenant addresses to those faithful ones have repeatedly issued forth, but he was not satisfied, saying "I have received many blows in the path of God, been subjected to insult and humiliation, and endured severe trials. Therefore this letter is the remedy for my pain, my milk and honey, my joy and delight, and the balm for my abundant wounds." I too, with perfect joy and gladness, undertook to write this letter with loving-kindness, for praise be to God, the friends of Fars are knights of the field, and with great spirit and joy are firm and steadfast in the Cause of the Ancient Beauty, abiding in constant rapture and delight. They seek to exalt the Word of Unity and spread the verses of Oneness. Therefore a new stirring is felt from Shiraz and it is hoped that from that blessed land the melody of the Word of God will reach all horizons, for it is the growing place of the Blessed Tree.
- 2 O loving friends! All vast expanses will soon be rolled up, and intense pleasures will be transformed into grief and sorrow, except the divine expanse and heavenly joy. Therefore nothing temporary has any importance at all, even though it may appear in utmost beauty. Rather, eternal grace and everlasting success are important. Therefore strive to become an adornment to creation and a cause of comfort to the world. This is the great bounty, this is the mighty mercy, these are the endless favors.
- 3 O Lord! These friends are among the most special of the pure ones and the most beloved of the noble chiefs. They have turned to the Most Glorious Horizon and have arisen in praise and glorification with such power that those of understanding are amazed, extending the hands of supplication and entreaty, humbled and broken before the Most Exalted Threshold, and enkindled with the fire of Thy love amongst humanity. O Lord! Make them Thy greatest signs and Thy manifest banners in the highest heaven, and armies arrayed for the fortress of the Covenant, and a mighty host for the stronghold of the pledge and faithfulness. They shoot the arrows of great steadfastness at the people of hypocrisy and repel the people of violation
- 1 یاران مهربانا جناب آقا غلامرضا وارد و بر علو منزلت و سمو منقبت دوستان شاهد و استدعای نگارش این غمیه مینماید گفتم که از قلم میثاق خطاب بآن اهل وفاق مکرر صادر ولی او غیر قانع که من در سبیل الهی چوب زیاد میل فرمودهام و مورد توهین و تحقیر گشته‌ام و بلای شدید دیده‌ام لهذا این نامه درمان درد من است و شیر و شهد من است و شعف و سرور من است و مرهم جرح موفور من من نیز بکمال فرح و شادمانی بتحریر این نامه بمهربانی پرداختم که الحمد لله احبای فارس فارس میدانند و پر روح و ریحان در امر جمال قدیم ثابت و مستقیمند و در وجد و طرب مقیم و مستدیم اعلاء کلمه تفرد خواهند نشر آیات توحید جویند لهذا احساس اهتزاز جدید از شیراز میشود و امید آن است که از آن کشور مبارک شهنار کلمه الله بآفاق رسد زیرا منبت شجره مبارکه است
- 2 ای یاران مهربان جمیع بساطهای وسیع عنقریب منظوی گردد و انبساطهای شدید به ماتم و اندوه تبدیل شود مگر بساط الهی و انبساط رحمانی لهذا هر چیز موقت ابداً اهمیت ندارد ولو در نهایت جمال جلوه نماید بلکه فیض ابدی و فوز سرمدی اهمیت دارد پس بکوشید تا آفرینش را آرایش گردید و جهان را سبب آسایش این است موهبت کبری این است رحمت عظمی این است الطاف بی‌منتی
- 3 رَبِّ اِنَّ هٰؤُلَاءِ الْاَحْبَاءُ مِنْ اَخَصِّ الْاَصْفِيَاءِ وَ اَحَبِّ النَّقَبَاءِ النَّجَبَاءِ قَدْ اَقْبَلُوا اِلَى الْاَفْقِ الْاُخْبَى وَ قَامُوا عَلَى الْحَمْدِ وَ الثَّنَاءِ بِقُوَّةٍ تَحْيِرَتْ مِنْهُ اَوَّلَى الْاَلَمَى بَاسْطِينَ اَكْفَ الضَّرَاعَةِ وَ الْاِبْتِهَالِ مُتَذَلِّلِينَ وَ مُنْكَسِرِينَ اِلَى الْعَتَبَةِ الْعَلِيَّاءِ وَ مُتَوَقِّدِينَ بِنَارِ مَحَبَّتِكَ بَيْنَ الْوَرَى رَبِّ اجْعَلْهُمْ اَيَاتَكَ الْكُبْرَى وَ رَايَاتَكَ الشَّاهِرَةَ فِي الذَّرْوَةِ الْعَلِيَّاءِ وَ جُنُوداً مُجَنَّدَةً لِحَصْنِ الْمِثَاقِ وَ جَيْشاً عَرْمَماً لِمَعْقِلِ الْعَهْدِ وَ الْوَفَاءِ يَرْمُونَ اَهْلَ التَّفَاقِ بِسَهَامِ الْاِسْتِقَامَةِ الْكُبْرَى وَ يَرُدُّونَ اَهْلَ الشَّقَاقِ بِسَيَاطِ التَّبُوتِ وَ الرِّسُوخِ عَلَى

with the whips of firmness and constancy before all. Verily Thou art the Powerful, the Supporter, the Helper, the Mighty, the Generous.

الملا أنّك انت المقتدر المؤيد الموفق العزيز الكريم

INBA87:126, INBA52:124

AB08293

To: Hazari Parsi, Rashid Jamshid et al.

Date: 1919-Dec-03

O ye possessed of intelligence! Today the poor shall become honored, and those far removed shall draw nigh, and the ignorant shall adorn the throne of knowledge and don the crown of heavenly bounty. For the Sun of knowledge and insight hath shed such radiance that it nutureth even every living thing beneath the earth. This bounty shall, through the outpouring of the rain of divine gifts, render the surface of the earth verdant and flourishing, fresh and green. And upon you be the Most Glorious Glory!

ای هوشمندان امروز مستمندان ارجمند گردند و دوران نزدیک شوند و نادانان سریر دانائی بیارایند و افسر بخشش آسمانی بر سر نهند زیرا خورشید دانش و بینش چنان تابش افروخته که حتی زیر زمین هر جاندار را پرورش میدهد این بخشایش روی زمین را بریزش باران دهش سبز و خرم نماید و تر و تازه فرماید و علیکم البهاء الابهی

ALPA.083a, YARP2.098 p.123

AB08054

To: Mihtar Khudadad Shahvir et al.

Date: 1919-Dec-03

O Thou Kind Lord! Make these friends Thy helpers, and bestow upon these loved ones service at Thy Threshold. Make them day by day more radiant and more enchanting. Make them fragrant flowers in the Garden of the Most Glorious, and brilliant stars in the supreme horizon. Thou art the Giver, the Bestower, and the Kind.

ای خداوند مهربان این یاران را یاوران نما و این دوستان را پرستش آستان بخش روز بروز روشن تر کن و دلکستر فرما در گلشن ابدی گلهای خوشبو نما و در سپهر بالا ستاره های روشن کن توئی دهنده و بخشنده و مهربان

YARP2.641 p.438

AB09564*To: Vajdi, Bahram et al., in Bombay**Date: 1919-Dec-04*

O ye who are endowed with understanding! The light of the All-Merciful God hath shone upon the heads of those friends. Their minds and ears were awakened and they became the confidants of the angels of heaven. Their hearts were quickened, their souls were refreshed, heavenly bestowals arrived and the dawn of hope broke forth. May ye be prosperous, may ye be successful, may your souls be happy!

ای هوشیاران پرتو ایزد مهربان بر سر آن یاران
زد هوش و گوش بیدار شد و همراز فرشتگان
آسمان گردید دل زنده شد جان تر و تازه گشت
بخشش آسمانی رسید و سپیده امید دمید رستگار
باشید کامکار باشید جانتان خوش باد

YARP2.637 p.436

AB07457*To: Wilhelm Heydorn, in Hamburg**Date: 1919-Dec-06*

¹ O respected person, your letter was received and its contents were noted. You had asked about the belief of 'Abdu'l-Baha. My belief is the oneness of humanity - that is, all created beings are God's sheep and God is the kind Shepherd of these sheep. All people, of whatever religion or creed, are human beings. We have no objection to or quarrel with religions. We simply call all to the oneness of humanity. But all people must drink from the fountain of Baha'u'llah's teachings so that this war and strife and conflict and tribulation may be removed from among humanity.

¹ ای شخص محترم نامه شما رسید و بر مضمون اطلاع حاصل گردید سؤال از عقیده عبدالبهاء نموده بودید عقیده من وحدت عالم انسانی است یعنی جمیع خلق اغنام الهی و خدا شیان مهربان این اغنام جمیع بشرند از هر دینی و مذهبی باشند ما اعتراضی و تعرضی بر ادیان نداریم فقط جمیع را به وحدت عالم انسانی میخوانیم ولی کل بشر باید از چشمه تعالیم بهاءالله بنوشند تا این جنگ و جدال و نزاع و وبال از میان خلق برخیزد

² All people are like diverse birds, but they must gather at this fountain and be satisfied from this spring, and that spring is the teachings of Baha'u'llah. First is the independent investigation of truth, second is the oneness of humanity, third is that religion must be the cause of love and fellowship - if it is not the cause of love and fellowship it has no purpose, fourth is that religion must accord with science, fifth that religious prejudice, sectarian prejudice, racial prejudice and national prejudice destroy the foundation of humanity - all people are God's sheep and of one race and the earth is one homeland, sixth that one must be free of all imitations and hold fast to the foundation of divine religions, seventh is unity of language - one language

² جمیع خلق نظیر طیور متنوعه هستند ولیکن باید بر سر این چشمه جمع شوند و از این چشمه سیراب گردند و آن چشمه تعالیم حضرت بهاءالله است اول تحرّی حقیقت است و ثانی وحدت عالم انسانی و ثالث دین باید سبب محبت و الفت باشد اگر سبب محبت و الفت نباشد لزومی ندارد رابع دین باید مطابق علم باشد خامس تعصب دینی و تعصب مذهبی و تعصب جنسی و تعصب وطنی هادم بنیان انسانیت جمیع بشر اغنام الهی هستند و جنس واحد و کره ارض وطن واحد سادساً

must be chosen or newly invented that will be universal so that misunderstandings between religions and races and nations will disappear, and likewise the equality of men and women, and likewise the spread of sciences and knowledge, and likewise the union of women and men among all religions and nations, and likewise justice and equity, and likewise political unity and so forth.

اینکه باید از جمیع تقالید بیزار شد و باسّاس ادیان الهیه تمسّک کرد سابعاً وحدت لسانست باید یک لسان انتخاب کرد یا مجدداً اختراع نمود که لسان عمومی باشد تا سوء تفاهم بین ادیان و اجناس و ملل زائل شود و همچنین مساوات رجال و نساء و همچنین تعمیم علوم و معارف و همچنین اقتران نساء و رجال در بین جمیع ادیان و ملل و همچنین حقّ و عدل و همچنین وحدت سیاسیه و امثال ذلک

- 3 All humanity must be satisfied from the fountain of these teachings so that the oneness of humanity may raise its banner at the pole of contingent being. The details of these teachings are many but I have mentioned them briefly and from this summary you can understand the full detail.

3 باید جمیع بشر از سرچشمه این تعلیم سیراب شوند تا وحدت عالم انسانی در قطب امکان علم برافزاد و تفصیل این تعلیم بسیار است ولی من مختصر ذکر نمودم و شما از این اختصار پی بتفصیل ببرید

- 4 In any case, today the darkness of the world of nature has encompassed the horizons. Only through the heavenly teachings of Baha'u'llah can humanity be saved from this darkness and become illumined. All these teachings pertain to the world of morals - they do not interfere with any of the religions. The teachings of Baha'u'llah are spiritual, heavenly, luminous, free, freedom of conscience, deliver humanity from the world of dust and bring it to the pure world, are the breathings of the Holy Spirit, are eternal life, are the lights of the Sun of Reality, illumine the world.

4 باری امروز ظلمات عالم طبیعت آفاقرا احاطه نموده جز بتعالیم آسمانی حضرت بهاءالله بشر از این ظلمات نجات نیابد و نورانی نگردد جمیع این تعلیم تعلق بعالم اخلاق دارد تعرضی بدیانتی از ادیان ننماید تعلیم حضرت بهاءالله روحانیست آسمانیست نورانیست آزاد است حریت وجدانست انسانرا از عالم خاک نجات میدهد و بجهان پاک میرساند نفثات روح القدس است حیات ابدیست انوار شمس حقیقت است جهان را روشن میکند

- 5 Do not look at the present - later all matters will become ordered. Christ says these are the days of the wedding feast - during wedding days there is disorder but afterwards order will be established.

5 حال را ملاحظه منما بعد جمیع امور منتظم میگردد حضرت مسیح میفرماید ایام عروسی است در ایام عروسی بی انتظامی است ولی بعد انتظام خواهد یافت

- 6 And upon you be greetings and praise.

6 و علیک التّحیّة و الثّناء

BBBD.460

BBBD.459, RAHA.264bx

AB02382

To: Loulie A Mathews, in Paris

Date: 1919-Dec-06

1 O thou lady of the Kingdom! Thy letter sent from New York hath been received. Its contents imparted joy and gladness for they indicated that with a firm resolve and a pure intention thou hast determined to travel to Paris, that thou mayest in that silent city enkindle the fire of the love of God and in the midst of that darkness of nature shine like unto a resplendent candle. This journey is highly praiseworthy and suitable. When thou reachest Paris, thou must strive, no matter how small the number of the friends may be, to institute the assembly of the Covenant and to vivify the souls through the power of the Covenant.

2 Paris is exceedingly dispirited and is in a state of torpor and so far it hath not burst into flames although the French nation is an active and lively one. But the world of nature hath fully stretched its pavilion over Paris and hath done away with religious sentiments. But this power of the Covenant shall heat every freezing soul, shall bestow light upon everything that is dark and shall secure for the captive in the hand of nature the true freedom of the Kingdom.

3 Arise thou at present in Paris with the power of the Kingdom, with a divine confirmation, with a genuine zeal and ardour and with a flame of the love of God. Roar like unto a lion and exhibit such ecstasy and love among these few souls that praise and glorification may continuously reach thee from the divine Kingdom and mighty confirmations may descend upon thee. Rest thou assured. If thou dost act accordingly and hoist the standard of the Covenant, Paris shall burst into flame. Be constantly attached to and seek always the confirmations of Baha'u'llah for these turn the drop into a sea and convert the gnat into an eagle.

SWAB#067, BSTW#251

1 ای خانم ملکوتی نامه شما از نیویورک رسید از مضمون خوشنودی حاصل شد زیرا دلیل بر آن بود که بعضی ثابت و یقینی صادق اراده سفر به پاریس نمودی تا در آن شهر خاموش نارحبه الله برافروزی و در آنظلمات عالم طبیعت چون شمع روشن گردی بسیار این سفر موافق و مناسب چون وارد پاریس گردی باید بکوشی ولو از نفوس معدودی باشد محفل میثاق تشکیل نمائی و بقوه میثاق نفوس را زنده نمائی

2 پاریس بسیار مخمود و افسرده است تا بحال شعلهائی زنده و حال آنکه ملت فرانسه سر پرشوری دارند و لکن عالم طبیعت با تمام معانی بر پاریس خیمه زده احساسات دینیّه مفقود شده ولی این قوه میثاق هر سردی را گرم نماید و هر ظلمانی را نورانی کند و هر اسیر طبیعت را آزادی ملکوتی دهد

3 حال تو بقوت ملکوتی و تأییدی الهی و شوری وجدانی و شعله محبتی رحمانی در پاریس قیام نما و نعره زن و چنان شور و محبتی در بین این چند نفر معدود ظاهر نما که تحسین از ملکوت الهی پیاپی رسد و تأیید شدید حاصل گردد و مطمئن باش اگر چنین بنمائی و رایت میثاق برافرازی پاریس شعلهائی خواهد زد بتأییدات حضرت بهاء الله دل بسته باش زیرا تأییدات او قطره را دریا کند و پشته را عنقا نماید ملاحظه نما که مس نوبلاک در آلمان چگونه موفق شده است این برهان کافی وافی است و علیک البهاء
الاهی حیفاً دسمبر ۱۹۱۹
abdul Baha
abbas

MMK1#067 p.099

AB02978*To: Spiritual Assembly of Boston, MA**Date: 1919-Dec-06*

O heralds of the Covenant! Your letter was received and learning of its contents brought the utmost joy, for it indicated that you have arisen with heart and soul and, beneath the banner of the Covenant, have devoted yourselves to sacrifice in the path of Baha'u'llah. This intention and this effort attract the confirmations of the Abha Kingdom. Rest assured that confirmations will arrive continuously. Arise to teach as much as you can, for the darkness of nature has encompassed the world and the fire of war has reduced countries to heaps of ashes. All people are dead and in need of the breaths of the Holy Spirit that they may find new life, and like withered and faded plants may become fresh and verdant through the drops from the cloud of guidance. You had requested an Iranian teacher - one will be sent. Now you should immediately send one or two enthusiastic teachers from America to Iran and telegraph that they are bound for the Holy Land and from there to Iran. Our intention was that a group from America would journey to Iran. Now it appears that souls are not ready. I hope that in the future blessed souls will set out from America toward Iran with the utmost enthusiasm and detachment. Convey to all the friends utmost longing, greetings and praise from 'Abdu'l-Baha. And upon you be the Most Glorious Splendor.

BSTW#252

AB06732*To: Amelia E Collins, in Boston**Date: 1919-Dec-06*

- ¹ O thou lady of the Kingdom! Praise thou God that in this age, the age of the dispensation of Baha'u'llah, thou hast been awakened, hast been made aware of the Manifestation of the Lord of Hosts. All the people of the world are buried in the graves of nature, or are slumbering, heedless and unaware. Just as Christ saith: "I may come when you are not aware. The coming of the Son of Man is like the coming of a thief into a house, the owner of which is utterly unaware."

¹ ای خانم ملکوتی حمد کن خدا را که در این قرن حضرت بهاء الله بیدار شدی و از ظهور رب الجنود آگاه گشتی جمیع خلق در قبور طبیعت مُرده و خفته و بی‌هوش افتاده‌اند غافلند و بکلی بی‌خبر چنانکه حضرت مسیح می‌فرماید شاید من می‌آیم و شما خبر ندارید آمدن ابن انسان مثل

- 2 In brief, my hope is that from the bounties of Baha'u'llah, thou mayest daily advance in the Kingdom, that thou mayest become a heavenly angel, confirmed by the breaths of the Holy Spirit, and mayest erect a structure that shall eternally remain firm and unshakable....
- 3 The contribution you made for the spreading of the lights of the Kingdom was most acceptable, and the Teaching Committee in America will spend this amount in teaching the Cause of God. Give my respectful greetings to your esteemed husband and say:
- 4 These days are very precious; grasp the present opportunity and ignite a candle that shall never be extinguished, and which shall pour out its light eternally illuminating the world of mankind!

SWAB#168x

آنست که دزد در خانه است و صاحب خانه
خبر ندارد

2 باری از الطاف حضرت بهاء الله آمیدم چنانست
که روز بروز در ملکوت ترقی نمائی تا ملائکه
آسمانی شوی و بنفثات روح القدس مؤید گردی
و بنیانی بسازی که الی الأبد باقی و برقرار باشد

3 اعانهائی که بجهت نشر انوار ملکوت نموده
بسیار مقبول شد و کمیته تبلیغ در امریکا این
مبلغ را در تبلیغ امر الله صرف خواهند کرد و
بقربین محترمت از قبل من تحیت محترمانه برسان
و بگو

4 این ایام بسیار عزیز است فرصت را غنیمت دان
شعی روشن کن که خاموش نشود و الی الأبد
روشنائی بعالم انسانی دهد

BRL_DAK#0411, MMK1#168 p.193x

AB08945

To: Wife of Fadil Mazandarani, in Rasht

Date: 1919-Dec-06

...Give thanks to God that his honor Fadil is a perfect teacher and successful in serving the Blessed Beauty. He has no desire save the diffusion of divine fragrances, and no aim except the recitation of manifest verses. He has planted a tree in the rose garden of possibility whose merciful branches reach to the pavilion of the Supreme Concourse - its roots in the realm of the possible, its branches connected to the realm of the impossible. Now my purpose is to charge him with a mighty task, and my hope is that he will, as befitting, rise to fulfill it and be confirmed. He will light a lamp that will burn forever, kindle a fire that will consume the veils of multitudes....

...شکر کن خدا را که حضرت فاضل مبلغ
کامل است و موفق بخدمت جمال مبارک
جز نشر نفحات آرزویی ندارد و بغیر از ترتیل
آیات بینات مقصدی نخواهد درختی در گلشن
امکان غرس نموده که شاخ رحمانی بکاخ ملا
اعلی رساند اصل در حیز امکان و فرع متواصل
بلا مکان حال مقصود من چنانکه او را بامر
عظیمی مکلف نمایم و امیدم چنان است که
چنانکه باید و شاید از عهده برآید و موفق گردد
شعی روشن کند که الی الأبد افروخته است
آتشی برافروزد که حجاب جم غفیری بسوزد...

AVK1.000.16x, MSBH7.135x

AB12179

To: Herrigel, Wilhelm et al., in Stuttgart

Date: 1919-Dec-07

O ye two blessed souls! The honored travelers to Stuttgart, the respected dignitaries, wrote a letter and offered the highest praise of you, that these two assured souls have dedicated their days and nights to service to the Kingdom, proclaiming the appearance of the Lord of Hosts, occupied and engaged in guidance, and known for their pure intentions and goodly character. At times they blaze like fire with the love of God, at times they shine like candles in every gathering, at times they play the melody of the Kingdom, and at times they spread the divine teachings. They have no rest and seek not a moment's repose. This is the highest praise. When I read their letter, I began to pray for you:

O Kind Lord! Clothe these souls of strong faith with a robe of Thy great bounty and assist and confirm them in all that is befitting and proper. Make them two doves of the Supreme Garden and two eagles soaring to the highest heights, that they may progress day by day and become the manifestation of endless favors. And upon you be the Glory of the Most Glorious.

Your letters of July 27, 1919 and October 14, 1919 were received. Rest assured that I will convey the Most Glorious greetings to Julius Grönzweig on my behalf. I will pray for him and seek heavenly confirmation. Convey my loving and respectful message to Mrs. Wieland and her daughters. I ask God that they may become like an impregnable fortress in this mighty Cause. Convey my love and respect to Miss Helen Thorer, and my heartfelt connections to Mr. Bernhard Hasselmeyer and his wife, and the Most Glorious greetings to Mr. Christian Heng and his wife, and with utmost longing convey spiritual greetings and merciful salutations to Mr. Paul Gollmer. You wrote that you have translated and published Abu'l-Fadl's treatise into German. This is very good. And upon you be the Glory of the Most Glorious.

BBBD.462-463

ABU1350

Words to Fugeta, Dr. Esslemont et al, spoken on 1919-Dec-07 in Haifa

Q. I see that in his tablet to Ex-Governor Sulzer the Master says that the Universal Arbitration Tribunal will consist of the best men and women of the different countries. Will women in the future sit in the Beit-ul-Adl also?

Abdul Baha: Men and women are equal in this respect, with the condition that women should reach to the degree of men. As yet they have not reached this state. They will become members of the Beit-ul-Adl in the future. The time will come when women will reach the degree of men (as regards education). Then they will be equal.

PN1919

Q. Am I right in thinking that the Houses of Justice will at first be instituted for the Bahais only, but when the Bahai Cause becomes widespread they will come to take the place of existing parliaments and legislative assemblies?

Abdul Baha: It is the same Beit-ul-Adl. Beit-ul-Adl will be established. It is like parliament. It takes its place, but this is a parliament which has the utmost of authority and power.

Q. I see that in his tablet to Ex-Governor Sulzer the Master says that the Universal Arbitration Tribunal will consist of the best men and women of the different countries. Will women in the future sit in the Beit-ul-Adl also?

Abdul Baha: Men and women are equal in this respect, with the condition that women should reach to the degree of men. As yet they have not reached this state. They will become members of the Beit-ul-Adl in the future. The time will come when women will reach the degree of men (as regards education). Then they will be equal.

Q. When the Beit-ul-Adls are fully established will there be one supreme king for the whole world?

Abdul Baha: There will be constitutional monarchy, but they will have no independent power. Baha'u'llah says that in each country there should be one head (king) but there will not be a supreme king for the whole world. The universal Beit-ul-Adl will be the supreme authority.

Q. The International Beit-ul-Adl will be a legislative body. Must it not have an executive to carry out its decisions and must that executive not have a head?

Abdul Baha: In each country the executive of that country will carry out the decision of the International Beit-ul-Adl. It will be carried out as in the League of Nations. All the countries will carry it through. In the same way the decisions of the Beit-ul-Adl will be carried out in all the countries.

Q. Then the only king of the whole world, the king of kings will be God?

Abdul Baha: Yes! The real true king is God. The others are but figureheads.

PN_1919 p035

AB12345

To: Albert Schwarz, in Stuttgart

Date: 1919-Dec-07

O son of the Kingdom! The letter praising the arrival of the Khans was noted. In truth, those souls are in the utmost sincerity and have no aim or desire except service to the Kingdom. They are illumined by the light of the love of God and through divine grace and bounty are in the utmost joy and fragrance. They hastened to those regions purely to meet the friends of God, to establish fellowship with the friends, to find happiness and delight in the gatherings, to become familiar with the remembrance and thought of the Lord of Hosts, and to be the cause of their own progress and that of other souls. A letter arrived from them expressing ultimate gratitude for your love and kindness and the enthusiasm and attraction of the friends. They have praised you and the honored lady in ways that cannot be described. This news will also reach Iran and all the friends in Iran will become grateful, pleased and delighted. Convey my longing greetings and respectful salutations to all the friends in Stuttgart and surrounding cities. Upon you be the Most Glorious Glory.

BBBD.465

ای ابن ملکوت نامه‌ئی که ستایش از ورود خوانین بود ملاحظه گردید فی الحقیقه آن نفوس در نهایت خلوصند و مقصد و آرزوئی جز خدمت بملکوت ندارند بنور محبت الله روشنند و به فضل و موهبت الله در نهایت روح و ریحان محض ملاقات احبای الهی بآسمان شتافتند تا با دوستان الفتی بنمایند و در انجمن‌ها سرور و شادمانی یابند و پیاد و فکر رب الجنود مألوف شوند و سبب ترقی خود و سائر نفوس گردند نامه‌ئی از آنان رسید که نهایت ممنونیت از محبت و مهربانی شما و اشتعال و انجذاب احباً داشتند ستایشی از شما و طائره نموده‌اند که بوصف نیاید و این خبر به ایران نیز خواهد رفت و جمیع یاران ایران ممنون و خوشنود و مسرور خواهند گردید بجمیع احبای استگارت و شهرهای اطراف از طرف من اشتیاق و تحیت محترمانه برسان و علیک البهاء الابهی

BBBD.464

AB05426*To: Fadil Shirazi, in Tihiran**Date: 1919-Dec-07*

- 1 A letter was written to thee a few days ago and dispatched through Jinab-i-Amin. Now, thy most recent letter hath been perused. The poems thou didst compose in the realm of dreams have been recorded in the Book of the Unseen and shall not vanish from memory.

1 نامه‌ئی چند روز پیش بشما مرقوم گردید و بواسطه جناب امین ارسال شد حال نامه جدید شما قرائت شد در عالم رؤیا بنظم شعر پرداختید آن اشعار در دفتر غیب مقید فراموش نشود

- 2 God be praised, thou art engaged in serving at the Tarbiyat School and occupied with the service of the Cause. Thou art instructing the young women and expounding the luminous verses of God unto them. To the handmaidens of God, Ruh-Angiz Khanum, Zahra Khanum, Maryam Khanum, Ishraqiyyih Khanum, Shawkat Khanum, Batul Khanum, Farah-Angiz Khanum, Rawhaniyyih Khanum, Subhaniyyih Khanum, Naw-Zuhur Khanum, do Thou convey My fondest greetings. My hope is that day by day they shall grow more assiduous in their studies and benefit from thine utterances and elucidations. Upon thee be the glory of glories.

2 الحمد لله در مدرسه تربیت بخدمت مشغولی و بخدمات امریه مألوف و بتعلیم بنات پرداختی و آیات ینات را شرح میدهی بامه‌الله روح‌انگیز خانم و امه‌الله زهرا خانم و امه‌الله مریم خانم و امه‌الله اشراقیه خانم و امه‌الله شوکت خانم و امه‌الله بتول خانم و امه‌الله فرح‌انگیز خانم و امه‌الله روحانیه خانم و امه‌الله سبحانیه خانم و امه‌الله نوظهور خانم از قبل من تحیت ابدع ابهی برسان امیدوارم که روز بروز بر تحصیل بینفزایند و از بیانات و شروح شما استفاده فرمایند و علیک البهاء الأبهی

BRL_DAK#0908, MSBH1.411

AB07325*To: Ali Farhamand**Date: 1919-Dec-07*

O thou who art firm in the Covenant! Thy letter was received. Teaching in the school of education is service to the Cause of God and brings joy to the heart of 'Abdu'l-Baha. I hope that thou wilt succeed in this service with the utmost effort and likewise engage in the spiritual education and divine character development of these tender plants of the garden of oneness. Know thou with certainty that every soul who arises to serve the Kingdom of God is the manifestation of this blessed verse: "We behold you from Our Most Glorious Horizon and will assist those who arise to help Our Cause with hosts from the Concourse on High and a company of Our favored angels." And

ای ثابت بر پیمان نامه تو رسید در مدرسه تربیت تعلیم خدمت بامر الله است و سبب سرور قلب عبدالهاء امیدوارم که بکمال همت باین خدمت موفق گردی و همچنین بتربیت روحانی و اخلاق رحمانی نونهالان گلشن احدیت پردازی و یقین بدان که هر نفسی که بخدمت ملکوت الله پردازد مظهر این آیه مبارکه است و ترا کم من افقی الابهی و نصر من قام علی نصره امری بخنود من الملاء الاعلی

thou shalt be successful. And upon thee be the Most Glorious Glory.

و قبیل من الملائکة المقرّین و تو موفق خواهی شد و علیک البهاء الابهی

MKT9.101a

AB00827

To: Doctor Habibullah Muayyid son of Khudabakhsh

Date: 1919-Dec-08

1 O descendent of Abraham!

1 ای سلاله حضرت خلیل

2 Praise be to God that whatsoever hath been announced in the Blessed Tablets unto the Israelites, and the things explicitly written in the letters of 'Abdu'l-Baha, are all being fulfilled. Some have come to pass; others will be revealed in the future. The Ancient Beauty hath in His sacred Tablets explicitly written that the day of their abasement is over. His bounty will overshadow them, and this race will day by day progress, and be delivered from its age-long obscurity and degradation.

2 الحمد لله آنچه در الواح مبارک به اسرائیل تبشیر فرموده اند و در مکاتیب عبداله‌آ نیز تصریح شده جمیع در حیز تحقّق است بعضی وقوع یافته و بعضی وقوع خواهد یافت جمال مبارک در الواح مقدّسه تصریح فرمودند که ایام ذلّت اسرائیل گذشت ظلّ عنایت شامل گردد و این سلسله روز بروز ترقی خواهد نمود و از خمودت و مذلت هزاران سال خلاصی خواهد یافت

3 But this is conditional upon their following the divine teachings, being delivered from the darkness of old traditions, being freed from the lethargy of former customs, and embracing what constitutes the spirit of this age and the light of this century. They must reform their character and strive for the general interests and relationships of humanity, be detached from ancient prejudices, obsolete thoughts and national biases, and consider all humans as God's sheep and God as the kind Shepherd.

3 ولی مشروط بآن که بموجب تعالیم الهیه روش و رفتار نمایند از ظلمات تقالید قدیمه نجات جویند و از کسالت عوائد سابقه رهائی یابند و بآنچه روح این عصر و نور این قرنست تشبّث نمایند تعدیل اخلاق کنند و در منافع و روابط عمومیه عالم بشر سعی و کوشش نمایند از تعصّب قدیمه و افکار پوسیده و اغراض ملیّه منسلخ گردند و جمیع بشر را اغنام الهی شمرند و خدا را شبان مهربان دانند

4 Today is a day when particular thoughts, whether from individuals or nations, cause great misfortune and ultimately lead to evident loss. What is universal today is divine and causes the progress of all humanity, while what is particular is pure detriment and sheer loss. Now Israel must set aside infirm notions and, with a sound purpose, concern itself with matters universal. Israel's thoughts must settle on what benefits all and brings happiness to all humanity. Today success accompanies those who, like the sun, shed divine radiance upon all horizons and are completely detached from personal and national restrictions that spring from satanic whisperings. This is the foundation of triumph and prosperity.

4 امروز روزیست که افکار خصوصیه چه از افراد و چه از ملت سبب نکبت کبری گردد و عاقبت منتهی بخسارن مبین شود آنچه امروز عمومیهست الهیست و سبب ترقی افراد عالم انسانی و آنچه خصوصی است زبان محض است و خسارن صرف حال باید اسرائیل از فکر علیل بگذرد و بعضی صحیح بامور عمومی پردازد افکار اسرائیل باید در نقطه‌ئی استقرار یابد که منافع عمومیهست و سعادت جمیع عالم انسانی امروز توفیق رفیق حزبی است که چون آفتاب بر جمیع آفاق پرتو رحمانی افشاند و بکلی از تقیّدات شخصی و ملی که

منبعث از وساوس شیطانی است منسلخ گردد
اینست اساس نجاح و فلاح

- 5 Convey affectionate greetings to all the divine friends in Hamadan, both Jewish and Muslim, and say that the terms “Jewish” and “Muslim” are incomplete expressions. I hope these titles will be completely forgotten and the term “Baha’i” will become everyone’s designation, so difference and distinction may be entirely eliminated. All these figurative communities should melt like iron in the furnace of reality from the fire of God’s love and be cast in a single mold. If this is done and “Baha’i” is said, these multiple designations are unnecessary - the single designation that testifies to reality, which is the word “Baha’i”, suffices.

5 بجمع احبای الهی از کلیعی و فرقانی در همدان
تحیت مشتاقانه برسان و بگو کلیعی و فرقانی
این تعبیر ابر است امیدم چنان است که این
عنوان بکلی فراموش شود و کلمهء رحمانی بهائی
عنوان هر نفسی گردد تا تفاوت و تباین بکلی
زائل شود جمیع این طوائف مجاز مانند حدید در
کورهء حقیقت از آتش محبت الله آب گردد و
در قالب واحد افراغ شود اگر چنین کرده شود
بهائی گفته شود این عنوانات متعدده لزوم ندارد
عنوان واحد که شاهد حقیقتست و آن کلمهء
بهائیت کفایتست

- 6 O Kind Lord! The friends in Hamadan are Your friends and servants at Your threshold. They are firm in Your Covenant and established in this rose garden, enkindled and attracted, supplicating and beseeching, steadfast and constant in servitude to You, O Generous Lord! O God, crown this blessed company with eternal glory, make this human gathering a sign of divine grace, make these precious souls intimate with Your greatest bounty, and make these respected persons renowned throughout all regions. You are the Bestower, the Giver, and the Kind One. And upon you be the Most Glorious Glory.

6 ای خداوند مهربان دوستان همدان یاران تواند و
خادمان درگاه تو ثابت بر پیمانند و نابت درین
گلستان مشتعلند و منجذب متضرعند و مبتهل
مستقیمند و مستدیم بر عبودیت تو ای رب کریم
خدایا این جمع مبارک را تاج عزت ابدیه بر سر
نه و این انجمن انسانی را آیات رحمانی فرما و این
نفوس نفیسه را انیس موهبت کبری کن و این
اشخاص محترمه را شهر آفاق فرما توئی بخشنده و
دهنده و مهربان و علیک البهاء الابهی

ADJ.055-056x

MKT3.363, AVK3.248.10x, AVK4.470x,
PYB#216 p.28x, PYB#257 p.23x,
TAH.023x, MJMJ2.109x, MMG2#452
p.499x

AB01402

To: Mulla Muhammad Rida Hamadani

Date: 1919-Dec-08

- 1 O pilgrim to the Holy Land! Thousands upon thousands of Israelites hastened to this glorious clime to gain a portion and share from the bounty of the All-Powerful One. They traversed deserts to reach their intended destination, but saw nothing except walls and doors. They lived for days, weeping and wailing and lamenting, becoming immersed in an ocean of sorrows. They lost hope but consoled themselves with the future. For

1 ای زائر ارض مقدّس هزاران هزار اسرائیل
باین اقلیم جلیل شتافتند تا بهره و نصیب از فیض
حضرت قدیر برند بادیه‌ها پیودند تا بسر منزل
مقصود رسیدند ولی جز در و دیوار چیزی
ندیدند ایامی زیستند و گریستند و ناله و فغان
نمودند و در دریای احزان غریق گشتند نومید
شدند و خویشرا باینده نوید دادند باری دو هزار

two thousand years it has continued thus, and their ultimate hope is the rebuilding of Solomon's Temple, behind whose ruined wall they wail and lament, weep and mourn, crying out when will this wall be restored?

- 2 Yet this is but stone and clay, not heart and soul. The Holy of Holies must be established in the realm of heart and soul. What importance has water and clay? Consider briefly: this infinite universe has seen thousands upon thousands of similar edifices, all of which have vanished without trace with the passage of ages. But the Holy of Holies of heart and soul remains firm and enduring - this is what must be pondered.

- 3 Yes, these places are revered and worthy of pilgrimage and blessing, for this water and clay bears traces of that heart and soul and points to it. Yet all are heedless of that Sign of Guidance and Greatest Gift, and all are attached to water and clay. They worship the body and are unaware of the spirit. They are devoted to the lamp-glass but turn away from the light. They are bereft of the kernel and worship the shell.

- 4 I too intend to visit those holy places, that I may inhale the fragrant breeze of the Prophets of Israel from those traces, and spend some days in remembrance of those noble ones. But I am mindful and attentive to those pure souls, not the earthly bodies, for those pure souls shed light from the realm of the unseen while these earthly bodies point to those pure souls.

- 5 Convey to each and every one of the Baha'i friends from me the Most Glorious and Most Wondrous Greeting. I yearn for them all with my soul and lament our separation. And upon you be the Most Glorious Glory.

سالمست که چنین می‌رود و نهایت آمال تجدید
معبد سلیمانست که پس دیوار ویران او ناله و
ندبه مینمایند و گریه و نوحه میکنند و مویه و
زاری مینمایند که این دیوار کی پایدار گردد

2 و حال آنکه این سنگ و گل است نه جان و
دل باید قدس‌الاقداًس را در چیهان جان و دل
تأسیس نمود آب و گل چه اهمیتی دارد اندکی
دقت نمائید این کون نامتناهی هزاران هزار امثال
این بنیان را دیده و جمیع بمرور دهور بی نام و
نشان گشته ولیکن قدس‌الاقداًس دل و جان
باقی و برقرار در فکر آن باید بود

3 بلی این مواقع محترم است و شایان و سزاوار
زیارت و تبرک بآن زیرا این آب و گل آثار
آن جان و دل و دلیل بر آن ولی جمیع از آن آیت
هدی و موهبت کبری غافل و کل دلبسته به
آب و گلند جسم را می‌پرستند و از روح بیخبرند
معتکف بزیاجند و منحرف از سراج از مغز
بی‌بهره‌اند پوست را می‌پرستند

4 اما من نیز آهنگ زیارت آن مواقع مقدسه دارم
تا رائحه معطره انبیای بنی اسرائیل را از آن
آثار استشمام نمایم و ایامی را بپاد آن بزرگواران
گذرانم ولی ملتفت و متوجه آن جانهای پاکم
نه جسمهای خاک زیرا آن جانهای پاک از
حیز غیب نور می‌افشانند و این جسمهای خاک
دلالت بر آن جانهای پاک میکنند

5 جمیع احباً بهائیان را از قبل من فرداً فرداً تحیت
ابداً ابداً ابلاغ دار بجان همه را مشتاق و شکوه
از فراق مینمایم و علیکم البهاء الابهی

MKT3.361, AVK4.146.13x

AB02052

To: Murtida Humayuni, in Kirmanshah

Date: 1919-Dec-08

1 O servant of the Threshold of Baha'u'llah!

2 Doctor means teacher, and Homayoun means blessed. Praise be to God that you are a blessed teacher who has understood the blessed Cause. Therefore you must undertake two forms of healing, for you have two titles - one is Doctor Homayoun and the other is Masih'ul-Mulk (Christ of the Kingdom). According to the first title you must practice physical healing, and according to the second title you must be a spiritual physician. You must soar with two wings until you reach the highest horizon. In treating the poor, the weak, the needy and the strangers, provide blessed healing and guide them to health and well-being. And in spiritual healing and guidance of human souls, breathe an effective breath - become a guide to every lost one, and free every prisoner of diseases of heart and soul from the darkness and bondage of the world of nature. Cast upon them rays of light and apply the greatest antidote, so that through destined grace you may provide immediate remedy to every deprived poisoned soul and become an easy cure for the incurable pain of error. When you succeed in these two great gifts and are honored with these two mighty virtues, you will become a divine physician in the merciful gathering and a skilled doctor in the hospital of love, giving the Kawthar of joy and delight to those afflicted with love.

3 I pray for you that you may become a sign of healing and a banner of medicine from the Supreme Concourse. Give great importance to the matter of the poor - be a refuge and shelter to every poor one, and a protector and helper to every sick one. Be self-sacrificing in the path of the destitute and become a secure cave of shelter for the needy, so that you may witness the aid and favors of Baha'u'llah from the Most Glorious Horizon and attain the greatest gift. And upon you be the Most Glorious Glory.

1 ای بنده آستان حضرت بهاء الله

2 دکتور بمعنی استاد است و همایون بمعنی مبارک الحمد لله استاد مبارکی که بامر مبارک پی بردی پس باید احراز دو طبابت فرمائی زیرا دو لقب داری یکی دکتور همایون دیگری مسیح الملک بمقتضای لقب اول باید طبابت جسمانی نمائی و بمقتضای لقب ثانی باید طبیب روحانی باشی بدو بال پرواز کنی تا باوج اعلی رسی در معالجه فقراء و ضعفاء و مساکین و غرباء معالجه همایونی کنی و به صحت و عافیت رهنمون فرمائی و در معالجه روحانی و هدایت نفوس انسانی نفس مؤثری بدمی هر گمراهی را رهبر گردی و هر اسیر امراض دل و جانرا از ظلمت و اسارت عالم طبیعت رهائی دهی پرتو روشنی بر او اندازی و دریاق اعظمی بکاربری تا هر جان مسموم محروم را از فضل محتوم علاج فوری بخشی و درد پیدرمان ضلال را درمان آسانی گردی چون باین دو موهبت کبری موفق شوی و باین دو منقبت عظمی سرفراز گردی در انجمن رحمانی طبیب ربانی گردی و در مریضخانه عشق حکیم ماهر شوی و دردمندان محبترا کوثر نشاط و انبساط بخشی

3 من در حق تو دعا مینمایم که آیت شفا گردی و رایت طبابت از ملا اعلی مسئله فقراء را بسیار اهمیت ده هر فقیری را ملجأ و پناه باش و هر علیلی را مجیر و دستگیر در سبیل بی‌نویان جانفشان باش و بجهت مسکینان کهف امین گرد تا عون و عنایت حضرت بهاء الله را از افق ابهی مشاهده نمائی و بموهبت عظمی واصل گردی و علیک البهاء الابهی

MKT9.041b

ABU2985*Words spoken on 1919-Dec-09*

Every year, on the occasion of the arrival of the New Year, the Pope would deliver a sermon in the church. One year he invited the Italian king to attend this ceremony.

NJB_v11#19 p.341b

The king did not accept the invitation. He said, 'A telephone line must be installed between the church and my palace so that I can listen to the Pope's sermon from here.'

STAB#050

AB09899*To: Shahriyar Ardishir (Tirhan) et al., in Tihran**Date: 1919-Dec-10*

O true Parsees! It is morning and the air is in utmost freshness and delicacy. I turn toward the Abha Kingdom and seek assistance and bounty for you. I ask for heavenly confirmation and seek Baha'i success. In brief, with utmost kindness I am engaged in and delighted by your mention. And upon you be the Most Glorious Glory.

ای پارسیان راستان صبح است و هوا در نهایت طراوت و لطافت توجّه بملکوت ابهی نمایم و شما را عون و عنایت طلبم تأیید آسمانی خواهم و توفیق بهائی جویم مختصر این است که در نهایت مهربانی بذکر شما مشغول و مشغوفم و علیک البهاء الأبهی

ALPA.091, YARP2.107 p.129

AB06627*To: Nurud-Din Fathiazam, in Iran**Date: 1919-Dec-11*

- ¹ O servant of God! Although you were in a village, yet at one time this village was the palace of Khusraw and Shirin, and they found the desire of heart and soul in that place. It was an extremely prosperous and flourishing locality. Now my hope is that through your efforts, after that desolation it will become

¹ ای بنده الهی هرچند در قریه بودی ولی وقتی این قریه قصر خسرو و شیرین بوده و کام دل و جان در آسماں حاصل مینمودند محلی بود بینهایت معمور و آبادان حال امیدم چنانست که بهمت شما بعد از آن ویرانی آباد گردد و

prosperous, and after that ruin it will be reconstructed. The prosperity of that region is through the wafting of the breaths of the All-Merciful, nay rather, the fountain of paradise will flow in that clime. A lamp will be lit, brilliant and shining, that will remain radiant and luminous forever. If you have dear friends or acquaintances in the palace, correspond with them.

بعد از مطموری معمور شود آبادی آن سامان
بهوب نفحات رحمن است بلکه عین تسنیم در
آن اقلیم جاری گردد شمع برافروزد رخشنده
که الی الابد درخشنده و تابان باشد اگر رفقای
عزیزی یا آشنایانی در قصر دارید با آنان مخیره
نمائید

2 And upon you be the Most Glorious Glory

2 و علیک البهاء الابهی

INBA17:239, ANDA#79 p.50

AB00660

To: Alice Schwarz, in Stuttgart

Date: 1919-Dec-17

1 O thou who art attracted to the Kingdom of God!

1 ای طائر نامه شما که تشکرنامه از ورود جناب
عزیزالله خان و جناب عبدالحسین خان و جناب
علی محمد خان بود رسید

2 Think not of the future. Every soul that is attracted to the Kingdom of God is in the safe keeping and protection of His Holiness Baha'u'llah. The events of the material world whether good or bad are like the waves of the ocean. They all pass away and they have no lasting consequence. They are not worthy of importance.

2 ای منجذبه ملکوت الله از آینده اندیشه منما
هرکه بملکوت الله پیوست در صون حمایت
حضرت بهاءالله است حوادث عالم مادی چه
خوب چه بد مثل امواج دریاست در مرور
است بقای ندارد و سزاوار اهمیت نه

3 Meditate awhile. In a short time how many great upheavals did take place. The thrones of so many kings were overthrown and those sovereign crowns went the way of a passing wind. Their sweet honey became a killer poison and the pure chalice became deadly poison. Mighty edifices were destroyed and powerful sovereigns became refugees. Families of monarchs were made as paupers and rich families became in need of daily bread. This is the condition of earthly existence.

3 ملاحظه نما که اندک زمانی چه انقلابات
عظیمه حاصل سریرهای سلطنت درهم
شکست و تاجهای شهبازی بباد رفت شهد
فائق سم قاتل شد و جام صهباء زهر هلاهل
گشت بنیانهای عظیم ویران شد و ملوک قوی
سرگردان گردید خانواده سلطنت بی سر و
سامان گشت و توانگران محتاج بنان شدند

4 Therefore of what importance is this world? The end of every springtime is autumn and the winter will in time give way to the summer. Green meadows will because of tempestuous winds and its snow and sleet became as the black soil and delicate and fine trees will become naked and denuded of leaves. This is the unchanging law of the material existence. Is it therefore permissible that man should become happy with the comforts of this life or become sorrowful as a result of lack of comfort or luxuries?

4 اینست شأن دنیا لهذا چه اهمیتی دارد عاقبت
هر بهار مبدل بخران شود و هر زمستان منقلب
بتابستان گردد بیابان سبز و خرم از طوفان برف
و بوران خاک سیاه شود و درختان پر لطافت
و طراوت نخت و عریان گردد و این ناموس
لمتغیر و لمیتبدل عالم مادی است آیا دیگر جائز
است انسان براحث دنیا مسرور گردد یا از عدم
رفاهیت محزون شود

- 5 This would be expected of children but the denizens of the Kingdom their happiness is because of divine grace and bestowals and their hope is based on the unending grace of God. These are happy with divine effulgences and they have their joy because of the bounties of the Lord of hosts. In the fire of tribulations they are fresh and verdant and in the tempests of trials and tribulations they are comfortable and at rest for they have their backs strengthened as by a mighty mountain and their refuge is in a ship as made of iron and steel. In sum thou shouldst at all times be happy and glad with the divine glad tidings.
- 6 To Miss Anna Keslin convey my utmost kindness and say your services are always before my eyes. I never forget. At every moment I beseech from Baha'u'llah new confirmations for you and my hope is that you will raise such a luminous face and unfurl such a lofty standard there that its banner of sanctification will wave over centuries and ages. Indeed you are sincere.
- 7 To Mr. and Mrs. Schweizer convey my respectful greetings and say that the monks who spent years upon years in mountains and wilderness in monasteries and who imagined they were worshipping God and spent their days in austerity - they were the people who were called but you who underwent no hardship were chosen through pure divine bounty. Give thanks to God.
- 8 To Mr. Klemer convey my most wonderful greetings and say I remember you at the Sacred Threshold of Baha'u'llah and I thank God that praise be to God, like a meadow you have become fresh and verdant from the sprinklings of the cloud of guidance and like a mirror you have become illumined from the rays of the Sun of Truth. And upon you be the Most Glorious Glory.
- این حال سزاوار اطفالست ولی اهل ملکوت سرورشان از فیوضات الهیه است و امیدشان بفضل نامتناهی الهی بفیض ملکوت خوشنودند و بالطف رب الجنود مشعوف و مسرور در آتش بلا و مصائب تر و تازه‌اند و در طوفان مشقت و حوادث راحت و در نهایت آسایش زیرا تکیه بکوهی عظیم دارند و آرامگاه در کشتی از زیر حدید خلاصه اینست که باید همیشه در نشئه و سرور باشی و مستبشر ببشارت الهیه بدختر عزیز فریده و پسر محبوب بهرام تحیت و مهربانی برسان امیدم چنانست که پسر مهربان فریدون مظهر الطاف حضرت بیچون گردد
- بامه‌الله مس انا کسلین از قبل من نهایت مهربانی برسان و بگو خدماتت همیشه پیش چشم من است ابداً فراموش نمی‌نمایم در هر دم از حضرت به‌آءالله در حق تو تأییدی جدید می‌طلبم و امیدم چنانست که تو در آنجا رخی روشن نمائی و علمی بلند کنی که پرچم تقدیسش بر قرون و اعصار موج زند فی الحقیقه مخلصی
- و مستر و مسس شویزر را از قبل من تحیت محترمانه برسان و بگو رهبانهای که سالهای سال در کوه و بیابان در صومعه‌ها بسر بردند و بگان خویش پرستش خداوند کردند و ایام خویش را ریاضت گذراندند آنان امت دعوت شدند و شما که هیچ زحمتی نکشیدید بصرف موهبت الهی از مختارین شدید شکر کنید خدا را
- بمستر کلر از قبل من تحیت ابدع ابهی برسان و بگو من در آستان مقدس به‌آءالله بیاد تو هستم و خدا را شکر مینمایم که الحمد لله چون چمن از رشحات ابرهدایت تر و تازه شدی و مانند آئینه از پرتو شمس حقیقت روشن گشتی و علیک البهاء الاهی

ABU2311

Words spoken on 1919-Dec-14

- 1 [‘Abdu’l-Baha] stated, “Various parties in Iran have not grown repentant yet.” 1 فرمودند، «احزاب مختلفه ایران متنبه نشده‌اند.»
- 2 Aqa Mirza Muhammad Khan Partuvi submitted, “Some of them have become remorseful.” 2 آقا میرزا محمدخان پرتوی عرض کرد، «بعضی متنبه شده‌اند.»
- 3 [‘Abdu’l-Baha] responded: They work for their own personal gains. Mullay-i Rumi says that Satan came by the Mu’aviyih’s bed and woke him to offer his obligatory prayer. Mu’aviyih said, “Satan, you never do any righteous deed. Tell the truth: For what purpose did you wake me from my slumber?” He responded, “The truth is that you lead prayers with conceit, arrogance and pride. The sin of so doing is greater than missing the prayer. Therefore, I awakened you. Otherwise, I do not do good.” 3 فرمودند، «آنها برای منفعت شخصی کار می‌کنند. ملای رومی نقل می‌کند، شیطان به بالین معاویه آمد و او را برای ادای نماز از خواب بیدار کرد. معاویه گفت، ای شیطان تو که کار خیر نمی‌کنی، راست بگو مقصودت از این که مرا از خواب بیدار کردی چیست. گفت، حقیقت این است که تو پیشنمازی را با نخوت و غرور و تکبر انجام می‌دهی و ضرر و گناه آن از ترک نماز بیشتر است لهذا ترا بیدار کردم و الا من کار خیر نمی‌کنم»
- 4 [‘Abdu’l-Baha] added, “Various parties in Iran have no intention of doing good. Their purpose is to gain personal profit.” 4 فرمودند، «احزاب مختلف ایران نیت خیر ندارند مقصود آنها حصر در منافع شخصی است»

ISA.011-012

ISAE.1919-12-14, STAB#147x

ABU3646

Words spoken on 1919-Dec-15

- 1 [‘Abdu’l-Baha] said: 1 فرمودند،
- 2 The rich must aid the poor. There was a person in America who was worth about three hundred million liras. Nevertheless, he was unwilling to spend even one lira on the poor; and all his life, he had not experienced comfort. One day, he invited Me to his library. He said, “I have many books. Come and see them.” I responded, “Since the intention is to promote learning, I will come.” I went to his library. It was most expansive and complete. He had collected many books, including books in Persian, such as, [Rumi’s] Mathnavi Ma’navi, [the anthology of] Hafiz, and many others, which he showed Me. A fine, large 2 اغنیا باید به فقرا کمک کنند. در امریکا شخصی بود قریب سیصد میلیون لیره ثروت داشت. معهذا راضی نبود یک لیره صرف فقرا کند و در تمام عمرش راحتی ندیده بود. روزی مرا دعوت به کتابخانه‌اش کرد. گفت، کتاب زیادی دارم بیائید ببینید. گفتم، چون موضوع ترویج معارف است می‌آیم. به کتابخانه‌اش رفتم. بسیار بزرگ و جامع بود، کتابهای زیادی جمع آوری کرده بود، کتابهای فارسی از قبیل مثنوی معنوی، حافظ و غیره داشت که نشان داد.

carpet was spread in the middle of the room, which he also presented...

- 3 The person who was our intermediary said: "I have promised him that we will go to his residence for lunch." I said, "Your pledge was unwarranted. Why did you promise without first confirming it with Me? I freely go to the home of the poor, but do not go to the home of the rich. No good deed appears from such people from their avarice and greed in amassing wealth. All their wealth comes from the efforts of the poor. They compel the poor to work, and from their toil, accumulate their wealth. If they were not greedy, so much wealth would not have been amassed. It is because of this that in the blessed Cause, equality and endowment have been decreed, and indeed, endowment [i.e. helping others] is preferred to equality. It would be very good if the affluent were to spend half of their wealth on the poor; and if they devote their entire fortune, it is even better. Of course, that is unlikely. However, the rich must be openhanded. The poor must also be content. How wonderful it would be if every person would take from his income what he needs for daily necessities and give away the rest."

- 4 'Abdu'l-Baha remarked:

- 5 In Tehran, we had a neighbor named Haji Muhammad-Husayn Jawahiri. He was an affluent man and had several children, both boys and girls. For the sustenance of each child, he would give a piece of bread and a small coin. In the evenings, he would purchase a dizi for a hundred dinar and they would eat that with bread. He also had a donkey, which he rode during the day while traveling through town, attending to his business transactions.

- 6 One of his sons one time stole two-thousand tumans from him. He complained to the governor, who summoned the boy. The governor asked, "Did you steal the money? Tell the truth. If you lie, I will skin your head." The lad replied affirmatively. The governor inquired, "Why?" He stated, "Our father is tight-fisted and does not spend any money. Therefore, I was compelled to this deed."

- 7 The governor gave a thousand of that money to the Haji and decreed that each month, the Haji would give ten tumans to the boys and five tumans to the girls, and if he did not, the children were free to steal their father's possessions. Immediately, the children received their monthly allowance.

قالی بزرگ خوبی هم در اتاق گسترده بود که ارائه داد...

3 شخصی که واسطه بود گفت، قول داده‌ام برای نهار به منزل ایشان برویم. گفتم، بی خود قول دادید، تا از من جواب نگرفته بودید چرا قول دادید. من به منزل فقرا به رایگان می‌روم ولی به منزل اغنیا نمی‌روم. این گونه اشخاص از بس حرص و طمع به جمع‌آوری مال دارند، عمل خیری از آنها مشاهده نمی‌شود. تمام ثروتی که دارند از پرتو فقر تحصیل کرده‌اند. فقرا را به کار واداشته و از دست‌رنج آنها ثروت به دست آورده‌اند. اگر حرص نداشتند این همه ثروت جمع نمی‌شد. این است که در امر مبارک مساوات و موااسات امر شده، موااسات بر مساوات ترجیح دارد. اگر اغنیا نصف مال خود را صرف فقرا کنند بسیار خوبست و اگر تمام هستی خود را انفاق کنند بهتر است. ولی این هم نشدنی است. باید انفاق کنند، فقرا هم قناعت نمایند. چقدر خوبست هر کس به قدر معیشت از دارائی خود بردارد و بقیه را انفاق کند.

4 فرمودند،

5 در طهران همسایه‌ای داشتیم به نام حاجی محمدحسین جواهری. مردی بود غنی، چند اولاد پسر و دختر داشت. برای خوراک هر یکی از اولادهای خود یک نان می‌داد و یک پول سیاه. شب‌ها هم یک دیزی می‌خرید صد دینار و با نان می‌خوردند. روزها هم الاغی داشت سوار می‌شد و در شهر مشغول رتق و فتق معاملاتی بود.

6 یک وقت یکی از پسرهایش دو هزار تومان از او دزدید. به حکومت عارض شد. او را حاضر کردند. حاکم گفت، پول را تو دزدیدی، راست بگو. اگر دروغ بگویی پوست از سرت می‌کنم. پسر گفت، بلی. حاکم پرسید، چرا؟ گفت پدرمان خسیس است، خرج نمی‌کند. من هم ناچار این کار را کردم.

7 حاکم هزار تومان از آن مبلغ را گرفته به حاجی داد و قرار بر این شد که حاجی ماهانه ده تومان به پسرها و پنج تومان به دخترها بدهد و اگر نپرداخت اولادها مجاز هستند مال پدر را بدزدند. بچه‌ها فی‌المجلس ماهیانه را گرفتند.

- 8 [Abdu'l-Baha] stated: 8 فرمودند،
- 9 How wonderful it would be for the affluent to spend [on the poor] with a happy disposition, not out of being compelled or to deceive. When famine and scarcity enveloped Iran, the illustrious Sultanu'sh-Shuhada and the Mahbubu'sh-Shuhada in Isfahan would generously give of their estate, would ensure the well-being of all the Baha'is, and would help non-believers as well. The British also rendered assistance, but it was conditioned on becoming Christian and being baptized. That is, their purpose was to spread the Christian religion. 9 چقدر خوبست اغنيا با طيب خاطر خرج کنند نه از روی اجبار و قصد رياء. در حقط و غلا که در ايران شد، در اصفهان حضرت سلطان الشهداء و محبوب الشهداء اموالشان را انفاق می کردند، از جميع احباء نگهداری می کردند، به اغیار هم می دادند. انگلیسی ها هم کمک می کردند ولی مشروط بر این که مسیحی شوند و تعمید گیرند. مقصود از این عمل ترویج دین مسیح بود.
- 10 [Abdu'l-Baha] remarked moreover: 10 باز فرمودند،
- 11 During the days that the Blessed Beauty tarried in Baghdad, there was a certain aqa Siyyid Husayn, who was a believer in the blessed Cause and was most devoted and trustworthy. He knew a little confectionary, but had no capital. He partnered with aqa Abu'l-Qasim and raised a sum of fifty tumans, with which they bought sugar-cubes. It so happened that after selling them, they suffered a loss of twenty-five tumans. aqa Abu'l-Qasim was willing to assume the loss, but aqa Siyyid Husayn did not consent and said, "Since I was the cause of this loss, then it must be shouldered by me." He worked as a laborer and paid the sum. 11 آقائی که جمال مبارک در بغداد تشریف داشتند آقا سید حسین بود مؤمن به امر مبارک و بسیار موقن و امین، قنادی مختصری بلد بود ولی استطاعتی نداشت. با آقا ابوالقاسم قرار شراکتی گذارده پنجاه تومان در میان گذاردند، قند ریختند. اتفاقاً پس فروش، بیست و پنج تومان ضرر کردند. آقا ابوالقاسم حاضر بود ضرر را عهده بگیرد ولی آقا سید حسین پذیرفت و گفت، چون من باعث این ضرر شده ام به عهده خودم خواهد بود. عملگی کرد و مبلغ را پرداخت.
- 12 One time Baghdad was overcome with famine. This same aqa Siyyid Husayn used to invite the believers to his shop, serve them and surround them with his generosity. 12 یک وقت در بغداد قحطی روی داد. همین آقا سید حسین، احباء را به دکان خود دعوت کرده پذیرائی می نمود و اطراف آنها طواف می کرد.

ISAE.1919-12-15

ISA.006-008

ABU1759

Words to Fugeta, Dr. Esslemont et al, spoken on 1919-Dec-15 in Haifa

Question/topic: Would 'Abdu'l-Baha tell us about the knowledge of Baha'u'llah?...

J. E.: would Abdul Baha tell us about the knowledge of Baha'u'llah.

Abdul Baha: It was infinite, unlimited. This is clear. Can a limited lpower raise such a cause? This is apparent. Even the enemies of Baha'u'llah admit this. They say there is extreme power in this personage.

J. E.: I have been told of a tablet in which he said that whenever he wanted to know anything, there it was before him in a clear and manifest tablet.

Abdul Baha: When he wished anything it would be accomplished. (Leaving prison).

Dr. C.: Why did Baha'u'llah refuse to go to Mazraeh when Abdul Baha asked him, and then go when the Mufti begged him.

Abdul Baha: I did not insist. Sometimes a king will not accede to the request of his Prime Minister but will grant the request of a farmer. I did not insist. I used only to supplicate. As he did not accede, I did not persist. But the Mufti was persistent. He had not the same feelings that I had. He took the Blessed Beauty's hands and did not leave him till he got his wish.

J. E.: You didn't insist yourself, but you sent the Sheikh to do it.

Abdul Baha (laughing): You said right. Bravo, bravo (Aferin, Aferin): A young man when he wishes something from the father states his wish with the utmost politeness, but a little child cries, snatches, kicks, and takes what he wants.

PN_1919 p036

AB01109

To: Surush Jivih Kharamshahi, in Yazd

Date: 1919-Dec-16

1 O servant of the Threshold of the All-Knowing God! What thou didst write was noted, and all that thou didst pen was understood. Give thanks unto God that it contained glad tidings. The Persian friends are known for their worship of God and are renowned for their truthfulness and uprightness. They possess hearts illumined by the light of wisdom and eyes brightened by the vision of the celestial Beloved, and souls in utmost joy and gladness through the divine glad tidings. How blessed are ye that in such an age ye have been freed from the dark veils and have illumined your eyes with the vision of intimate communion and have made your hearts a supreme paradise through the worship of the peerless Beloved.

1 ای بنده آستان ایزد دانا آنچه مرقوم نمودی
ملحوظ گردید هرچه نگاشتی مفهوم شد شکر
کن خدا را که مژده‌های خوشی داشت یاران
پارسی معروف بخداپرستی و مشهور به راستی و
درستی هستند دلی پیرتو دانائی خرم و دیده‌ئی
بیدار دلبر آسمانی روشن دارند و جانی بمژده
ربانی در نهایت سرور و شادمانی خوشا بحال
شما که در چنین قرنی از پرده‌های تاریک
رهائی یافتید و چشم را بمشاهده راز و نیاز
روشن و منیر و دل را پرستش دلبر بی‌انبار
بهشت برین نمودید

- 2 Convey my utmost love and kindness to brother Bahman-Bahram and his sweet companion, and brother Rustam-Bahram and his wife Parizad-i-Ardishir, and the children, and the handmaid of God Murvarid-Bahram. I will pray for them and beseech for them a portion and share of the favors of the Blessed Beauty, and it is hoped that through the bounty of the All-Knowing God, Murvarid will become brilliant and radiant. Convey utmost kindness to Mihtar Hurmuzdyar Khudabakhsh and his esteemed wife and children, and express ultimate longing to Haji Ali Husaynabadi.
- 2 باخوی بمان بهرام و قرینه شیرین مهربان و اخوی رستم بهرام و همسر پرزاد اردشیر و فرزندان و کنیز خدا مروارید بهرام از قبل من نهایت محبت و مهربانی ابلاغ دار در حق ایشان دعا غنایم و از الطاف جمال مبارک بهره و نصیب طلبم و از بخشش ایزد دانا امید است که مروارید براق و درخشنده گردد و بمهرت هرمزدیار خدابخش و قرین محترمه اش و فرزندان نهایت مهربانی ابلاغ دار و بحاجی علی حسین آبادی نهایت اشتیاق برسان
- 3 He had inquired about the blessed phrase "The mystery of reversal hath been manifested." This phrase is from the writings of the late Shaykh Ahmad. A detailed treatise has been written about this but has not yet been copied. God willing, it will be copied and distributed. The meaning of that phrase refers to the passage in the Hidden Words, namely that the true morn is the Dawn of the Manifestation when the Bab appeared, and the blessed Tree refers to the Ancient Beauty, and that space refers to the space of heart and soul, and the presence of the people refers to spiritual presence, not physical presence, and the divine call was raised in the space of heart and soul, and since the people did not awaken, they became unconscious.
- 3 سؤال از کلمه مبارکه قد ظهر سر التَّنْکِیس نموده بود این عبارت از عبارات شیخ احمد مرحوم است در تفصیل این رساله ای مرقوم شده و هنوز سواد نگردیده انشاء الله سواد میشود انتشار مییابد اما مراد از آن عبارت فقره کلمات مکنونه یعنی صبح صادق روشن فجر ظهور است که حضرت اعلی تجلی فرمودند و مراد از شجره مبارکه جمال قدم است و مراد از آن فضا فضایی دل و جانست و حضور خلق عبارت از حضور روحانی است نه حضور جسمانی و ندای الهی در فضای دل و جان بلند شد و چون خلق هشیار نشدند لذا مدهوش گشتند
- 4 Convey my utmost love with perfect longing to the loved ones of Husaynabad and the friends of Aliabad and the friends of Sharafabad and the chosen ones of Mahdiabad and the noble ones of Mihrabad, especially Aqa Siyyid Ali Akbar and Aqa Husayn Ahmad. The verses were eloquent and the meanings were wondrous mysteries. They were read repeatedly, and from the grace of the Intended One a reward was besought, and that is the radiance of His manifestation which is the Most Great Treasure and the Most Great and Glorious Favor.
- 4 باحبای حسین آباد و یاران علی آباد و دوستان شرف آباد و اصفیای مهدی آباد و نجبای مهرباد علی الخصوص آقا سید علی اکبر و آقا حسین احمد از قبل من بکمال اشتیاق نهایت محبت ابلاغ دارید اشعار آبدار بود و معانی بدایع اسرار به کرات و مرات قرائت گردید و از فضل حضرت مقصود جائزه استدعا شد و آن پرتو تجلی اوست که کنز اعظم است و عنایت جلیل اکبر
- 5 And upon thee be the Most Glorious Glory.
- 5 و علیک البهاء الابهی

BRL_ATE#187x

BRL_DAK#0701, ASAT5.039-040x,
 AVK2.262.15x, PYB#027 p.04, MAS2.019-
 020x, YMM.369x, YARP2.130 p.148,
 NSS.155bx

AB03248*To: Baha'is of Khurramshah et al.**Date: 1919-Dec-16*

- ¹ O loving friends! Master Surush Bahram Khurramshahi has written a letter mentioning those heart and soul friends, saying that this group is free from all sorrow and are self-sacrificing in the path of God. Day and night they take not a moment's rest nor draw a breath except in remembrance of the face of the Beloved and love for the Lord. In character and disposition they are like the highest paradise and with all their might strive to promote the manifest Faith and spread the precious Cause. When they arrange a gathering they sing sweet melodies and offer praise to the Lord of creation. Like candles they illuminate and like moths they burn their wings around the divine lamp.

¹ ای یاران مهربان مهتر سروش بهرام خرمشاهی نامه‌ئی نوشته و از آن یاران دل و جان یادی نموده که این گروه از هر اندوه آزادند و در راه خداوند جانفشان شب و روز دمی نیاسایند و نفسی برنیارند مگر بیاد روی یار و عشق حضرت پروردگار در خلق و خوی مانند بهشت برینند و بتمام قوت سعی در ترویج دین مبین و نشر آئین نازنین چون محفل بیارایند آهنگ خوش بسرایند و ستایش خداوند آفرینش نمایند چون شمع برافروزند و چون پروانه پیرامن چراغ الهی پر و بال بسوزند

- ² O friends of God! The Lord has once again placed a crown of royal jewels upon the head of the Parsees, hung a bejeweled necklace of divine bounty around their neck, and clothed them in a garment of endless grace, so that the sun of Iran's eternal glory may shine resplendent and the greatness of their ancestors may become manifest. Therefore engage in thanksgiving so that all Parsees may receive illumination and obtain their portion and share of this bounty. The divine favors are all-encompassing and the merciful bestowals are perfect. And upon you be the Most Glorious Glory.

² ای یاران خداوند پارسیان را دوباره تاجی از گوهر شاهوار بر سر نهاد و طوقی مرصع از بخشش پروردگار در گردن انداخت و جامه‌ئی از موهبت بی‌پایان در بر نمود تا آفتاب عزت ابدیه ایران درخشنده و تابان گردد و بزرگواری پیشینیان پدیدار شود پس شما بشکرانه پردازید تا جمیع پارسیان پرتوی گیرند و از این عنایت قسمت و نصیبی برند الطاف سبحانی شامل است و بخشش رحمانی کامل و علیکم البهاء الأبهی

YARP2.128 p.147

AB03278*To: Muinus-Saltanah Tabrizi, Mirza Ibrahim Khan**Date: 1919-Dec-16*

- ¹ Your letter of December 15, 1919 arrived and its perusal brought the utmost joy. Praise be to God that you are steadfast and faithful in the Divine Cause and diligent in service at the Threshold. I bow my head at the Threshold of the Loving Lord on your behalf and pray for promised confirmations, that you may be enabled to give life to Azerbaijan, become the

¹ نامه شما در ۱۵ کانون اول ۱۹۱۹ رسید و از مطالعه‌اش نهایت سرور حاصل گردید الحمد لله در امر الهی ثابت و باوفائی و بخدمت آستان ساعی در حق تو بعتبه رب و دود سجود آرم و رجای تأیید موعود نمایم تا موفق بآن شوی که

cause of spirit and fragrance to the friends, make strangers into friends, awaken the heedless, and make the ignorant aware. Today this is the greatest service and the greatest bounty. My hope is that you will be successful in this. Now is the time for teaching - it is the magnet of confirmation and has mighty power.

آذربایجان را جان دهی احبّا را سبب روح و
ریحان شوی و بیگانگانرا آشنا نمائی غافلان را
بیدار کنی و جاهلان را هشیار نمائی امروز این
اعظم خدمت است و این اعظم موهبت امیدم
چنانست که موفقّ باین گردی حال وقت تبلیغ
است و مغناطیس تأیید است و قوّت شدید است

- 2 As for the matter of history, since each of the friends has written something and most contradict one another, therefore gather as much as possible the papers that are with you and those that are with other friends, and yourself proceed to the Holy Land so that guidance may be given here.

2 اما مسئله تاریخ چون احبّای الهی هریک چیزی
نگاشته و اکثر مخالف یکدیگر لهذا اوراقیکه در
نزد شماست و اوراقی که در نزد سایرین احباب
بقدر امکان جمع نمائید و خود بارض مقصود
توجه فرمائید تا درین جا دستورالعملی داده شود

- 3 Again it is emphasized that Azerbaijan needs boundless enthusiasm and passion. This Cause is mighty. Strive greatly in this now. After achieving this goal, set out for the presence. Convey to all the friends from 'Abdu'l-Baha the utmost longing and attraction, consciousness and heart's attachment. And upon you be the Most Glorious Glory.

3 باز مکرّر میگردد که آذربایجان محتاج شور و وله
بی پایانست این امر عظیمست الآن در این بسیار
بکوشید پس از حصول مقصود عازم حضور
گردید جمیع یاران را از قبل عبدالبهاء نهایت
اشتیاق و انجذاب وجدان و تعلق دل و جان
برسانید و علیک البهاء الأبهی

MUH3.297

AB03986

To: *Siyyid Asadullah Qumi, in Tihran*

Date: 1919-Dec-16

- 1 O world-traveler! Your letter was received. Due to lack of time, a brief response is being written. You have been and are protected beneath the shelter of the Blessed Beauty, and His bounties are all-encompassing and complete. His Holiness the Qa'im-Maqam is in truth showing the utmost effort in assisting the teachers and the friends. I am very pleased and delighted with him. His Holiness Aqa 'Ali-Akbar-i-Naraqi soared to the highest heights of success and prosperity. He became the target of arrows and swords of the attacking group and was martyred in the path of God. Therefore he has attained his seat of truth with the Mighty Sovereign. Jinab-i-Aqa Mirza Haydar-'Ali-yi-Tabrizi was a mighty lion and gave his life in the path of the Blessed Beauty. In the Covenant and Testament he is a bright lamp and in servitude at the Threshold of the Blessed Beauty

1 ای جهان پیمای نامه شما رسید از عدم فرصت
جواب مختصر مرقوم می گردد در پناه جمال
مبارک محفوظ بوده و هستی و عنایات شامل و
کامل حضرت قائم مقامی فی الحقیقه نهایت همت
را در اعانت مبلغین و احباب میفرماید من از
ایشان بسیار خوشنود و مسرورم حضرت آقا علی
اکبر نراقی باعلی مراقی فلاح و نجاح پرواز نمود
هدف تیر و شمشیر گروه مهاجمین گشت و شهید
سبیل الهی شد لهذا در مقعد صدق عند ملک
مقتدر استقرار یافت جناب آقا میرزا حیدر
علی تبریزی حیدر صفدر میدانست و در سبیل
جمال مبارک جانفشان در عهد و میثاق شمع
روشن است و در عبودیت آستان جمال مبارک

he is an ornament to every rose garden and meadow. This blessed soul in every sense stands ready to sacrifice. Although in outward matters difficulties may arise, yet in spiritual matters he has achieved complete success, and outwardly too it is hoped that means of comfort will be provided for him.

زینت هر گلزار و چمن این نفس مبارک بتمام
معانی فدائی قیام دارد اگر چنانچه در امور
ظاهری صعوبتی حاصل ولی در امور معنوی
موفقیتی کامل دارا و بظاهر نیز امید چنانست
که اسباب راحتی از برای ایشان فراهم آید

2 And upon you be the Most Glorious Glory.

2 و علیک البهاء الابهی

MKT9.115

AB08681

To: Abdu'llah Mutlaq

Date: 1919-Dec-16

1 O Jinab-i-Mutlaq! "Mutlaq" means free. Praise be to God, thou art free and prosperous, and day by day thou art increasing in the love of God, and for the purpose of teaching thou art wandering throughout the regions, homeless and without settled abode. This is the very essence of divine bounty and the bejewelled crown of everlasting sovereignty and ascension to the eternal throne. I hope that through God's favors thou mayest attain complete steadfastness and witness mighty confirmations. And upon thee be the most glorious Glory.

1 ای جناب مطلق مطلق یعنی آزاد الحمد لله آزادی
و آبادی و روز بروز در محبت الله در ازدیادی
و بجهت تبلیغ در اطراف سرگردان و بی سر و
سامانی این عین عنایتست و تاج مرصع سلطنت
ابدیست و جلوس بر سریر سرمدی از الطاف
حق امیدوارم که تمکن تام یابی و تأییدی شدید
مشاهده نمائی و علیک البهاء الابهی

2 'Abdu'l-Baha Abbas

2 عبدالبهاء عباس

MKT3.330, MSBH4.145

AB09281

To: Habibih (Relative of Haydar Ali Usku'i), in Adhirbayjan

Date: 1919-Dec-16

O Divine Providence! Exalt this beloved handmaid, the daughter of His Holiness Haydar, in Thy kingdom and enable her to associate closely and intimately with the birds of Thy meadow. Immerse her in the ocean of Thy forgiveness and from the fountainhead of everlasting life bestow upon her an ample share. Rend asunder her veils, grant her a discerning eye and enable

ای پروردگار کنیز عزیزت صبیّه حضرت حیدر
را در ملکوت سرفراز نما و با مرغان چمن همدم
و همراه کن در دریای غفران غوطه ده و از
ینبوع حیوان بهره بخش کشف غطا فرما بصر
حدید عنایت کن و بفضل شدید موفق نما تویی

her to attain Thy greatest bestowals. Thou art the Forgiver of sins, the Bestower, the Compassionate and Thou art the Sovereign of the Throne of forgiveness and pardon.

آمرزنده و بخشنده و مهربان و ملوک سریر عفو و غفران

BRL_DAK#0483, BSHN.140.215,
BSHN.144.215, MHT2.151

AB00016

Lawh-i-Lahih (Tablet to the Hague)

To: Central Organization for a Durable Peace (the Hague), in The Hague

Date: 1919-Dec-17

- 1 O ye esteemed ones who are pioneers among the well-wishers of the world of humanity!
- 2 The letters which ye sent during the war were not received, but a letter dated February 11th, 1916, has just come to hand, and immediately an answer is being written. Your intention deserves a thousand praises, because you are serving the world of humanity, and this is conducive to the happiness and welfare of all. This recent war has proved to the world and the people that war is destruction while universal peace is construction; war is death while peace is life; war is rapacity and bloodthirstiness while peace is beneficence and humaneness; war is an appurtenance of the world of nature while peace is of the foundation of the religion of God; war is darkness upon darkness while peace is heavenly light; war is the destroyer of the edifice of mankind while peace is the everlasting life of the world of humanity; war is like a devouring wolf while peace is like the angels of heaven; war is the struggle for existence while peace is mutual aid and cooperation among the peoples of the world and the cause of the good pleasure of the True One in the heavenly realm.
- 3 There is not one soul whose conscience does not testify that in this day there is no more important matter in the world than that of universal peace. Every just one bears witness to this and adores that esteemed Assembly because its aim is that this darkness may be changed into light, this bloodthirstiness into kindness, this torment into bliss, this hardship into ease and this enmity and hatred into fellowship and love. Therefore, the effort of those esteemed souls is worthy of praise and commendation.

۱ ای اول اشخاص خیرخواه محترم عالم انسانی

۲ نامه‌های شما که در این مدت حرب ارسال نمودید نرسید در این ایام یک نامه بتاريخ ۱۱ فوریه ۱۹۱۶ رسید و فوراً جواب تحریر میگردد مقصد شما سزاوار هزار ستایش است زیرا خدمت بعالم انسانی مینمائید و این سبب راحت و آسایش عمومیت این حرب اخیر بر عالم و عالمیان ثابت کرد که حرب ویرانیت صلح عمومی آبادی حرب ممانست و صلح حیات حرب درندگیست و خونخواری و صلح مهربانی و انسانی حرب از مقتضای عالم طبیعت است و صلح از اساس دین الهی حرب ظلمت اندر ظلمت است و صلح انوار آسمانی حرب هادم بنیان انسانی و صلح حیات ابدی عالم انسانی حرب مشابیه با گرگ خونخوار است و صلح مشابیه ملائکه آسمانی حرب منازعه بقا است صلح تعاون و تعاضد بین ملل در این جهان و سبب رضایت حق در جهان آسمانی

۳ نفسی نمانده که وجدانش شهادت بر این ندهد که الیوم در عالم انسانی امری اعظم از صلح عمومی نیست هر منصفی بر این شهادت میدهد و آن انجمن محترم را می‌پرستد زیرا نیتشان چنان که این ظلمات مبدل بنور گردد و این خونخواری مبدل بمهربانی و این نعمت و این زحمت برحمت و این بغض و عداوت بالفت و محبت منقلب شود لذا همت آن اشخاص محترمه شایان ستایش و نیایش است

- 4 But the wise souls who are aware of the essential relationships emanating from the realities of things consider that one single matter cannot, by itself, influence the human reality as it ought and should, for until the minds of men become united, no important matter can be accomplished. At present universal peace is a matter of great importance, but unity of conscience is essential, so that the foundation of this matter may become secure, its establishment firm and its edifice strong.
- 4 ولی در نزد نفوس آگاه که مطلع هستند بر روابط ضروریّه که منبعث از حقایق اشیاست ملاحظه مینمایند که مسئلهء واحده چنانکه باید و شاید نفوذ در حقیقت انسانیّه ننماید زیرا تا عقول بشری اتحاد حاصل نکند هیچ امر عظیمی تحقق نیابد حال صلح عمومی امریست عظیم ولی وحدت وجدان لازم است که اساس این امر عظیم گردد تا اساس متین شود و بنیان رزین گردد
- 5 Therefore Baha'u'llah, fifty years ago, expounded this question of universal peace at a time when He was confined in the fortress of 'Akka and was wronged and imprisoned. He wrote about this important matter of universal peace to all the great sovereigns of the world, and established it among His friends in the Orient. The horizon of the East was in utter darkness, nations displayed the utmost hatred and enmity towards each other, religions thirsted for each other's blood, and it was darkness upon darkness. At such a time Baha'u'llah shone forth like the sun from the horizon of the east and illumined Persia with the lights of these teachings.
- 5 لهذا حضرت بهاءالله پنجاه سال پیش بیان صلح عمومی فرمود در حالی که در قلعهء عکا مسجون بود و مظلوم بود و محصور بود این امر عظیم یعنی صلح عمومی را بجمع ملوک مرقوم فرمود و در شرق در بین دوستان خویش تأسیس فرمود افق شرق بسیار تاریک بود و ملل در نهایت بغض و عداوت با یکدیگر و ادیان تشنهء خون یکدیگر بودند ظلمت اندر ظلمت بود در چنین زمانی حضرت بهاءالله از افق شرق مانند آفتاب طلوع کرد و بانوار این تعالیم ایران را روشن فرمود
- 6 Among His teachings was the declaration of universal peace. People of different nations, religions and sects who followed Him came together to such an extent that remarkable gatherings were instituted consisting of the various nations and religions of the East. Every soul who entered these gatherings saw but one nation, one teaching, one pathway, one order, for the teachings of Baha'u'llah were not limited to the establishment of universal peace. They embraced many teachings which supplemented and supported that of universal peace.
- 6 از جملهء تعالیم اعلان صلح عمومی بود کسانی که پیروی کردند از هر ملت و از هر دین و مذهب در نهایت محبت اجتماع نمودند بدرجهائی که محافل عظیمه تشکیل میشد که از جمیع ملل و ادیان شرق مرگب بود هر نفسی داخل انجمن میشد میدید یک ملتست و یک تعالیم و یک مسلک است و یک ترتیب زیرا تعالیم حضرت بهاءالله منحصر در تأسیس صلح عمومی نبود تعالیم کثیره بود که معاونت و تأیید صلح عمومی مینمود
- 7 Among these teachings was the independent investigation of reality so that the world of humanity may be saved from the darkness of imitation and attain to the truth; may tear off and cast away this ragged and outgrown garment of a thousand years ago and may put on the robe woven in the utmost purity and holiness in the loom of reality. As reality is one and cannot admit of multiplicity, therefore different opinions must ultimately become fused into one.
- 7 از جمله تحرّی حقیقت تا عالم انسانی از ظلمت تقالید نجات یابد و بحقیقت پی برد این قیص رثیت هزاران ساله را بدرد و بیندازد و پیرهنی که در نهایت تنزیه و تقدیس در کارخانهء حقیقت بافته شده پوشد و چون حقیقت یکیست تعدّد قبول نمیکند لهذا افکار مختلفه منتهی بفکر واحد گردد
- 8 And among the teachings of Baha'u'llah is the oneness of the world of humanity; that all human beings are the sheep of God and He is the kind Shepherd. This Shepherd is kind to all the sheep, because He created them all, trained them, provided
- 8 و از جملهء تعالیم حضرت بهاءالله وحدت عالم انسانیت که جمیع بشر اغنام الهی و خدا شبان مهربان این شبان بجمع اغنام مهربانست زیرا کلّ

for them and protected them. There is no doubt that the Shepherd is kind to all the sheep and should there be among these sheep ignorant ones, they must be educated; if there be children, they must be trained until they reach maturity; if there be sick ones, they must be cured. There must be no hatred and enmity, for as by a kind physician these ignorant, sick ones should be treated.

را خلق فرموده و پرورش داده و رزق احسان میدهد و محافظه میفرماید شبه نماند که این شبان بجمع اغنام مهربانست و اگر در بین این اغنام جاهلانی باشند باید تعلیم کرد و اگر اطفالی باشند باید تربیت نمود تا ببلوغ رسند و اگر بیماری باشد باید درمان نمود نه اینکه کره و عداوتی داشت باید مانند طیب مهربان این بیمارهای نادان را معالجه نمود

- 9 And among the teachings of Baha'u'llah is that religion must be the cause of fellowship and love. If it becomes the cause of estrangement then it is not needed, for religion is like a remedy; if it aggravates the disease then it becomes unnecessary.

9 و از جمله تعالیم حضرت بهاءالله اینکه دین باید سبب الفت و محبت باشد اگر سبب کلفت گردد لزومی ندارد زیرا دین درمانست اگر درمان سبب درد گردد لزومی ندارد

- 10 And among the teachings of Baha'u'llah is that religion must be in conformity with science and reason, so that it may influence the hearts of men. The foundation must be solid and must not consist of imitations.

10 و از جمله تعالیم بهاءالله اینکه دین باید مطابق علم و عقل باشد تا در قلوب انسانی نفوذ نماید اساس متین باشد نه اینکه عبارت از تقلید باشد

- 11 And among the teachings of Baha'u'llah is that religious, racial, political, economic and patriotic prejudices destroy the edifice of humanity. As long as these prejudices prevail, the world of humanity will not have rest. For a period of 6,000 years history informs us about the world of humanity. During these 6,000 years the world of humanity has not been free from war, strife, murder and bloodthirstiness. In every period war has been waged in one country or another and that war was due to either religious prejudice, racial prejudice, political prejudice or patriotic prejudice. It has therefore been ascertained and proved that all prejudices are destructive of the human edifice. As long as these prejudices persist, the struggle for existence must remain dominant, and bloodthirstiness and rapacity continue. Therefore, even as was the case in the past, the world of humanity cannot be saved from the darkness of nature and cannot attain illumination except through the abandonment of prejudices and the acquisition of the morals of the Kingdom.

11 و از جمله تعالیم بهاءالله تعصب دینی و تعصب جنسی و تعصب سیاسی و تعصب اقتصادی و تعصب وطنی هادم بنیان انسانیت تا این تعصبات موجود عالم انسانی راحت ننماید شش هزار سالست که تاریخ از عالم انسانی خبر میدهد در این مدت شش هزار سال عالم انسانی از حرب و ضرب و قتل و خونخواری فارغ نشد در هر زمانی در اقلیمی جنگ بود و این جنگ یا منبعث از تعصب دینی بود و یا منبعث از تعصب جنسی و یا منبعث از تعصب سیاسی و یا منبعث از تعصب وطنی پس ثابت و محقق گشت که جمیع تعصبات هادم بنیان انسانیت و تا این تعصبات موجود منازعه بقا مستولی و خونخواری و درندگی مستمر پس عالم انسانی از ظلمات طبیعت جز بترک تعصب و اخلاق ملکوتی نجات نیابد و روشن نگردد چنانچه از پیش گذشت

- 12 If this prejudice and enmity are on account of religion consider that religion should be the cause of fellowship, otherwise it is fruitless. And if this prejudice be the prejudice of nationality consider that all mankind are of one nation; all have sprung from the tree of Adam, and Adam is the root of the tree. That tree is one and all these nations are like branches, while the individuals of humanity are like leaves, blossoms and fruits thereof. Then the establishment of various nations and the consequent shedding of blood and destruction of the edifice of humanity result from human ignorance and selfish motives.

12 اگر این تعصب و عداوت از جهت دین است دین باید سبب الفت گردد و الا ثمری ندارد و اگر این تعصب تعصب ملیست جمیع نوع بشر ملت واحده است جمیع از شجره آدمی روئیده اصل شجره آدم است و شجره واحده است و این ملل بمنزله اغصانست و افراد انسانی بمنزله برگ و شکوفه و اثمار دیگر ملل متعدده تشکیل کردن و بدین سبب خونریزی نمودن و بنیان

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نفسانی

- 13 As to the patriotic prejudice, this is also due to absolute ignorance, for the surface of the earth is one native land. Every one can live in any spot on the terrestrial globe. Therefore all the world is man's birthplace. These boundaries and outlets have been devised by man. In the creation, such boundaries and outlets were not assigned. Europe is one continent, Asia is one continent, Africa is one continent, Australia is one continent, but some of the souls, from personal motives and selfish interests, have divided each one of these continents and considered a certain part as their own country. God has set up no frontier between France and Germany; they are continuous. Yet, in the first centuries, selfish souls, for the promotion of their own interests, have assigned boundaries and outlets and have, day by day, attached more importance to these, until this led to intense enmity, bloodshed and rapacity in subsequent centuries. In the same way this will continue indefinitely, and if this conception of patriotism remains limited within a certain circle, it will be the primary cause of the world's destruction. No wise and just person will acknowledge these imaginary distinctions. Every limited area which we call our native country we regard as our motherland, whereas the terrestrial globe is the motherland of all, and not any restricted area. In short, for a few days we live on this earth and eventually we are buried in it, it is our eternal tomb. Is it worth while that we should engage in bloodshed and tear one another to pieces for this eternal tomb? Nay, far from it, neither is God pleased with such conduct nor would any sane man approve of it.

13 و اما تعصب وطنی این نیز جهل محض است زیرا روی زمین وطن واحد است هر انسان در هر نقطه‌ای از کرهء ارض زندگی می‌تواند پس جمیع کرهء ارض وطن انسانست این حدود و ثغور را انسان ایجاد کرده در خلقت حدود و ثغوری تعیین نشده اروپا یک قطعه است آسیا یک قطعه است آفریقا یک قطعه است آمریکا یک قطعه است استرالیا یک قطعه است اما بعضی نفوس نظر بمقاصد شخصی و منافع ذاتی هر یک از این قطعات را تقسیم نموده‌اند و وطن خویش انگاشته‌اند خدا در بین فرانس و آلمان فاصله خلق نفرموده متصل بیکدیگر است بلی در قرون اولی نفوسی از اهل غرض بجهت تمشیت امور خویش حدود و ثغوری معین نمودند و روز بروز اهمیت یافته تا این سبب عداوت کبری و خونریزی و درندگی در قرون آتیه گشت و بهمین قسم غیر متناهی خواهد بود و این فکر وطن اگر در ضمن دائرهء محصوره ماند سبب اول خرابی عالم است هیچ عاقلی و هیچ منصفی اذعان باین اوهام ننماید و هر قطعهء محصوره را که نام وطن می‌نهیم و باوهام خویش مادر مینامیم و حال آنکه کرهء ارض مادر کل است نه این قطعهء محصوره

- 14 Consider! The blessed animals engage in no patriotic quarrels. They are in the utmost fellowship with one another and live together in harmony. For example, if a dove from the east and a dove from the west, a dove from the north and a dove from the south chance to arrive, at the same time, in one spot, they immediately associate in harmony. So is it with all the blessed animals and birds. But the ferocious animals, as soon as they meet, attack and fight with each other, tear each other to pieces and it is impossible for them to live peaceably together in one spot. They are all unsociable and fierce, savage and combative fighters.

14 خلاصه ایامی چند روی این زمین زندگانی مینمایم و عاقبت در آن دفن میشویم قبر ابدی ماست آیا جائز است بجهت این قبر ابدی بخونخواری پردازیم و همدگر را بدریم حاشا و کلاً نه خداوند راضی نه انسان عاقل اذعان این کار مینماید ملاحظه نمائید که وحوش مبارک ابداً منازعهء وطنی ندارند با یکدیگر در نهایت الفتند و مجتمعاً زندگانی می‌کنند مثلاً اگر کبوتری شرقی و کبوتری غربی و کبوتری شمالی و کبوتری جنوبی بالتصادف در آن واحد در جائی جمع شوند فوراً بیکدیگر الفت نمایند و همچنین جمیع حیوانات مبارکه از وحوش و طیور ولکن حیوانات درنده بمجرد تصادف با یکدیگر دراویزند و پرخاش برخیزند و یکدیگر بدرند و ممکن نیست در بقعهء واحده زندگانی کنند همه متفرقتند و متهور و متحاربند و متنازع

- 15 Regarding the economic prejudice, it is apparent that whenever the ties between nations become strengthened and the exchange of commodities accelerated, and any economic principle is established in one country, it will ultimately affect the other countries and universal benefits will result. Then why this prejudice?
- 16 As to the political prejudice, the policy of God must be followed and it is indisputable that the policy of God is greater than human policy. We must follow the Divine policy and that applies alike to all individuals. He treats all individuals alike: no distinction is made, and that is the foundation of the Divine Religions.
- 17 And among the teachings of Baha'u'llah is the origination of one language that may be spread universally among the people. This teaching was revealed from the pen of Baha'u'llah in order that this universal language may eliminate misunderstandings from among mankind.
- 18 And among the teachings of Baha'u'llah is the equality of women and men. The world of humanity has two wings—one is women and the other men. Not until both wings are equally developed can the bird fly. Should one wing remain weak, flight is impossible. Not until the world of women becomes equal to the world of men in the acquisition of virtues and perfections, can success and prosperity be attained as they ought to be.
- 19 And among the teachings of Baha'u'llah is voluntary sharing of one's property with others among mankind. This voluntary sharing is greater than equality, and consists in this, that man should not prefer himself to others, but rather should sacrifice his life and property for others. But this should not be introduced by coercion so that it becomes a law and man is compelled to follow it. Nay, rather, man should voluntarily and of his own choice sacrifice his property and life for others, and spend willingly for the poor, just as is done in Persia among the Baha'is.
- 20 And among the teachings of Baha'u'llah is man's freedom, that through the ideal Power he should be free and emancipated from the captivity of the world of nature; for as long as man is captive to nature he is a ferocious animal, as the struggle for existence is one of the exigencies of the world of nature. This matter of the struggle for existence is the fountain-head of all calamities and is the supreme affliction.
- 15 و اما تعصب اقتصادی این معلوم است که هر چه روابط بین ملل ازدیاد یابد و مبادله امتعه تکرر جوید و هر مبده اقتصادی در هر اقلیمی تأسیس یابد بالمال بسایر اقالیم سرایت نماید و منافع عمومیه رخ بگشاید دیگر تعصب بجهت چه
- 16 و اما در تعصب سیاسی باید متابعت سیاست الله کرد و این مسلم است که سیاست الهیه اعظم از سیاست بشریه است ما باید متابعت سیاست الهیه نمائیم و او بجمع افراد خلق یکسانست هیچ تفاوتی ندارد و اساس ادیان الهیست
- 17 و از جمله تعالیم حضرت بهاء الله ایجاد لسان واحد است که تعمیم بین بشر گردد پنجاه سال پیش این تعلیم از قلم حضرت بهاء الله صادر شد تا این لسان عمومی سبب ازاله سوء تفاهم بین جمیع بشر گردد
- 18 و از جمله تعالیم حضرت بهاء الله وحدت نساء و رجاست که عالم انسانی را دو بال است یک بال رجال و یک بال نساء تا دو بال متساوی نگردد مرغ پرواز ننماید اگر یک بال ضعیف باشد پرواز ممکن نیست تا عالم نساء متساوی با عالم رجال در تحصیل فضائل و کمالات نشود فلاح و نجاح چنانکه باید و شاید ممتنع و محال
- 19 و از جمله تعالیم بهاء الله مواسات بین بشر است و این مواسات اعظم از مساواتست و آن اینست که انسان خود را بر دیگری ترجیح ندهد بلکه جان و مال فدای دیگران کند اما نه بعنف و جبر که این قانون گردد و شخصی مجبور بر آن شود بلکه باید بصرافت طبع و طیب خاطر مال و جان فدای دیگران کند و بر فقرا اتفاق نماید یعنی بارزوی خویش چنانکه در ایران در میان بهائیان مجری است
- 20 و از جمله تعالیم حضرت بهاء الله حریت انسانست که بقوه معنویه از اسیری عالم طبیعت خلاص و نجات یابد زیرا تا انسان اسیر طبیعت است حیوان درنده است زیرا منازعه بقا از خصائص عالم طبیعت است و این مسئله منازعه بقا سرچشمه جمیع بلایاست و نکبت کبری

- 21 And among the teachings of Baha'u'llah is that religion is a mighty bulwark. If the edifice of religion shakes and totters, commotion and chaos will ensue and the order of things will be utterly upset, for in the world of mankind there are two safeguards that protect man from wrongdoing. One is the law which punishes the criminal; but the law prevents only the manifest crime and not the concealed sin; whereas the ideal safeguard, namely, the religion of God, prevents both the manifest and the concealed crime, trains man, educates morals, compels the adoption of virtues and is the all-inclusive power which guarantees the felicity of the world of mankind. But by religion is meant that which is ascertained by investigation and not that which is based on mere imitation, the foundations of Divine Religions and not human imitations.
- 22 And among the teachings of Baha'u'llah is that although material civilization is one of the means for the progress of the world of mankind, yet until it becomes combined with Divine civilization, the desired result, which is the felicity of mankind, will not be attained. Consider! These battleships that reduce a city to ruins within the space of an hour are the result of material civilization; likewise the Krupp guns, the Mauser rifles, dynamite, submarines, torpedo boats, armed aircraft and bombers—all these weapons of war are the malignant fruits of material civilization. Had material civilization been combined with Divine civilization, these fiery weapons would never have been invented. Nay, rather, human energy would have been wholly devoted to useful inventions and would have been concentrated on praiseworthy discoveries. Material civilization is like a lamp-glass. Divine civilization is the lamp itself and the glass without the light is dark. Material civilization is like the body. No matter how infinitely graceful, elegant and beautiful it may be, it is dead. Divine civilization is like the spirit, and the body gets its life from the spirit, otherwise it becomes a corpse. It has thus been made evident that the world of mankind is in need of the breaths of the Holy Spirit. Without the spirit the world of mankind is lifeless, and without this light the world of mankind is in utter darkness. For the world of nature is an animal world. Until man is born again from the world of nature, that is to say, becomes detached from the world of nature, he is essentially an animal, and it is the teachings of God which convert this animal into a human soul.
- 23 And among the teachings of Baha'u'llah is the promotion of education. Every child must be instructed in sciences as much as is necessary. If the parents are able to provide the expenses
- 21 و از جمله تعالیم بهاءالله اینکه دین حصن حصین است اگر بنیان دین متزلزل و وهین گردد هرج و مرج رخ دهد و بکلی انتظام امور مختل شود زیرا در عالم انسانی دو رادعست که از ارتکاب رذائل حفظ مینماید یک رادع قانونست که مجرم را عذاب و عقاب مینماید ولی قانون رادع از جرم مشهود است رادع از جرم مخفی نیست و اما رادع معنوی دین الهی رادع از جرم مشهود و مخفی هر دو است و انسان را تربیت مینماید و تهذیب اخلاق میکند و مجبور بر فضائل مینماید و اعظم جهت جامعه است که تکفل سعادت عالم انسانی میکند اما مقصد از دین دین تحقیقی است نه تقلیدی اساس ادیان الهی است نه تقلید بشری
- 22 و از جمله تعالیم حضرت بهاءالله اینکه هرچند مدنیت مادی از وسائط ترقی عالم انسانیت ولی تا منضم بمدنیت الهیه نشود نتیجه که سعادت بشریه است حصول نباید ملاحظه کنید که این سفائن مدرّعه که شهری را در یک ساعت ویران می نمایند از نتایج مدنیت مادیست و همچنین توپهای کروپ و همچنین تفنگهای ماوزر و همچنین دینامیت و همچنین غواصهای تحت البحر و همچنین تورپیت و همچنین سیارات متدرّعه و همچنین طیارات آتش فشان جمیع این آلات از سیئات مدنیت مادیست اگر مدنیت مادیّه منضم بمدنیت الهیه بود هیچ این آلات ناریّه ایجاد نمی گشت بلکه قوای بشریه جمیع محوّل باختراعات نافعّه میشد و محصور در اکتشافات فاضله میگشت مدنیت مادیّه مانند زجاجست و مدنیت الهیه مانند سراج زجاج بی سراج تاریک است مدنیت مادیّه مانند جسم است ولو در نهایت طراوت و لطافت و جمال باشد مرده است مدنیت الهیه مانند روح است این جسم باین روح زنده است والا جیفه گردد
- 23 پس معلوم شد عالم انسانی محتاج بنفثات روح القدس است بدون این روح عالم انسانی مرده است و بدون این نور عالم انسانی ظلمت اندر

of this education, it is well, otherwise the community must provide the means for the teaching of that child.

ظلمت است زیرا عالم طبیعت عالم حیوانیست تا انسان ولادت ثانویه از عالم طبیعت ننماید یعنی منسلخ از عالم طبیعت نگردد حیوان محض است تعالیم الهی این حیوان را انسان مینماید و از جمله تعالیم بهاءالله تعمیم معارفست باید هر طفلی را بقدر لزوم تعلیم علوم نمود اگر ابون مقتدر بر مصارف این تعلیم فيها وآلا باید هیئت اجتماعی آن طفل را وسائط تعلیم مهیا نماید

- 24 And among the teachings of Baha'u'llah are justice and right. Until these are realized on the plane of existence, all things shall be in disorder and remain imperfect. The world of mankind is a world of oppression and cruelty, and a realm of aggression and error.

24 و از جمله تعالیم حضرت بهاءالله عدل و حق است تا این در حیز وجود تحقق نیابد جمیع امور مختل و معوق و عالم انسانی عالم ظلم و عدوانست و عالم تعدی و بطلان

- 25 In fine, such teachings are numerous. These manifold principles, which constitute the greatest basis for the felicity of mankind and are of the bounties of the Merciful, must be added to the matter of universal peace and combined with it, so that results may accrue. Otherwise the realization of universal peace by itself in the world of mankind is difficult. As the teachings of Baha'u'llah are combined with universal peace, they are like a table provided with every kind of fresh and delicious food. Every soul can find, at that table of infinite bounty, that which he desires. If the question is restricted to universal peace alone, the remarkable results which are expected and desired will not be attained. The scope of universal peace must be such that all the communities and religions may find their highest wish realized in it. The teachings of Baha'u'llah are such that all the communities of the world, whether religious, political or ethical, ancient or modern, find in them the expression of their highest wish.

25 خلاصه امثال این تعالیم بسیار است این تعالیم متعدده که اساس اعظم سعادت عالم انسانیست و از سنوحت رحمانی باید منضم بمسئله صلح عمومی گردد و ممزوج بان شود تا اینکه نتیجه بخشد وآلا تنها مسئله صلح عمومی را در عالم انسانی تحقیقش مشکل است تعالیم حضرت بهاءالله چون ممتزج با صلح عمومیت لهذا بمنزله مائده ایست که از هر قسم اطعمه نفیسه در آن سفره حاضر هر نفسی مشتهیات خویش را در آن خوان نعمت بیابان می یابد اگر مسئله منحصر در صلح عمومی باشد نتایج عظیمه چنانکه منظور و مقصود است حصول نیابد باید دایره صلح عمومی چنان ترتیب داده شود که جمیع فرق عالم و ادیان آرزوی خویش را در آن بیابند حال تعالیم حضرت بهاءالله چنین است که منتها آرزوی جمیع فرق عالم چه از فرق دینی و چه از فرق سیاسی و چه از فرق اخلاقی چه از فرق قدیمه و چه از فرق حدیثه کل نهایت آرزوی خویش را در تعالیم حضرت بهاءالله می یابند

- 26 For example, the people of religions find, in the teachings of Baha'u'llah, the establishment of Universal Religion—a religion that perfectly conforms with present conditions, which in reality effects the immediate cure of the incurable disease, which relieves every pain, and bestows the infallible antidote for every deadly poison. For if we wish to arrange and organize the

26 مثلاً اهل ادیان در تعالیم بهاءالله تأسیس دین عمومی می یابند که در نهایت توافق با حال حاضره است فی الحقیقه هر مرض لاعلاج را علاج فوریت و هر دردی را درمان و هر سم نقیع را دریاق اعظم است زیرا اگر بموجب تقلید حاضره ادیان بخواهیم عالم انسان را نظم

world of mankind in accordance with the present religious imitations and thereby to establish the felicity of the world of mankind, it is impossible and impracticable—for example, the enforcement of the laws of the Torah and also of the other religions in accordance with present imitations. But the essential basis of all the Divine Religions which pertains to the virtues of the world of mankind and is the foundation of the welfare of the world of man, is found in the teachings of Baha'u'llah in the most perfect presentation.

27 Similarly, with regard to the peoples who clamour for freedom: the moderate freedom which guarantees the welfare of the world of mankind and maintains and preserves the universal relationships, is found in its fullest power and extension in the teachings of Baha'u'llah.

28 So with regard to political parties: that which is the greatest policy directing the world of mankind, nay, rather, the Divine policy, is found in the teachings of Baha'u'llah.

29 Likewise with regard to the party of “equality” which seeks the solution of the economic problems: until now all proposed solutions have proved impracticable except the economic proposals in the teachings of Baha'u'llah which are practicable and cause no distress to society.

30 So with the other parties: when ye look deeply into this matter, ye will discover that the highest aims of those parties are found in the teachings of Baha'u'llah. These teachings constitute the all-inclusive power among all men and are practicable. But there are some teachings of the past, such as those of the Torah, which cannot be carried out at the present day. It is the same with the other religions and the tenets of the various sects and the different parties.

31 For example, the question of universal peace, about which Baha'u'llah says that the Supreme Tribunal must be established: although the League of Nations has been brought into existence, yet it is incapable of establishing universal peace. But the Supreme Tribunal which Baha'u'llah has described will fulfil this sacred task with the utmost might and power. And His plan is this: that the national assemblies of each country and nation—that is to say parliaments—should elect two or three persons who are the choicest of that nation, and are well informed concerning international laws and the relations between governments and aware of the essential needs of the world of humanity in this day. The number of these representatives

و ترتیب دهیم و سعادت عالم انسانی را تأسیس نمائیم ممکن نه حتی اجرائش محال مثلاً اجرای احکام تورات الیوم مستحیل است و همچنین سایر ادیان بموجب تقالید موجوده و لکن اساس اصلی جمیع ادیان الهی که تعلق بفضائل عالم انسانی دارد و سبب سعادت عالم بشر است در تعلیمات حضرت بهاءالله بخواکلی موجود

27 و همچنین ملی که آرزوی حریت نمایند حریت معتدله که کافل سعادت عالم انسانیت و ضابط روابط عمومی در نهایت قوت و وسعت در تعلیم حضرت بهاءالله موجود

28 و همچنین حزب سیاسی آنچه اعظم سیاست عالم انسانیت بلکه سیاست الهی در تعلیم حضرت بهاءالله موجود

29 و همچنین حزب مساوات که طالب اقتصاد است الی الآن جمیع مسائل اقتصادی از هر حزبی که در میان آمده قابل اجرا نه مگر مسئله اقتصادی که در تعلیم حضرت بهاءالله و قابل الاجراست و از آن اضطراری در هیئت اجتماعی حاصل نگردد

30 و همچنین سایر احزاب چون بنظر عمیق دقت نمائید ملاحظه می کنید که نهایت آرزوی آن احزاب در تعلیم بهاءالله موجود این تعلیم قوه جامعه است در میان جمیع بشر و قابل الاجراء لکن بعضی تعالیم از سابق نظیر احکام تورات که قطعاً الیوم اجرائش مستحیل و همچنین سایر ادیان و سایر افکار فرق مختلفه و احزاب متنوعه

31 مثلاً مسئله صلح عمومی حضرت بهاءالله میفرماید که باید هیئت محکمه کبری تشکیل شود زیرا جمعیت امم هرچند تشکیل شد ولی از عهده صلح عمومی برنیايد اما محکمه کبری که حضرت بهاءالله بیان فرموده این وظیفه مقدسه را بنهایت قدرت و قوت ایفا خواهد کرد و آن اینست که مجالس ملیه هر دولت و ملت یعنی پارلمان اشخاصی از نخبه آن ملت که در جمیع قوانین حقوق بین دولتی و بین ملی مطلع و در فنون متفنن و بر احتیاجات ضروریه عالم انسانی در این ایام واقف دو شخص یا سه

should be in proportion to the number of inhabitants of that country. The election of these souls who are chosen by the national assembly, that is, the parliament, must be confirmed by the upper house, the congress and the cabinet and also by the president or monarch so these persons may be the elected ones of all the nation and the government. The Supreme Tribunal will be composed of these people, and all mankind will thus have a share therein, for every one of these delegates is fully representative of his nation. When the Supreme Tribunal gives a ruling on any international question, either unanimously or by majority rule, there will no longer be any pretext for the plaintiff or ground of objection for the defendant. In case any of the governments or nations, in the execution of the irrefutable decision of the Supreme Tribunal, be negligent or dilatory, the rest of the nations will rise up against it, because all the governments and nations of the world are the supporters of this Supreme Tribunal. Consider what a firm foundation this is! But by a limited and restricted League the purpose will not be realized as it ought and should. This is the truth about the situation, which has been stated.

شخص انتخاب نمایند بحسب کثرت و قلت آن ملت این اشخاص که از طرف مجلس ملی یعنی پارلمان انتخاب شده‌اند مجلس اعیان نیز تصدیق نمایند و همچنین مجلس شیوخ و همچنین هیئت وزرا و همچنین رئیس جمهور یا امپراطور تا این اشخاص منتخب عموم آن ملت و دولت باشند از این اشخاص محکمه کبری تشکیل میشود و جمیع عالم بشر در آن مشترک است زیرا هر یک از این نمایندگان عبارت از تمام آن ملتست چون این محکمه کبری در مسئله از مسائل بین‌المللی یا بالاتفاق یا بالأکثریة حکم فرماید نه مدعی را بهانه می‌ماند نه مدعی علیه را اعتراضی هر گاه دولتی از دول یا ملتی از ملل در اجرای تنفیذ حکم مبرم محکمه کبری تعلل و تراخی نماید عالم انسانی بر او قیام کند زیرا ظهور این محکمه کبری جمیع دول و ملل عالمند ملاحظه فرمائید که چه اساس متینی است ولکن از جمعیت محدود و محصور مقصود چنانکه باید و شاید حصول نیابد این حقیقت حالست که بیان میشود

32 Consider how powerful are the teachings of Baha'u'llah. At a time when He was in the prison of 'Akka and was under the restrictions and threats of two bloodthirsty kings, His teachings, notwithstanding this fact, spread with all power in Persia and other countries. Should any teaching, or any principle, or any community fall under the threat of a powerful and bloodthirsty monarch, it would be annihilated within a short space of time. At present and for fifty years the Baha'is in Persia and most regions have been under severe restrictions and the threat of sword and spear. Thousands of souls have given their lives in the arena of sacrifice and have fallen as victims under the swords of oppression and cruelty. Thousands of esteemed families have been uprooted and destroyed. Thousands of children have been made fatherless. Thousands of fathers have been bereft of their sons. Thousands of mothers have wept and lamented for their boys who have been beheaded. All this oppression and cruelty, rapacity and bloodthirstiness did not hinder or prevent the spread of the teachings of Baha'u'llah. They spread more and more every day, and their power and might became more evident.

32 تعالیم حضرت بهاء‌الله را ملاحظه نمائید که بچه قوتست در حالتی که حضرتش در سجن عکا بود و در تحت تضییق و تهدید دو پادشاه خونخوار با وجود این تعالیمش بکمال قوت در ایران و سایر بلاد انتشار یافت و هر تعلیمی از تعالیم و یا هر مبدئی از مبادی و یا هر فرقه‌ئی از فرق اگر در تحت تهدید یک سلطنت قاهره خونخوار افتد در اندک زمانی مضطرب شود حال پنجاه سال بهائیان در ایران در اکثر دیار در تحت تضییق تام و تهدید سیف و سنان بودند هزاران نفوس در مشهد فدا جان باختند و قتل شمشیر ظلم و عدوان گشتند و هزاران خاندان محترم از بنیان ریشه‌کن شدند و هزاران اطفال بی‌پدر شد و هزاران پدران بی‌پسر گشت و هزاران مادر بر جنازه پسر سربریده فریاد و فغان نمود جمیع این ظلم و عدوان و درندگی و خونخواری در انتشار تعالیم بهاء‌الله رخنه و فتوری نمود روز بروز انتشار بیشتر گشت و قوت و قدرت بیشتر ظاهر شد

33 It may be that some foolish person among the Persians will affix his name to the contents of the Tablets of Baha'u'llah or to the explanations given in the letters of 'Abdu'l-Baha and send it to that esteemed Assembly. Ye must be aware of this

33 و شاید نفوسی نوهوس از ایرانیان مضامین الواح حضرت بهاء‌الله و یا مفاهیم مکاتیب عبداله‌آ را بنام خویش بنگارد و بآن جمعیت محترم برسانند شما آگاه این نکته باشید زیرا هر نفسی ایرانی که

fact, for any Persian who seeks fame or has some other intention will take the entire contents of the Tablets of Baha'u'llah and publish them in his own name or in that of his community, just as happened at the Universal Races Congress in London before the war. A Persian took the substance of the Epistles of Baha'u'llah, entered that Congress, gave them forth in his own name and published them, whereas the wording was exactly that of Baha'u'llah. Some such souls have gone to Europe and have caused confusion in the minds of the people of Europe and have disturbed the thoughts of some Orientalists. Ye must bear this fact in mind, for not a word of these teachings was heard in Persia before the appearance of Baha'u'llah. Investigate this matter so that it may become to you evident and manifest. Some souls are like parrots. They learn any note which they may hear, and sing it, but they themselves are unaware of what they utter. There is a sect in Persia at present made up of a few souls who are called Babis, who claim to be followers of the Bab, whereas they are utterly unaware of Him. They have some secret teachings which are entirely opposed to the teachings of Baha'u'llah and in Persia people know this. But when these souls come to Europe, they conceal their own teachings and utter those of Baha'u'llah, for they know that the teachings of Baha'u'llah are powerful and they therefore declare publicly those teachings of Baha'u'llah in their own name. As to their secret teachings, they say that they are taken from the Bayan and the Bayan is from the Bab. When ye obtain the translation of the Bayan, which has been translated in Persia, ye will discover the truth that the teachings of Baha'u'llah are utterly opposed to the teachings of this sect. Beware lest ye disregard this fact. Should ye desire to investigate the matter further, enquire from Persia.

بخيال خویش شهرتی خواهد یا مقصدی دارد مضامین الواح حضرت بهاء الله را بتمامه گرفته بنام خویش و یا آنکه بنام فرقه خویش انتشار می دهد چنانکه در انجمن وحدت نژاد پیش از حرب در لندن واقع شد شخصی ایرانی مضامین الواح حضرت بهاء الله را ضبط نمود و در آن جمعیت وارد شد و بنام خویش خطابه نمود و انتشار داد و حال آنکه عیناً عبارت حضرت بهاء الله بود از این نفوس چند نفر به اروپا رفتند و سبب تحذیش اذهان اهالی اروپا و تشویش افکار بعضی مستشرقین شدند شما این نکته را ملاحظه داشته باشید زیرا این تعالیم پیش از ظهور بهاء الله کلمه ای از آن در ایران مسموع نشده بود این را تحقیق فرمائید تا بر شما ظاهر و آشکار شود بعضی نفوس طوطی صفتند هر صدائی را پیاموزند و آن آواز را بخوانند ولیکن خود از آنچه میگویند بیخبرند و فرقه ای در ایران الآن عبارت از نفوس معدوده ای هست که اینها را بانی میگویند خود را نسبت بحضرت باب میدهند ولی بکلی از حضرت باب بیخبرند تعالیم خفیه ای دارند که بکلی مخالف تعالیم بهاء الله است و در ایران مردم میدانند ولی چون به اروپا آیند تعالیم خویش را مخفی دارند تعالیم حضرت بهاء الله را بر لسان رانند زیرا میدانند که تعالیم حضرت بهاء الله نافذ است لهذا این تعالیم بهاء الله را باسم خود شهرت دهند اما تعالیم خفیه ایشان میگویند مستفاد از کتاب بیانست و کتاب بیان از حضرت باب شما چون ترجمه کتاب بیان که در ایران شده بدست آرید بحقیقت پی میبرید که تعالیم بهاء الله بکلی مباین تعالیم این فرقه است مبدا از این نکته غفلت کنید و اگر حقیقت را بیشتر تحرّی بخواهید از ایران استفسار نمائید

34 In brief, when you traverse the regions of the world, you shall conclude that all progress is the result of association and co-operation, while ruin is the outcome of animosity and hatred. Notwithstanding this, the world of humanity does not take warning, nor does it awake from the slumber of heedlessness. Man is still causing differences, quarrels and strife in order to marshal the cohorts of war and, with his legions, rush into the field of bloodshed and slaughter.

34 باری آنچه در جمیع عالم سیر و سیاحت شود آنچه معمور است از آثار الفت و محبت است و آنچه مطمور است از نتایج بغض و عداوت با وجود این عالم بشر متنبه نشود و از این خواب غفلت بیدار نگردد باز در فکر اختلاف و نزاع و جدال افتد که صف جنگ بیاراید و در میدان جدال و قتال جولان کند

- 35 Then again, consider the phenomenon of composition and decomposition, of existence and non-existence. Every created thing in the contingent world is made up of many and varied atoms, and its existence is dependent on the composition of these. In other words, a conjunction of simple elements takes place so that from this composition a distinct organism is produced. The existence of all things is based upon this principle. But when the order is deranged, decomposition is produced and disintegration sets in, then that thing ceases to exist. That is, the annihilation of all things is caused by decomposition and disintegration. Therefore attraction and composition between the various elements is the means of life, and discord, and division produce death. Thus the cohesive and attractive forces in all things lead to the appearance of fruitful results and effects, while estrangement and alienation of things lead to disturbance and annihilation. Through affinity and attraction all living things like plants, animals and men come into existence, while division and discord bring about decomposition and destruction.
- 36 Consequently, that which is conducive to association and attraction and unity among the sons of men is the means of the life of the world of humanity, and whatever causes division, repulsion and remoteness leads to the death of humankind.
- 37 And if, as you pass by fields and plantations, where the plants, flowers and sweet-smelling herbs are growing luxuriantly together, forming a pattern of unity, this is an evidence of the fact that that plantation and garden is flourishing under the care of a skilful gardener. But when you see it in a state of disorder and irregularity you infer that it has lacked the training of an efficient farmer and thus has produced weeds and tares.
- 38 It therefore becomes manifest that amity and cohesion are indicative of the training of the Real Educator, and dispersion and separation a proof of savagery and deprivation of divine education.
- 39 A critic may object, saying that peoples, races, tribes and communities of the world are of different and varied customs, habits, tastes, character, inclinations and ideas, that opinions and thoughts are contrary to one another, and how, therefore, is it possible for real unity to be revealed and perfect accord among human souls to exist?
- 40 In answer we say that differences are of two kinds. One is the cause of annihilation and is like the antipathy existing among warring nations and conflicting tribes who seek each other's destruction, uprooting one another's families, depriving one
- و همچنین ملاحظه در کون و فساد و وجود و عدم گردد هر کائنی از کائنات مرکب از اجزاء متوحدۀ متعدده است و وجود هر شیئی فرع ترکیب است یعنی چون بین عناصر بسیطه ترکیبی واقع گردد از هر ترکیبی کائنی تشکیل شود وجود موجودات بر این منوالست و چون در آن ترکیب اختلال حاصل گردد تحلیل شود و تفریق اجزاء گردد آن کائن معدوم گردد یعنی انعدام هر شیئی عبارت از تحلیل و تفریق عناصر است پس هر الفت و ترکیب در بین عناصر سبب حیانتست و اختلاف و تفریق سبب ممات بالجله تجاذب و توافق اشیاء سبب حصول ثمره و نتایج مستفیده است و تنافر و تخالف اشیاء سبب انقلاب و اضمحلال است از تآلف و تجاذب جمیع کائنات ذی حیات مثل نبات و حیوان و انسان تحقق یابد و از تخالف و تنافر انحلال حاصل گردد و اضمحلال رخ بگشاید
- 36 لهذا آنچه سبب ایثار و تجاذب و اتحاد بین بشر است حیات عالم انسانیت و آنچه سبب اختلاف و تنافر و تباعد است علت ممات نوع بشر است
- 37 و چون بکشت زاری مرور نمائی که زرع و نبات و گل و ریحان پیوسته است و جمعیتی تشکیل نموده دلیل بر آنست که آن کشت زار و گلستان بتربیت دهقان کاملی انبات و ترتیب شده است و چون پریشان و بی ترتیب و متفرق مشاهده نمائی دلیل بر آنست که از تربیت دهقان ماهر محروم بلکه گیاه خودروئیست
- 38 پس واضح شد که الفت و التیام دلیل بر تربیت مربی حقیقی است و تفریق و تشتت برهان وحشت و محرومیت از تربیت الهی
- 39 اگر معترضی اعتراض کند که طوائف و امم و شعوب و ملل عالم را آداب و رسوم و اذواق و طبایع و اخلاق مختلف و افکار و عقول و آراء متباین با وجود این چگونه وحدت حقیقی جلوه نماید و اتحاد تام بین بشر حاصل گردد
- 40 گوئیم اختلاف بدو قسم است یک اختلاف سبب انعدام است و آن نظیر اختلاف ملل متنازعه و شعوب متبازره که یکدیگر را محو نمایند و خائمان براندازند و راحت و آسایش

another of rest and comfort and unleashing carnage, and this is blameworthy. The other kind which is a token of diversity is the essence of perfection and the cause of the appearance of divine bestowals.

- 41 Consider the flowers of a garden: though differing in kind, colour, form and shape, yet, inasmuch as they are refreshed by the waters of one spring, revived by the breath of one wind, invigorated by the rays of one sun, this diversity increases their charm, and adds unto their beauty. Thus when that unifying force, the penetrating influence of the Word of God, takes effect, the difference of customs, manners, habits, ideas, opinions and dispositions embellishes the world of humanity, and this is praiseworthy. This diversity, this difference is like the naturally created dissimilarity and variety of the limbs and organs of the human body, for each one contributes to the beauty, efficiency and perfection of the whole. When these different limbs and organs come under the influence of man's sovereign soul, and the soul's power pervades the limbs and members, veins and arteries of the body, then difference reinforces harmony, diversity strengthens love, and multiplicity is the greatest factor for co-ordination.

- 42 How displeasing 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 colour! Diversity of hues, form and shape, enriches and adorns the garden, and heightens the effect thereof. In like manner, when diverse 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 rules and transcends the realities of all things, is capable of harmonizing the divergent thoughts, sentiments, ideas, and convictions of the children of men. Verily, it is the penetrating power in all things, the mover of souls and the binder and regulator in the world of humanity.

- 43 Praise be to God, today the splendour of the Word of God has illumined every horizon, and from all sects, races, tribes, nations, and communities souls have come together in the light of one Word, assembled, united and agreed in perfect harmony.

سلب کنند و خونخواری و درندگی آغاز نمایند و این مذموم است اما اختلاف دیگر که عبارت از تنوعست آن عین کمالست و سبب ظهور موهبت الهی

- 41 ملاحظه نمائید گلهای حدائق هرچند مختلف النوع و متفاوت اللون و مختلف الصور و الأشکالند ولی چون از یک آب نوشند و از یک باد نشو و نما نمایند و از حرارت و ضیاء یک شمس پرورش نمایند آن تنوع و اختلاف سبب ازدیاد جلوه و رونق یکدیگر گردد این اختلاف آداب و رسوم و عادات و افکار و آراء و طبایع سبب زینت عالم انسانست این ممدوح است و همچنین این تنوع و اختلاف چون تفاوت و تنوع اجزاء و اعضاء انسانست که سبب ظهور جمال و کمال است چون این اعضا و اجزای متنوعه در تحت نفوذ سلطان روحست و روح در جمیع اجزاء و اعضاء سریان دارد و در عروق و شریان حکمرانست این اختلاف و تنوع مؤید ایثار و محبت است و این کثرت اعظم قوه وحدت

- 42 اگر حدیقه‌ئی را گل و ریاحین و شکوفه و اثمار و اوراق و اغصان و اشجار از یک نوع و یک لون و یک ترکیب و یک ترتیب باشد بهیچوجه لطافتی و حلاوتی ندارد و لکن چون الوان و اوراق و ازهار و اثمار گوناگون باشد هر یکی سبب تزیین و جلوه سارین گردد و حدیقه انیقه شود و در نهایت لطافت و طراوت و حلاوت جلوه نماید بهیچنین تفاوت و تنوع افکار و اشکال و آراء و طبایع و اخلاق عالم انسانی چون در ظل قوه واحده و نفوذ کلمه وحدانیت باشد در نهایت عظمت و جمال و علویت و کمال ظاهر و آشکار شود الیوم جز قوه کلمه الله که محیط بر حقایق اشیاست عقول و افکار و قلوب و ارواح عالم انسانی را در ظل شجره واحده جمع نتواند اوست نافذ در کلّ اشیاء و اوست محرک نفوس و اوست ضابط و رابط در عالم انسانی

- 43 الحمد لله الیوم نورانیت کلمه الله بر جمیع آفاق اشراق نموده و از هر فرق و طوائف و ملل و شعوب و قبائل و ادیان و مذاهب در ظل کلمه وحدانیت وارد و در نهایت ایثار و اجتماع و متحد و متفقند

- 44 Some time ago, during the war, a letter was written regarding the teachings of Baha'u'llah which may appropriately be appended to this epistle.
- 45 O peoples of the world! The Sun of Truth hath risen to illumine the whole earth, and to spiritualize the community of man. Laudable are the results and the fruits thereof, abundant the holy evidences deriving from this grace. This is mercy unalloyed and purest bounty; it is light for the world and all its peoples; it is harmony and fellowship, and love and solidarity; indeed it is compassion and unity, and the end of foreignness; it is the being at one, in complete dignity and freedom, with all on earth.
- 46 The Blessed Beauty saith: "Ye are all the fruits of one tree, the leaves of one branch." Thus hath He likened this world of being to a single tree, and all its peoples to the leaves thereof, and the blossoms and fruits. It is needful for the bough to blossom, and leaf and fruit to flourish, and upon the interconnection of all parts of the world-tree, dependeth the flourishing of leaf and blossom, and the sweetness of the fruit.
- 47 For this reason must all human beings powerfully sustain one another and seek for everlasting life; and for this reason must the lovers of God in this contingent world become the mercies and the blessings sent forth by that clement King of the seen and unseen realms. Let them purify their sight and behold all humankind as leaves and blossoms and fruits of the tree of being. Let them at all times concern themselves with doing a kindly thing for one of their fellows, offering to someone love, consideration, thoughtful help. Let them see no one as their enemy, or as wishing them ill, but think of all humankind as their friends; regarding the alien as an intimate, the stranger as a companion, staying free of prejudice, drawing no lines.
- 48 In this day, the one favoured at the Threshold of the Lord is he who handeth round the cup of faithfulness; who bestoweth, even upon his enemies, the jewel of bounty, and lendeth, even to his fallen oppressor, a helping hand; it is he who will, even to the fiercest of his foes, be a loving friend. These are the Teachings of the Blessed Beauty, these the counsels of the Most Great Name.
- 49 O ye dear friends! The world is at war and the human race is in travail and mortal combat. The dark night of hate hath taken over, and the light of good faith is blotted out. The peoples and kindreds of the earth have sharpened their claws, and are hurling themselves one against the other. It is the very foundation
- 44 نامه‌ئی در خصوص تعالیم حضرت بهاء‌الله چندی پیش در زمان حرب مرقوم گردید مناسب دانست که ضمّ باین نامه گردد
- 45 هوالله ای اهل عالم طلوع شمس حقیقت محض نورانیت عالم است و ظهور رحانیت در انجن بنی آدم نتیجه و ثمر مشکور و سنوحات مقدسه هر فیض موفور رحمت صرف است و موهبت بخت و نورانیت جهان و جهانیان ایتلاف و التیام است و محبت و ارتباط بلکه رحانیت و یگانگی و ازاله بیگانگی و وحدت با جمیع من علی الأرض در نهایت آزادگی و فرزانی
- 46 جمال مبارک میفرماید همه بار یک دارید و برگ یک شاخسار عالم وجود را بیک شجر و جمیع نفوس بمنزله اوراق و ازهار و اثمار تشبیه فرمودند لهذا باید جمیع شاخه و برگ و شکوفه و ثمر در نهایت طراوت باشند و حصول این لطافت و حلاوت منوط بارتباط و الفت است پس باید یکدیگر را در نهایت قوت نگهداری نمایند و حیات جاودانی طلبند
- 47 پس احبای الهی باید در عالم وجود رحمت ربّ ودود گردند و موهبت ملیک غیب و شهود نظر را پاک نمایند و نوع بشر را برگ و شکوفه و ثمر شجر ایجاد مشاهده کنند همیشه باین فکر باشند که خیری بنفسی رسانند و محبت و رعایتی و مودت و اعانتی بنفسی نمایند دشمنی نبینند و بدخواهی نشمرند جمیع من علی الأرض را دوست انگارند و اغیار را یار داند و بیگانه را آشنا شمردند و بقیدی مقید نباشند بلکه از هر بندی آزاد گردند
- 48 الیوم مقرب درگاه کبریا نفسی است که جام وفا بخشد و اعدا را در عطا مبذول دارد حتی ستمگر پیچاره را دستگیر شود و هر خصم لدود را یار ودود اینست وصایای جمال مبارک اینست نصایح اسم اعظم
- 49 ای یاران عزیز جهان در جنگ و جدالست و نوع انسان در نهایت خصومت و وبال ظلمت جفا احاطه نموده و نورانیت وفا پنهان گشته جمیع ملل و اقوام عالم چنگ تیز نموده و با

of the human race that is being destroyed. It is thousands of households that are vagrant and dispossessed, and every year seeth thousands upon thousands of human beings weltering in their lifeblood on dusty battlefields. The tents of life and joy are down. The generals practice their generalship, boasting of the blood they shed, competing one with the next in inciting to violence. "With this sword," saith one of them, "I beheaded a people!" And another: "I toppled a nation to the ground!" And yet another: "I brought a government down!" On such things do men pride themselves, in such do they glory! Love—righteousness—these are everywhere censured, while despised are harmony, and devotion to the truth.

یکدیگر جنگ و ستیز مینمایند بنیان بشر است که زیر و زیر است هزاران خانمانست که بیسر و سامانست در هر سالی هزاران هزار نفوس در میدان حرب و جدال آغشته بخاک و خونست و خیمهٔ سعادت و حیات منکوس و سرنگون سروران سرداری نمایند و بخونریزی افتخار کنند و بفتنه‌انگیزی مباحات نمایند یکی گوید که من شمشیر بر رقاب امتی آختم و دیگری گوید مملکتی با خاک یکسان ساختم و یکی گوید من بنیاد دولتی برانداختم اینست مدار نفع و مباحات بین نوع بشر در جمیع جهات دوستی و راستی مذموم و آشتی و حق‌پرستی مقدوح منادی صلح و صلاح و محبت و سلام

- 50 The Faith of the Blessed Beauty is summoning mankind to safety and love, to amity and peace; it hath raised up its tabernacle on the heights of the earth, and directeth its call to all nations. Wherefore, O ye who are God's lovers, know ye the value of this precious Faith, obey its teachings, walk in this road that is drawn straight, and show ye this way to the people. Lift up your voices and sing out the song of the Kingdom. Spread far and wide the precepts and counsels of the loving Lord, so that this world will change into another world, and this darksome earth will be flooded with light, and the dead body of mankind will arise and live; so that every soul will ask for immortality, through the holy breaths of God.

50 آئین جمال مبارکست که در قطب امکان خیمه زده و اقوام را دعوت مینماید پس ای یاران الهی قدر این آئین نازنین بدانید و بموجب آن حرکت و سلوک فرمائید و سبیل مستقیم و منهج قویم پیائید و بخلق بنمائید آهنگ ملکوت بلند کنید و تعالیم و وصایای رب و دود منتشر نمائید تا جهان جهان دیگر شود و عالم ظلمانی منور گردد و جسد مردهٔ خلق حیات تازه جوید هر نفسی بنفس رحمانی حیات ابدیه طلبد

- 51 Soon will your swiftly passing days be over, and the fame and riches, the comforts, the joys provided by this rubbish-heap, the world, will be gone without a trace. Summon ye, then, the people to God, and invite humanity to follow the example of the Company on high. Be ye loving fathers to the orphan, and a refuge to the helpless, and a treasury for the poor, and a cure for the ailing. Be ye the helpers of every victim of oppression, the patrons of the disadvantaged. Think ye at all times of rendering some service to every member of the human race. Pay ye no heed to aversion and rejection, to disdain, hostility, injustice: act ye in the opposite way. Be ye sincerely kind, not in appearance only. Let each one of God's loved ones centre his attention on this: to be the Lord's mercy to man; to be the Lord's grace. Let him do some good to every person whose path he crosseth, and be of some benefit to him. Let him improve the character of each and all, and reorient the minds of men. In this way, the light of divine guidance will shine forth, and the blessings of God will cradle all mankind: for love is light, no matter in what abode it dwelleth; and hate is darkness, no matter where it may make its nest. O friends

51 این زندگانی عالم فانی در اندک زمانی منتهی گردد و این عزّت و ثروت و راحت و خوشی خاکدانی عنقریب زائل و فانی شود خلق را بخدا بخوانید و نفوس را بروش و سلوک ملأ اعلیٰ دعوت کنید یتیمان را پدر مهربان گردید و بیچارگان را ملجأ و پناه شوید فقیران را کنز غنا گردید و مریضان را درمان و شفا معین هر مظلومی باشید و محیر هر محروم در فکر آن باشید که خدمت بهر نفسی از نوع بشر نمائید و باعراض و انکار و استکبار و ظلم و عدوان اهمیت ندهید و اعتنا نکنید بالعکس معامله نمائید و بحقیقت مهربان باشید نه بظاهر و صورت هر نفسی از احبای الهی باید فکر را در این حصر نماید که رحمت پروردگار باشد و موهبت آمرزگار بهر نفسی برسد خبری بنماید و نفعی برساند و سبب تحسین اخلاق گردد و تعدیل افکار تا نور هدایت تابد و موهبت حضرت رحمانی احاطه نماید محبت نور است در هر خانه بتابد و عداوت ظلمت است در هر کاشانه لانه نماید ای احبای الهی همتی

of God! That the hidden Mystery may stand revealed, and the secret essence of all things may be disclosed, strive ye to banish that darkness for ever and ever.

بنائید که این ظلمت بکلی زائل گردد تا سر پنهان آشکار شود و حقایق اشیاء مشهود و عیان گردد

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AB00677

To: Munirih Ayadi Zadih, in Tihrah

Date: 1919-Dec-17

- 1 The establishment of a women's assemblage for the promotion of knowledge is entirely acceptable, but discussions must be confined to educational matters. It should be done in such a way that differences will, day by day, be entirely wiped out, not that, God forbid, it will end in argumentation between men and women. As in the question of the veil, nothing should be done contrary to wisdom. The individual women should, to-day, follow a course of action which will be the cause of eternal glory to all womankind, so that all women will be illumined. And that lieth in gathering to learn how to teach, in holding meetings to recite the verses, to offer supplications to the kingdom of the Lord of evident signs, and to institute education for the girls. Ponder the manner in which Jinab-i-Tahirih used to teach. She was free from every concern, and for this reason she was resplendent.

1 یا امة الله المقرّبه نامه‌ی مرقوم نموده بودید که یک روز اقلاً باید صرف قرائت آن کرد با وجود آنکه فرصت قرائت یک سطر ندارم مجبور شدم نصف شب خواندم در خصوص اینکه شما را مفتش معارف بجهت مدارس بنات نمودند بسیار موافق بلکه انشاء الله سبب شوی که مدارس بنات منتظم گردد تأسیس محفل اماء بجهت ترویج معارف بسیار موافق اما باید حصر در مذاکره معارف باشد زیرا باید نوعی نمود که اختلاف روز بروز زائل شود نه اینکه منتهی بآن شود که در میان رجال و نساء معاذ الله بمجادله انجامد مثل مسئله حجاب بی حکمت سلوک ننمائید حضرات نساء باید الیوم بامری تشبث نمایند که سبب عزّت ابدیه عالم نساء گردد عالم نساء روشن شود و آن محافل درس تبلیغ است و مجالس ترتیل آیات و تضرّع بملکوت ربّ البینات و تنظیم تحصیل بنات ملاحظه نمائید که جناب طاهره چگونه بتبلیغ میپرداخت و از هر فکری آزاد بود این بود که جلوه داشت

- 2 Now the world of women should be a spiritual world, not a political one, so that it will be radiant. The women of other nations are all immersed in political matters. Of what benefit is this, and what fruit doth it yield? To the extent that ye can, ye should busy yourselves with spiritual matters which will be conducive to the exaltation of the Word of God and of the diffusion of His fragrances. Your demeanour should lead to harmony amongst all and to coalescence and the good-pleasure of all.
- حال عالم نساء باید عالم روحانی باشد نه سیاسی تا جلوه نماید و آن نساء جمیع ملل در سیاسی غرقند چه فایده و ثمر تا توانید بروحانیات پردازید تا سبب اعلاء کلمه الله و نشر نجات الله شوید روش شما باید سبب اثتلاف گردد و رضایت عموم باشد
- 3 In sum, for the present a brief account hath been written; perchance hereafter a fuller exposition will be penned. As for the ladies, their condition was such as thou knowest. Now, through the power of the Covenant, matters have reached such a point that thou hast become renowned and well known, and openly and officially, on behalf of the government, hast been appointed inspector of the schools and education of all girls. Know thou the value of this bounty, and render thanks therefor, that the blessing may day by day increase. Upon thee be the Glory of the All-Glorious.
- 3 باری حال مختصر مرقوم گردید بلکه بعد مفصل محرر خواهد شد حضرات نساء نوعی بود که میدانید حال بقوت میثاق چنان شده است که شما مشهور و معروف و چهاراً رسماً از طرف حکومت مفتش مکاتب و معارف بنات عموم شده‌اید قدر این موهبت را بدانید و شکرانه نمائید تا نعمت روز بروز ازدیاد یابد و علیک البهاء الأبی
- 4 I am endeavouring, with Baha'u'llah's confirmations and assistance, so to improve the world of the handmaidens that all will be astonished. This progress is intended to be in spirituality, in virtues, in human perfections and in divine knowledge. In America, the cradle of women's liberation, women are still debarred from political institutions because they squabble. They are yet to have a member in the House of Representatives. Also Baha'u'llah hath proclaimed: "O ye men of the House of Justice." Ye need to be calm and composed, so that the work will proceed with wisdom, otherwise there will be such chaos that ye will leave everything and run away. "This newly born babe is traversing in one night the path that needeth a hundred years to tread." In brief, ye should now engage in matters of pure spirituality and not contend with men. 'Abdu'l-Baha will tactfully take appropriate steps. Be assured. In the end thou wilt thyself exclaim, "This was indeed supreme wisdom!" I appeal to you to obliterate this contention between men and women.
- 4 من در سعی و کوششم که عالم نساء را به عون و عنایت جمال مبارک چنان ترقی دهم که کل حیران مانند یعنی در روحانیت و فضائل و کالات انسانیت و معرفت ممالک امریکا که مهد حریت نساء است هنوز نساء انجمن سیاسی ندارند زیرا بهم درمیافند هنوز در مجلس امت عضوی ندارند و همچنین جمال مبارک خطاب میفرمایند یا رجال بیت العدل حال شما باید قدری سکون و قرار داشته باشید تا کار بحکمت پیش رود و آن چنان مغشوش و درهم شود که خود شما بگذارید و فرار نمائید این طفل یک شبه ره صدساله میرود باری حال شما بروحانیت صرفه پردازید و با رجال اختلاف نمائید عبدالهء جمیع امور را بحکمت ترتیب میدهد مطمئن باشید عاقبت خود شما خواهید گفت ما هذه الحکمة العظمی من از خود شما میخواهم که این اختلاف بین رجال و نساء را محو نمائید
- 5 Consider how the eighth class of the school was arranged. In sum, I am awaiting from you the speedy arrival of glad tidings. And concerning the fragrant graves of Jinab-i-Ibn-i-Abhar and Jinab-i-Adib, a letter will be written to Haji Ghulam-Rida.
- 5 ملاحظه نمائید که کلاس هشتم مدرسه چگونه ترتیب شد باری از شما من منتظر آمم که خبر خوشی زود برسد در خصوص قبور معطره جناب ابن ابهر و جناب ادیب به حاجی غلامرضا مرقوم میشود عبدالهء عباس

- 6 No one can on his own achieve anything. 'Abdu'l-Baha must be well pleased and assist.

6 هیچ نفسی بسعی خود کاری از پیش نبرد
عبدالبهاء باید راضی باشد و امداد نماید

BRL_WOMEN#011x, COC#2102x, KSHK#34

BRL_DAK#0692, COMP_WOMENP#011x,
MKT7.034c, MMK2#348 p.250x, YIA.401-

403

AB12239

To: Alice Schwarz, in Germany

Date: 1919-Dec-17

Convey the utmost affection on my behalf to the maid-servant of God, Miss Anna Köstlin and say to her: "Thy services are always before my eyes. I never forget them. Very often do I supplicate to the Threshold of Baha'u'llah for a new confirmation for thee. My hope is that thou wilt have a shining face in that region and thou wilt raise such a Banner whose flag (the cloth part of it) of Sanctity may wave for centuries and cycles. Verily thou art sincere."

BBBD.471

Convey respectful greetings on my behalf to Mr. and Mrs. Schweizer and say: "The monks (and nuns) who were spending years and years in mountains, wilderness and monasteries, were thinking that they had been worshipping God and living their days in asceticism, were only of the called ones, while ye who did not suffer any hardship, became the chosen through the mere Bounty of God. Offer ye your thanks to God!"

Extend my deep Abha greeting to Mr. Gollmer and say to him: "At the sanctified Threshold of Baha'u'llah I am remembering thee, and am offering my thanks to God that, Praise be to God, thou hast become refreshed like unto a meadow through the Shower of the cloud of Guidance and hast become illumined like unto a mirror through the Rays of the Sun of Reality."

Upon thee be Baha-El-Abha

BBBD.472

AB04069*To: Tomonaga Noto, in Tokyo**Date: 1919-Dec-17*

O seeker of truth! Your letter was received. Praise be to God, your eye of understanding has become seeing, and you have gained spiritual hearing. You have searched and attained to the truth and discovered the heavenly mysteries. The teachings of Baha'u'llah are like the rays of the sun - they illuminate East and West, quicken the dead souls, unite different religions, and are proof of the oneness of God, for they gather all the peoples of the world beneath the tabernacle of the oneness of humanity. You observe what turmoil the world is in and what agitation grips the people of the world. A heavenly power is needed to dispel this turmoil and agitation, for this mighty matter cannot be realized through human powers. However intense human powers may be, they are like a lamp that illumines a limited space and educates a limited number of souls. The sun is needed to illuminate the horizons; a heavenly power is needed to unite all peoples and nations at a single point. Therefore strive to serve this mighty power so that universal beneficial results may be obtained.

And upon you be the Most Glorious Glory.

JWTA.036, SW_v12#03 p.059-060

AB06699*To: Aqa Mirza Fadlullah Nuri Fananapazir, in Isfahan**Date: 1919-Dec-17*

...O Thou Who knowest all mysteries! Make this helpless and needy servant intimate and confidant through Thy confirmation and success. Place upon his head the crown of Thy greatest favors and clothe him with the robe of Thy most great bounty. Seat him upon the throne of eternal glory and raise him to the zenith of heaven. This servant is enamored of Thy countenance and wandering in Thy path, and is turned toward Thee. He hath detached himself from the world and all who are therein, and hath arisen to spread the verses of Thy unity. He is the cause of the enthusiasm and rapture of the friends and

...ای دانای راز این بنده، پر عجز و نیاز را به تأیید و توفیق خویش همدم و همراز نما افسر عنایت کبری بر سر نه و خلعت موهبت عظمی در بر کن بر سریر عزّت ابدیه بنشان و باوج اثیر رسان این بنده شیفته روی تو است و سرگشته کوی تو و متوجه بسوی تو از جهان و جهانیان درگذشت و بنشر آیات توحید پرداخت سبب شور و وله یاران است و باعث هدایت دیگران ای مهربان عطای بی پایان بخش و وفای موعود شایان فرما تا ابواب فتوح را مفتوح بینند و فضل

the means of guidance to others. O Thou Kind One! Grant boundless gifts and befitting promised favor, that they may witness the gates of triumph opened wide and behold abundant grace made manifest. Thou art the All-Merciful, Thou art the Compassionate, Thou art the Bestower, Thou art the Generous....

موفور را مشهود یابند توئی رحمن توئی رحیم توئی
معطی و توئی کریم...

MMG2#245 p.274x

AB08622

To: Spiritual Assembly of New York, NY

Date: 1919-Dec-17

1 O Thou compassionate Lord! This Assembly has been organized for the exaltation of God - the Holy Spirit. Assist, confirm it and reinforce it by Thy Heavenly Power so that it may blaze like unto a brilliant flame and may diffuse Merciful Light. That it may illumine the surrounding regions, may promulgate Heavenly Teachings and serve the Oneness of the world of mankind. That it may free the souls from the darkness of the world of nature. May illumine them by the Divine Light. May baptize them with Spirit and may bestow Light and eternal Life.

1 ای پروردگار مهربان این انجمن بجهت نصرت کلمه
الله و روح القدس تشکیل شده تأیید و توفیق
بخش و مؤید بقوه آسمانی نما تا این انجمن چون
شعله نورانی برافروزد و انوار رحمانی مبذول
دارد و اطراف را روشن کند تعالیم آسمانی ترویج
نماید و بوحدت عالم انسانی خدمت کند نفوس
را از ظلمات عالم طبیعت منسلخ نماید و بنورانیت
آلهیه روشن نماید تعمید بروح و نور و حیات ابدیه
بخشد

2 Upon ye be Baha'u'l-Abha.

2 و علیهم البهاء الأبهی

MMG2#156 p.175

ABU1407

Words to Fugeta, et al, spoken on 1919-Dec-18 in Haifa

If one searches into the truth about Christianity one finds that all these rules are from the Council, who borrowed from the ancient nations. This Council adopted twenty-one things from the ancient nations:

1. Pictures and images in the churches. Until the seventh Council, there were no pictures. They said: 'The mass of the people are accustomed to idols of gold and silver. Now there is

nothing in the church. It is empty and looks bare to them. It is better that one should put pictures of Christ, the disciples and Mary in the church, so that it may be more attractive - an empty church has no attraction. It has for the learned ones, but not for the mass of people.'

2. In the same way with lights. According to the ancient custom they used to have lamps lighted in daytime. They said: 'These are necessary to make the church popular with the masses.'

3. In the same way with incense which they used to perfume the nostrils.

4. Then bells were used by the ancient ones also. At the time for prayer or service the bell was rung.

5. Remission of sins. The religious heads, like the Pope, should grant absolution for sins.

6. The religious leaders should wear ornamented garments. Until that time the religious leaders wore simple clothes.

7. They appointed that he should wear a crown (or mitre) according to the ancient customs.

8. That the priests should not marry.

9. The religious leader should have a private room in the church.

10. The religious leaders may have the right to excommunicate.

11. Sacrifice, which they had.

12. Transubstantiation. The priest would take the bread and bless it and bless also the wine and would give it to the people of the church.

13. The clergy should have political as well as religious authority. There are twenty-one things and among these is monogamy which was instituted by that Council, according to the ancient customs. [...]

PN_1919 p040

AB04068*To: Muntazimul-Hukama, in Tihiran**Date: 1919-Dec-18*

- ¹ O thou who art enamored of truth! Human reality is a divine trust, and the human world represents its natural emanations. That divine trust is a brilliant light, while these natural emanations are the darkness of the furnace. This divine trust is like the substance of combustion hidden and concealed within a lamp, requiring a flame to ignite it. That flame is the radiance of supreme guidance, which brings forth into the realm of visibility whatever lies latent within man as a divine trust, enabling it to overcome the darkness of the natural world. This is why the Sun of Truth rises from the horizon of oneness and kindles a flame so that these divine trusts in human realities may be ignited and blaze forth. Therefore, strive as much as thou canst to derive light from the Kingdom of Mysteries, that thou mayest so blaze forth as to illumine that region and territory. The diffusion of the divine fragrances is the magnet for that radiance and effulgence. Strive as much as possible to illumine important souls with these lights and to transform the realm of their hearts and souls into a rose garden and meadow. And upon thee be the Most Glorious Glory.

¹ ای مفتون حقیقت حقیقت انسانیه ودیعه ربانیه است و عالم بشر انبعاثات طبیعیه آن ودیعه الهیه نور روشن است و این انبعاثات طبیعیه تاریکی گلخن این ودیعه الهیه مانند ماده اشتعال که در سراج مخفی و پنهان و شعلهئی میخواهد که برافروزد آن شعله تجلی هدایت کبری است که آنچه در کون انسانست و ودیعه الهیه است برعصه شهود ظاهر گردد و بر ظلمات عالم طبیعت غلبه کند اینست که شمس حقیقت از افق احدیت طلوع میفرماید و شعلهئی افروزد تا این ودایع الهیه در حقائق انسانیه برافروخته شعله زند پس تا توانی اقتباس انوار از ملکوت اسرار نما تا چنان شعله زنی که آن خطه و دیار را روشن نمائی نشر نفحات الله مغناطیس آن تجلی و اشراق است تا توانی بکوش تا نفوس مهمهئی را از این انوار روشن نمائی و ساحت دل و جان آنانرا گلزار و چمن نمائی و علیک البهاء الأبهی

- ² Written briefly, kindly excuse.

² مختصر مرقوم میگردد معذور دارید

PYB#267 p.03, MUH3.039

ABU2190*Words to Fugeta, et al, spoken on 1919-Dec-18 in Haifa*

Abdu'l-Baha: If He is God, whatever he does is right. If he is false, whatever he does is also false - even though he may not marry. There are religious devotees in India who do not marry at all. Is this a proof of their truth? This is the essential (proof), but the non-essential is this:

When my mother became helpless and could not serve, Baha'u'llah did not wish, as is the custom of the Europeans, to have a 'mistress', he accepted another wife.

In the Bible polygamy is not forbidden. Christ prohibited divorce only. In the first century the Christians used to marry several wives. Even Paul says that the religious leaders ('elder') must have one wife only. More than one is not permitted, as otherwise he will be distracted. From this it may be inferred that they used to marry more than one. Monogamy was instituted by the Church Council, for this was the habit of the old times.

PN_1919 p039

AB08658

To: Abu'l Hasan Ansaf, in Shiraz

Date: 1919-Dec-18

1 O thou who art firm in the Covenant! Thy letter was received, but time is lacking. Nevertheless, I am engaged in remembering thee. The glad tidings of the steadfastness of the friends and the arrangement of sublime gatherings appeared like an unveiled beauteous maiden. Today the Concourse on High is delighted by the glad tidings of the steadfastness and firmness of the friends. The reply to the letter of the mother of Aqa Mirza Habibu'llah is enclosed. I hope that what is asked for may be granted and the heart's desire may be fulfilled.

2 And upon thee be the Most Glorious Glory!

1 ای ثابت بر پیمان نامهء شما رسید ولی فرصت مفقود باوجود این بذکرت مشغولم مردهء ثبوت احباً و ترتیب محافل علیا چون شاهد رعنا بی پرده جلوه نمود امروز ملاً اعلی از مردهء ثبوت و رسوخ احباً محظوظ گردد جواب نامه بوالدهء آقا میرزا حبیب الله در جوف است امیدم چنانست که مسئول مستجاب گردد و آرزوی دل و جان حاصل شود

2 و علیک البهاء الأبهی

INBA87:055a, INBA52:054

AB09577

To: Mother of Mirza Habibullah wife of Asadullah Zarqani, in Shiraz

Date: 1919-Dec-18

O supplicating leaf! The respected husband was a sacrifice in the path of the Most Great Name. He was [divine], he was enraptured, he was enthralled. Therefore he became the manifestation of the forgiveness and pardon of the All-Merciful. God willing, may his blessed son Mirza Habib follow in his footsteps

ای ورقه مبهله قرین محترم در سبیل اسم اعظم فدائی بود [خدائی] بود شیدائی بود سودائی بود لهذا مظهر عفو و غفران رحمانی گردید انشاء الله نجل سعید او میرزا حبیب نیز پی او گیرد و بخلق

and associate with the people with his character and nature, and may that handmaiden of God become the manifestation of abundant favors. And upon thee be the Most Glorious Glory.

و خوی او بخلق محشور شود و آن امة الله مظهر الطاف موفور گردد و عليك البهاء الأبهي

INBA84:478a

AB09692

To: Gul-Surkh Khanum Imami Azami (Faizih), in Tihiran

Date: 1919-Dec-18

O suppliant handmaiden of God! Your letter was received. Previously, replies to your letters were sent. A brief reply to this latest letter is now being given as well. You have always been and continue to be the object of the Blessed Beauty's loving providence. Be assured. If Haji Ramadan has made some mention, this was of his own accord and mere idle talk. Be assured. And upon you be the Most Glorious Glory.

يا امة الله المبتهله نامه شما رسید از پیش بشما جواب مکاتیب ارسال شد جواب این نامه اخیر نیز مختصراً داده میشود همیشه منظور نظر عنایت جمال مبارک بودی و الی الآن هستی مطمئن باش اگر چنانچه حاجی رمضان ذکر کرده این از خودی خود بوده پیوده گوئی کرده مطمئن باش و عليك البهاء الأبهي

MKT6.202a

ABU2798

Words to Fugeta, Dr. C. et al, spoken on 1919-Dec-18 in Haifa

Dr. O. asked if a statement concerning the title of Abdul Baha which she had found among a collection of translations was correct.

Abdul Baha: This is not a correct translation. I wrote that his highness The Supreme (Bab) was the fore-runner like John the Baptist, like the dawn. The Blessed Beauty is the sun and I am Abdul Baha and no one should go beyond that. For me this one word Abdul Baha is sufficient. I did not say that I have all the knowledges. The utmost of my perfection is this, that I am 'Abdul Baha' - call me only Abdul Baha.

Dr. O. spoke of a tablet just revealed for America, asking for earnest souls to proceed to Persia and of her willingness to go if Abdul Baha desired it.

Abdul Baha: You alone are not sufficient. There must be a party.

PN_1919 p038

ABU3661

Words spoken on 1919-Dec-18

[‘Abdu’l-Baha] instructed one of the attendees, “Recite a portion of the Epistle to the Son of the Wolf.” He added, “Divine utterances penetrate stones, but did not influence the Son of the Wolf.”

ISA.001

Mirza Muhammad Khan Partúvi asked, “Did this Epistle reach his hands?”

‘Abdu’l-Baha responded,

“Yes. It was revealed during the latter days of the Blessed Beauty. When it reached the Son of the Wolf, the Ascension [of Baha’u’llah] had taken place.” Once again He emphasized, “The blessed expositions infuse the stone, but had no effect on him. It is the story of the deaf man and the trumpet, and the mirror in the hand of the blind.”

ISAE.1919-12-18

AB00303

To: Spiritual Assembly of Kirman et al.

Date: 1919-Dec-19

- ¹ O ye who stand firm in the Covenant! Today this title is the most wondrous of melodies, for the power of the Cause of God lies in the Covenant and Testament, and the diffusion of the divine fragrances throughout all regions is through the power of the Testament. Nothing but the Divine Covenant can preserve the unity of the Baha’i world, and naught but steadfastness in the Testament can repel the onslaught of the Covenant-breakers and violators. Therefore, this title—that is, steadfast

¹ ای ثابتان بر پیمان الیوم این عنوان از ابداع الحان زیرا قوت امر الله به عهد و پیمانست و نشر نفحات در آفاق بقوهٔ میثاق است و وحدت بهائرا جز عهد الهی محافظه ننماید و هجوم ناکثین و ناقضین را جز ثبوت بر میثاق دفع نکند لهذا این عنوان یعنی ثابت بر پیمان بین ملأ اعلی شایان ستایش بی پایان الحمد لله آنمخفل رحمانی سزاوار این عنوان آسمانی

in the Covenant—is worthy of endless praise in the Concourse on High. Praise be to God that that divine Assembly is deserving of this heavenly title, for they are firm and steadfast, established and resolute, dignified and profound.

زیرا ثابت و مستقیمند و نابت و متین و رزین و
رصین

2 In former times, many different standards were raised in Kirman and their waves swept over the horizons of Iran, but in the end they fell from that height, and multitudes departed from beneath the shade of those banners, becoming manifestations of the blessed verse “that which hath no permanence.” For they were but phantoms, not spirits; shadows, not the sun. The Truth hath authority!

2 در قطب کرمان اعلامی متعدّد و مختلف در زمان
سابق بلند شد و بر آفاق ایران موج زد ولی عاقبت
از آن اوج افتاد و فوج فوج از سایه آن علّها
خروج نمودند و مظهر آیه مبارکه ما لها من
قرار گشتند زیرا اشباح بود نه ارواح سایه بود نه
آفتاب الحقّ له صوله

3 Now, praise be to God, the divine fragrances are being diffused in Kirman, and ere long the manifest Standard shall be raised aloft and the pavilion of the oneness of mankind shall be elevated. All the foam shall dissipate and the sea shall become clear as a mirror, the path shall be made smooth, and “wherein thou seest neither depression nor elevation” shall become manifest.

3 حال الحمد لله نفحات رحمن در کرمان رو
بانتشار است و عنقریب علم مبین بلند شود و
خیمه وحدت عالم انسانی مرتفع گردد جمیع
کفها متلاشی شود و دریا مانند آئینه صاف و
نمودار گردد و سبیل هوار شود و لا عوج فیها
ولا امتی آشکار گردد

4 O loved ones of God! The divine banners are waving in all regions, and the life-giving breeze from the Abha Paradise is bestowing life upon the seven climes. The cry of “Ya Baha'u'l-Abha” rises to the Concourse on High from the five continents, and the melody of “Ya ‘Aliyyu'l-A'la” from East and West brings joy and ecstasy to the sacred threshold. The strangers are in rapture and delight, and those who were far off are in joy and ecstasy. Asia and America are in each other's embrace, and Europe and Africa are intoxicated from the cup of unity.

4 ای احبابی الهی رایات ربّانی در جمیع آفاق موج
میزند و نسیم جانپور جنت ابری اقالیم سبعة را
حیات میبخشد آهنگ یابهاءالاهی از قطعات
نخسه بملاّ اعلی میرسد و نغمه یاعلیّالأعلی از
شرق و غرب ببارگاه قدس وجد و فرح میبخشد
پیگانگان در جذب و طربند و دورماندگان در
وجد و شغفند آسیا و امریک دست در آغوشند
و اروپ و افریک از جام وحدت مدهوش

5 “There is no commotion in the city save the curls of the Beloved's tresses,

5 ولوله در شهر نیست جز شکن زلف یار

6 There is no tumult in the world save the arched eyebrows of the Friend.”

6 فتنه در آفاق نیست جز خم ابروی دوست

7 Despite this, the people of Iran are caught in a nightmare slumber and afflicted with vain desires, heedless of this supreme bounty, although Iran is the Dawning-Place of the Sun of Truth and the center of divine revelations.

7 باوجود این ایرانیان بخواب کابوسی گرفتار و
بنهوسی مبتلا و غافل از این موهبت کبری و
حال آنکه ایران مطلع شمس حقیقت است و
مرکز سنوحات رحمانیه

8 “Water in the jar, while all around are parched with thirst,

8 آب در کوزه و کلّ تشنه لبان میگردند

9 The Beloved in the house, while all search the world around.”

9 یار در خانه و کلّ گرد جهان میگردند

10 They seek the means of progress and desire glory and majesty for the world of humanity, yet they remain indifferent to such a bounty that hath appeared in the heart of Iran. Observe how heedless they are! Today in every region, if they wish to praise and describe an Iranian, they say, “This person is

10 و تحرّی ما به التّرقی میکنند و آرزوی عزّت و
حشمت عالم انسانی مینمایند و چنین موهبتی را
که در قطب ایران جلوه نموده بیاعتنائی میکنند
ملاحظه نمائید که چه قدر غافلند الیوم در هر
اقلیمی اگر شخص ایرانی را تعریف و توصیف

from the homeland of Baha'u'llah," and immediately that one becomes honored and respected. At least the Iranians should appreciate this. They had fallen from the sight of the world and were counted among savage peoples. Now they have attained such an abiding glory and have placed such a crown of precious jewels upon their heads. Well hath the poet said:

11 "He who buys cheaply, gives away cheaply,

12 Like a child who trades a pearl for a piece of bread.

13 The Truth hath appeared like the radiant sun,

14 Alas that it hath come to the city of the blind!"

15 Had the Sun of Truth dawned in other regions, its rays would have conquered the world by now, for the people of those lands would have appreciated this great bounty, even if they were not believers—they would have rejoiced. Today the people of the West take the utmost pride in Napoleon I, that such a great personage appeared in France. Germany glories in Frederick the Great, that such a renowned figure arose in Germany. Russia takes pride in Peter the Great, that such a dragon became a champion in the realm of Russia. England in Henry, America in Washington, and Italy in Garibaldi—in brief, every nation takes pride and glory in some renowned figure. However, all these great souls were setting stars, and "soon no trace of them, not even a whisper, will remain." Yet the people of Iran, which is the holy homeland and the most holy center of the manifestation of the Sun of Truth, remain heedless and negligent, although its lights will shine throughout centuries and cycles, nay, throughout ages and epochs. They know not that some of the greatest personages of the world reverence a carnelian stone engraved with the Most Great Name and prefer it to a diamond ring, while the Iranians are caught in a deep slumber.

16 O glory of God! What ignorance is this, and what bewilderment! "They see with their own eyes the grace of God, yet they deny it." The loved ones of God must make these blind ones seeing and these deaf ones hearing. Praise be to God that the members of this divine Assembly have illumined faces and nostrils perfumed with the fragrance of the Abha Paradise. I beseech God that they may become love personified, bounty

خواهند گویند این شخص از وطن بهاءالله است فوراً عزیز و محترم گردد اقلای ایرانیان باید قدر این را بدانند از انظار جهانیان افتاده بودند و از امام متوحشه شمرده میشدند حال چنین عزت پایدار یافتند و چنین تاجی از گوهر شاهوار بر سر نهادند

11 نعم ما قال الشاعر هر که ارزان میخرد ارزان دهد

12 گوهری طفلی بقرصی نان دهد

13 حق عیان چون مهر رخشان آمده

14 حیف کاندلر شهر کوران آمده

15 شمس حقیقت اگر در سائر اقالیم اشراق نموده بود تا بحال اشعشاش جهانگیر گشته بود زیرا اهل آن اقلیم قدر اینفضل عظیم را میدانسته اند ولو مؤمن نبودند مسرور بودند الیوم فرنگیان نهایت افتخار به ناپلیون اول میکنند که در فرانسه چنین شخص عظیمی پیدا شد و آلمان مباحات به فردریک کبیر مینماید که چنین شخص شهری در آلمان جلوه نمود و روس افتخار به پطرس اکبر مینمایند که چنین اژدر در ملک روس صفدر گردید و انگلیز به هنری و امریک به واشنگتون و ایتالیا به گریالدی باری هر ملتی بشخص شهری افتخار و مباحات مینماید ولکن جمیع این نفوس عظیمه کوکب آفل بودند و سوف لن تسمع لهم صوتاً و لا رکراً ولکن اهل ایران که موطن مقدس است و مرکز تجلی اقدس از شمس حقیقت غافل و ذاهل و حال آنکه انوارش بر قرون و عصور بلکه احقاب و دهور میتابد و نمیدانند که بعضی از اعظم رجال عالم نگین عقیقی را که با اسم اعظم منقوش تعظیم مینمایند و بر خاتم الماس ترجیح میدهند زیرا ایرانیان بخواب خرگوشی گرفتار

16 فیا سبحان الله این چه نادانیت و این چه سرگردانیت بیرون باعینهم نعمه الله ثم ینکرونها احبای الهی باید این کورانرا بینا کنند و این کرانرا شنوا نمایند الحمد لله اعضای این محفل رحمانی روی منور دارند و مشام از رائحهء جنت ابهی معطر از خدا خواهم که حب مجسم

embodied, and spirit made manifest. And upon you be the most glorious Glory!

باشند و موهبت مشخّص و روح مصوّر و علیکم
البهاء الأبهی

MKT3.347b

ABU0497

Words to Fugeta, et al, spoken on 1919-Dec-19 in Haifa

The time of the Blessed Beauty was spent in the manner described until the appearance of The Bab, but when The Bab declared himself, the Blessed Beauty began to spread the cause of The Bab. In every way he assisted it. Tehran was the capital of Persia and centrally located. His house was always full of people - crowded. They used to come and ask questions. Notwithstanding that his holiness Baha'u'llah had never been at any school nor studied any sciences. This is certain. People of learning used to come - people of sciences - people of religion, of every sect, and he would answer their questions. People were astonished that the Blessed Beauty had never studied. Where did he get his wisdom? Where his knowledge? With the utmost of power he promoted the cause of The Bab. He spent great sums of money for it, he even sold some villages and devoted the proceeds to the cause. The news spread everywhere that the Blessed Beauty assisted the cause of The Bab. It was customary in Persia for the people of learning to wear a turban. If a person had no turban around his head, it was presumed that he had no learning. Such was the custom at that time. It is not so now. The Blessed Beauty wore a hat, therefore whoever visited him would see only a hat and become astonished.

Then they took the Blessed Beauty and imprisoned him. The first one who went to prison for the cause of The Bab in Tehran was the Blessed Beauty - the very first - but it was for one night only and because he had given shelter to some Babis. The next day they set him free.

Then the journey to Badasht was made. Kurratu'l-Ayn had been imprisoned in her father's house in Kasvin. They had made things very hard for her, - her husband, her father, sons, and all her relatives. The Blessed Beauty sent and arranged her escape by night. She was brought to Tehran and for a few days was in Baha'u'llah's house. Then He sent her to Badasht

for the friends were gathered there. Also, later the Blessed Beauty went. He spread the cause of The Bab in Mazandaran. The government had not yet risen against the cause. There was a little opposition (by the government) at Shiraz but no serious opposition elsewhere. They had sent The Bab to Tabriz. The people were not afraid. Therefore, in Mazandaran, whoever came to his holy presence became a believer. He went to Badasht and there openly declared the tidings of the New Manifestation - that Hazrate A'la is the new manifestation. The former ordinances are abrogated, such as veiling (of women).

Once the Blessed Beauty was not well. He was in the garden. Jenab-i-Khuddus came to visit the Blessed Beauty. Kurratu'l-Ayn wished that the Blessed Beauty should go to the garden where she was living. Jenab-i-Khuddus said, 'He will not come.' Jamali Mobarak (Baha'u'llah) had arranged beforehand what they should do. In the meantime, Kurratu'l-Ayn came without veil or covering. At that time about 300 or 400 friends were gathered there. This was a momentous event. It might easily have led to their all being killed, but God preserved them. Kurratu'l-Ayn came out without veil and proceeded to the tent of Jamali Mobarak. All the friends were about when she arrived. Jamali Mobarak asked her to sit down. He then ordered that the Sura of Faqeyeh should be read and He proclaimed the New Era. 'It is the New Era.' Because of the unveiling of Tahira (The Pure), the gathering of the friends broke up in confusion. Some ran away, some returned (to their former faith), some objected; some were astonished and some remained firm. One drew a razor and cut his throat saying, 'The religion is broken.' He became bewildered. Each one went his own way. Later they reassembled. See what the abandonment of the veil meant when it caused a man to cut his throat![...?]

Then Jamali Mobarak went towards a fortress in Mazandaran (Sheikh Tabarsi was name of fortress), where some of the friends were gathered. The people in that neighborhood began killing the friends, so they gathered in the fortress to defend themselves. Jamali Mobarak sent considerable stores of provisions to the friends. Then the government sent soldiers - a large number of soldiers - who surrounded the fortress. Jamali Mobarak went toward the fortress. Nine miles (5 farsakhs) outside the fortress, at night, the soldiers caught Jamali Mobarak. They pillaged all His properties and took him to the city of Amol. The remainder tomorrow!

PN_1919 p041

AB04788*To: Louise Waite**Date: 1919-Dec-19*

O thou lover of the Beloved of the World!

The new song and thy notes were received. Praise thou God that thou art ever engaged and associated with praise and thanksgiving to the Promised Beauty with the harp and the mandolin.

I am in Alexandria and I received joy through this song and it will be sent to Teheran. It happened that in these days the translation of your former song, which was sent to Teheran, was received. Your former song was translated into Persian verse by the maidservant of God, Taereh Khanum. It is done with great beauty and eloquence. The translation is enclosed herewith. Consider and thank God that the Power of Baha'u'llah has so united and bound the East and the West together that the Persian poetess translated the poem of the American composer.

Be ye admonished, O ye who possess eyes! Be ye awakened, O ye who possess minds!

Upon ye be Baha El ABHA!

BLO_PT#052.12

ABU3488

Words to Fugeta, et al, spoken on 1919-Dec-19 in Haifa

Q. Did Kurratu'l Ayn habitually discard the veil after that meeting?

Abdul Baha: No. In the presence of some of the more intimate friends who used to visit her, she would unveil but not in public.

PN_1919 p042

ABU0489

Words to Fugeta, et al, spoken on 1919-Dec-20 in Haifa

Mirza Taqi, Governor of Amol, with 700 riflemen, surrounded the room of Jamali Mobarak. (At that time in Persia there were riflemen and regular soldiers. The soldiers were fairly well disciplines, but not the riflemen.)

They looted everything that was there. They brought Jamali Mobarak to the town where the Mullahs were gathered in the Mosque. They brought Jamali Mobarak and His companions there, and after questions and answers, the Mullahs passed sentence of death on him. All the people of the town had come. The carpenters came with their axes and the butchers with their axes and gathered in the middle of the meeting. Jamali Mobarak was sitting in a recess of the Mosque. The governor was afraid that they would injure Jamali Mobarak. A great responsibility would then devolve upon him as Jamali Mobarak and he were from the same town-Mazandaran. He feared that the people would martyr Jamali Mobarak because the Ulema had given the sentence and the people were obedient to the Ulema and did not fear the Governor. In this recess (where Jamali Mobarak sat) the Governor's men removed the wall from behind and carried Jamali Mobarak out. By the time the people got at the place, Jamali Mobarak was taken away. They carried him to the house of the Governor and shut the door.

Q: Was Baha'u'llah called Jamali Mobarak in those days?

Abdul Baha: In those days, He was called by his name, Mirza Husayn Ali.

J.E.: Did he take the title Jamali Mobarak after His declaration?

Abdul Baha: We called him Jamali Mobarak because of respect. He did not call himself by that title.

The uncle of this Mirza Taki (the Governor) was a General and in the fortress. He was a Bahai. When He received the news he wrote to Mirza Taki, "Beware that not one hair of his blessed head perish! How neglectful you have been. If anything happens, we shall not be free (of responsibility). They will require his blood of us. The family of Jamali Mobarak will not take their hands from our heads. However, now you must take the greatest care of Him and all the property that has been pillaged must be restored. (But the property was carried off by the people and could not be traced).

Then Jamali Mobarak went from there to Bandar-e-Jaz. The fortress had been taken. When the friends had gone hungry for eighteen days, the enemies let them out from the fortress and swore not to injure them. The friends came out and laid down their arms. All were killed except a few who escaped. Among those who escaped were Jenab Astag - father of Ebn Astag.

Briefly, while Jamali Mobarak was in Bandar-e-Jaz Muhammad Shah issued a fireman for the killing of Jamali Mobarak. This story is very piquant! (How Abdul Baha laughed as he made this remark!) When the firman came to Teheran, Jamali Mobarak's whereabouts were not known. The order was, 'Kill him wherever he is.' One of the relatives (of Jamali Mobarak) in Bandar-e-Jaz was in the service of the Russian Government, doing all kinds of work. They sent the news to him. He said in the Holy Presence, 'There are the Russian steamers and the work is in my hands. Now that Muhammad Shah has given the sentence of death, come, get on board one of these steamers.' He said, 'I will not go. It is impossible.' At that time anyone who took refuge on a Russian steamer would be protected. The relative said, 'Then go to the place where the Admiral lives,' for the house of the Admiral was on an island. Jamali Mobarak did not go. The following day one of the notables of the town invited Jamali Mobarak to go to one of his villages. He had also invited other notables. As he was a fellow-townsmen, these notables also came in the morning to ride with Jamali Mobarak. They rode on the way together, but this person who was in the service of the Russian Government nearly died from fright. He was a relative of Jamali Mobarak and did not know what to do. Jamali Mobarak rode in the utmost dignity with the people around him.

Meantime a mounted messenger arrived from Teheran and gave a letter to Mirza Majeed (the relative). He opened it, read it and suddenly began to roar with laughter. (Like the laughter of Fugeta) They cried, 'What is it?' 'That man is dead,' he said. They cried, 'What is the matter?' Mirza Majeed said, 'Don't you know?' He issued a fireman that they should kill Jamali Mobarak - now God has killed him - that fireman is useless.' They made a feast and had great rejoicing with Baha'u'llah because of this deliverance.

PN_1919 p042

AB03234*To: Baha'is of Husaynabad et al.**Date: 1919-Dec-20*

- 1 O Persian friends! Mihtar Mihrban Khudabakhsh has written a letter containing the auspicious names of those radiant friends and requested the writing of this missive. I too immediately took up writing and beseeched the All-Powerful Lord to be the helper and assistant of those friends, and to be the support and shelter of the friends and the protector and upholder of the free. May He grant heavenly power and divine might, and may confirmation encompass from every direction. May He bestow joy in both worlds and grant happiness in the universe and heaven. May He give amplitude of livelihood and bestow abundant bounties.
- 2 O friends! Today the Cause of the Blessed Beauty is the sun of all the worlds and the religion of the Most Great Name is the brilliant ray of the realm of placelessness. Those souls who follow this mighty Cause must manifest these rays in their speech and behavior and deeds, for the friends of God are like mirrors - the rays of the Sun of Reality must appear manifest, evident and brilliant in them. And those rays are the delightful religion and precious teachings of that Educator of all created things.
- 3 And upon you be the Most Glorious Glory

1 ای یاران پارسی مهتر مهربان خدابخش نامه‌ئی نگاشته و نامه‌ای همایون آن یاران پرشکون محرر داشته و خواهش نگارش این رقیمه نموده من نیز فوراً بتحریر پرداختم و خداوند قدیر را معین و نصیر خواستم تا ظهور آن یاران باشد و پشت و پناه دوستان و مجیر و دستگیر آزادگان قوت آسمانی بخشد و قدرت ایزدی دهد و از هر جهت تأیید احاطه کند در دو جهان شادمانی بخشد و در کیهان و آسمان کامرانی عطا فرماید وسعت معیشت دهد و وفور موهبت مبذول دارد

2 ای یاران امروز امر جمال مبارک آفتاب جهانیا نیست و آئین اسم اعظم شعاع ساطع لامکان نفوسی که پیروی این امر عظیم می‌نمایند باید این اشعه در گفتار و رفتار و کردار واضح و مشهود باشد زیرا احبای الهی مانند آئینه هستند باید شعاع شمس حقیقت در آنان ظاهر و باهر و لامع گردد و آن شعاع آئین دلنشین و تعالیم نازنین آن مربی کائنات است

3 و علیکم البهاء الأبهی

YARP2.137 p.156

AB06166*To: Aqa Mihdi Rafia Arjumand, in Hamadan**Date: 1919-Dec-20*

O noble Rafi', spring of wonders! Behold how lofty you are, that 'Abdu'l-Baha, with utmost love and faithfulness, is now at the foot of Mount Carmel, the Most Exalted Spot, intimately remembering you and delighting in your mention, as if you were present and witnessing, and I am conversing with you and addressing you with soothing words, and I desire for you a musk-like nature and seek every blessing for you. And

ای جناب رفیع ربیع بدیع بین که چقدر رفیعی که عبداله‌اء بکمال مهر و وفا در ذیل کوه کرمل مقام اعلی‌ الان بیاد تو مألوف و بذکر تو مشعوف کانه حاضری و ناظری و با تو گفتگو می‌نمایم و خطاب دلبو مینمایم و تو را مشکینی خو می‌خواهم و هر نعمتی برای تو جستجو می‌کنم

the greatest blessing is teaching - it is a blessed command, an eloquent gift with which you are confirmed. Therefore, if the means are ready and there is no obstacle, hasten from Hamadan to Senna-i-Ardalan, and open an eloquent tongue, and make profound utterances, and with wisdom adorn gatherings. This is acceptable at the Divine Threshold and the cause of joy to the loved ones and satisfaction to the faithful. And upon you be the Most Glorious Glory.

و نعمت عظمی تبلیغ است مبارک یرلیغ است
عطای بلیغست که بآن مؤیدی پس اگر اسباب
مہیا و مانعی در میان نہ از ہمدان بہ سنہ اردلان
شتابی و لسان فصیح بگشائی و بیان بلیغ بنائی
و بحکمت محافل بیارائی مقبول درگاہ کبریاست
و سبب سرور احباء و رضایت اوداء و علیک
البہاء الہی

TAH.355a, SFI01.143a

ABU0290

Words to Fugeta, et al, spoken on 1919-Dec-21 in Haifa

From Bandar-e-Jaz, Jamali Mobarak went to Nur and there he taught. (Nur was the town where his family had lived for generations.) He entered the village and most of the inhabitants became believers. Then he went to Teheran. Nasr-ud-Din Shah was on the throne and the Prime Minister was Amir Nazam. He was a very blood-thirsty man. He used to say, 'Until I kill five or six persons a day I cannot rest, and I cannot govern the kingdom.' He had great enmity toward Jamali Mobarak and He was very despotic. Whatever he wished he did. He decreed that they should martyr Hazrat-e-A'la (The Bab). He sent soldiers to Mazandaran, Zanzan and Tabriz. In these three places he commanded them to kill all the friends. The friends defended themselves.

Then Jamali Mobarak went to Baghdad and remained a year. Wherever he went he used to teach. In any city on the way he tarried and spread the cause of God - everywhere. He did the same around Baghdad and in Kerbela and Najaf. Afterwards he returned to Teheran. Jamali Mobarak was in the middle of this journey when Nasr-ud-Din Shah seized Amir Nazam and killed him.

When Jamali Mobarak came to Teheran, Mirza Aka Khan had become Prime Minister. Jamali Mobarak had greatly befriended Mirza Aka Khan at a time when he was in need of assistance. When they had caught him and fined him, the Blessed Beauty helped in the payment of the fine. Afterwards also, Baha'u'llah provided him with an allowance and sent his wife and family to him with dignity and comfort. Mirza Aka Khan was the Prime Minister. He said to all his relations, 'Go

and meet the Blessed Beauty.' To his brother he said, 'You go in place of me.' The Blessed Beauty came to the house of Safar Ali Khan (brother of the Prime Minister). Then the people, ministers, members of the court and princes used to come and go. From there Jamali Mobarak went to the village of the Prime Minister for he had invited the Blessed Beauty saying, 'Now you are my guest.'

The Blessed Beauty was there in the summer when his holiness The Bab was martyred. There was a young man by the name Sadik. He was present on the day of the martyrdom of His Holiness and became greatly affected. Taking two companions, he started from Azerbaijan, going straight towards the Shah. He fired a pistol at the Shah but he did not know how to go about it. He had charged the pistol with small shot instead of a bullet. Fourteen pellets struck the Shah. Then he dragged the Shah from his horse and fell over him. He was killed on the spot. A great commotion arose. Now this person had done this on his own initiative, but all the friends were blamed for it.

Briefly, Jamali Mobarak was in the village of the Prime Minister. The Prime Minister wrote a letter to his brother who was in that village with Jamali Mobarak. He wrote telling of the occurrence and saying that there were rumors against Jamali Mobarak. After a few hours another messenger came. The Prime Minister wrote that Jamali Mobarak is strongly suspected (of complicity in the plot). Jamali Mobarak saw that the Prime Minister was fearful about his being in the village, so he determined to leave. The brother of the Prime Minister said, 'it is not necessary,' but he did not insist.

This village is nine farsakhs (27 miles) distant from Teheran. There were people in that village who were supported by Jamali Mobarak. He was always giving them something. They were immersed in the gifts of the Blessed Beauty. They were good people. They came to His Holiness and said, 'In these mountains are places which all the people of Persia could not discover. We guarantee that you will remain safe there. We will let no one know where you are except one person who shall bring your food. There is a gorge, -beyond that another gorge, beyond that the mountains. There is no village there - nothing whatever.' If he had gone there he would have remained safe. He did not agree to go.

He rode with the utmost dignity towards the village in which the Shah was. About half a farsakh before reaching the village, he alighted. They heard of it. One-hundred-fifty armed soldiers came and surrounded the house. Jamali Mobarak rode with the soldiers around him and went to the camp. They

raised a tent there and kept him there, with a guard of soldiers. They asked him no questions. After fourteen days, in chains, with bare feet and head, accompanied by some of his followers, they sent him to Teheran, a distance of about three farsakhs (9 miles). His hardships on that journey were beyond description - barefooted, bareheaded, his neck loaded with chains. The guards would urge on their gorses and they brought him to a dungeon in Teheran.

For four months the trial continued. At the end it became apparent that Jamali Mobarak had had no concern in this matter. He was released from prison very weak and thin. That prison was underground about ten or fifteen steps down. There was but one door and no apertures. When you entered from the door you would go down. There were about one-hundred-fifty persons imprisoned, but there also Jamali Mobarak continued to speak about the cause. The friends were zealous and enthusiastic, in the greatest happiness. There were about 30 or 40 of the friends. Every day they used to come and martyr a few. The executioner would come and take them away. When the music sounded, it was known that a martyrdom was taking place. When the executioner came to call a prisoner, he would rise up and dance - dance a regular dance - then would kiss his blessed Hands and embrace the other friends and would go - to be martyred.

Prisoners were arranged in two rows facing each other and they said portions of the Kuran. One row sang, then the other one responded. After four months it was finally proved that Jamali Mobarak had no complicity in the plot. He was released. For a month he was ill, as in the prison their daily ration was one loaf - no tea, no covering - one loaf per day. Then it was arranged that Jamali Mobarak should leave Persia. He went to Baghdad.

PN_1919 p044

ABU3653*Words spoken on 1919-Dec-21 in Haifa*

The honored Mirza ‘Ali Khan Firuz submitted, “When Prophet Joshua states that the valley of Achor is the door of hope, is that about ‘Akka?”

ASAT4.345-346, ISA.015

[‘Abdu'l-Baha] responded:

Yes, Achor is this same ‘Akka. The Westerners refer to ‘Akka as Achor. Over the course of history, it has acquired many names. At first it was ‘Auk, then became ‘akur [Achor] and afterwards ‘Akka. The Phoenicians raised this city and their custom was that when they built a town, whatever geometric figure it resembled, they would call it by that name. Since this city was triangular with curved sides, then they called it ‘Auk, which had this meaning. Moreover, Haifa was known as Hayfu, meaning ‘a town on the skirt of a mountain.’ And Lebanon in the Phoenician language means ‘white mountain’ since it is covered under the snow. The city of ‘Akka was build fifteen hundred years before Moses.

ISAE.1919-12-21

AB04274*To: Ahmad Sohrab, in New York**Date: 1919-Dec-22*

O servant of the Sacred Threshold! Your telegram arrived and immediately congratulations were sent by telegram, which surely has reached you. This news brought much joy. Through the grace of the Blessed Beauty, there is strong hope that it will be completed and no obstacle or impediment will arise. Exert effort in this regard and exercise extreme caution and vigilance throughout those regions so that souls may remain protected from foul odors and eternal death may not spread among the souls. Give importance to this principle, for if a thousand healthy persons in the utmost freshness and refinement associate with one who has tuberculosis, the health of those thousand will have no effect on the tubercular one, while the disease of this tubercular person will in a short time affect

those healthy bodies. Therefore, as much as you can, protect the souls and banish the sick tubercular one. There is no other remedy. According to explicit verses, one must avoid the wicked. You had requested letters for two people - they are enclosed with this letter. Deliver them.

And upon you be the Most Glorious Glory.

SW_v11#13 p.232

AB07160

To: Siyyid Husayn son of Darya Bayki

Date: 1919-Dec-22

...O sapling of the garden of truth! Praise be to God, like unto Moses thou hast witnessed the flame of the Mount, and observed the radiance of light in the human tree. Thou hast heard the divine call and been struck unconscious by its power. Now is the time to arise with the white hand, to manifest the evident serpent, and to cause rivers to gush forth from the solid rock. From the bounty of this mighty century and the favors of the Manifest Beauty this is not far-fetched. Look not to thine own capacity; rather, consider the divine bounty that can transform a drop into an ocean and make of a gnat a Solomon. He can cause Bilal the Habashi to excel over a Qurayshi chief, and make a Qurayshi Abu Lahab assume the features and disposition of a Habashi. This is not difficult for God.

...ای نهال حقیقه حقیقت الحمد لله مانند
حضرت کلیم شعله طور مشاهده نمودی و
لمعه نور در شجره انسانیّه ملاحظه کردی ندای
الهی شنیدی و از قوه ندا منصعق گشتی حال
وقت آنست بایده بیضاء برخیزی ثعبان مبین بنائی
و از صخره صما انهار منفجر فرمائی از موهبت
این قرن عظیم و الطاف جمال مبین بعید نیست
نظر باستعداد خود منما بموهبت الهی نظر کن
که قطره را دریا کند و پشه را سلیمان فرماید
بلال حبشی را فائق بر سید قرشی کند و سید
قرشی ابی لهب را روی و خوی حبشی نماید لیس
ذلک علی الله بعزیز و علیک البهاء الأبهی

HUV2.045x

AB09352*To: Najmi Maryamabadi, Surush Shahriyar et al., in Bombay**Date: 1919-Dec-22*

O two servants of the Divine Threshold! Your letter was received, but the reply must be brief as there is no time. Whatever you desire will be fulfilled and the means of joy will be prepared. The great bounty of the Glorious Lord is continuous and the favors of the Generous God are unceasing. Turn your faces to the horizon of eternal glory and ask for whatever your hearts and souls desire. And upon you be the Most Glorious Glory!

ای دو بنده آستان الهی نامه شما رسید ولی جواب مختصر تحریر میگردد زیرا فرصت نیست آنچه آرزوی شماست میسر گردد و اسباب سرور مهیا شود فیض عظیم ربّ جلیل مستمر است و الطاف ایزد کریم مستدیم توجه بافق عزّت ابدیه نمائید و آنچه آرزوی دل و جانست بخواهید و علیکم البهاء الابهی

YARP2.460 p.343

AB00536*To: Marie A Watson, in Washington, DC**Date: 1919-Dec-23*

- ¹ O herald of the Covenant! Your detailed letters arrived and were read with utmost care. Give thanks to God that you are confirmed in divine service and encompassed by the favors of Baha'u'llah. You have heavenly confirmation and divine success - in every gathering you speak and in every assembly your words are heeded. People listen to your words with perfect joy, and if any denier or opponent appears, they ultimately become aware and awakened. For even the people of might and power, indeed the monarchs of glory and pride, could not resist the call of the Kingdom. Nasiri'd-Din Shah, king of Iran, and 'Abdu'l-Hamid, Ottoman sultan, resisted the call of the Kingdom with all their power and utmost despotism, yet the call of the Kingdom grew louder day by day while those two bloodthirsty, tyrannical monarchs were left frustrated and disappointed. In any case, raise the call to the Kingdom of God with perfect power and be confident of confirmation and success.

¹ ای منادی پیمان نامه‌های مفصل شما رسید و در کمال دقت قرائت گردید شکر کن خدا را که موفق بخدمت ملکوتی و مشمول بالطاف حضرت بهاء الله تأیید آسمانی داری و توفیق ربّانی در هر محفل ناطقی و در هر انجمنی مسموع الکلمه نفوس بکمال سرور استماع کلمات تو مینمایند و اگر چنانچه منکری و مخالفی یافت شود عاقبت متنبّه و بیدار گردند زیرا ندای ملکوت را اهل قوت و اقتدار بلکه اصحاب سلطنت و افتخار نتوانستند مقاومت کنند ناصرالدین شاه پادشاه ایران و عبدالحمید پادشاه عثمانیان بتمام قوت در نهایت استبداد مقاومت بندای ملکوت نمودند ولی ندای ملکوت روز بروز بلندتر شد و آن دو پادشاه خونخوار پراستبداد خائب و خاسر شدند باری بکمال قوت ندای بملکوت الله نما و مطمئن تأیید و توفیق باش

- ² The maidservant of God, the attracted one Miss Juliet Thompson, is truly spiritual, divine, and merciful. Convey my greetings to her. Mr. Wilhelm exerts the utmost effort in all matters and gives and spends generously in promoting the teaching

² امة الله المنجذبه مس جولیت تامسن فی الحقیقه روحانیست ربّانیست رحمانیست تحیت من باو برسان جناب ویلهم در جمیع موارد نهایت همت

work. Surely others will cooperate with him as well. Convey my greetings to the believing maidservant of God Miss Baskin and congratulate her on this marriage.

میفرماید و بذل و انفاق میکند در ترویج تبلیغ
البتّه دیگران نیز موافقت با ایشان مینمایند بامّه الله
المؤمنه مس بسکین از قبل من تحت برسان و
تبریک و تهنیت این تأهل نما

- 3 People are still heedless of the power of the Covenant. This Covenant is neither tradition nor tale - it was established by Baha'u'llah's Supreme Pen with utmost power. Surely if all on earth were to gather and try to create a breach, they would ultimately be frustrated and disappointed, let alone a small handful. The power of the Covenant is like the sun, and those who moved in opposition are like pieces of thin cloud. The Sun of the Covenant dissolves and disperses even the thickest clouds, let alone these imaginary clouds. As you observe, the call of the Covenant is raised in all lands and is in full effect. Christ said to Peter: "Thou art a rock and upon this rock I will build my church." All the people of the world could not resist this word and it was ultimately proven true. Now Baha'u'llah has established this Covenant with His Supreme Pen in perfect clarity with explicit words. Consider then what power it has. Now some novices, like bats in darkness, whisper to each other and secretly tell one another that this Sun of the Covenant will be eclipsed and this shining Moon of the Covenant will be darkened. But the Sun of the Covenant with a single ray will frustrate and disappoint these bats.

3 خلق هنوز از قوّه میثاق غافلند این عهد نه
روایت است و نه حکایت بقلم اعلی از حضرت
بهاء الله در نهایت قوّت این میثاق تأسیس یافته
و البتّه اگر جمیع من علی الارض جمع شوند
و رخنهائی خواهند البتّه عاقبت خائب و خاسر
شوند تا چه رسد بمعدودی قلیل قوّه میثاق مانند
آفتابست و نفوسیکه حرکت مخالف نمودند مانند
پارچه های ابر خفیف شمس میثاق ابرهای بسیار
کثیف را محو و متلاشی نماید تا چه رسد بلین ابرهای
وهمی چنانکه ملاحظه میکنی که در جمیع بلاد
ندای میثاق بلند است و در نفوذ تام حضرت
مسیح فرموده است به پطرس که تو سنگی و
بر این سنگ کلیسای خود را بنا می کنم اینکلمه
را جمیع اهل عالم مقاومت نتوانست عاقبت ثابت
و محقق شد حال حضرت بهاء الله باثر قلم اعلی
در کمال وضوح بصریح عبارت این عهد و میثاق را
تأسیس فرمود دیگر ملاحظه نمائید چه قوّتی دارد
حال بعضی نوهوسان مثل خفّاش در تاریکی با
یکدیگر وسوسه مینمایند و بهمیدگر خفّیاً میگویند
که این آفتاب میثاق کسوف یابد و مه تابان عهد
خسوف خواهد یافت لکن آفتاب عهد یک
اشراق این خفّاشانرا خائب و خاسر نماید

- 4 The poems were in utmost delicacy and sweetness. I hope that through the favors of Baha'u'llah you will become the cause of people's remembrance, supplication, entreaty and guidance. If Mr. Class wishes with utmost enthusiasm and desire to accompany you on the journey to China, Japan and India, and can endure these hardships without becoming weary, that is very good.

4 اشعار در نهایت لطافت و حلاوت بود از الطاف
حضرت بهاء الله امیدوارم که سبب تذکر و تبتّل
و تضرّع و هدایت ناس شوی اگر چنانچه مستر
کلس بنهایت اشتیاق و آرزو با شما مرافقت در
سفر چین و ژاپان و هند نماید و تجمل این زحمات را
دارد و ملال پیدا نمیکند بسیار خوب

- 5 Show utmost kindness to Mrs. Mullany on my behalf and convey this message: Thank God that in this darkness that has encompassed the world, you found illumination, you found guidance, and became the manifestation of bounty. You should forever be grateful and pleased with the one who was the cause of your guidance, for they became the cause of your guidance.

5 بمسیس ملّانی از قبل من نهایت مهربانی بنما و این
پیام برسان: شکر کن خدا را که درین ظلمات
که علما احاطه کرده تو نورانیت یافتی و هدایت
یافتی و مظهر عنایت گشتی باید از آن نفسی که
سبب هدایت تو شد الی الأبد ممنون و خوشنود
باشی زیرا سبب هدایت تو گردید

- 6 Convey my respectful greetings to Dr. McMannon. I hope that through the light of the love of God, a candle will be lit

and a rose will bloom in the garden. And upon them be the Most Glorious Glory.

- 7 Choose whoever wishes with perfect gratitude and joy to be your companion on this journey and has the strength and capability and will be obedient to you. And upon you be the Most Glorious Glory.

SW_v11#18 p.306-308

6 بدکتر مک من از قبل من تحیت محترمانه برسان
امیدم چنانست که بنور محبت الله شمع روشن
گردد و گل گلشن شود و علیهما البهاء الأبهی
7 هر نفسی که بکمال ممنونیت و خوشنودی بخواند
رفیق تو درین سفر باشد و قوه و استعداد داشته
باشد و تمکین از تو داشته باشد انتخاب نما و علیک
البهاء الأبهی

MMK4#153 p.164x

AB00934

To: Baha'is of Tihiran

Date: 1919-Dec-24

- 1 My God, my God! You see Your loved ones who are drawn to Your most glorious Kingdom, whose hearts and souls are aflame, who are ignited with the fire of Your love that blazes in the Tree of Sinai, who are submissive to Your exalted Word and humble before Your Cause among humanity, who proclaim what You have commanded in the Scriptures and Tablets, who excel in exalting Your Word and declare Your magnificent bounty.
- 2 O Lord! They surge like mighty waves and are stirred like fertilizing winds. Your breaths have moved them among creation and they have emerged from corners like hidden mysteries revealed, calling out Your name openly and invoking Your love morning and evening. You see them bowing, prostrating, submissive and humble at the gate of Your oneness in meekness and lowliness, standing against those who neglect Your remembrance in pride and arrogance. O Lord! You know that this servant recites verses of contentment about them evening and morning, and his tongue flows with praise for them at dawn and dusk. Praise be to You, O Bestower of favors, for having enabled them to serve You and aided them in worshipping You, successful in knowing You, firm in loving You, yearning for Your grace and mercy.
- 3 O Lord! These are birds soaring in recognition - implant in their wings the brilliant signs of might and power that they may fly to the highest summit, the ultimate goal, an infinite space. Make them towering trees, fluttering banners, flowing

1 الهی الهی تری احبتک المنجذین الی ملکوتک
الابهی و المتأجین الضلوع و الاحشاء المتوقدین
بنار محبتک المتسعة فی سدرة السیناء الخاضعين
لکلمتک العلیاء و الخاشعين لامرک بین الوری
الصادعين بما امرت به فی الصحف و الالواح
البارعين فی اعلاء کلمتک الصادعين بعظیم
موهبتک
2 ربّ انهم طمّوا کالمواج الطماطم و هاجوا
کهباج الاریاح اللّواح و استفرّتهم نفحاتک بین
البرایا و ظهوروا ظهور الخفایا من الزّوايا و نادوا
باسمک جهاراً و دعوا الی محبتک عشیاً و ابکاراً
تریعاً ربّعاً سجداً خضعاً خشعاً بیاب احدیتک
ذلّاً و انکساراً و قاوموا الذّین غفلوا عن ذکرک
علوّاً و استکباراً ربّ انک لتعلم بانّ عبدک هذا
یرتلّ منهم آیات الرّضاء عشیاً و ابکاراً و یندلع
لسانه بشکرهم غدوّاً و آصالاً لک الحمد یا سابق
النعم علی ما وقفتهم علی خدمتک و ایدتهم
بعبودیتک فائزین بمعرفتک ثابتین علی محبتک
متمنّین فضلك و رحمتک
3 ربّ انّ هؤلاء طیور اوج العرفان انبت اباهر القوه
و القدرة فی جناحهم حتّی یطیروا الی الذّروة
العلیاء الغایة القصوى فضاء لا یتناهی و اجعلهم

fountains, verdant gardens and lofty mountains unshaken by winds though they be violent storms uprooting palm trees. Aid them in all conditions and circumstances and let them drink from cups brimming with wine in the Kingdom of Beauty. Verily You are the Tender, You are the Kind, You are the Mighty, the Transcendent.

اشجاراً باسقه و الویه خافقه و حیاضاً دافقه و ریاضاً مؤتقه و جبلاً شاهقه لاتزلها الاریاح ولو كانت عاصفة قاصفه لا یحجز نخل خاویه و ایدهم فی کل الشئون والاحوال وانلهم کؤوس الآمال الطالحة بالصّباء فی ملکوت الجمال انک انت الحنون انک انت الرؤوف انک انت العزيز المتعال

4 O friends of Abdul-Baha! Now at the foot of Mount Carmel, near the Most Exalted Shrine, I am engaged in remembering you and think of you in utmost joy and fragrance, for I am in the height of delight and happiness due to the new enthusiasm and peerless praiseworthy efforts that have recently emerged in Tehran, with the fire of the love of God blazing to the highest heaven. That land is the holy homeland of the Desired One, therefore it must become the center of spiritual inspirations, and from that blessed city the lights of the love of God must shine forth to other directions, the holy fragrances must spread, and shake the foundations of ancient traditions and eliminate the basis of outdated thoughts.

4 ای یاران عبدالبهاء الآن در دامنه کوه کرمّل در جوار مقام اعلی بذکر شما مأوفم و بیاد شما در نهایت روح و ریحان زیرا از جوش و خروش جدید و سعی مشکور بی نظیر که بتازگی در طهران پدید شده و نار محبت الله شعله باوج اعلی زده در نهایت وجد و سرورم آن مرز و بوم موطن مقدّس حضرت مقصود است لهذا باید مرکز سnochات رحمانیه گردد و از آن مدینه مبارکه انوار محبت الله بسائر جهات سطوع نماید و نفحات قدس انتشار یابد و زلزله بارکان تقالید قدیمه اندازد و اساس افکار پوسیده براندازد

5 In any case, in mornings and evenings and in the depths of nights and days, I supplicate the All-Merciful that at every moment new power, novel bounty and intense fervor may appear and be manifested. Mr. Mirza Subhi has not fallen short in whatever efforts were needed on your behalf. His tongue was adorned with praise for you, that each of these loved ones deserves the encompassing care from the Abha Kingdom and the infinite outpourings from the Supreme Concourse. And upon you be the Most Glorious Glory.

5 باری در صبح و شام و جوف لیالی و ایام تضرّع بحضرت رحمن نمایم که در هر دم قوتی جدید و موهبتی بدیع و غلیانی شدید ظهور و بروز نماید جناب میرزا صُبحی بجهت شما آنچه باید بکوشد کوتاهی ننمود لسان بستايش شما آراست که هر یک ازین احبّا سزاوار شمول عنایت از ملکوت ابدی و شایان فیوضات نامتناهی از ملاً اعلی و علیکم البهاء الابهی

KHAZE.020, BLO_PN#025

MKT3.351, KHAZ.i022+173

AB01265

To: Charles Mason Remey, in Washington, DC
Date: 1919-Dec-24

O herald of the Covenant! Your letters were received and are being answered. Indeed you are firm in the Covenant. The self-sacrifice of this heavenly son deserves the confirmations of Baha'u'llah. Therefore 'Abdu'l-Baha is completely pleased with you and begs for you endless favors from Baha'u'llah.

With this good news, take flight and sing loudly “Blessed am I! Blessed am I!”

Mr. and Mrs. Deuth are close and respected in ‘Abdu’l-Baha’s presence. Indeed they have arisen to serve and strive day and night to awaken souls. They write articles with moderation and do not tear down veils, therefore they are the object of ‘Abdu’l-Baha’s praise. Convey my respectful greetings to Sharad Meyer. I will beseech divine bounties for this pure soul.

O one firm in the Covenant! If possible convey my greetings and respect to your father and mother, and give them my message not to be disturbed. The Cause is in God’s hands and God is a kind father. Be confident in divine grace and favor. The friends in Boston are truly engaged in service. I am pleased with them and am happy. They are always before my eyes and I seek divine support and assistance for them. Their names are recorded in the divine register in the Abha Kingdom. Let them be confident in Baha’u’llah’s grace that confirmations will arrive successively.

I was very saddened by Mr. Sandy Kinney’s passing. What a dear son he was. Tell Mr. and Mrs. Kinney on my behalf not to be sad or grieved. That tender sapling has been transferred to the garden of the Kingdom, and that passionate dove has taken flight to the divine nest. That candle was extinguished in this world but became illumined in the Supreme Concourse. You will find his precious face in the realm of mysteries, in the gathering of lights.

Now regarding wisdom, it is not time for teachers to request from the government reduction of half their travel expenses, or exemption from government fees for Mashriqu’l-Adhkar endowments. Wisdom does not require this now - the time will come.

Regarding your spring travel, if you make a journey to Germany and come from there to the Holy Land, that would be suitable. You have permission.

And upon you be the Most Glorious Glory.

SW_v11#15 p.259-260, SW_v10#19 p.350x, BLO_PT#028jx

AB11843

To: Abdu'l-Husayn Tafti (Avarih)

Date: 1919-Dec-24

O God! O Forgiver of sins, the Pardoning, the All-Forgiving, the Benevolent, the Compassionate, the Merciful to His sincere servants! Verily Thou knowest that Thy steadfast loved ones have stood firm in Thy manifest religion and have been steadfast in Thy mighty Cause with such firmness that the pillars of the Covenant-breakers were shaken and the limbs of the violators trembled. They have turned their faces purely toward Thy generous countenance and have received illumination from the lights of the Ancient Luminary whose rays have spread to the East and West of the earth. They have sacrificed all that was precious in Thy path, have turned to Thee, and have longed for martyrdom before Thee.

O Lord! They were thirsty and parched, then came to the spring of Thy mercy and took refuge in the cave of Thy providence. They were guided by the Fire kindled in the Tree of Thy Lordship and loosened their tongues in Thy remembrance with the most wondrous proof, establishing compelling arguments and brilliant evidences for the manifestation of Thy Self in the contingent world. They never faltered in servitude at Thy Most Exalted Threshold and never weakened from the intensity of trials, the force of afflictions, and the might of hardships and tribulations. They soared on wings of longing to the highest horizon, yearning for the meeting and hoping for death to attain the ultimate desire.

O Lord! Give them to drink from the cup of faithfulness, gather them in the world of eternity, and grant them a lofty station of truth in the Most Glorious Kingdom, that they may plunge into the seas of light and oceans of mysteries and enter the assembly of divine manifestation, immersed in the sea of meeting. Verily Thou art the Forgiving, verily Thou art the Loving, and verily Thou art the All-Merciful, the Compassionate.

ADMS#191

AB11854*To: Isfahani, Haji Abdur-Rahim et al., in Tihiran**Date: 1919-Dec-24*

O friends of 'Abdu'l-Baha! His Honor Avarah in his letter has given the highest praise of the firmness and steadfastness of those blessed souls, that these free spirits are enraptured and enchanted, luminous and merciful, they have kindled a fire and become consumed moths, they have rent asunder the veils of idle fancies and heard the call of the Concourse on High, they have witnessed the Most Great Standards and chanted verses of praise and glorification, they are self-sacrificing and devoted, high-minded and enraptured, day and night they have no thought save the remembrance of God and no attention except toward the Abha Kingdom. From this praise of them, comfort of heart and soul was attained, for praise be to God, blessed souls are gathered beneath the banner of truth and are assisted by divine grace in all matters.

No joy remains for 'Abdu'l-Baha in this world except hearing of the attraction and enkindlement of the hearts of true friends. Praise be to God, the news of the joy, delight and gladness of those true friends has become the cause of utmost happiness. I beseech and implore at the threshold of the Self-Sufficient Lord that the hosts of the Abha Kingdom may grant mighty confirmation and fulfill the hopes of the divine party, so that each one may become a manifest standard and spread the religion of the Gracious Lord among all the worlds. And upon you be the Most Glorious Glory.

ADMS#190

AB12491*To: Sulayman son of Davud**Date: 1919-Dec-24*

- ¹ O Sulayman! Follow the example of that Prince who sat upon the throne of supreme sovereignty, and become intimate and confidant with all the beasts and birds, attuned to their melody and harmonious with their song. Perchance thou mayest make these glorious birds grateful, that every broken

¹ ای سلیمان تاسی بآن امیر سریر سلطنت عظمی
نما و با جمیع وحوش و طیور همدم و همراز شو و
هم آهنگ و هم آواز بلکه بتوانی این طیور پرشکوه
را شکور نمائی تا هر بال و پر شکسته درست شود
و بتواند پرواز نماید و تاسی بحضرت موسی نما که

wing and feather may be made whole again and enabled to take flight. And follow the example of His Holiness Moses who, when He heard the call from the Burning Bush of Sinai, arose with all His soul to guide mankind. "In the Speaker with God ye have a goodly example, O ye who are endowed with insight!"

چون ندای سدرهء سینا شنید بجان بهدایت ناس
پرداخت و لکم فی کلیم الله اسوة حسنة یا اولی
الألباب

- 2 Supplications and entreaties have been offered at the Sacred Threshold of the Blessed Beauty that thou mayest become the manifestation of that blessed verse which thou hadst written, and that severe hardship and tribulation may be transformed into joy and gladness. And upon thee be the Most Glorious Glory. 'Abdu'l-Baha 'Abbas

2 باستان مقدس جمال اهی تضرع و استدعا گردید
که مظهر آن آیهء مبارکه گردی که مرقوم نموده
بودی و شدۀ بر خا و بأسا بسراء مبدل گردد و
علیک البهاء الأبهی عبدالهاء عباس

INBA85:324

AB10227

To: Bihjat, Mihraban et al., in Bombay

Date: 1919-Dec-24

O friends! Your letter was penned by the pen of truth and was a sign of the worship of God. The world of existence is the desolation of non-existence. The jewel of existence is in the court of the All-Knowing God. Praise be to God that you have entered this court and found deliverance from the register. May your souls be happy!

دوستانا نامه نگارش خامهء راستی بود و نشانهء
خداپرستی جهان هستی ویرانی نیستیست گوهر
هستی در ایوان ایزد دانا سپاس خدا را که باین
ایوان درآمدید و از دیوان رهائی یافتید جانتان
خوش باد

YARP2.487 p.360

ABU2548

Words spoken on 1919-Dec-25 in Haifa/Akka

- 1 Today, as it was Christmas, I went to visit some Christian friends. According to the command of the Blessed Beauty, I associate with all people in a spirit of joy and fragrance, but I do not associate with those individuals whose harm reaches the Cause.

1 امروز چون عید ولادت حضرت مسیح بود
دیدن بعضی دوستان مسیحی رفتم من بموجب
امر جمال مبارک با جمیع مردم بروج و ریحان
معاشرت میکنم اما با اشخاصی که ضرشان بامر
میرسد معاشرت نمیکنم

- 2 In the sacred verses He says “Associate with the followers of all religions in a spirit of joy and fragrance,” and elsewhere He says “Beware of associating with the wicked.” If someone wishes to create doubts in hearts or invites one to idle amusement, one should not associate with them but should shun them.

2 در آیات مبارکه میفرمایند عاشروا مع الادیان
بالروح و الریحان و در جای دیگر میفرمایند که
زنهار با اشرار الفت مگیر اگر کسی بخواهد شبهه
در قلوب ایجاد کند و یا انسان را بلهو و لعب
دعوت کند شخص نباید با او معاشرت کند باید
بیزاری جوید

ASAT5.144-145

ABU3647

Words spoken on 1919-Dec-26

One of those in attendance inquired about the Tablets revealed in the tongue of Mirza aqa Jan. ‘Abdu’l-Baha responded:

ISA.025-027

All of those Tablets were revealed by the lips of the Blessed Beauty. During the final blessed days [of Baha’u’llah], one of the friends asked [the same question] of Mirza aqa Jan, but did not receive an affirmative response. For this reason, a number of the friends rose against him. This took place during the period of illness of the Blessed Person. I realized that the friends were divided into two camps. One group was led by Nabil Zarandi, and the other was led by the wife of Mirza Siyyid ‘Ali Afnan, and they were bitterly fighting each other. I sternly admonished them, saying, “Have you no shame for creating two factions at this time of His blessed illness?” I dispersed them all.

Then the mother of Mirza Muhammad-‘Ali came and said, “Mirza aqa Jan has become presumptuous before His Blessed Person and has said, ‘I have labored more for You than His Holiness the Exalted One [the Bab], and You do not appreciate my labors.’ The Blessed Beauty has become deeply grieved.”

I went into Mirza aqa Jan’s room and said, “How wretched and ignorant you are!” I beat him as much as he could endure to such an extent that he became bedridden.

Then three times I went into the Sacred Presence [of Baha’u’llah] to intercede [on behalf of Mirza aqa Jan] and threw Myself at His blessed feet. He said, “Rise!”

Then the Ascension occurred and he [Mirza aqa Jan] was residing in My home. I left him to his own self.

At last, he wrote in his own hand to Iran, "Whatever I have written in Tablets are utterances of the Blessed Beauty."

One of the friends inquired, "What was the wisdom of revealing verses through the tongue of Mirza Aqa Jan? It was possible that on his own accord, he would have written things to various places that were untrue and would have caused differences." 'Abdu'l-Baha stated:

In those days, the practice was that whenever someone wanted to send a letter to Iran, he would bring that writing to the presence [of Baha'u'llah], and after it was considered he would send it.

At first, Mirza aqa Jan harbored deep animosity towards Mirza Muhammad-'Ali. Gradually, however, they became friends. He would put his writings in a cooking pot and on the pretext of buying cheese would go out and mail them, thinking that I did not know what he was doing. When he returned, he would bring the cheese he had bought and show it to Me.

Some time passed. One day he came and said, "I want to leave Your house." Since I was not happy with his conduct, I said, "Fiaminu'llah." He went and became friends with the illustrious personages [i.e. Covenant-breakers].

For a while, he was engaged in confusing thoughts. Afterwards, he threw burial shrouds over his neck and raised the standard of meekness. However, he noticed that I was not paying him any attention.

At last, one day I was at a carpentry shop. He came and said, "The Covenant-breakers say that they are able to prevent You from building the Shrine of the Exalted One [the Bab]. However, I told them that You will succeed in building the Shrine since it is mentioned in the stories of prophets that "The Branch of God shall build the House of the Lord." I said nothing.

A while later he left and chose seclusion. He would say that he had written a letter of repentance and sent it to Mirza Siyyid 'Ali [Afnan], so that after his death it would be given to Me. After his death, I asked for the letter, but they said, "He has not given us anything."

Tonight, the blessed utterances were most moving. At the end, He turned to Haji Siyyid 'Ali [Afnan] who had previously been with the Covenant-breakers and asked, "I adjure you to the Blessed Beauty! Was what I said not exactly how it happened?" He said, "Yes, it was the exact occurrence."

ISAE.1919-12-26

ABU1012

Words to Mr Chant, Fugeta, et al, spoken on 1919-Dec-26 in Haifa

Abdul Baha said to Mr. Chant, "Do you like Haifa by this time?"

Mr. C.: It is very interesting.

Abdul Baha: Look at the spiritual side of Haifa, not the material side and see how spiritual it is. The prophets appeared in this region. For this reason spiritual susceptibilities come to man here. One forgets the troubles and anxieties of the world of nature. When one gets to Paris, he becomes a prisoner of nature. If one had some spiritual feelings they would die there, because all thoughts there are the thoughts of the world of dust. But here one obtains thoughts of spirituality freely. Tyhmore Land was a king (in the Orient) similar to Bonaparte (Napoleon). He conquered Turkestan, Iran, Tooran Anatolia, and here. There was a fort in Aleppo and he left soldiers there. They rebelled and he fought against them and made them captives. They rebelled against him and again he made them captives and again they rebelled. He sent an army against them and it rebelled. The king said that there must be some influence in that land because whoever enters that castle becomes rebellious; he then ordered that the castle be destroyed.

Dr. H.: Who gave the name Baha'u'llah to him?

Abdul Baha: The title of Baha'u'llah was given by himself. The Blessed Beauty gave the name 'Baha'u'llah' to himself and He wrote it to his holiness The Supreme (The Bab). The Bab conjugated the name 'Baha'u'llah' in 360 different ways. His holiness the Bab gave to Himself the titles 'Bab', 'First Point,' (Noqteyeh Qala) and 'The Mention of God' (Zekrullah). His holiness Baha'u'llah chose only the title 'Baha'u'llah' and he wrote to The Bab.

Dr. E: Did Abdul Baha give the name 'Abdul Baha' to himself.

Abdul Baha: Yes. I myself chose this title for myself.

Dr. E: Was Abdul Baha born in Nur?

Abdul Baha: No. (I was born) in Teheran.

Dr. C.: Was Baha'u'llah born in Nur?

Abdul Baha: The father of the Blessed Beauty was born in Nur. But also his mother.

Miss. B: Where did Baha'u'llah make the declaration, 'I am the One whom God would manifest?'

Abdul Baha: In Baghdad He proclaimed himself as the One whom God would manifest, but Baha'u'llah was known to the believers (before this time) as the manifestation of Huseyn. (Huseyn was the grandson of Muhammed).

Mrs. L. asked concerning the Bible prophecy of the coming of the Prince of Peace out of Syria.

Abdul Baha: That is, the Manifestation appeared in Syria, not that he came out of Syria but from Syria he appeared as the Prince of Peace and the place was this Syria.

PN_1919 p046

ABU1607

Words spoken on 1919-Dec-27

When we first arrived in 'Akka and entered the army barracks, the government authorities informed us one day that an individual representing Baha'u'llah should go and hear the Sultan's farman. The Blessed Beauty sent me to Government House as His representative. First they put me where the guilty ones are placed. Then the public speaker went behind a podium and read the royal decree, which was in Turkish. In essence, it said that the family of Baha'u'llah would be imprisoned in 'Akka forever and that they would not have the right to leave the city.

ISA.003-004

After hearing this edict I laughed. Those present were quite surprised and asked me, 'Why do you laugh?' I said, 'This passage has no meaning. If we are to remain in the city forever, we must also live forever. But we are not going to live eternally.'

By fate, this farman was later nullified because Baha'u'llah passed through the city gate and came up this very mountain - Carmel. I, too, left the city through its gate and went to Beirut.

ISAE.1919-12-27, STAB#090

ABU1339

Words to Fugeta, et al, spoken on 1919-Dec-28 in Haifa

When Haji Mirza Haydar Ali was brought into the room the Master remarked about him and others like him:

“The hair of these men has been made white (through their services) in the cause of God both during the days of the Blessed Beauty and afterwards. They had no ease day no night - had no intention save service in the cause of God - had no other thoughts.

The Bahais in Persia fell greatly under tests, their blood was shed, their lives were given. They used to be caught, killed, imprisoned; they were beaten, they were fined, they were exiled. Notwithstanding this they remained firm and steadfast. They are of the believers who have been tested. They received afflictions and remained firm.

When such tests come to America and the believers remain firm, then it will be well. For instance, now there are no tests (save) spiritual tests. When there are material tests those are real tests.

The Bahais of Persia would go under the sword. The executioner would stand over their heads with dagger in hand saying, ‘Deny, then you will become free.’ He would not deny and was martyred. Another would come and not be killed because he would not deny, saying ‘God forbid (that I should deny).’ They would cut his throat, cut his ear, cut his nose; they would put iron in the fire and burn his flesh. Sometimes when opposition was at its worst, the government used to search for them, throw them into the rivers. Whoever was suspected of being a Bahai was immediately killed.

The Bahais though walking on earth were not on earth, they were in heaven. They had no news of this world - no one knew that they would be alive an hour, they knew not the feelings of this world - all the time they were engaged in prayer.

Tomorrow I will show you the photograph where three executioners have taken one person, desiring to cut his throat. They took his photograph. The one who took the Epistle of Baha’u’llah to the Shah of Persia, Nasir-ud-Din Shah.”

PN_1919 p048

ABU2026

Words to Fugeta, et al, spoken on 1919-Dec-28 in Haifa

Question/topic: Did the climate of Akka change when the Blessed Beauty went there?...

The question was asked, 'Did the climate of Akka change when the Blessed Beauty went there?'

Abdul Baha said it did. The water which was salty was soon changed. "During the time of the Blessed Beauty, the cholera came up to the gates of Akka, but it did not enter Akka. Ask, for they know about it, ask from the Christians of Akka. It came to Damascus, Beirut, Lebanon, Aleppo, Tiberias, Nazareth and here it came too. It came up close to Akka, but it did not enter. In the dungeon where three hundred were imprisoned it was so damp, so dark, no wind, no sun, - it did not come. In Lebanon which is dry, it came. But immediately after the ascension of Baha'u'llah there was no cholera elsewhere, but it was in Akka. The third day after the ascension it came. Even the Christians said that talisman was broken."

Dr. E. asked if the water was brought there during the time of the Blessed Beauty.

Abdul Baha: "In the beginning this water was brought here ninety years ago, then it was cut off. After thirty years of being cut off, again the pipes were repaired. The water of Akka is good."

PN_1919 p047

ABU0177

Words to Fugeta, et al, spoken on 1919-Dec-29 in Haifa

Question/topic: Were some souls born to redeem others?...

The question was asked, "Were some souls born to redeem others?"

Abdul Baha: No, but some souls, by their good morals and deeds did so. For instance, a son by his good deeds may be the cause of the redemption of his father if he does good deeds.

Miss. B.: The Master told my father he would be blest through me.

Abdul Baha: God willing thou wilt do such a work that thou wilt be an honor to thy father.

Mrs. P.: Then some souls come to attain?

Abdul Baha: They have capacities. For instance, one has a capacity for politics, he attempts to become a merchant. He will not be successful, for he hasn't capacity for this. Then one who has the capacity for merchandise interferes in political affairs. He will not be successful here, but if he becomes a merchant he will be confirmed. Before I send a student to school in Beirut I ask, 'What thing dost thou wish the most, what work?' If he wishes to become a mathematician or doctor or learned one, whatever he desires I tell him to do that.

Dr. C.: How about those souls who do not know their capacity until later in life?

Abdul Baha: It must be considered what their capacity is. Men must discover it. The well-known Plato would not accept a pupil until he saw him. He would examine the student for a time and study his features. Aristotle came to become one of his students. He knew Aristotle and knew that Aristotle did not have capacity for medicine, so he sent word, 'I cannot accept you (as my student).' Plato had seen Aristotle in childhood and that is why he would not accept him. Aristotle understood why he was not accepted and wrote a letter to Plato saying, 'Thou hast seen me as a child, when I had no capacity for medicine and I had other capacities and that is not acceptable to you. That is correct. I have no objection to that, but with education I have changed and now I have a capacity for that, therefore if thou acceptest me thou wilt become happy - thou wilt see that thy education is not spoiled.' Plato accepted Aristotle when Aristotle said, 'I have been educated.'

Mrs. P.: Did he become a good physician?

Abdul Baha: Yes. When thou dost train a young, crooked branch it will become straightened. If thou wilt train a garden of weeds it will become a flower garden. Even education has effect on some animals. For instance thou wilt see they can train birds. I have even seen a trained donkey to dance. For instance, through cultivation a five pedaled one. A fruitless tree through cultivation becomes a fruitful tree.

Mrs. P.: Then persons who do not know how to train their children, would it not be well for them to have the state educate them according to Plato's idea?

Abdul Baha: The business of the government is not merely to take taxes from people. The business of the government is to educate people. The government must be kinder than the father. Briefly, the government has great effect.

Consider how a small potato becomes very large.

Dr. C. asked concerning X's theory on vibration, "By date of birth and first name one can tell inclination of child."

Abdul Baha: These rules of the stars are from the ancient astronomers. They used to take the sun coming out of the Zodiac and from that they would take out other things, but they had no true ambition.

Dr. C.: X says this theory has nothing to do with astronomy, but is a mathematical science.

Abdul Baha: There is a kind of mathematics where they take the name of a person according to 'Abjad' (each letter of the alphabet has a numerical value) and the sum total of the values of the letters in the name are used. This mathematics is a concise science. They add the numerical value of numbers. It becomes 120. (Note: These figures were indistinct in original copy. Copyist) See how many 9s are in it. These things were very much studied in the East, but now the Eastern people have put them aside. In ancient times the king had a man who used to make these calculations especially for him. If the Shah wanted to make a journey, this man might say, 'Don't go. If you do it will be dangerous.' If the Shah wanted to marry, he might say, 'Don't marry this year, wait until a certain hour arrives, or until the sun reaches a certain sign (of the Zodiac).' If the Shah wanted to take some medicine, he might say, 'Don't take it today.' There were many, many such precautions, but it was found that no benefit resulted from observing them, so they were put aside.

Dr. E.: The Bab used such calculations, did he not?

Abdul Baha: They did it only for giving names or titles. If they wanted to give a person a title they would select one with a numerical value equal to that of his own name.

Dr. C.: X uses those numerical values of names.

Abdul Baha: What I know about these systems is one-hundred times more than X knows. There are so many systems which I know, which X knows nothing about. But these things take up man's time. They are unworthy. The mind of man is meant for nobler things. In these things there may be consolation for some people, but not for Bahais. e.g., The expert counts and takes a number and tells his client, 'You have had difficulties

in the beginning of your life. Towards the end of your life conditions [will be] more favorable.' This pleases the client. Or he says, 'In future you will become wealthy. Your heart's desire will be fulfilled.' These things please the client. He says, 'You have been in great danger, but God will bring you safely through it.' This pleases him. I say this in order that you may not engage in such things, for these things have been taken from the East.

Mrs. P.: X said that Abdul Baha advised X to write a book about this subject.

Abdul Baha: X said to me, 'I want to write a book.' I said, 'Write.' I do not prevent anybody. I saw that she was very keen on the subject. It was not that I told her to do it or said that these things were good. If a person is keen on a subject and I object to it, he will be annoyed. One must so act as not to grieve people. X said, 'I want to do so and so,' so I said, 'Do it. May God assist you!' (To those at the table): You know that reason is better than these things.

Dr. C.: X says, "Anyone who takes my course in Vibration becomes a firm Bahai."

Abdul Baha: Now tell her, 'Turn your attention to spiritual things and make your discoveries from them, not from numbers.' These systems were prevalent in the East, and caused danger in the East. e.g., a king wanted to go to war. They told him that he would be victorious for the number of your name is greater than that of the other king's name. The unfortunate king took their advice and went to war and lost his country.

Mrs. P.: To Mrs Waite you sent a tablet advising her to study the numbers '5' and '9'.

Abdul Baha: Those are the numbers of the names of the Blessed Ones. (Bab = 5, Baha = 9). That is not playing with numbers. e.g. When we (Abdul Baha) write a letter, we put the number '9' at the top. This stands for Baha'u'llah. This number is that of the name of the Blessed One.

This time Turkey did not gain anything by entering the war. If she had not entered, it would have been far better for her. But the Pashas believed in these systems. Some said, 'We have made a calculation and found that you will be victorious. Germany will overpower England'. The unfortunate Turkey entered the war and was defeated. The human reason is a gift of God and is better than any numerical system.

PN_1919 p048

ABU0379

Words to Fugeta, et al, spoken on 1919-Dec-29 in Haifa

In connection with a remark made by Abdul Baha to Sheikh Farajullah, Abdul Baha said that Christ said, 'I am the bread of heaven.' He (the sheikh) must eat bread alone until he follow in the footsteps of his holiness Christ. He eats beans, and he takes soup. We speak in Persian and in Arabic and you don't understand. We speak with you now in English. Praise be to God, we have interpreters. I wish that one day we go to visit the Holy Shrine (of Baha'u'llah). We have an auto now but we will let Mr. Jeffrey go on a donkey, on two donkeys. Here donkeys are scarce - good donkeys are found in Egypt.

Abdul Baha (continuing): I have mentioned and spoken about this subject of mathematics in the meetings in America. Now also tonight I want to say a little about it.

This reality of man encompasses all things and is the discoverer of things. All these things that thou seest were once not in existence, but this power which is in man has discovered them whilst they were hidden. Everything has been hidden. Man has discovered it. That which was hidden has become manifest, much as the telegraph, the phonograph, electricity. In former centuries it was hidden, no one had any knowledge of it. The power of man has brought it to light. This is personal discovery, or the discovery of a person. The object is this that before it was hidden, it was an absolute mystery. This power of man has discovered it and also other things have been discovered. There was a time when there was no petrol. The reality of man has discovered it. There was a time when there was glass, man has brought it from the hidden things - also all the existing arts and present sciences. These present sciences were not here one hundred years ago. The power of man has brought them from the hidden; then it becomes apparent that in man was a power that was able to discover them and he is the creator of things. Things are hidden, he discovers them. This is clear and apparent. No one can deny it.

Those persons who prognosticate or use numbers all of them try to concentrate their thoughts and from the excess of thought and concentration they deduce certain meanings and perhaps it may come to pass. But this is not from these numbers and prognostications, neither from stars but he things it is from them while it is the reality of man which discovers them. I said this in America. Is it possible for a person to say that a thing will happen? No. It is the reality of man which has

discovered it. But what does he think? He thinks the result is from the prognostication. This is the truth of the matter.

Miss B. asked about a passage in *The Ighan*, p 175: 'All prophets have explained but two letters and he says Gha'im [the Qa'im] shall bring forth the remaining twenty-five.'

Abdul Baha: Those are the letters of Abjad. There is a tradition which says that when the Gha'im appears all the civilization and sciences which have been existing before will be as one letter, but after the Promised One comes, it becomes twenty-seven. That is, so many discoveries will be made that all these (new) sciences, arts, and discoveries are twenty-seven. In Arabic, there are twenty-eight letters, in Persian, thirty-two; therefore there are more in the Persian than in the Arabic. Sheikh Ahmad and Siyyid Kazim Rasht were the forerunners (of The Bab). They were all known persons, that is, they were extraordinarily good.

Dr. L.: In the Words of Paradise, p. 54, 'There is a wonderful instrument in the earth which has the power to change the atmosphere of the earth.'

Abdul Baha: It does not say it is in the earth, but there is a power which is very strong which will become apparent in future, such as the power of dynamite. That is what he said and it has come to pass. For instance, he said, 'There will be discovered a thing which is poisonous. Whenever it is discovered, if it reaches the nostrils of persons it will kill them. This became apparent in the late war. The Blessed Perfection said this fifty years ago, but now it has come to pass.'

Miss. B.: Daniel prophesized that two-thirds of the people would be destroyed.

Abdul Baha: This is not the time for the fulfillment of this. The object is that severe things will happen. Two-thirds of the people will perish. Great things will happen. Souls will perish. In this war many places were destroyed. This is what I said. It will become more severe than this. In this war one-tenth of the earth was destroyed. One-fourth of the people of the world were destroyed. Houses were destroyed. It will be worse than this in the future, because of war and other things - war, cholera, plague, etc.

Miss. B.: Will the geography of the earth be changed?

Abdul Baha: The surface of the earth will be affected. For instance, what has become of the jungles, the places where war was? Ten states of France were destroyed. The banks of the River Rhine were destroyed. Russia was much ruined.

Mrs. P. asked the meaning of 'There were two women in the field. One was taken and the other left.'

Abdul Baha: One will accept and the other reject the Revelation.

PN_1919 p051

ABU3662

Words spoken on 1919-Dec-29

Question/topic: When and where were the Hidden Words revealed?

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| <p>1 Mirza Muhammad Khan Partúvi inquired, "When and where were the Hidden Words revealed?"</p> | <p>1 میرزا محمد خان پرتوی پرسیدند کلمات مکنونه در چه تاریخ و بجا نازل شد</p> |
| <p>2 'Abdu'l-Baha responded, "In Baghdad, in a room overlooking the Tigris River. At the time of its revelation, the Blessed Countenance [of Baha'u'llah] was most excited."</p> | <p>2 فرمودند در بغداد در اطاقی که مشرف به رود خانه دجله بود و در وقت نزول چهره مبارک برافروخته بود</p> |

ISAE.1919-12-29

ISA.001

ABU0460

Words to Fugeta, et al, spoken on 1919-Dec-30 in Haifa

Mrs. P. asked Abdul Baha to tell a story which he had told on a certain occasion at Dublin.

Abdul Baha: There was a family at Jazirat-ul-Arab. The Sheikh had a nephew who desired to marry the daughter of the Sheikh. Amongst the Arabs hey say that the betrothal of cousins is made in heaven and it is good for them to marry. He said, 'According to the Arab custom, the Sheikh cannot refuse,' nevertheless the Sheikh refused, saying that if anyone would bring the mare of Sheikh Sharyan, he would give his daughter in marriage to that person. This mare was a famous one.

The boy went to the tribe of Sheikh Sharyan. Between the two tribes there was always war and dispute. If they had known that he belonged to the other tribe they would have killed him, so he changed his name and went. For two years he searched

for this mare in the hopes of finding it and thus getting the girl. One day when he was crossing the desert, he saw the Sheikh riding on that mare and coming towards him. There was a well there, which was not deep. He threw himself into it. Then he cried aloud, 'Save me! Save me!' The Sheikh heard his cries and came and saw him. He asked 'Who are you? Whence came you?' The boy said, 'I am a stranger. I cannot get out.' The Sheikh undid his headgear and let down the end. He said, 'Take hold of this' and dragged him out.

While the Sheikh was arranging his headgear, the boy jumped on the mare and started off. The Sheikh cried aloud saying, 'O youth, I cannot reach thee, but I want to know something. Have you done this just for a trick, or because you saw the mare was good?' The youth answered, 'it was a trick.' The Sheikh asked, 'Why did you play this trick?' The youth replied, 'I want this mare in order that I may get the daughter of my uncle in marriage. Her father said that the one who brought this mare should have the girl. For two years I have been searching for this mare and now God has given her to me!' The Sheikh replied: 'As this is the reason, I make you a present of the mare and forgive you, so you will attain your desire.' The young man came back to him, saying, 'You are very generous. In order that I might attain my desire you freely give me this mare. I return the mare and will give up the girl as well as the mare.' The Sheikh replied, 'it is impossible that I should accept the mare,' but the youth persisted. Then the Sheikh said, 'Come and be my guest and the mare shall be yours.' The youth answered, 'I will return the mare.' Anyhow, he accompanied the Sheikh. The Sheikh called the nobles of his tribe and said to them: 'It is God's wish that we should associate with the other tribe. It is better that we should take this mare and the youth and go to the other tribe and give this mare to the head of that tribe and have this wedding.'

The Sheikh rode with several of his tribe to visit the other tribe. News came to that tribe of the arrival of Sheikh Sharyan. They were surprised and said, 'What has happened that the Sheikh has come?' The visitors arrived and sat down. They said, 'This youth has wished for this mare and has searched for it two years. Now we have come to get the girl for him and to give the mare which was demanded.' The Sheikh (of the other tribe) replied, 'How is this? Tell me how it all happened.' The visitor said, 'This youth took the mare and went. I asked him why he did so and he replied, "because of the daughter of my uncle." Because of this I presented the mare to him. The youth came down from the mare and said, "Because you have been so generous in giving me this mare, I will give up the daughter of my uncle and will return the mare." He swore and

I also swore. I said, "We will take the mare and come here and arrange things". Sheikh Sharyan was a very powerful man and so was the youth. The Sheikh of the other tribe said, 'I am no less generous than Sheikh Sharyan or the boy. I will give the girl and do not want the mare.' Thereupon they quarreled. One said, 'I will not accept,' and other said, 'I will not accept', and the third said, 'I will not accept.' At last they came to an arrangement saying, 'We will have this wedding, and when a child is born, the mare will belong to it.'

PN_1919 p054

ABU1516

Words to Fugeta, et al, spoken on 1919-Dec-30 in Haifa

A question was asked concerning the possibility of attaining the station of Christ.

Abdul Baha: They have asked if it is possible for a person to reach the station of Christ, - whoever suffers of prays, can he reach this station?

No! It cannot be, because Christ was the Word of God, the Holy Spirit. This is ancient, but these people are accidental, and the accidental is not ancient. It cannot be.

Any person progresses in his own degree. For instance, this mineral progresses, but, no matter how much it progresses, it cannot develop eyes and ears. The highest station it can reach is that of the diamond. Its progress is confined to the mineral kingdom. The same is true of the vegetable kingdom. However much a flower progresses, it cannot have eyes and ears and understanding. The accidental powers cannot achieve that. This is especially for animals. Why? Because the station of the animal is higher than that, and however much an animal may progress, it progresses in its own kingdom. Suppose you gather all the animals, such as the horse, which is in the utmost of beauty, the peacock, which is in the utmost of grace, they cannot attain mind. They cannot reach the station of man. In the same way, souls have degrees. They cannot be compared with the mineral and vegetable. This mineral, however much it progresses, cannot become vegetable.

Now there is a child who cannot remember things. It has no mind, no power of understanding. However much it may progress, it will not become like an intelligent person.

Those who ask questions must be people of knowledge, so that they may understand. But there are a good many people who come and ask questions of me. I answer them, but they don't understand the realities.

PN_1919 p053

ABU3656

Words spoken on 1919-Dec-30

Question/topic: After this [World War I], will there be another?

- 1 One of the attendees inquired, "After this [World War I], will there be another?" [Abdu'l-Baha] responded:
- 2 Yes, since they have disobeyed the blessed instructions [of Baha'u'llah]. Only a few countries have representatives in the League of Nations, whereas the representatives must be appointed and ratified by the nation, the government, the monarch and the Senate. They do not even consult. On the other hand, some governments are deprived of membership, and this has precipitated their fury and prompted their feeling of revenge. Governments have secret alliances with each other of which no one is aware, but these schemes will reach nowhere. Whoever remains under the shadow of the blessed teachings and adheres to the sacred principles, he will be confirmed.

ISAE.1919-12-30

- 1 یکی از حضار پرسید، آیا بعد از این جنگی واقع خواهد شد. فرمودند،
- 2 بلی زیرا موجب دستور مبارک عمل نکرده‌اند. در مجمع اتفاق ملل فقط چند دولت نماینده دارند، در صورتی که نماینده را باید ملت و دولت و شاه و مجلس سنا تعیین و تصویب کنند، مشورتی هم در کار نیست. از طرفی بعضی دول از عضویت محروم و سبب رنجش و حس انتقام آنها شده. دول با هم اتفاق‌های سری دارند که هیچ کس خبر ندارد و اقلاً این افکار به جائی نمی‌رسد. هرکس در ظلّ تعالیم مبارکه باشد و مجری تعالیم مقدّسه گردد، مؤیّد خواهد بود.

ISA.012

ABU3657*Words spoken on 1919-Dec-30**Question/topic: Will the blessed Cause soon receive official recognition?*

Haji 'Abdu'r-Rahim Hamadani inquired, "Will the blessed Cause soon receive official recognition?" 'Abdu'l-Baha responded:

ISA.002-003

Recognition will not occur in a specific country where the Baha'is should gather. In every land, the friends will progress and the Cause of God will be recognized without warfare or conflict.

Christianity in France was emancipated in this manner. One of the monarchs in France realized that no matter how many Christians were slain, it bore no fruit. One day he summoned his ministers and consulted [with them]. Thereupon, he announced that he bore no opposition whatsoever to Christianity. This resulted in all the people being enticed to investigate, and gradually they became Christian.

In this Cause, it will also occur likewise.

ISAE.1919-12-30

ABU2439*Words spoken on 1919-Dec-30*

We saw the Blessed Temple [of 'Abdu'l-Baha] in the gardens adjacent to His House. He was engaged in giving instructions about planting flowers to Hushang and Surush, the gardeners at Ridvan and Firdaws [Gardens]. When they presented several luscious narcissus flowers to Him, 'Abdu'l-Baha stated, "People call these Ziva, whereas smaller narcissuses are Ziva." He distributed the flowers among those present, but there were not enough for everyone.

ISA.017

He remarked,

A cloth-seller had bought a few rolls of fabric in Baghdad and was taking them back to his home town to sell. It so happened that along the way he ran into thieves. They took his cloths and using spears, cut and distributed them among themselves.

However, there was not enough cloth for every thief to receive a share, so they begun to beat the merchant. As they were beating him, they would complain, 'Why did you not bring enough?' He responded, 'By God, I did not know that so many customers would be so readily at hand, otherwise I would have brought more.' Now, this is the situation with Surush. If he had known that so many customers would be ready, of a certainty he would have brought more flowers.

ISAE.1919-12-30, STAB#160

ABU3659

Words spoken on 1919-Dec-30

'Abdu'l-Baha stated,

ISA.002

When I went to America, My fatigue was of such a degree that My voice could not reach more than a few meters. Of necessity, in gatherings of four or five thousands souls, I would first concentrate on the Blessed Beauty and then begin speaking. Confirmations would pour forth and then My voice would be raised. [Baha'u'llah] wrote, 'Arise to further My Cause, and to exalt My Word amongst men. We are with you at all times, and shall strengthen you through the power of truth.'

ISAE.1919-12-30

ABU3518

Words to Fugeta, et al, spoken on 1919-Dec-30 in Haifa

Mrs. P. told how they laughed over this story in Dublin.

Abdul Baha: Sometimes joking is necessary. Otherwise we would get depressed. The Blessed Beauty said, 'In every twenty-four hours, two hours must be spent in a way that will cause happiness.'

PN_1919 p055

ABU0261

Words to Fugeta, et al, spoken on 1919-Dec-31 in Haifa

(Before supper Abdul Baha had remarked that the British government passed all letters addressed to Abdul Baha without opening them - thus showing their entire confidence in his faithfulness. He had just received a batch of letters from Germany unopened.)

Abdul Baha: In the world of existence is it possible that the truth should not become known? No. e.g. If we were not faithful towards the government they certainly would find out. In the times of the Turkish government they thought at first that we were not, but in the end it will become apparent that we were faithful. It does not matter how much they investigate at Court - see how much they tried us and suspected that we were not faithful to the government, but at last it was proved. An intelligent man will always adhere to divine truth. If he does not do so it is certain that it will become proved. The Turkish government wanted to prove us guilty and Abdul Hamid was always trying to find something against us, but in the end it was proved that we were faithful. This shows that nothing is better than honesty. The Turkish government at first used to open all letters, but finding that there was nothing political and nothing against the government in them, they used rather [?] to pass many of them unopened. During the war Abdul Baha received a letter from the Persian Consul in New York - an Armenian - containing violent denunciation of the Turks, and one from Mr. Dreyfus speaking very strongly against Germany, but by the providence of God, both were passed unopened.)

Mrs. P. quoted two texts, ("It must needs be that offences come, but woe unto that man through whom the offence cometh." "Ye are never tempted above what ye are able to bear," (Paul)) and asked for an explanation regarding individual responsibility.

Abdul Baha: This is an intricate subject and must be investigated with great care. It is a complicated problem, and has baffled the comprehension of all. Its explanation is difficult. If you knew Persian or Arabic it would be easier. I will tell you about it briefly.

The general opinion is that whatever proceeds from man springs from his own will and has nothing to do with God. Whatever man does is created by man himself and for this

reason. This is the opinion of the philosophers. The philosophers of religion on the other hand, say thus: "it is not so. Man is powerless. Of himself, he can do nothing. All is from God. This is the truth - not that." Now we must explain this.

It is unquestionable that there is no one but God. He is the Creator of deeds. Our help comes only from God. If God does not help, what can we do? Notwithstanding this, man's efforts count. Take, for example, the Governor here. Who has given him this power? The English government has given him the power, to do as he wishes. Now it is possible that he may do either justice or injustice. Justice is good, injustice is bad. If the English government has given him this power, he can do not justice except through this power. The minute the English government says, 'You are dismissed,' his power ceases. Can he do any oppression after his dismissal? No! Whatever he does is through the power of the government. But if he does injustice, that is not the fault of the government.

I say this again. You must consider it carefully. This is one of the most difficult questions.

Take another example. You came from America on board a steamer. What moved the steamer? Fire! If there were no fire, no steam, could the steamer come here? No! Could it go from here to America? No! Then the power of steam brought the steamer here, and it will carry it from here to America. The power of the steam, and not the steamer by itself, it is the propelling force. This power is from God. According to the will of the commander it will propel the ship wherever he wishes. If he wishes to go to the East, the steam carries the ship to the East. If to the West, the ship is carried to the West. That power of God is similar to this steam. If that help is cut off, the steamer cannot go either to the East or to the West. It will remain without motion, absolutely. The going of the steamer to the East or to the West is in the hand of man. The will of man through the real power directs him to any point he desires. Therefore it is said, 'The real power is from God.'

Take another example: (Here Abdul Baha moved his fingers) These members of man move through the power of the spirit. If there were no spirit, no members could move. When all those members are perfect, the movements are in order. The spirit causes this orderly motion. But if an illness affects the hand the movement is impaired. For instance, he wishes to move the fingers to one side, but they go to the other, owing to paralysis. Whether the movement be normal or abnormal, both are from the spirit. If there be not the power of the spirit, the hand cannot move. If there be no spirit, can this hand move? No! This hand moves through the power of the

spirit. But the regularity of movement is not through the spirit - is not from God. The work which a man does is through the power God has given him. If the power were not given by God, he could do neither good nor bad. But if he does bad work, God is not the cause of that. It is like the steam. Whether it moves regularly or irregularly, is due to the directing force. Notwithstanding this, the irregularity of the movement is from man and not from the spirit.

I will illustrate it another way: I can caress Fugeta or I can slap him. Both will be by the power of the spirit. If I strike him, it will be because of my intention, not because of the spirit. It will be because of my wish to do so. The striking is by the power of the spirit through my desire. Have you understood it now?

I will give you a short example: This movement of my hand is of God. The movement of a tree God knows. Both are from God, but there is a difference. The tree has no will, but I have. The creator of both movements is God, but there is a difference between the movement of my hand and that of the tree. A leaf moves, but without will, but my hand moves by will. Both of these movements are from God.

PN_1919 p056

AB03762

To: Pirmuradi, Mahrukh Sultan et al., in Isfahan

Date: 1919-Dec-31

1 O ye kindred of the visitor! The glory of God rest upon you in both this world and the next! When the visitor reached the Holy Land and was conferred the honor of attaining unto the Threshold of the All-Merciful, he called you to remembrance and inhaled, on your behalf, the fragrance of that dust, kissed the threshold, and was made the recipient of Divine favor.

1 ای منتسبین حضرت زائر علیکم وعلیکم بهاء الله
فی الآخرة و الأولى حضرت زائر چون بارض
مقدس رسید و زیارت عتبه رحمانیه مشرف
گردید بیاد شما افتاد و بالنیابه از شما آن خاک
معطر را بوئید و بوسید و مستدعی شمول عنایت
گردید

2 His prayer shall assuredly be granted and his wish be accepted, for he desired it with the utmost devotion and requested Abdu'l-Baha to pen down this letter. No sooner had he made this request than I commenced, without hesitation, to write these lines was imbued, by your remembrance, with the utmost gladness and joy.

2 البته این دعا مستجاب گردد و این حاجت روا
شود زیرا بنهایت خلوص این رجا و طلب فرمود
و از عبدالبهاء خواهش نگارش این نامه نمود من
هم فوراً بدون تأمل بتحریر پرداختم و بیاد یاران
روح و ریحان یافتم

3 The highest wish of Abdu'l-Baha is that the loved ones of God in every country may be assisted by the manifold bounties of the Lord of mankind, and that, from the vivifying breeze, they might acquire spiritual refreshment and obtain celestial refinement, and be enabled to manifest, by their very deeds and their conduct, their servitude to His sacred Threshold.

3 نهایت آرزوی عبدالبهاء اینکه احبای الهی در هر کشور مؤید بالطف رب البشر شوند و از نسیم جانپور طراوت روحانی یابند و لطافت روحانی جویند و باعمال و رفتار موفق بعبودیت عتبه سبحانی گردند

4 The glory of the All-Glorious rest upon you!

4 و علیکم وعلیکن البهاء الأبهی عبدالبهاء

INBA84:243,

BRL_DAK#0604,

MKT3.178

AB04181

To: Tuba (Teacher At Mawhibat School), in Hamadan

Date: 1919-Dec-31

O handmaiden of God! Due to lack of time I write briefly. I beseech from the favors of Truth that you may plunge into the spring of Job and be cleansed and purified from all contamination which consists of the sores of the human world and the wounds of hearts and carnal feelings. May the Luminary of the horizons grant seeing eyes to Mr. Ishaq in Iraq. May the handmaid of God Hanna and the handmaid of God Zarrin and Inayatu'llah and Firdaws and Hashmat and Mirza Ishaq Tusirkani and Aqa Ali-Muhammad be encompassed by the glances of the eye of providence and be recorded in the Preserved Tablet. Say to the handmaid of God Hanna: Well done on the strength of your arm! You knocked so hard that the door of mercy opened. My hope is that from every direction signs of pardon and forgiveness will appear. And convey the Most Wondrous and Most Glorious greetings to the handmaid of God Tavus. Convey my kindness to the handmaid of God Tuba. Blessed is Tuba who was planted like the Tuba tree in the gardens of faith and certitude and through the spring rains became a manifestation of guidance. And upon you and upon them be the Most Glorious Glory.

یا امة الله از عدم فرصت باختصار می پردازم از الطاف حق می خواهم که در چشمه ایوب غوطه خورید و از جمیع آلائش که قروح عالم انسانی و جروح قلوب و احساسات نفسانیست پاک و منزّه شوید جناب اسحق را نیز آفاق در عراق دیده بینا دهد امة الله حنا و امة الله زرین و عنایت الله و فردوس و حشمت و میرزا اسحق توسرکانی و آقا علیمحمد بلحظات عین عنایت مشمول و در لوح محفوظ مذکور گردند بامدة الله حنا بگوئید آفرین بر قوت بازوی تو چنان کوییدی که باب رحمت باز گشت امیدم چنانست که از هر جهت آثار عفو و غفران ظاهر شود و بامدة الله طاووس تحیت ابدع ابی برسانید بامدة الله طوبی مهربانی من برسان طوبی لطوبی که در ریاض ایمان و ایقان چون شجره طوبی غرس شد و بفیض نیسان مظهر هدایت گردید و علیک و علیهم و علیهن البهاء الابهی

TAH.355b

AB05605*To: Qandihari, Haji Muhammad Tahir et al., in Isfahan**Date: 1919-Dec-31*

- 1 O thou who art firm in the Covenant! 1 ای ثابت بر پیمان
- 2 'Abdu'l-Baha is supplicating in gratitude the one true God that He hath assisted thee to recognize and embrace His Cause, and hath aided thee to serve the Mashriqu'l-Adhkar. It behooveth thee to prize this great bounty inasmuch as in this day, this service is the greatest achievement in the world of being, for service at the Mashriqu'l-Adhkar carrieth many dangers, and yet its servant sacrificeth his life so that he may reap manifold blessings before the presence of the Lord. Were it not for the glance of providence, thou wouldst not have succeeded in rendering such service. 2 عبدالبهاء زیان بشکرانه خداوند یگانه گشوده که ترا مؤید بایمان نموده و موفق بر خدمت مشرق‌الاذکار کرده این موهبت عظمی را قدر بدان زیرا الیوم این خدمت اعظم موفقیت در عالم انسانیت است چه که خادم مشرق‌الاذکار همواره خطرهای بسیار دارد باوجود این جان را فدا مینماید تا بین یدی الله مظهر الطاف بی‌منتی گردد اگر نظر عنایت شامل نبود باین خدمت موفق نمیشدی
- 3 Thy services are known to 'Abdu'l-Baha and accepted by Him. Therefore, I ask for Thee bountiful gifts and implore that thou mayest manifest the rewards of the Merciful Lord. I beseech God that thou mayest be happy and joyful, and that mayest praise Him and be thankful unto Him. 3 خدمات تو در نزد عبدالبهاء معلوم و مقبول لهذا تو را مواهب موفور می‌طلبم و مظهر مکافات رب غفور می‌خواهم از خدا خواهم که مسرور و مشعوف و شاکر و حامد و شکور باشی و علیک البهاء الاهی عبدالبهاء

TSQA1.075

ABU2672*Words to Fugeta, two Druze Sheikhs, et al, spoken on 1919-Dec-31 in Haifa*

Abdul Baha: See what his holiness Baha'u'llah has done, that he has gathered us all and has made us all one! They (the Druses) trust to no other, but they know that we are trustworthy and straight. Their hearts are assured. His holiness Baha'u'llah has taken the bonds from our necks and has made us free. This Sheikh is a very esteemed person. He is chief of the Druse community and is very wealthy.

J.E.: Did the Druses suffer greatly during the war?

Abdul Baha: No. - If the weather was good I would take you to visit the Druses' village. They have good mules and horses.

Mrs. P.: It was hearing of the people of different religions sitting around your table that attracted me to the Bahai movement. Now I have seen it for myself.

Abdul Baha: God willing, you will see many things. There are still many things to be seen. When you go to Persia you will see many things. We could not spread the cause of Baha'u'llah in these regions (the neighborhood of Haifa and Akka) because the Turkish government prevented us.

The Sheikh is inviting you all to his place.

Dr. E: We should all be delighted to go.

PN_1919 p056

ABU0288

Words spoken at Shrine of the Bab, 1919 in Haifa

- ¹ Quoted from the travel diary notes of the late Mr. Mirza Qabil Abade'i, who attained the presence of His Holiness in the year 1337 AH (circa 1919):

¹ از بیانات شفاهی و حضوری حضرت عبدالبهاء نقل از یادداشت‌های سفرنامه متصاعد الی الله جناب آقا میرزا قایل آباده‌ای که در سال ۱۳۳۷ قمری به تشرّف حضور آن حضرت ناثل گشته است:

- ² On the 23rd day of Dhi'l-Hijj, the incomparable Exemplar of the Covenant, grace upon the Covenant, opened His pearl-scattering tongue and spoke of the delicacy, elegance, freshness, and pleasantness of the air of the lofty Mount Carmel. Then He stated that this is a sacred mountain mentioned in the Torah and in all the books of the Israelite Prophets. Many of the divine Prophets came to this sacred mountain and glorified and praised God here, striving to guide the people. In ancient times, this lofty Mount Carmel was prosperous, without even a hand's breadth of land found vacant. Many of the Israelite Prophets were engaged in teaching and sanctifying their people on this mountain. The Prophet Elijah dwelt and took refuge in the caves of this lofty, exalted mountain and invited his disciples to divine spirituality. The sweet Christ passed through this lofty mountain, and many illustrious prophets were occupied with prayers to the Lord of all beings in the caves of Carmel day and night, and devoted their time to inviting the people.

² روز ۲۳ ذیحجه، طلعت بی‌مثال میثاق فضلاً علی الميثاق لسان گهربار گشودند و ذکر از لطائف و ظرافت و نضارت و طراوت هوای جبل رفیع کرمل نمودند و بعد فرمودند که این کوه مقدّسی است که در تورات مذکور است، در جمیع کتب انبیای بنی اسرائیل مذکور است. اکثری از انبیای الهی به این کوه مقدّس آمدند و در این کوه خدا را تقدیس و تسبیح می‌نمودند، به هدایت خلق می‌کوشیدند. در زمان قدیم این جبل رفیع کرمل آباد بوده است، به قدر یک شهر زمین خالی در او دیده نمی‌شده. اکثری از انبیای بنی اسرائیل در این کوه خداوند به تعلیم و تقدیس قوم خود مشغول بودند. حضرت ایلیا در مغاره‌های جبل رفیع منبع مسکن و مأوی نمود و تلامیذ خود را به روحانیات الهیه دعوت می‌نمود. حضرت مسیح ملیح در این جبل رفیع عبور نمود، بسیاری از پیغمبرهای ذی‌شأن جلیل

3 In those days, due to the progress and civilization of the Phoenicians and the proximity of Haifa to Tyre and Sidon, the prosperity and population density of Mount Carmel were exemplary compared to other regions. Carmel in the Hebrew language and Hebrew tongue means 'Karm-El,' that is, the Garden of God and Vineyard of God. In the books of the Prophets, many prophecies have been revealed from the tongues of the Prophets regarding Carmel. It is mentioned in chapter 30 of the Book of Isaiah, it is recorded in chapter 55 of the Book of Isaiah, in chapter 7 of the Song of Solomon the head of the spiritual bride is likened to Carmel, in chapter 50 of the Psalms it is clearly written, in chapter 4 of the Book of Micah it is explicitly narrated, in chapter 7 of the Book of Micah it is as clear as the sun, in chapter 6 of the Book of Zechariah, verse 12, it is brighter than the sun.

4 In any case, this Mount Carmel was very prosperous, especially in Eastern histories, but gradually, due to various events of time, that prosperity declined into ruin, and that progress changed to regression and deterioration. I have seen many beautiful, pleasing, and pleasant places in foreign lands, but they are all artificial, whereas the freshness, delicacy, verdancy, and life-giving air of Carmel are natural. Fifty years ago, according to the prophecies of the divine Prophets, the tent of grandeur and majesty of the Lord of Hosts, the Ancient Beauty—exalted be His Greatest Mention—was raised on the slopes of this Mount Carmel, and the eternal divine sovereignty was established upon the earth. Ruins began to turn to prosperity, and in the darkness of despair, the light of the sun of hope shone forth. Then, with the confirmation of the Most Holy, Most Glorious Beauty, the exalted Shrine of the Exalted One [the Bab]—may my soul be a sacrifice for all besides Him—was built on the face of Mount Carmel.

5 In the future, a highway will be arranged from the foot of Mount Carmel to the Most Exalted Shrine, in the utmost freshness and purity, and a garden will be built with seven terraces. From large reservoirs, rainwater from the peak of Mount Carmel will flow through iron pipes, circulating through each of these terraced gardens, watering the trees and flowers until it reaches the lower terrace. Travelers and pilgrims to the Holy Threshold will hasten from the foot of the mountain with the utmost humility and reverence toward the Most Exalted

در مغاره‌های کرمل لیلاً و نهراً به مناجات به درگاه ربّ الکائنات مشغول بودند و به دعوت خلق اوقات خویش را مصروف می‌داشتند.

3 در آن ایام به واسطه ترقی و تمدّن فینیکیان و قرب حیفا به صور و صیدا آبادی و کثرت جمعیت جبل کرمل ضرب المثل سایر جهات بود. کرمل به لسان عبری و لغت عبرانی کرم ایل یعنی باغ الهی و تاکستان خدا است. در کتب انبیا در شأن کرمل از لسان انبیا نبوّات بسیاری نازل شده است. در فصل ۳۰ کتاب اشعیا مذکور است، در فصل ۵۵ کتاب اشعیا مسطور است، در فصل ۷ سرود سلیمان سر عروس روحانی را به کرمل تشبیه نموده است، در فصل ۵۰ مزامیر به صراحت مرقوم است، در فصل ۴ کتاب میکا صریحاً حکایت است، در فصل ۷ کتاب میکا مثل آفتاب واضح است، در فصل ۶ کتاب زکریا آیه ۱۲ اظهر من الشمس است.

4 باری این جبل کرمل بسیار آباد بوده است و به خصوص در تواریخ مشرق، ولی کم کم به واسطه حوادث گوناگون زمان آن آبادی رو به خرابی نهاد و آن ترقی به تدنی و قهقرا تبدیل شد. من در بلاد خارجه جاهای مصفاى خوش هیأت خوش منظر بسیار دیده‌ام ولیکن کل مصنوعی است ولی طراوت و لطافت و نضارت و خضارت و هوای روح بخشی کرمل صناعی است. پنجاه سال قبل بر حسب نبوّات انبیای الهی خیمه عظمت و جلال حضرت رب الجنود جمال قدم جلّ ذکره الأعظم در دامنه این جبل کرمل بلند گردید و سلطنت ابدی الهی بر روی ارض استقرار یافت. خرابی‌ها رو به آبادی گذارد و در تاریکی ناامیدی انوار آفتاب امیدواری درخشید بعد به تأیید جمال اقدس ابی مقام منبع حضرت اعلی روح ماسواه فداه بر صفح جبل کرمل بنا شد.

5 در آینده از پائین کوه کرمل تا مقام اعلی شاهراهی ترتیب داده خواهد شد، در نهایت طراوت و صفا، و باغی بنا خواهد گردید که هفت طبقه باشد و از آب بندهای جسیمه آب باران از قله کوه کرمل به واسطه لوله‌های حدید آبی جاری خواهد شد که هر طبقه‌ای از این طبقات باغ‌ها را گردش نموده و اشجار و اوراد را سیراب نماید تا به طبقه پائین برسد و مسافری و زائرین آستان مقدس از پائین کوه

Shrine, and when they become tired, they will sit in one of the gardens and groves. Observing the variously colored flowers and listening to the melodies of sweet-singing birds, they will refresh their hearts and minds and relieve their weariness. Then, while supplicating, they will direct their attention to the Most Exalted Shrine and illuminate and perfume their faces and hair with the dust of the blessed Threshold.

- 6 A very large Mashriqu'l-Adhkar [House of Worship] will be built on the summit of Mount Carmel where the recitation of verses and the chanting of prayers will bring the spirits of the listeners to delight and the souls of the yearning ones to excitement. The singing of the singers there in that light-filled Mashriqu'l-Adhkar will cause tumult, joy, gladness, and delight in the hearts of the righteous and the good. Houses for the infirm will be formed, hospitals will be established, universities will be built, schools will be founded, orphanages will be constructed, and lofty palaces and noble buildings will be raised around the Most Exalted Shrine. The slopes of Mount Carmel will be covered with important centers and beneficial institutions; electric tramways and railways will connect and link its streets and avenues. The city of Haifa and the city of Akka will become one city due to extensive development, and the plain between these two cities will be entirely transformed into gardens, groves, and magnificent buildings. A wide, orderly, level, and adorned road, in the utmost elegance, delicacy, and beauty, will be extended from Mount Carmel to the sea, and tall, verdant trees will cast shadows and add to the pleasantness and freshness of the air. A large basin will be built in this sea so that large ships can approach the shore with perfect comfort and ease, and disembark their passengers with facility. Leaders and kings of various peoples will come in groups to visit the Holy Shrine and the Most Exalted Shrine. The lights of the shore will illuminate the dark nights into a unified radiance. Akka and Haifa will become a great center of magnificent enterprises and the dawning-place of the lights of sciences and arts. The slopes of this Mount Carmel will become the dwelling place of the wise and the great of the world. Akka and Haifa will become the cause of the life of the world and the education of morals and nations, and the spirit of life, brotherhood, love, affection, and unity from these two holy cities will be bestowed upon the peoples of the world.

در نهایت خضوع و خشوع به سوی مقام اعلیٰ بشتابند و چون خسته گردند در یکی از باغ‌ها و بساطین جالس شوند و از مشاهده گل‌های مختلف الألوان و استماع نغمات طیور خوش الحان قلوب و صدور را منشرح سازند و رفع کسالت و خستگی نمایند و بعد مناجات گان توجه به مقام اعلیٰ نمایند و روی و موی را به غبار آستان مبارک منور و معطر کنند.

6 مشرق الاذکار بسیار بزرگی بر قلّه کوه کرمیل ساخته خواهد شد که ترتیل آیات و ترنم مناجات احیای روح آذان مستمعان را به التذاذ آرد و ارواح مشتاقان را به اهتزاز بخشد. تغنی مغنیان در آنجا در آن مشرق الاذکار پر انوار ولوله و سرور و بشارت و حبور در قلوب ابرار و اخیار اندازد. دارالعیزیه‌ها تشکیل خواهد شد، مریم‌خانه‌ها تأسیس گردد، دارالفنون‌ها بنا شود، مدارس بنیان گردد، دارالایام ساخته شود، قصور منیفه و ابنیه عالی در اطراف مقام اعلیٰ بلند گردد. دامنه کوه کرمیل از مراکز مهمه و جامع نفعه پوشیده شود، تراموای الکتریک و کرپانیه کوچه و خیابان‌های آن را به هم متصل و مربوط نماید. شهر حیفّا و شهر عکا از زیادی آبادی یک مدینه شود و صحرای ما بین این دو شهر به تمامه باغ و بساطین و عمارات عالیّه گردد. طریق واسع مرتّب مسطح مزین در نهایت ظرافت و لطافت و قشنگی از کوه کرمیل تا بحیجی ممدود شود و اشجار بلند خرم سایه اندازد و بر لطافت و طراوت هوا بیفزاید. حوض بزرگی در این دریا ساخته شود تا کشتی‌های بزرگ در کمال راحت و آسایش به ساحل نزدیک شود و مسافین خود را به سهولت پیاده نماید. رؤسا و سلاطین اقوام مختلفه دسته دسته برای زیارت روضه مبارکه و مقام اعلیٰ خواهند آمد. چراغ‌های کرانه شب‌های تیره و تار را یک پارچه انوار نماید. عکا و حیفّا مرکز بزرگی از مشروعات عظیمه و مطلع انوار علوم و فنون خواهد گردید. دامنه این جبل کرمیل محلّ اقامت دانایان و بزرگان جهان خواهد شد. عکا و حیفّا سبب حیات عالم و تربیت اخلاق و امم خواهد شد و روح حیات

- و اخوت و وداد و شفقت و اتحاد از این دو شهر مقدس بر عالمیان مبذول خواهد گشت.
- 7 And also, the late Mr. Iqbal Husayn Iqbal, in a letter written in early 1326 AH (circa 1908) from the Holy Land, writes:
- و نیز متصاعد الی الله جناب اقبال حسین اقبال در نامه‌ای که در اوایل سال ۱۳۲۶ از ارض اقدس مرقوم داشته‌اند چنین می‌نویسند:
- 8 His Holiness, the Master of all beings, Abdu'l-Baha—may my spirit be a sacrifice for His most pure resting place—at the time when He completed the construction of the Blessed Shrine of the Most Exalted One [the Bab], transferred the Temple of the Lord to that Blessed Shrine, and placed the ark of the holy remains with His blessed hands in the vault, stood at the entrance of the Shrine of the Bab, and while His blessed face was turned toward the sea, He uttered these sublime statements:
- 8 حضرت مولی‌الوری عبداله‌اء روحی لرمسه الأظهر فدا در موقعی که بنای مقام مبارک اعلی را تمام فرمودند و هیکل رب را به آن مقام مبارک نقل نمودند و صندوق عرش مبارک را به دست مبارک در سرداب قرار دادند، در باب مقام حضرت باب ایستاده و در حالی که وجه مبارک رو به دریا متوجه بود بیان بیانات عالیات ناطق گشتند:
- 9 'Now I see the kings of the world disembarking from ships and coming to visit the Blessed Shrine at the Most Exalted Place. They cast their perishable crowns upon the dust and come toward the Blessed Shrine with jeweled hats placed upon their heads,' to the end of His sweetest utterance. And likewise, His Holiness Abdu'l-Baha has stated: 'This great mountain in past days was populated and prosperous, and no place void of habitation could be found in it, but after the passage of years and ages, it has fallen into this state where now no habitation or prosperity is seen in it. But I see that in future days, buildings and great establishments will be built upon it, and it will be illumined and adorned with various kinds of lights and radiance, and not a hand's breadth of its lands will remain vacant....'
- 9 الآن می‌بینم سلاطین عالم را از کشتی پیاده شده‌اند و از برای زیارت مقام مبارک در مقام اعلی می‌آیند، تاج‌های سلطنت فانیه را بر خاک افکنده و کلاه‌های مرصع بر فرق نهاده رو به مقام مبارک می‌آیند،، الی آخر بیانہ الأعلی. و همچنین حضرت عبداله‌اء فرموده‌اند: «این جبل عظیم در گذشته ایام معمور و آباد بود و هیچ محل خالی از عمران در آن یافت نمی‌شد ولیکن پس از مرور سنین و اعوام به این حال دچار گشت که اکنون عمران و آبادی در آن مشاهده نمی‌شود ولی می‌بینم که در مستقبل ایام بناها و تأسیسات عظیمه در آن بنا خواهد شد و به انواع مشعل و نور روشن و آراسته خواهد گشت و یک شهر از اراضی آن خالی نخواهد ماند»، الی آخر بیانہ المبارک.

MLK.117-122

ABU3670*Words of Abdu'l-Baha in 1919 in Palestine*

“I told the Beloved that you (Mr. and Mrs. Ober) have been feeling that you are in Paradise.”

‘Abdu'l-Baha said: “Verily it is so. They are now in Paradise. The German friends are pure, their hearts are overflowing with love, their whole beings are filled with the Cause of God. They are sacrificial in their services and therefore they have won eternal glory. They are serving the Cause of God, not for name, fame and winning glory. Not simply because their sense of duty is strong, but a duty which is permeated with pleasure and joy. They are distinguished from all the western friends. This is because no distasteful odor of violation has penetrated in their midst. They are kept clean and pure. I cannot forget the hours I myself spent among them. They were such sweet and endeared hours. The associations of those sweet hours perfume the nostrils whenever I recall them.

When thou art writing to them, tell them that they are very dear to me. Often in the middle of the night when I am awake I turn my face towards the Holy Threshold of the Blessed Beauty and ardently pray for them. They are the great pioneers of Universal Peace.

See! the Americans and the Germans have been hostile and yet how the Germans, are receiving the Americans! This is because they are the lovers of the Holy Cause, and its principles, striving for the fulfilment of its great purpose. National prejudices cannot interfere in their religion. God and Religion is to them superior to every other phase of life. Therefore it is no wonder that you see they are blessed and confirmed in their religious life.

The Blessed Beauty says ‘Verily, verily, do we reinforce him who arises in the service of my Cause with an army of the Supreme Concourse and a force of the most favored of my angels.’ Surely their success is great. It must be left to history to describe it.”

BBBD.473-474

AB00344

To: Uthman Murtida, in Rawdah

Date: 1919-Oct-17

- 1 O thou noble-minded and honoured friend! O thou who art renowned for fidelity and reputed for faith, may God graciously aid thee!
- 2 Words are inadequate to express the tidings of joy that pervaded my whole being upon reading thy luminous letter in response to what my pen had previously inscribed. And now that the breeze of faithfulness hath wafted and the sea of fidelity hath surged, I have set out to write thee that haply I may convey the feelings of longing that have inundated my heart with the ardent desire to behold that dearly cherished friend who standeth fast and firm in the Covenant!
- 3 I can never forget the days I spent with thee in that distant land, wrapt in ineffable gladness and ceaseless joy. At no time had I encountered a man like unto thee, endued with such keen insight and deep thought, as to understand the true purport of an utterance, without straying from its inner meaning.
- 4 I renounced all peace, tranquility and rest in this Luminous Spot, and, notwithstanding my advanced age, left behind my kindred and traversed both land and sea, to lift up my voice in the vast assemblies and gatherings of both Europe and the Americas, and to address mankind from the depth of my being, calling aloud and saying:
- 5 'O ye men of insight! O ye exponents of learning! O ye fathers of wisdom and philosophy! A smoldering volcano, fiery and volatile, lieth hid beneath the soil of Europe. The least spark will cause it to burst forth into a violent conflagration which shall abase the exalted and spread to the other continents of the world. Then will the fire of hell have seized the whole earth.'
- 6 The people heeded this call with hearing ears, circulated it in the papers, considered its worth, and commented upon it in lauding words, saying: 'This indeed is the truth, and after truth there remaineth naught but error!' These papers were printed and published abroad, and they, likewise, are available here.
- 1 أيها الشهم الجليل امير الوفاء وشهير الولاء أيديك الله
- 2 لا اكاد اشرح ما تخلل في خلدی من بشائر الانشراح عندما تلوت نيمقتك الغراء جواباً على التحرير المتقدم مني والآن بما هاج نسيم الوفاء و هاج بحر الولاء باشرت بتنميق هذه الذريعة لعل ابث ما يخلج في قلبي من عواطف الاشتياق لمشاهدة ذلك الحبيب الثابت على الميثاق
- 3 واتنى لا اكاد انسى الايام التي قضيتها مع شهابكم في تلك العدو القصى بكل سرور وفرح لا يتناها وما كنت اجد نفوساً يفقهون القول ولا يضلون [عن] المعنى الا حضرتكم المتصفة بدقة النظر والخوض في العمق الأكبر
- 4 اتنى تركت راحتي وسكوني وقراري في هذه البقعة النوراء وهجرت ذوى القربى وخضت البحار وطويت القفار حالكوني ابيض الشعر مني واشتعل الرأس شيباً لأرفع ضجيجي في المحافل الكبرى والمجامع العظمى في قارة امريكا واقاليم اوروبا واخاطب الناس بما في ضميري بأعلى الصوت واقول
- 5 أيها العقلاء أيها الفضلاء أيها الفلاسفة واساطين الحكمة ان براكين النار من المواد الملتبهة مدفونة تحت اطباق اوروبا وستنفجر بأدني شرارة و [تجعل] عاليها سافلها وتتجاوز الى قارات اخرى فتصبح وجه الأرض سعيروا وحجيما
- 6 والقوم كانوا يسمعون لهذا الخطاب بأذن صاغية ويدرجونه في بطون الجرائد ويعدون خرائد ويزيلون الخطاب بالتقاريط المعجبة ويقولون هذا هو الحق وما بعد الحق الا الضلال والأوراق المطبوعة منشورة في تلك الأنحاء وموجودة معنا

7 Through the concerted efforts of some wealthy individuals in America, great assemblies were established to promulgate universal peace and to abolish ruinous warfare and the needless shedding of blood. In spite of this, war was predestined to occur. And thus it came to be, causing every edifice to crumble 'neath the earth. How many the cities wherein the exalted were reduced to naught! How numerous the children that were orphaned and the women that were bereaved! How many a time hath a mother cried out with a bitter cry, rending her garment from the raging of her heart and the flood of her tears! How oft hath a father grieved for a mother's loss, weeping from morning till night!

8 Now, the sun hath appeared in its noon-tide glory, and what Baha'u'llah hath foretold fifty years ago hath come to pass. His prophecies have been printed and published abroad over two and a half decades ago. Notwithstanding, I enclose some of them with this letter, that thou mayest be well-informed. Still others are in the Tablets to the Kings, be thou apprised thereof. This, verily, is a lesson to those who are endued with insight. Witness, then, the tokens of God's mercy! Salutations and praise rest upon thee!

9 "Say: O King of Berlin! Give ear unto the Voice calling from this manifest Temple: 'Verily, there is none other God but Me, the Everlasting, the Peerless, the Ancient of Days.' Take heed lest pride debar thee from recognizing the Dayspring of Divine Revelation, lest earthly desires shut thee out, as by a veil, from the Lord of the Throne above and of the earth below. Thus counseleth thee the Pen of the Most High. He, verily, is the Most Gracious, the All-Bountiful. Do thou remember the one [Napoleon III] whose power transcended thy power, and whose station excelled thy station. Where is he? Whither are gone the things he possessed? Take warning, and be not of them that are fast asleep. He it was who cast the Tablet of God behind him when We made known unto him what the hosts of tyranny had caused Us to suffer. Wherefore, disgrace assailed him from all sides, and he went down to dust in great loss. Think deeply, O King, concerning him, and concerning them who, like unto thee, have conquered cities and ruled over men. The All-Merciful brought them down from their palaces to their graves. Be warned, be of them who reflect.

10 "We have asked nothing from you. For the sake of God We, verily, exhort you, and will be patient as We have been patient in that which hath befallen Us at your hands, O concourse of kings!...

7 فأصبح في أمريكا بهمة بعض الأغنياء تشكّل محافل عظيمة ترويضاً للصّالح العمومي ومنعاً للحرب الطّاحن والسّيل الجارف مع ذلك كان الحرب قدراً مقدوراً فوق ما وقع واصبحت كلّ معمورة مطمورة كم من مدائن [قلبت] عاليها سافلها و كم من اطفال يمت و كم من نساء ايمت و كم من امهات ارتفع منهنّ النّياح وشققن جيوبهنّ بقلوب مضطربة و دموع منسجمة و كم من آباء انّ انين الثّكلي من المساء الى الصّباح

8 يظهر ظهور الشّمس في رابعة النّهار وتحقّق ما انبأ به بهاء الله منذ خمسين سنة وفي الكتب مطبوعة المنتشرة في سائر الدّيار منذ ثلاثين او خمسة و عشرين سنة بناء على ذلك نرسل لحضرتكم بعض ما انبأ به ضمن هذا المكتوب لتطّلع به وفي كتاب الملوك فيه انباء اخرى ستطّلع بها وفي ذلك لعبرة لأوليّ الألباب فانظر الى آثار رحمة الله و عليك التّحية والثناء

9 قل يا ملك برلين اسمع الدّعاء من هذا الهيكل المبين اياك ان يمتنعك الغرور عن مطلع الظّهور او يحجبك الهوى عن مالک العرش و الثّرى كذلك ينصحك القلم الأعلى انه هو الفضل الكريم اذكر من كان اعظم منك شأنًا و اكبر منك مقامًا اين هو و ما عنده انتبه و لا تكن من الرّاقدين انه نبذ لوح الله ورائه اذ اخبرناه بما ورد علينا من جنود الظّالمين لذا اخذته الدّلة منكّل الجبهات الى ان رجع الى التراب بخسران عظيم يا ملك تفكّر فيه وفي امثالک الذين سخرّوا البلاد و حكموا على العباد قد انزلهم الرّحمن من القصور الى القبور اعتبر و كن من المتدّكرين

10 انا ما اردنا منكم شيئاً انما ننصحكم لوجه الله و نصبر كما صبرنا بما ورد علينا يا معشر السّلاطين...

- 11 “O people of Constantinople! Lo, from your midst We hear the baleful hooting of the owl. Hath the drunkenness of passion laid hold upon you, or is it that ye are sunk in heedlessness?
يا معشر الروم نسمع بينكم صوت اليوم أ اخذكم
سكر الهوى ام كنتم من الغافلين
- 12 “O Spot that art situate on the shores of the two seas! The throne of tyranny hath, verily, been established upon thee, and the flame of hatred hath been kindled within thy bosom, in such wise that the Concourse on high and they who circle around the Exalted Throne have wailed and lamented. We behold in thee the foolish ruling over the wise, and darkness vaunting itself against the light. Thou art indeed filled with manifest pride. Hath thine outward splendor made thee vain-glorious? By Him Who is the Lord of mankind! It shall soon perish, and thy daughters and thy widows and all the kindreds that dwell within thee shall lament. Thus informeth thee the All-Knowing, the All-Wise.
يا ايّها النّقطة الواقعة في شاطئ البحرين قد استقرّ
عليك سرير الظلم و اشتعلت فيك نار البغضاء
على شأن ناح بها المملأ الأعلى والذين يطوفون حول
كرسيّ الرفيع نرى فيك الجاهل يحكم على العاقل
والظلام يفتخر على النور وانك في غرور مبين أ
غرّتك زينتك الظاهرة سوف تفنى وربّ البريّة
وتنوح البنات والأرامل وما فيك من القبائل
كذلك ينبئك العليم الخبير
- 13 “O banks of the Rhine! We have seen you covered with gore, inasmuch as the swords of retribution were drawn against you; and ye shall have another turn. And We hear the lamentations of Berlin, though she be today in conspicuous glory.
يا شواطئ نهر الرّين قد رأيناك مغطّاة بالدماء بما
سلّ عليك سيوف الجزاء ولك مرّة اخرى و
نسمع حنين برلين ولو انه اليوم في عزّ مبين
- 14 “...O Land of Ta!... Erelong will the state of affairs within thee be changed, and the reins of power fall into the hands of the people. Verily, thy Lord is the All-Knowing. His authority embraceth all things.
يا ارض الطّاء سوف تتقلب فيك الأمور ويحكم
عليك جمهور النّاس انّ ربّك هو العليم المحيط

BRL_DAK#0949, MKT3.196, MNMK#033

p.117, ABB.129

ABU1901

Words spoken ca. 1919 in Haifa/Akka

(I asked ‘Abdu'l-Baha concerning the state of all those young men—souls who have fallen so suddenly and tragically during our world war. Could they affect our present living conditions in any way? His reply ran as follows:)

“God treats these people with His mercy, not with His justice, since God is against war. But as many did not will the war, but were obliged to go to the battle field by force of circumstances, therefore God has mercy for they suffered much and they lost their lives. These deserve the forgiveness of God. As they suffered in the world and were treated unjustly and thus died unwillingly, therefore God will have mercy and forgive their shortcomings and will reward them. He will compensate them

for loss. Is it just to be so afflicted and killed and suffer and have no reward? This is contrary to the Kingdom of God. We supplicate God that these murdered ones will become and stay alive in His Kingdom and be submerged in the sea of His mercy and be happy.”

To the first part of the question he answered: “No. They have no power to influence the world of men and only those who in life had been among the spiritually regenerated ones, those who had been re-born or baptized of the Holy Spirit, only such souls could consciously communicate or have knowledge of things in this world.”

“They are in a state of dark consciousness, deprived of the mercy of God, but were not annihilated.”

SW_v10#18 p.336

ABU2580

Words spoken ca. 1919

- 1 He said: A bath is, in truth, a great blessing. In Rumelia, in every house there was a bath and water—hot water. Even if the house were small and had no more than two or three rooms, it nevertheless had a bath. 1 فرمودند: حمام در حقیقت نعمت بزرگی است. در روسیه، در تمام خانه‌ها حمام و آب موجود بود، آب بگر. اگر خانه کوچک هم بود و دو سه اتاق بیشتر نداشت، البته حمام داشت.
- 2 In the fortress of ‘Akka there was a bath, but it was in ruins. I repaired it, and the Blessed Beauty would wash Himself therein. After two years, when we left the fortress, we took up residence in a place that had no bath. At that time our hands were empty of the goods of this world. Twice I requested of the Blessed Beauty that He permit me to prepare a bath. He said: “No, we have no money now. The small amount of money we have must be given to the poor; this is better.” And the Ancient Beauty would wash Himself in a basin. 2 در قلعه عکا حمام مخروبه بود. من آن را تعمیر کردم و جمال مبارک در آن شست و شوی می‌فرمودند. پس از دو سال که از قلعه خارج شدیم، در جایی منزل کردیم که حمام نداشت. ما در آن وقت دستان از مال دنیا خالی بود. دو دفعه از جمال مبارک درخواست کردم که اجازه فرمایند، حمام تهیه کنم. فرمودند، نه، ما حالا پول نداریم. مختصر پولی که هست، باید به فقرا بدهیم، این بهتر است. و جمال قدم در میان طشت شست و شوی می‌فرمودند.
- 3 But I went and borrowed a sum of money—one hundred and fifty liras—at interest fixed at twenty-four percent. Then I rented a shop for fifty liras. I brought a quantity of wheat into the shop, placed one of the Christians in charge of it, and appointed Aqa Rida the confectioner as overseer of the shop. 3 اما من رفتم مبلغی قرض کردم، یک صد و پنجاه لیره، قرار منفعت صدی بیست و چهار. بعد دکانی اجاره کردم، به پنجاه لیره. مقداری گندم در دکان آوردم و یکی از مسیحیان را سر دکان گذاشتم و آقا رضا قناد را ناظر دکان کردم. در

Within four months I paid off my debt, and spent the remaining income on the construction of the bath.

ظرف چهار ماه قرض خود را پرداختم و بقیه درآمد را خرج بنای حمام کردم.

- ⁴ I built a bath the like of which did not exist in those parts. Within half an hour it would become heated, and it yielded a profit of eighty liras.

⁴ حمامی ساختم که در این حدود نظیر نداشت به فاصله نیم ساعت گرم می شد و هشتاد لیره منفعت داشت

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Study guide to this volume

The final months of 1919 bring a remarkable confluence of visitors to Haifa: J.E. Esslemont, Corinne and Edna True, W.H. Randall, George Latimer, Albert Vail, and others arrive from the West, and their recorded conversations with ‘Abdu’l-Baha form a rich vein of spoken teaching that runs alongside the written letters of this period. It is the first significant gathering of Western pilgrims since the war; the house on Mount Carmel fills again with the faces of souls who have waited years for this moment. The Tablets of the Divine Plan, revealed by ‘Abdu’l-Baha in 1916 and 1917 but delivered to the American Baha’i community only in April 1919, have just been publicly presented at the convention in New York—and their summons to global teaching is fresh. At the same time, the Tablet to The Hague (AB00016) composed in this period addresses the post-war peace movement directly, offering the most systematic statement of ‘Abdu’l-Baha’s public peace program. The volume is therefore double-stranded: outward-facing (the great address on peace, the practical pedagogy of how to teach, the comments on racial equality, constitutional monarchy, and economic collapse) and inward-facing (the intimate conversations on spiritual life, the equality of women, the nature of the House of Justice, and the hidden disciplines of community). Together they paint a portrait of a teacher who sees the world whole and refuses to let any one dimension of human life—political, spiritual, social, domestic—be treated in isolation from the others.

The Tablet to The Hague: Peace and Its Prerequisites

Key Passages

There is not one soul whose conscience does not testify that in this day there is no more important matter in the world than that of universal peace. Every just one bears witness to this and adores that esteemed Assembly because its aim is that this darkness may be changed into light, this bloodthirstiness into kindness, this torment into bliss, this hardship into ease and this enmity and hatred into fellowship and love. Therefore, the effort of those esteemed souls is worthy of praise and commendation. — AB00016

In this age, therefore, universal peace is like unto the sun, which bestoweth life upon all things, and it is thus incumbent upon all to endeavour in the path of this mighty cause. Now, we indeed share this common goal with you and strive toward it with all our strength, renouncing even our lives, our kindred, and our substance for its sake.

Today the benefits of universal peace are recognized amongst the people, and likewise the harmful effects of war are clear and manifest to all. But in this matter, knowledge alone is far from sufficient: A power of implementation is needed to establish it throughout

the world. Ye should therefore consider how the compelling power of conscience can be awakened, so that this lofty ideal may be translated from the realm of thought into that of reality. For it is clear and evident that the execution of this mighty endeavour is impossible through ordinary human feelings but requireth the powerful sentiments of the heart to transform its potential into reality.

It is our firm belief that the power of implementation in this great endeavour is the penetrating influence of the Word of God and the confirmations of the Holy Spirit. — AB00423 (Tablet to The Hague II, Vol. 177, used here to supplement; for the first Tablet to The Hague see AB00016)

This war has been instrumental in partly awakening mankind and it has exposed the virtues of Universal Peace. All people are desirous of having Universal Peace because they have suffered from this universal war. They do not want another war like it. Gradually racial prejudice will be dispelled. There will come a day when the German will say to the Frenchman: “I am a Frenchman.” And the Frenchman will say: “I am a German.”... Ultimately all men will say we have no quarrel. This war has brought about these sentiments; such as sentiments of Universal Peace; also the abolition of religious superstitions, patriotic superstitions and all these which have gradually gathered together and caused the war. — ABU0155

Context for Study

The first Tablet to The Hague represents one of ‘Abdu’l-Baha’s most sustained and public engagements with the project of international peace. Addressed formally to the Central Organization for a Durable Peace, it moves through a precise argument: universal peace is universally desired; desire without capacity for implementation is insufficient; the capacity for implementation requires a moral transformation that political institutions alone cannot produce; and the Word of God and the Holy Spirit are the only sufficient source of that transformation. This is a sophisticated argument against what we might call “peace optimism”—the assumption that the recognition of peace’s benefits is sufficient motivation to achieve it. ‘Abdu’l-Baha insists on the gap between knowledge and will: everyone knows that virtue is praiseworthy, yet most people remain unable to sustain praiseworthy behavior. The analogy is deployed deliberately—it names the structural failure of Kantian rationalism, which holds that moral reason ought to be sufficient motivation for moral action, and of Benthamite utilitarianism, which holds that the rational calculation of interest ought to produce cooperative behavior. ‘Abdu’l-Baha’s diagnosis is that the human will requires a force stronger than rational argument: the heart must be moved, not merely the mind convinced. This is close to the Augustinian insight that the will is “disordered” and requires grace to be reordered—but ‘Abdu’l-Baha’s framework is less focused on individual sin than on collective moral incapacity. The spoken address (ABU0155) adds a sociological observation: war has already done some of the work of abolishing the worst prejudices, by demonstrating their catastrophic cost. This is a qualified, historically grounded optimism: peace is becoming possible not because human nature has improved but because the consequences of its failure to improve have become intolerable. The two passages together form a complementary argument: structural openness created by war’s devastation must be met by the positive force of spiritual education, or it will close again without lasting change.

Questions for Reflection

1. 'Abdu'l-Baha argues that "knowledge alone is far from sufficient" for implementing peace—a "power of implementation" is needed. Compare this with Aristotle's analysis of *akrasia* (weakness of will, in which one knows the good but fails to act on it), with Kant's claim that reason is sufficient to motivate moral action, and with Augustine's doctrine that the will is disordered by sin and requires divine grace. Which of these frameworks most accurately diagnoses the obstacles to world peace?
2. The claim that war abolishes prejudice by demonstrating its costs (ABU0155) is a form of negative education—learning through catastrophe. Compare with John Dewey's progressive pedagogy (learning through experience), with the Jewish tradition of teaching through memory of the Exodus, and with the Christian emphasis on transformation through the cross. What are the limitations of catastrophe as a teacher?
3. 'Abdu'l-Baha insists that the power of the Word of God and the Holy Spirit is necessary to awaken the "compelling power of conscience." How does this claim compare with secular humanist accounts of moral education (Kohlberg's stages of moral development, Rawls's overlapping consensus), with Islamic *tarbiyya* (moral formation), and with the Confucian cultivation of *ren* (humaneness)?
4. The vision of a German saying "I am a Frenchman" and vice versa anticipates the project of European integration by several decades. Evaluate this as a prediction: Where has it been realized and where has it failed? What does the history of European integration since 1919 suggest about the adequacy of political and economic integration as mechanisms for dissolving national identity?
5. 'Abdu'l-Baha praises the Central Organization for a Durable Peace while insisting that its political machinery is insufficient without spiritual support. What is the appropriate relationship between religious communities and international political institutions in the service of peace? Where does this question remain live in contemporary global politics?

The Equality of Women and the Future of the House of Justice

Key Passages

Men and women are equal in this respect, with the condition that women should reach to the degree of men. As yet they have not reached this state. They will become members of the Beit-ul-Adl in the future. The time will come when women will reach the degree of men (as regards education). Then they will be equal. — ABU1350

In sum, for the present a brief account hath been written; perchance hereafter a fuller exposition will be penned. As for the ladies, their condition was such as thou knowest. Now, through the power of the Covenant, matters have reached such a point that thou hast become renowned and well known, and openly and officially, on behalf of the government, hast been appointed inspector of the schools and education of all girls. Know thou the value of this bounty, and render thanks therefor, that the blessing may day by day increase. — AB00677

The world of humanity has two wings—one male and one female. If one wing is weak, the bird cannot fly. When both wings gain strength, then it can soar. The world of women must be advanced so that it may gain strength. — AB03403

Context for Study

The three passages on women in this volume span a remarkable range—from the eschatological (women will eventually serve on the Universal House of Justice), to the immediate political (a Baha'i woman appointed inspector of girls' schools by the government), to the philosophical (the two-wings metaphor). The tension between the conditional and the absolute in ABU1350 has attracted close attention: 'Abdu'l-Baha says equality is assured but deferred to the achievement of educational parity. This is a historically conditioned statement addressed to a world in which women's formal education remained severely restricted; the argument is that full institutional equality requires the prior creation of the conditions for exercising it—conditions the absence of which (rather than any inherent limitation of women) explains the deferral. This reasoning has a structural parallel in the gradual-reform tradition of liberal political thought: rights remain intact while their exercise is conditioned on capacities whose development political arrangements either enable or impede. What is distinctive about 'Abdu'l-Baha's framing is that the deferral is not permanent and its end is definite—education will create equality, and when it does, structural inclusion will follow necessarily. AB00677 anchors this in the immediate: a specific woman, in a specific Persian city, has been appointed to inspect girls' schools by the government, and 'Abdu'l-Baha reads this appointment as a sign of the Covenant's transforming power in the social world. The gap between the universal principle (the wing metaphor of AB03403) and the particular historical instance (a single appointment in a single city) is not ironic but programmatic: the universal principle is being enacted, slowly and unevenly but really, in the texture of actual lives. The wing metaphor itself belongs to a long tradition of complementarity imagery—yin and yang, the Zoroastrian pairing of *spenta* and *angra*, the rabbinic tradition of the masculine and feminine aspects of the divine (the Shekinah as the feminine presence of God)—but 'Abdu'l-Baha's version is specifically functional and civic: the weakness of one wing impairs the whole society's capacity to rise, not just its spiritual symmetry.

Questions for Reflection

1. 'Abdu'l-Baha conditions women's membership on the Universal House of Justice on the achievement of educational equality. How should this conditional statement be read in light of subsequent Baha'i guidance and the development of women's education globally? Compare with Simone de Beauvoir's argument that equality requires the elimination of social constraints on women's self-actualization, with the Qur'anic principle that men and women are spiritual equals (33:35) while maintaining different social roles, and with feminist political philosophy's distinction between formal and substantive equality.
2. The two-wings metaphor presents human society as a single organism whose flight is impaired by the weakness of either gender. Compare this organic metaphor with liberal political theory's individualist account of equality (each person has rights regardless of social function), with Confucian role-ethics (in which harmony requires the proper fulfillment of complementary roles), and with Carl Jung's concept of the *anima* and *animus* as complementary dimensions of the psyche.

3. AB00677 presents a woman's government appointment as evidence of the Covenant's transforming power. What theory of social change is at work here? Compare with the Gramscian concept of hegemony and counter-hegemony, with the Weberian account of charismatic authority transforming social structures, and with the liberation theology emphasis on structural change as prerequisite to liberation.
4. The equality of women is listed among the twelve or more principles of Baha'u'llah's teachings in several letters of this period. Compare the place of gender equality in the Baha'i teaching program with its place in the social teaching of Islam, in Catholic social doctrine since *Pacem in Terris* (1963), and in Protestant social ethics since the early twentieth century. What theological arguments support and which complicate gender equality in each tradition?
5. What would it mean for a Baha'i community today to take seriously the claim that "the world of women must be advanced so that it may gain strength"? What structural and educational commitments would follow from this principle?

Teaching Through Deeds: The Pedagogy of Exemplary Life

Key Passages

Today the beloved of God must engage in teaching the Great Cause through sweet words and conduct of utmost purity, sanctity and kindness. They must speak with eloquent tongues and demonstrate a new way of being. Teaching through deeds is greater than teaching through words, for the latter causes awakening while the former causes attraction — and attraction is superior to awakening. Deeds, conduct and behavior represent reality while words are metaphorical. If these metaphors match reality, the fire of the love of God will blaze forth, that soul will be confirmed, and will shine like a star from the horizon of truth. — AB02668

'Abdu'l-Baha said to Mr. Vail: "If people ask you about your conduct as a Baha'i teacher, say: 'We do not oppose the religion of any one and we act in accordance with the Gospel. But we must also act in accordance with the Teachings of Baha'u'llah. They are—the Oneness of the World of Humanity, Independent Investigation of Truth, Abandonment of Prejudice, Universal Peace, etc. You must act in accordance with these Teachings.' — ABU2255

Today the magnet of existence is conduct according to the divine teachings. These teachings of the Ancient Beauty, which are the foundation of the progress of the world's peoples and the ladder of ascent for nations and peoples, must be implemented. Therefore strive with your souls, take no rest, engage in service at the Sacred Threshold — and that is teaching the Cause of God and educating souls. — AB03496

Context for Study

The distinction between teaching through words (*causing awakening*) and teaching through deeds (*causing attraction*) in AB02668 is more than pedagogical advice; it is a metaphysics of communication. Words, 'Abdu'l-Baha says, are "metaphorical"—they point to a reality they cannot fully

embody. Deeds, conduct, and behavior are the reality itself: they either instantiate or contradict the teachings they claim to represent. This is a version of the Aristotelian doctrine of virtue as *hexis*—the stable disposition formed by repeated action—extended into a theology of teaching: the teacher is effective not because she has mastered the arguments but because she has become, through sustained practice, the embodiment of what she teaches. Christ’s “by their fruits” criterion (Matthew 7:16) is the closest New Testament parallel; the Chinese Confucian tradition’s insistence on the *junzi* (exemplary person) as the model of moral education offers another. ‘Abdu’l-Baha’s counsel to Albert Vail (ABU2255) is tactically important: begin not with what distinguishes the Baha’i teachings from other traditions but with what they share—he specifically invokes the Gospel as common ground—and proceed from there to the distinctive Baha’i principles. This is a form of *maieutic* pedagogy in which the teacher draws out what is already recognized as true rather than imposing alien doctrine from without. The instruction resonates with the method of Francis of Assisi (“preach the gospel at all times; use words if necessary”) and with the Sufi teaching that the *murshid*’s (spiritual guide’s) primary instrument of guidance is his own realized state, not his verbal instruction. AB03496’s description of “conduct according to the divine teachings” as “the magnet of existence” is evocative: the magnet does not pursue the iron; it draws it by its nature. A community that embodies the divine teachings will attract souls to itself by what it is, not only by what it says.

Questions for Reflection

1. ‘Abdu’l-Baha argues that attraction is superior to awakening as an effect of teaching. Compare this with Plato’s account of *eros* as the force that draws the soul toward the beautiful, with the Christian theology of grace as prevenient (going before the will to move it toward God), and with the Sufi concept of *jadhba* (divine attraction that draws the seeker before any effort of seeking). Is there a tension between this theology of attraction and the principle of independent investigation of truth?
2. The advice to begin teaching with shared ground (the Gospel, universal principles) before introducing distinctive Baha’i teachings reflects a hermeneutical strategy. Compare with Paul’s speech at the Areopagus (Acts 17), which begins with the Athenians’ own altar to the unknown God; with Aquinas’s use of natural reason as a bridge to revealed theology; and with contemporary interfaith dialogue methodologies. What are the theological and ethical limits of this approach?
3. The claim that “deeds represent reality while words are metaphorical” has implications for religious authority: if the validity of a teaching is tested by its embodiment in a life, then the authority of a teacher is always provisional and subject to the test of conduct. Compare with the Protestant principle of *sola scriptura* (which bypasses the need for exemplary intermediaries), with Catholic hagiography (which presents saints as models of embodied doctrine), and with the Islamic concept of *uswa hasana* (the beautiful example of the Prophet as a practical model).
4. What is the relationship between the individual teacher’s exemplary life and the collective witness of a community? Is a single exemplary individual sufficient to attract souls, or does the teaching require a community that embodies the principles collectively? How does this question bear on Baha’i community-building strategies?

5. ‘Abdu’l-Baha urges teachers to “take no rest” and to “strive with your souls.” How does this demand for intensity sit alongside the teaching elsewhere that effort must be combined with trust in divine confirmation? What does the tradition of spiritual direction—in Christian, Sufi, and Jewish forms—teach about sustaining intense engagement with service without spiritual burnout?

The Oneness of Humanity: Race, Diversity, and the Unity of Mankind

Key Passages

For six thousand years the world of humanity has been blighted, even history tells us this, and no doubt it was so before that. Mankind has been the slave of nature and in the world of nature there is disturbance. In the world of nature there is antagonism to the world of man; in the world of nature there is self-seeking and, briefly, in the world of nature there is great disturbance. Man is saved from the world of nature by the Light of God, otherwise there would be darkness upon darkness. All the prophets and seers have come that the world of humanity may be saved from the claws of nature and that they may transform the world of nature into a world of light. — ABU0807

There is no distinction in the sight of God between black and white. It is the pure heart that counts, not whether the skin be yellow, white, red, brown or black. You ought to spread these views in America. The world of the kingdom is a unicolored pavilion. Difference in color is in itself a beauty. It is so in the mineral, vegetable and animal kingdoms. If all the flowers in a garden were white, it would not have perfect beauty. Variety is needed. In the human world too, the white, yellow, red, brown and black, when they associate together they contribute to beauty. — ABU1471

Whatever is universal is heavenly and whatever is personal is satanic. Then everything ought to be universal. It is clear and evident among the Baha’is that whatever is universal is heavenly and whatever is personal is human. Although the Christians say that all the world is for the Christians, yet this is the Bounty of God for all the people. Enough of these superstitions! All are the sheep of God and He is the kind shepherd. This is the Divine Policy. He would not leave any sheep unattended and is kind to all. The Divine Policy must be followed and therefore universality should be the rule. — ABU0155

Context for Study

The three passages on human unity in this volume span three distinct registers: cosmological (humanity’s struggle against the “world of nature” and its rescue by divine light), aesthetic (racial diversity as beauty), and political-theological (the universal as divine, the particular as human). The cosmological passage of ABU0807 situates racial conflict and all other forms of human division within a grand narrative: for six thousand years, humanity has lived under the dominion of a “world of nature” characterized by self-seeking, antagonism, and disturbance. This is neither an

ecological statement (nature as pristine) nor a Hobbesian one (nature as the ground of human evil); it is an ontological one: the world of nature, as a domain governed by the struggle for survival, is constitutionally incapable of generating the solidarity that human dignity requires. Only the divine light—embodied in the teaching of the Manifestations—can effect that transformation. The aesthetic argument of ABU1471 is deceptively simple but philosophically rich: racial diversity is beautiful precisely because it is diversity, not despite it. This is an argument from analogy with the natural world's own aesthetic principle, in which variety, contrast, and complementarity produce beauty more fully than uniformity. The theological argument of ABU0155 is the most structurally radical: any religious teaching that reserves divine favor for a particular group (“all the world is for the Christians”) contradicts the divine policy of universal care, which treats all human beings as God's sheep. This is a critique not merely of racism but of all forms of religious exclusivism that make God into the patron of a particular community. The conversations in this volume about racial equality in America (including a direct conversation with W.H. Randall about race riots in Washington) make clear that ‘Abdu'l-Baha is not speaking in generalities: he is addressing a specific social crisis in a specific country with a specific history.

Questions for Reflection

1. ‘Abdu'l-Baha presents racial diversity as beautiful and as a contribution to the beauty of the whole. Compare this aesthetic argument for diversity with the philosophical arguments offered by contemporary multiculturalism (Charles Taylor's politics of recognition, Will Kymlicka's liberal pluralism), with the Islamic concept of *ta'aruf* (Qur'an 49:13—God created diversity so that you may know one another), and with the Stoic cosmopolitan ideal of the world as a single city of rational beings.
2. The distinction between “universal” (heavenly) and “personal” (human) is one of the sharpest formulations in the volume. How does this distinction map onto the philosophical tradition's debates about universals and particulars (Plato's Forms vs. Aristotle's individual substances, the nominalist/realist controversy), and onto the political philosophy's debates about the universal state vs. the nation-state?
3. ‘Abdu'l-Baha situates racial prejudice within a broader “world of nature” from which humanity requires divine liberation. Compare this framework with Franz Fanon's analysis of racism as a product of colonial political economy (a structural rather than natural phenomenon), with the Christian theological account of racism as a form of sin, and with evolutionary psychology's account of in-group favoritism as a heritable trait.
4. The conversation about race riots in America (ABU3080) is remarkably concrete: ‘Abdu'l-Baha tells Randall that “this question will only be solved thru' the Teachings of Baha'u'llah” and points to his Washington address as a model. What is the role of specifically religious teaching in addressing racial injustice? Where does this complement and where does it substitute for political and legal action?
5. ‘Abdu'l-Baha describes the Baha'i communities as places where “white and colored friends” associate together, and says that outsiders will learn from this association. What theory of social change is at work here? Compare with the social-psychological contact hypothesis (Gordon Allport's theory that prejudice is reduced by positive intergroup contact), and with the Christian theology of the Church as a sign of reconciliation (*communio*).

The Bravery of Martyrs and the Power of Non-Retaliation

Key Passages

In Yazd on one day two hundred were killed and all their property was pillaged. Even the women and children were martyred. Some of them would even give sweets to their executioners so that their tongues might be sweetened. They did not take the offensive themselves, although each one of them was courageous enough to overcome ten persons. They had no fear. They never knew when they were in their homes, at what moment ten or twenty persons armed with swords would arrive. They had no fear.— ABU0950

In the beginning of the Cause they used to defend themselves. One of them would overcome twenty or thirty. Then when they understood the Teachings, they no longer defended themselves.

They besieged the fortress of the Babis so that for eighteen days they had no bread. After the eighteen days, during which they were without food and starving, the enemies came and made a covenant that they would not harm them. They took an oath to it: 'We will leave you alone.' They dropped their swords, came out and entered the camp of the enemy. For eight days they had eaten nothing. They were invited to eat. While they were eating ten regiments arrived and killed them with their spears. Such was their bravery. — ABU0950

Context for Study

The account of Baha'i martyrdom at Yazd—and the detail that some martyrs gave sweets to their executioners so that the executioners' tongues might be sweetened—is among the most arresting passages in the volume. 'Abdu'l-Baha presents this as an act of bravery, not weakness: these were people who could have defended themselves physically but chose, on the basis of the Teachings, to lay down arms. The distinction between the early period of physical self-defense (the fortress period at Tabarsi) and the later period of non-retaliation is historically precise and theologically significant: the shift moved between two forms of courage—from the physical to a higher one, the courage that requires a greater inner freedom than physical combat. This is the logic of Gandhi's *satyagraha* (soul-force), of the Sermon on the Mount's counsel to love one's enemies, of the Jewish tradition of *kiddush Hashem* (sanctification of God's name through martyrdom), and of the Islamic concept of *shahada* (witnessing to truth with one's life). What 'Abdu'l-Baha emphasizes is the combination of inner fearlessness and external restraint: the martyrs were not passive victims but active witnesses who chose the form of their response. The treachery of the enemy at the fortress—an oath broken, a meal turned into a massacre—does not produce indignation or revenge in 'Abdu'l-Baha's telling; it produces awe at the martyrs' steadfastness. The act of giving sweets to executioners performs the same paradox that the early Christian martyrs enacted in the Roman arena: it refuses to allow the torturer's categories to define the moral field. The executioner expects hatred and fear; he receives sweetness. The gift does not forestall the death, but it does transform the moral meaning of what is happening.

Questions for Reflection

1. The transition from early Babi self-defense to Baha'i non-retaliation marks a significant evolution in the tradition's approach to violence. Compare this transition with the development of Christian teaching on violence from the early martyrs through the Crusades and the just war tradition, and with Gandhi's development of *satyagraha* from existing traditions of Indian resistance. What makes non-retaliation spiritually powerful, and when does it become complicity?
2. The detail that martyrs gave sweets to their executioners "so that their tongues might be sweetened" is an act of radical other-regarding love. Compare with Jesus' "Father, forgive them, for they know not what they do" (Luke 23:34), with the Jewish tradition of forgiving one's oppressor on the day of death, and with the Buddhist teaching of loving-kindness even toward those who harm us. What spiritual formation makes such acts possible, and what distinguishes them from mere resignation?
3. 'Abdu'l-Baha describes the Yazd martyrs as each capable of overcoming ten opponents but choosing restraint. This claim about inner power restrained by principle is central to the theology of non-violence. Compare with Augustine's "the love of God to the contempt of self" vs. "the love of self to the contempt of God" as the defining difference between the two cities, with Tolstoy's Christian anarchism, and with the Stoic ideal of *melete* (spiritual practice) as the training of the will.
4. The fortress siege at Tabarsi ended with a broken oath: the enemy swore peace and then slaughtered the starving survivors. How should religious communities evaluate and respond to treachery? Compare with the just war tradition's treatment of oaths and truces, with the Islamic law on treaties, and with Kant's categorical imperative applied to promise-breaking.
5. 'Abdu'l-Baha says that the American Baha'is have not yet been tested as the Persian Baha'is have. What is the role of persecution in the formation of a religious community's identity and depth? Compare with the sociology of religion's finding that high-demand communities with strong commitment mechanisms tend to grow, with the early Christian theologian Tertullian's claim that the blood of the martyrs is the seed of the church, and with the risk of martyrdom becoming a form of spiritual elitism.

A Guiding Question for the Whole Volume

Volume 175 is distinguished by the diversity of its voices: the formal address to a European peace organization, the intimate pilgrim conversations at dinner tables in Haifa, the practical letters on teaching methods and community governance, the philosophical discussions of government and race. What holds them together is a single pedagogical conviction, stated most sharply in the teaching-through-deeds passages: the gap between word and reality is the fundamental spiritual challenge, and every dimension of Baha'i life—public and private, institutional and personal, global and local—is an arena in which that gap must be closed.

A guiding question for the whole volume might therefore be: **If attraction is superior to awakening as a mode of teaching, and if deeds represent the reality that words can only approximate, then what would a community whose collective life had fully closed the**

gap between its professed principles and its daily conduct look like—and what disciplines of formation, accountability, and love would be required to sustain it?