

Personal Teaching



A FLORILEGIUM
COMPILED BY VIOLETTA ZEIN

“TO ASSIST ME IS TO TEACH MY CAUSE”

BAHÁ'U'LLÁH

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Introduction

A very dear friend asked me more than a month ago if I might make a compilation on a passion of theirs, personal teaching.

As I plunged into the work, I became consumed with this concept of personal teaching. What it means, exactly to share the teachings of the Faith with another soul, the import of promulgating the Cause, the methods that are efficient and wise for doing so, the audience, the timing. The Writings of Bahá'u'lláh and the Tablets and talks of 'Abdu'l-Bahá, particularly Tablets of the Divine Plan and the talks in Promulgation of Universal Peace started to unveil hundreds of different ways 'Abdu'l-Bahá referred to the teaching work, almost never, incidentally, using teaching as the only active verb.

I saw the complexity of the theme and I decided to start keeping a list of these synonyms which make up the last (bonus) section of the work. I find them very meditative because you can pick any term and hold it up to the light like a gem and think of its implications, and if you search you can find it highlighted in its context.

As I was searching I started seeing frequent excerpts from Memorials of the Faithful and these were always precise, pointed references to the acts of teachings of these early Bahá'ís, many of them martyrs, some of them Apostles of Bahá'u'lláh in addition to being Hands of the Cause. I realized I needed to include them but in a section on teaching stories, so that made up section V.

It became obvious to me I couldn't call it a compilation on personal teaching if I wanted to be truthful. I decided to call it a "Florilegium" :

"Editors who compile florilegia (to use the plural form) can be thought of as gathering a bouquet of sweet literary blossoms. English speakers picked up florilegium from a New Latin word that derives from Latin florilegus, which can be translated as "culling flowers." In fact, florilegium initially applied to a collection of flowers, and later to books about flowers, but it wasn't long before the word began to be used for (as the Oxford English Dictionary puts it) "a collection of the flowers of literature." And florilegium isn't the only English collecting term with a floral heritage; its synonym anthology comes from the Greek word for "flower gathering."

1 From the Writings of Bahá'u'lláh

DAYS OF REMEMBRANCE

IT IS INCUMBENT UPON ALL TO TEACH HIS CAUSE TO THE EXTENT OF THEIR ABILITY

Say: None shall be immune in this Day from God's decree; none shall find refuge save in Him. This, verily, is the truth, and aught else is but manifest error. God hath made it incumbent upon all to teach His Cause to the extent of their ability. Such is the decree that the Finger of might and power hath recorded in the Tablets of supernal glory. Whoso quickeneth but a single soul in this Revelation, it is as though he had quickened all humanity: Him will God, on the Day of Resurrection, raise again to life in the paradise of His oneness, adorned with the raiment of His own Self, the Sovereign Protector, the Almighty, the All-Bountiful. Such is the nature of the assistance ye can render to your Lord, and naught else is worthy of mention in this Day in the presence of God, your Lord and the Lord of your sires of old.

***Bahá'u'lláh - Days of Remembrance Súriy-i-Çhuşn
(Tablet of the Branch)***

TO BLAZON THY REMEMBRANCE IN EVERY REGION

Glorified art Thou, O King of eternity, and Ruler of the nations, and Quickener of every mouldering bone! Praise be unto Thee, a praise that no earthly tongue can ever befittingly extol, a praise through which the outpourings of Thy mercy have rained upon all created things and the light of Thy countenance hath shone upon all who are in heaven and on earth. Praise be unto Thee, a praise that hath unloosed the tongue of every stammerer in Thy celebration, that hath drawn every remote one nigh unto the seat of Thy mighty throne, and that hath guided every thirsty one to the living waters of Thy bounty and the soft-flowing streams of Thy favour. Praise be unto Thee, a praise through which the fragrance of the robe of Thy mercy hath been wafted upon all who are in heaven and on earth, and the sweet smell of the roses of Thy Paradise hath been diffused over the dwellers of the cities of eternity, and every name hath been made to extol Thy remembrance and glory. Praise be unto Thee, a praise that hath endued the hearts of Thy loved ones with such constancy that no earthly veil can hinder them from fixing their gaze upon the horizon of Thy bounties, nor can the ascendancy of the oppressors deter them from beholding the wondrous light of Thy countenance. Praise be unto Thee, a praise that hath blotted out from the hearts of Thy servants the mention of aught else save Thee and aided them to teach Thy Cause and to blazon Thy remembrance in every region.

Bahá'u'lláh - Days of Remembrance

EPISTLE TO THE SON OF THE WOLF

BETTER IS THIS FOR THEE THAN THAT WHICH THOU POSSESSEST

And further We have said: “Adorn the body of thy kingdom with the raiment of My name, and arise, then, to teach My Cause. Better is this for thee than that which thou possessest. God will, thereby, exalt thy name among all the kings. Potent is He over all things. Walk thou amongst men in the name of God, and by the power of His might, that thou mayest show forth His signs amidst the peoples of the earth.”

Bahá'u'lláh - Epistle to the Son of the Wolf

GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH

ARISE, AND PROCLAIM UNTO THE ENTIRE CREATION THE TIDINGS

Arise, and proclaim unto the entire creation the tidings that He Who is the All-Merciful hath directed His steps towards the Riḍván and entered it. Guide, then, the people unto the garden of delight which God hath made the Throne of His Paradise. We have chosen thee to be our most mighty Trumpet, whose blast is to signalize the resurrection of all mankind.

Say: This is the Paradise on whose foliage the wine of utterance hath imprinted the testimony: “He that was hidden from the eyes of men is revealed, girded with sovereignty and power!” This is the Paradise, the rustling of whose leaves proclaims: “O ye that inhabit the heavens and the earth! There hath appeared what hath never previously appeared. He Who, from everlasting, had concealed His Face from the sight of creation is now come.” From the whispering breeze that wafteth amidst its branches there cometh the cry: “He Who is the sovereign Lord of all is made manifest. The Kingdom is God’s,” while from its streaming waters can be heard the murmur: “All eyes are gladdened, for He Whom none hath beheld, Whose secret no one hath discovered, hath lifted the veil of glory, and uncovered the countenance of Beauty.” (...)

Attract the hearts of men, through the call of Him, the one alone Beloved. Say: This is the Voice of God, if ye do but hearken. This is the Dayspring of the Revelation of God, did ye but know it. This is the Dawning-Place of the Cause of God, were ye to recognize it. This is the Source of the commandment of God, did ye but judge it fairly. This is the manifest and hidden Secret; would that ye might perceive it. O peoples of the world! Cast away, in My name that transcendeth all other names, the

things ye possess, and immerse yourselves in this Ocean in whose depths lay hidden the pearls of wisdom and of utterance, an ocean that surgeth in My name, the All-Merciful. Thus instructeth you He with Whom is the Mother Book.

Bahá'u'lláh - Gleanings from the Writings of Bahá'u'lláh N^o XIV

THEY MUST LET THE BREATH OF HIM WHO IS THE UNCONSTRAINED, STIR THEM

The voice of the Divine Herald, proceeding out of the throne of God, declareth: O ye My loved ones! Suffer not the hem of My sacred vesture to be smirched and mired with the things of this world, and follow not the promptings of your evil and corrupt desires. The Daystar of Divine Revelation, that shineth in the plenitude of its glory in the heaven of this Prison, beareth Me witness. They whose hearts are turned towards Him Who is the Object of the adoration of the entire creation must needs, in this Day, pass beyond and be sanctified from all created things, visible and invisible. If they arise to teach My Cause, they must let the breath of Him Who is the Unconstrained, stir them and must spread it abroad on the earth with high resolve, with minds that are wholly centered in Him, and with hearts that are completely detached from and independent of all things, and with souls that are sanctified from the world and its vanities. It behooveth them to choose as the best provision for their journey reliance upon God, and to clothe themselves with the love of their Lord, the Most Exalted, the All-Glorious. If they do so, their words shall influence their hearers.

Bahá'u'lláh - Gleanings from the Writings of Bahá'u'lláh N^o C

BEFORE ALL ELSE, TEACH HIS OWN SELF

Whoso ariseth among you to teach the Cause of his Lord, let him, before all else, teach his own self, that his speech may attract the hearts of them that hear him. Unless he teacheth his own self, the words of his mouth will not influence the heart of the seeker. Take heed, O people, lest ye be of them that give good counsel to others but forget to follow it themselves. The words of such as these, and beyond the words the realities of all things, and beyond these realities the angels that are nigh unto God, bring against them the accusation of falsehood.

Should such a man ever succeed in influencing anyone, this success should be attributed not to him, but rather to the influence of the words of God, as decreed by Him Who is the Almighty, the All-Wise. In the sight of God he is regarded as a lamp that imparteth its light, and yet is all the while being consumed within itself.

Bahá'u'lláh - Gleanings from the Writings of Bahá'u'lláh N^o CXXVIII

THE MOST MERITORIOUS OF ALL DEEDS

Say: Teach ye the Cause of God, O people of Bahá, for God hath prescribed unto every one the duty of proclaiming His Message, and regardeth it as the most meritorious of all deeds. Such a deed is acceptable only when he that teacheth the Cause is already a firm believer in God, the Supreme Protector, the Gracious, the Almighty. He hath, moreover, ordained that His Cause be taught through the power of men's utterance, and not through resort to violence. Thus hath His ordinance been sent down from the Kingdom of Him Who is the Most Exalted, the All-Wise. Beware lest ye contend with anyone, nay, strive to make him aware of the truth with kindly manner and most convincing exhortation. If your hearer respond, he will have responded to his own behoof, and if not, turn ye away from him, and set your faces towards God's sacred Court, the seat of resplendent holiness.

Bahá'u'lláh - Gleanings from the Writings of Bahá'u'lláh N^o CXXVIII

THE OBLIGATION TO TEACH THIS CAUSE

The Pen of the Most High hath decreed and imposed upon every one the obligation to teach this Cause.... God will, no doubt, inspire whosoever detacheth himself from all else but Him, and will cause the pure waters of wisdom and utterance to gush out and flow copiously from his heart. Verily, thy Lord, the All-Merciful, is powerful to do as He willeth, and ordaineth whatsoever He pleaseth.

Wert thou to consider this world, and realize how fleeting are the things that pertain unto it, thou wouldst choose to tread no path except the path of service to the Cause of thy Lord. None would have the power to deter thee from celebrating His praise, though all men should arise to oppose thee.

Go thou straight on and persevere in His service. Say: O people! The Day, promised unto you in all the Scriptures, is now come. Fear ye God, and withhold not yourselves from recognizing the One Who is the Object of your creation. Hasten ye unto Him. Better is this for you than the world and all that is therein. Would that ye could perceive it!

Bahá'u'lláh - Gleanings from the Writings of Bahá'u'lláh N^o CXLIV

NOR CAN EVERY TIMELY UTTERANCE BE CONSIDERED AS SUITED TO THE CAPACITY OF THOSE WHO HEAR IT

Oh, would that the world could believe Me! Were all the things that lie enshrined within the heart of Bahá, and which the Lord, His God, the Lord of all names, hath taught Him, to be unveiled to mankind, every man on earth would be dumbfounded.

How great the multitude of truths which the garment of words can never contain! How vast the number of such verities as no expression can adequately describe, whose significance can never be unfolded, and to which not even the remotest allusions can be made! How manifold are the truths which must remain unuttered

until the appointed time is come! Even as it hath been said: “Not everything that a man knoweth can be disclosed, nor can everything that he can disclose be regarded as timely, nor can every timely utterance be considered as suited to the capacity of those who hear it.”

Of these truths some can be disclosed only to the extent of the capacity of the repositories of the light of Our knowledge, and the recipients of Our hidden grace. We beseech God to strengthen thee with His power, and enable thee to recognize Him Who is the Source of all knowledge, that thou mayest detach thyself from all human learning, for, “what would it profit any man to strive after learning when he hath already found and recognized Him Who is the Object of all knowledge?” Cleave to the Root of Knowledge, and to Him Who is the Fountain thereof, that thou mayest find thyself independent of all who claim to be well versed in human learning, and whose claim no clear proof, nor the testimony of any enlightening book, can support.

Bahá'u'lláh - Gleanings from the Writings of Bahá'u'lláh N^o CXXXIX

DETACH HIMSELF FROM ALL EARTHLY THINGS AND ARRAY HIMSELF WITH THE ROBE OF VIRTUE

They that have forsaken their country for the purpose of teaching Our Cause—these shall the Faithful Spirit strengthen through its power. A company of Our chosen angels shall go forth with them, as bidden by Him Who is the Almighty, the All-Wise. How great the blessedness that awaiteth him that hath attained the honor of serving the Almighty! By My life! No act, however great, can compare with it, except such deeds as have been ordained by God, the All-Powerful, the Most Mighty. Such a service is, indeed, the prince of all goodly deeds, and the ornament of every goodly act. Thus hath it been ordained by Him Who is the Sovereign Revealer, the Ancient of Days.

Whoso ariseth to teach Our Cause must needs detach himself from all earthly things, and regard, at all times, the triumph of Our Faith as his supreme objective. This hath, verily, been decreed in the Guarded Tablet. And when he determineth to leave his home, for the sake of the Cause of his Lord, let him put his whole trust in God, as the best provision for his journey, and array himself with the robe of virtue. Thus hath it been decreed by God, the Almighty, the All-Praised.

If he be kindled with the fire of His love, if he forgoeth all created things, the words he uttereth shall set on fire them that hear him. Verily, thy Lord is the Omniscient, the All-Informed. Happy is the man that hath heard Our voice, and answered Our call. He, in truth, is of them that shall be brought nigh unto Us.

Bahá'u'lláh - Gleanings from the Writings of Bahá'u'lláh N^o CLVII

THE SUMMONS OF THE LORD OF HOSTS

MAGNIFY MY CAUSE

O people! Dispute not concerning My Cause, for ye shall never fathom the manifold wisdom of your Lord, nor shall ye ever gauge the knowledge of Him Who is the All-Glorious, the All-Pervading. Whosoever layeth claim to have known His Essence is without doubt among the most ignorant of all people. Every atom in the universe would charge such a man with imposture, and to this beareth witness My tongue which speaketh naught but the truth. Magnify My Cause and promulgate My teachings and commandments, for none other course beside this shall beseem you, and no other path shall ever lead unto Him. Would that ye might heed Our counsel!

Bahá'u'lláh - The Summons of the Lord of Hosts

UPRIGHT AND PRAISEWORTHY CHARACTER SO THAT HIS WORDS MAY ATTRACT THE HEARTS

God hath prescribed unto everyone the duty of teaching His Cause. Whoever ariseth to discharge this duty, must needs, ere he proclaimeth His Message, adorn himself with the ornament of an upright and praiseworthy character, so that his words may attract the hearts of such as are receptive to his call. Without it, he can never hope to influence his hearers. Thus doth God instruct you. He, verily, is the Ever-Forgiving, the Most Compassionate.

Bahá'u'lláh - The Summons of the Lord of Hosts

WE HAVE ORDAINED THAT OUR CAUSE BE TAUGHT THROUGH THE POWER OF UTTERANCE

Say: We have ordained that our Cause be taught through the power of utterance. Beware lest ye dispute idly with anyone. Whoso ariseth wholly for the sake of his Lord to teach His Cause, the Holy Spirit shall strengthen him and inspire him with that which will illumine the heart of the world, how much more the hearts of those who seek Him. O people of Bahá! Subdue the citadels of men's hearts with the swords of wisdom and of utterance. They that dispute, as prompted by their desires, are indeed wrapped in a palpable veil. Say: The sword of wisdom is hotter than summer heat, and sharper than blades of steel, if ye do but understand. Draw it forth in My name and through the power of My might, and conquer then with it the cities of the hearts of them that have secluded themselves in the stronghold of their corrupt desires. Thus biddeth you the Pen of the All-Glorious, whilst seated beneath the swords of the wayward.

Bahá'u'lláh - The Summons of the Lord of Hosts

GIVE THE PEOPLE THE JOYFUL TIDINGS

Arise thou to serve the Cause of thy Lord; then give the people the joyful tidings concerning this resplendent Light whose revelation hath been announced by God through His Prophets and Messengers. Admonish everyone moreover to observe prudence as ordained by Him, and in the Name of God advise them, saying: It behooveth every one in this Day of God to dedicate himself to the teaching of the Cause with utmost prudence and steadfastness. Should he discover a pure soil, let him sow the seed of the Word of God, otherwise it would be preferable to observe silence.

Bahá'u'lláh - Tablets of Bahá'u'lláh

METHODS OF TEACHING: MEMORIZE PHRASES AND PASSAGES

The sanctified souls should ponder and meditate in their hearts regarding the methods of teaching. From the texts of the wondrous, heavenly Scriptures they should memorize phrases and passages bearing on various instances, so that in the course of their speech they may recite divine verses whenever the occasion demandeth it, inasmuch as these holy verses are the most potent elixir, the greatest and mightiest talisman. So potent is their influence that the hearer will have no cause for vacillation. I swear by My life! This Revelation is endowed with such a power that it will act as the lodestone for all nations and kindreds of the earth. Should one pause to meditate attentively he would recognize that no place is there, nor can there be, for anyone to flee to.

Bahá'u'lláh - Tablets of Bahá'u'lláh

TEACH THE PEOPLE WITH CONSUMMATE WISDOM

I never passed a tree but Mine heart addressed it saying: "O would that thou wert cut down in My name, and My body crucified upon thee." We revealed this passage in the Epistle to the Sháh that it might serve as a warning to the followers of religions. Verily, thy Lord is the All-Knowing, the All-Wise.

Let not the things they have perpetrated grieve thee. Truly they are even as dead, and not living. Leave them unto the dead, then turn thy face towards Him Who is the Life-Giver of the world. Beware lest the sayings of the heedless sadden thee. Be thou steadfast in the Cause, and teach the people with consummate wisdom. Thus enjoineeth thee the Ruler of earth and heaven. He is in truth the Almighty, the Most Generous. Ere long will God exalt thy remembrance and will inscribe with the Pen of Glory that which thou didst utter for the sake of His love. He is in truth the Protector of the doers of good.

*Bahá'u'lláh - Tablets of Bahá'u'lláh - Lawḥ-i-Aqdas
(The Most Holy Tablet)*

TEACH THOU THE CAUSE OF GOD WITH AN UTTERANCE WHICH WILL CAUSE THE BUSHES TO BE ENKINDLED

Teach thou the Cause of God with an utterance which will cause the bushes to be enkindled, and the call “Verily, there is no God but Me, the Almighty, the Unconstrained” to be raised therefrom. Say: Human utterance is an essence which aspireth to exert its influence and needeth moderation. As to its influence, this is conditional upon refinement which in turn is dependent upon hearts which are detached and pure. As to its moderation, this hath to be combined with tact and wisdom as prescribed in the Holy Scriptures and Tablets. Meditate upon that which hath streamed forth from the heaven of the Will of thy Lord, He Who is the Source of all grace, that thou mayest grasp the intended meaning which is enshrined in the sacred depths of the Holy Writings.

***Bahá'u'lláh - Tablets of Bahá'u'lláh - Lawḥ-i-Ḥikmat
(Tablet of Wisdom)***

UTTERANCE MUST NEEDS POSSESS PENETRATING POWER

O My Name! Utterance must needs possess penetrating power. For if bereft of this quality it would fail to exert influence. And this penetrating influence dependeth on the spirit being pure and the heart stainless. Likewise it needeth moderation, without which the hearer would be unable to bear it, rather he would manifest opposition from the very outset. And moderation will be obtained by blending utterance with the tokens of divine wisdom which are recorded in the sacred Books and Tablets. Thus when the essence of one's utterance is endowed with these two requisites it will prove highly effective and will be the prime factor in transforming the souls of men. This is the station of supreme victory and celestial dominion. Whoso attaineth thereto is invested with the power to teach the Cause of God and to prevail over the hearts and minds of men.

***Bahá'u'lláh - Tablets of Bahá'u'lláh Lawḥ-i-Síyyid-i-Mihdíy-i-Dahají
(Tablet to Síyyid Mihdíy-i-Dahají)***

**THIS IS THE CHANGELESS COMMANDMENT OF GOD, ETERNAL IN THE PAST,
ETERNAL IN THE FUTURE**

Great is thy blessedness, inasmuch as thou hast been journeying throughout the lands of God, and been the embodiment of joy and assurance for the people of Bahá who have renounced all else but Him, and set their hearts towards this Court which hath shed its radiance upon all realms, and sprinkled them with the surging waters of this Ocean wherewith thou thyself hast been sprinkled—an Ocean which hath encompassed all created things.

Indeed thou didst grasp the significance of rendering assistance unto God and didst arise to achieve this through the power of wisdom and utterance. Say: To assist Me is to teach My Cause. This is a theme with which whole Tablets are laden. This is the changeless commandment of God, eternal in the past, eternal in the future. Comprehend this, O ye men of insight. They that have passed beyond the bounds of wisdom fail to understand the meaning of assisting God as set forth in the Book. Say: Fear ye God and sow not the seeds of dissension amongst men. Observe ye that which hath been enjoined upon you by your Lord, the Almighty, the All-Knowing. He knoweth the reality of victory and hath taught it to you with an utterance that the vain imaginings of them that rove distraught in the wilderness of doubt can never corrupt.

***Bahá'u'lláh - Tablets of Bahá'u'lláh Lawḥ-i-Súyyid-i-Mihdíy-i-Dahají
(Tablet to Siyyid Mihdíy-i-Dahají)***

STOP

BEGINNING OF DOCUMENT
WRITINGS OF BAHÁ'U'LLÁH
WRITINGS OF THE BÁB
WRITINGS OF 'ABDU'L-BAHÁ
WRITINGS OF SHOGHI EFFENDI
PRAYERS BY BAHÁ'U'LLÁH
MYSTICAL PRAYER FROM DAYS OF REMEMBRANCE
PRAYERS BY 'ABDU'L-BAHÁ
STORIES OF TEACHING OF THE HANDS OF THE CAUSE
SYNONYMS FOR TEACHING

II From the Writings of The Báb

THE BÁB'S ADDRESS TO THE LETTERS OF THE LIVING

O My beloved friends! You are the bearers of the name of God in this Day. You have been chosen as the repositories of His mystery. It behoves each one of you to manifest the attributes of God, and to exemplify by your deeds and words the signs of His righteousness, His power and glory. The very members of your body must bear witness to the loftiness of your purpose, the integrity of your life, the reality of your faith, and the exalted character of your devotion. For verily I say, this is the Day spoken of by God in His Book*: 'On that day will We set a seal upon their mouths yet shall their hands speak unto Us, and their feet shall bear witness to that which they shall have done.'

Ponder the words of Jesus addressed to His disciples, as He sent them forth to propagate the Cause of God. In words such as these, He bade them arise and fulfil their mission: 'Ye are even as the fire which in the darkness of the night has been kindled upon the mountain-top. Let your light shine before the eyes of men. Such must be the purity of your character and the degree of your renunciation, that the people of the earth may through you recognise and be drawn closer to the heavenly Father who is the Source of purity and grace. For none has seen the Father who is in heaven.'

You who are His spiritual children must by your deeds exemplify His virtues, and witness to His glory. You are the salt of the earth, but if the salt have lost its savour, wherewith shall it be salted? Such must be the degree of your detachment, that into whatever city you enter to proclaim and teach the Cause of God, you should in no wise expect either meat or reward from its people. Nay, when you depart out of that city, you should shake the dust from off your feet. As you have entered it pure and undefiled, so must you depart from that city.

For verily I say, the heavenly Father is ever with you and keeps watch over you. If you be faithful to Him, He will assuredly deliver into your hands all the treasures of the earth, and will exalt you above all the rulers and kings of the world.'

O My Letters! Verily I say, immensely exalted is this Day above the days of the Apostles of old. Nay, immeasurable is the difference! You are the witnesses of the Dawn of the promised Day of God. You are the partakers of the mystic chalice of His Revelation. Gird up the loins of endeavour, and be mindful of the words of God as revealed in His Book*: 'Lo, the Lord thy God is come, and with Him is the company of His angels arrayed before Him!'

Purge your hearts of worldly desires, and let angelic virtues be your adorning. Strive that by your deeds you may bear witness to the truth of these words of God, and beware lest, by 'turning back,' He may 'change you for another people,' who 'shall not be your like,' and who shall take from you the Kingdom of God.

The days when idle worship was deemed sufficient are ended. The time is come when naught but the purest motive, supported by deeds of stainless purity, can ascend to

the throne of the Most High and be acceptable unto Him. 'The good word riseth up unto Him, and the righteous deed will cause it to be exalted before Him.' You are the lowly, of whom God has thus spoken in His Book*: "And We desire to show favour to those who were brought low in the land, and to make them spiritual leaders among men, and to make them Our heirs.' You have been called to this station; you will attain to it, only if you arise to trample beneath your feet every earthly desire, and endeavour to become those 'honoured servants of His who speak not till He hath spoken, and who do His bidding.'

You are the first Letters that have been generated from the Primal Point**, the first Springs that have welled out from the Source of this Revelation. Beseech the Lord your God to grant that no earthly entanglements, no worldly affections, no ephemeral pursuits, may tarnish the purity, or embitter the sweetness, of that grace which flows through you.

I am preparing you for the advent of a mighty Day. Exert your utmost endeavour that, in the world to come, I, who am now instructing you, may, before the mercy-seat of God, rejoice in your deeds and glory in your achievements. The secret of the Day that is to come is now concealed. It can neither be divulged nor estimated. The newly born babe of that Day excels the wisest and most venerable men of this time, and the lowliest and most unlearned of that period shall surpass in understanding the most erudite and accomplished divines of this age.

Scatter throughout the length and breadth of this land, and, with steadfast feet and sanctified hearts, prepare the way for His coming. Heed not your weaknesses and frailty; fix your gaze upon the invincible power of the Lord, your God, the Almighty. Has He not, in past days, caused Abraham, in spite of His seeming helplessness, to triumph over the forces of Nimrod? Has He not enabled Moses, whose staff was His only companion, to vanquish Pharaoh and his hosts? Has He not established the ascendancy of Jesus, poor and lowly as He was in the eyes of men, over the combined forces of the Jewish people? Has He not subjected the barbarous and militant tribes of Arabia to the holy and transforming discipline of Muḥammad, His Prophet? Arise in His name, put your trust wholly in Him, and be assured of ultimate victory.

*The Qur'án

**One of the Báb's titles.

The Báb quoted in The Dawnbreakers

ANNOUNCE YE THE MESSAGE UNTO THOSE WHO MANIFEST VIRTUE

Say, how dare ye flagrantly deny the verses sent down from the heaven of justice, yet ye read the Books of God revealed in the past? How do ye repudiate the meeting with your Lord which was appointed with you aforetime, and fail in this Day to heed His warning? Indeed, by adhering to forms and by following the promptings of your selfish desires, ye have deprived yourselves of the good-pleasure of your Lord, except those whom their Lord hath endowed with knowledge and who in this Day render thanks unto Him for the bounty of being identified with the true Faith of God.

Therefore announce ye the Message unto those who manifest virtue and teach them the ways of the One True God, that haply they may comprehend.

The Báb – Selections from the Writings of The Báb

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III From the Writings of 'Abdu'l-Bahá

ADDITIONAL TABLETS, EXTRACTS AND TALKS

A SCHOOL FOR THE YOUTH, WHEREIN THEY MAY STUDY HOW TO TEACH THE CAUSE

Praise be to God, thine honesty and trustworthiness are evident and proven in the eyes of Áqá Músá. In fine, in Bákú and Bálá-Khání—nay, throughout the whole of the Caucasus—some effective means must be adopted so that their inhabitants may benefit from the bounties of God and, having escaped from the darkness of waywardness and ignorance, become illumined beings.

If thou art able to establish a school for the youth, wherein, under the tuition of Áqá Shaykh 'Alí-Akbar*, they may study how to teach the Cause and become informed of the Divine proofs and testimonies, it would be most agreeable.

**Presumably Shaykh 'Alí-Akbar-i-Qúchání.*

'Abdu'l-Bahá - Additional Tablets, Extracts and Talks

PARIS TALKS

SO THAT SPIRITUALITY MAY BE INFUSED INTO THE HEARTS OF MEN

You must endeavor always to live and act in direct obedience to the teachings and laws of Bahá'u'lláh, so that every individual may see in all the acts of your life that in word and in deed you are followers of the Blessed Perfection.

Exert yourselves so that this glorious teaching may encircle the globe, and that spirituality may be infused into the hearts of men.

The breath of the Holy Spirit shall confirm you, and although many will arise against you, they shall not prevail!

'Abdu'l-Bahá - Paris Talks

TEACH THE SELF-SUFFICIENT TO TURN HUMBLY TOWARDS GOD

But this assembly, thank God, longs only for peace and unity, and must work with heart and soul to bring about a better condition in the world.

You who are the servants of God fight against oppression, hate and discord, so that wars may cease and God's laws of peace and love may be established among men.

Work! Work with all your strength, spread the Cause of the Kingdom among men; teach the self-sufficient to turn humbly towards God, the sinful to sin no more, and await with glad expectation the coming of the Kingdom.

Love and obey your Heavenly Father, and rest assured that Divine help is yours. Verily I say unto you that you shall indeed conquer the world!

Only have faith, patience and courage—this is but the beginning, but surely you will succeed, for God is with you!

'ABDU'L-BAHÁ - PARIS TALKS

THE PROMULGATION OF UNIVERSAL PEACE

SEEK THE DIVINE SPIRIT IN ORDER TO BE ENABLED TO TEACH

Until man acquires perfections himself, he will not be able to teach perfections to others. Unless man attains life himself, he cannot convey life to others. Unless he finds light, he cannot reflect light. We must, therefore, endeavor ourselves to attain to the perfections of the world of humanity, lay hold of everlasting life and seek the divine spirit in order that we may thereby be enabled to confer life upon others, be enabled to breathe life into others.

***'Abdu'l-Bahá - The Promulgation of Universal Peace* Nº 136**

THE SECRET OF DIVINE CIVILIZATION

SELECTIONS FROM THE WRITINGS OF 'ABDU'L-BAHÁ

WHEN EXALTING THE WORD OF GOD, THERE ARE TRIALS TO BE MET WITH

O thou who art enamored of the breaths of God! I have read thy letter, which cried out with thy love for God and thine irresistible attraction to His Beauty, and its wondrous theme did cheer my heart.

The intent of what I wrote to thee in my previous letter was this, that when exalting the Word of God, there are trials to be met with, and calamities; and that in loving Him, at every moment there are hardships, torments, afflictions.

It behooveth the individual first to value these ordeals, willingly accept them, and eagerly welcome them; only then should he proceed with teaching the Faith and exalting the Word of God.

In such a state, no matter what may befall him in his love for God—harassment, reproach, vilification, curses, beatings, imprisonment, death—he will never be cast down, and his passion for the Divine Beauty will but gain in strength. This was what I meant.

Otherwise, woe and misery to the soul that seeketh after comforts, riches, and earthly delights while neglecting to call God to mind! Because calamities encountered in God's pathway are, to 'Abdu'l-Bahá, but favor and grace, and in one of His Tablets the all-glorious Beauty hath declared: "I never passed a tree but Mine heart addressed it saying: 'O would that thou wert cut down in My name, and My body crucified upon thee!'" These were the words of the Most Great Name. This is His path. This is the way to His Realm of Might.

***'Abdu'l-Bahá - Selections from the Writings of 'Abdu'l-Bahá* № 198**

THE TEACHER MUST BE FULLY ENKINDLED SO THAT HIS UTTERANCE MAY CONSUME THE VEIL OF SELF

The teacher, when teaching, must be himself fully enkindled, so that his utterance, like unto a flame of fire, may exert influence and consume the veil of self and passion. He must also be utterly humble and lowly so that others may be edified, and be totally self-effaced and evanescent so that he may teach with the melody of the Concourse on high—otherwise his teaching will have no effect.

***'Abdu'l-Bahá - Selections from the Writings of 'Abdu'l-Bahá* № 217**

TEACHING THE FAITH IS ESSENTIAL

O THOU sincere and loyal handmaid of the Lord! I have read thy letter. Thou art truly attached to the Kingdom and devoted to the All-Glorious Horizon. I beg of God in His bounty to make thee to burn ever more brightly in the fire of His love, as each day passeth by.

Thou wert, it appeareth, in doubt as to whether to write, or to teach the Faith. Teaching the Faith is essential, and for the present teaching is preferable for thee.

Whensoever thou dost find an opportunity, loose thy tongue and guide the human race.

Thou didst ask as to acquiring knowledge: read thou the Books and Tablets of God, and the articles written to demonstrate the truth of this Faith. Included among them are the Íqán, which hath been translated into English, the works of Mírzá Abu'l-Faḍl, and those of some others among the believers. In the days to come a great number of holy Tablets and other sacred writings will be translated, and thou shouldst read these as well. Likewise, ask thou of God that the magnet of His love should draw unto thee the knowledge of Him. Once a soul becometh holy in all things, purified, sanctified, the gates of the knowledge of God will open wide before his eyes.

***'Abdu'l-Bahá - Selections from the Writings of 'Abdu'l-Bahá* № 160**

TEACH THE INNER MEANINGS [...] WITH ELOQUENCE, UNDERSTANDING, VIGOR AND SKILL

I ask of God that with His assistance and strong support thou mayest teach the inner meanings of the Torah with eloquence, understanding, vigor and skill. Turn thy face toward the Kingdom of God, ask for the bestowals of the Holy Spirit, speak, and the confirmations of the Spirit will come.

***'Abdu'l-Bahá - Selections from the Writings of 'Abdu'l-Bahá* № 153**

LEARN HOW TO TEACH THE FAITH

O Handmaids of the beauty of Abhá! Your letter hath come, and its perusal brought great joy. Praised be God, the women believers have organized meetings where they will learn how to teach the Faith, will spread the sweet savors of the Teachings and make plans for training the children.

***'Abdu'l-Bahá - Selections from the Writings of 'Abdu'l-Bahá* № 94**

DIVINE CONFIRMATIONS ARE DEPENDENT UPON THE TEACHING WORK

O ye servants of the Blessed Beauty!... It is clear that in this day, confirmations from the unseen world are encompassing all those who deliver the divine Message. Should the work of teaching lapse, these confirmations would be entirely cut off, since it is impossible for the loved ones of God to receive assistance unless they teach.

The teaching work should under all conditions be actively pursued by the believers because divine confirmations are dependent upon it. Should a Bahá'í refrain from being fully, vigorously and wholeheartedly involved in the teaching work he will undoubtedly be deprived of the blessings of the Abhá Kingdom. Even so, this activity should be tempered with wisdom—not that wisdom which requireth one to

be silent and forgetful of such an obligation, but rather that which requireth one to display divine tolerance, love, kindness, patience, a goodly character, and holy deeds. In brief, encourage the friends individually to teach the Cause of God and draw their attention to this meaning of wisdom mentioned in the Writings, which is itself the essence of teaching the Faith—but all this to be done with the greatest tolerance, so that heavenly assistance and divine confirmation may aid the friends.

'Abdu'l-Bahá - Selections from the Writings of 'Abdu'l-Bahá No 213

SOME ANSWERED QUESTIONS

THE WILL AND TESTAMENT OF 'ABDU'L-BAHÁ

ENGAGE ONE AND ALL IN DIFFUSING WIDELY THE SWEET SAVORS OF GOD

Hence, the beloved of the Lord must entirely shun them [the enemies of the Covenant], avoid them, foil their machinations and evil whisperings, guard the Law of God and His religion, engage one and all in diffusing widely the sweet savors of God and to the best of their endeavor proclaim His Teachings.

Whosoever and whatsoever meeting becometh a hindrance to the diffusion of the Light of Faith, let the loved ones give them counsel and say: “Of all the gifts of God the greatest is the gift of Teaching. It draweth unto us the Grace of God and is our first obligation. Of such a gift how can we deprive ourselves? Nay, our lives, our goods, our comforts, our rest, we offer them all as a sacrifice for the Abhá Beauty and teach the Cause of God.” Caution and prudence, however, must be observed even as recorded in the Book. The veil must in no wise be suddenly rent asunder. The Glory of Glories rest upon you.

'Abdu'l-Bahá – The Will and Testament of 'Abdu'l-Bahá

SPREAD FAR AND WIDE THE RAYS OF THE DAYSTAR OF TRUTH

Wherefore, O ye friends of God, redouble your efforts, strain every nerve, till ye triumph in your servitude to the Ancient Beauty, the Manifest Light, and become the cause of spreading far and wide the rays of the Daystar of Truth. Breathe ye into the world's worn and wasted body the fresh breath of life, and in the furrows of every region sow ye holy seed. Rise up to champion this Cause; open your lips and teach. In the meeting place of life be ye a guiding candle; in the skies of this world be dazzling stars; in the gardens of unity be birds of the spirit, singing of inner truths and mysteries.

Expend your every breath of life in this great Cause and dedicate all your days to the service of Bahá, so that in the end, safe from loss and deprivation, ye will inherit the heaped-up treasures of the realms above. For the days of a man are full of peril and he cannot rely on so much as a moment more of life; and still the people, who are even as a wavering mirage of illusions, tell themselves that in the end they shall reach the heights.

'Abdu'l-Bahá - Selections from the Writings of 'Abdu'l-Bahá № 218

UNDER ALL CONDITIONS, THE TEACHING MUST BE CARRIED FORWARD, BUT WITH WISDOM

O ye servants of the Blessed Beauty!... It is clear that in this day, confirmations from the unseen world are encompassing all those who deliver the divine Message. Should the work of teaching lapse, these confirmations would be entirely cut off, since it is impossible for the loved ones of God to receive assistance unless they teach.

Under all conditions, the teaching must be carried forward, but with wisdom. If the work cannot proceed openly, then let them teach in private, and thus engender spirituality and fellowship among the children of men. If, for example, each and every one of the believers would become a true friend to one of the unheeding, and, conducting himself with absolute rectitude, associate with this soul, treat him with the utmost kindness, himself exemplify the divine instructions he hath received, the good qualities and behavior patterns, and at all times act in accord with the admonitions of God—it is certain that little by little he will succeed in awakening that previously heedless individual, and in changing his ignorance to knowledge of the truth.

Souls are inclined toward estrangement. Steps should first be taken to do away with this estrangement, for only then will the Word take effect. If a believer showeth kindness to one of the neglectful, and, with great love, gradually leadeth him to an understanding of the validity of the Holy Cause, so that he may come to know the fundamentals of God's Faith and the implications thereof—such a one will certainly be transformed, excepting only those seldom-encountered individuals who are even as ashes, whose hearts are "hard as rocks, or harder still."¹

If every one of the friends should strive in this way to guide one soul aright, the number of believers will double every year; and this can be accomplished with prudence and wisdom, and no harm whatever would result therefrom.

Furthermore, the teachers must travel about, and if spreading the Message openly should cause a disturbance, then instead, let them stimulate and train the believers, inspire them, delight them, rejoice their hearts, revive and refresh them with the sweet savors of holiness.

'Abdu'l-Bahá - Selections from the Writings of 'Abdu'l-Bahá № 209

IT IS THE STRENGTH OF THE HOLY SPIRIT OF LOVE WHICH GIVES THE POWER TO TEACH

Look at me: I am so feeble, yet I have had the strength given me to come amongst you: a poor servant of God, who has been enabled to give you this message! I shall not be with you long! One must never consider one's own feebleness, it is the strength of the Holy Spirit of Love, which gives the power to teach. The thought of our own weakness could only bring despair. We must look higher than all earthly thoughts; detach ourselves from every material idea, crave for the things of the spirit; fix our eyes on the everlasting bountiful Mercy of the Almighty, who will fill our souls with the gladness of joyful service to His command "Love One Another."

'Abdu'l-Bahá - Paris Talks

CHRIST'S APOSTLES RECEIVED DIVINE CONFIRMATIONS AND SET OUT TO TEACH

After the death of Christ the Apostles were troubled and diverged in their thoughts and opinions; later they became steadfast and united. At Pentecost they gathered together, detached themselves from the world, forsook their own desires, renounced all earthly comfort and happiness, sacrificed body and soul to their Beloved, left their homes, took leave of all their cares and belongings, and even forgot their own existence. Then was divine assistance vouchsafed and the power of the Holy Spirit manifested. The spirituality of Christ triumphed and the love of God took hold. On that day they received divine confirmations, and each departed in a different direction to teach the Cause of God and unloosed his tongue to set forth the proofs and testimonies.

'Abdu'l-Bahá - Some Answered Questions

THE LARGE NUMBER OF TABLETS ENCOURAGING WOMEN TO TEACH

It may be that letters addressed to the women believers do indeed contain certain passages written by way of encouragement, but the purpose of such passages is to show that, in this wondrous Dispensation, certain women have outshone certain men—not that all women have excelled all men! The members of the Spiritual Assembly should do all they can to give encouragement to the women. In this Dispensation one should not think in terms of "men" and "women": all are under the shadow of the Word of God and, as they strive more diligently, so shall their reward be greater—be they men or women or the frailest of people.... As for the large number of Tablets addressed to women enjoining them to teach the Cause: since the letters arriving in the Holy Land come for the most part from women, and only rarely from men, it is natural that women should be written to more frequently than men...

'Abdu'l-Bahá - Additional Tablets, Extracts and Talks

BE THOU A SUMMONER TO LOVE

Believe thou in God, and keep thine eyes fixed upon the exalted Kingdom; be thou enamored of the Abhá Beauty; stand thou firm in the Covenant; yearn thou to ascend into the Heaven of the Universal Light. Be thou severed from this world, and reborn through the sweet scents of holiness that blow from the realm of the All-Highest. Be thou a **summoner to love**, and be thou kind to all the human race. Love thou the children of men and share in their sorrows. Be thou of those who foster peace. Offer thy friendship, be worthy of trust. Be thou a balm to every sore, be thou a medicine for every ill. Bind thou the souls together. Recite thou the verses of guidance. Be engaged in the worship of thy Lord, and **rise up to lead the people aright**. Loose thy tongue and teach, and let thy face be bright with the fire of God's love. Rest thou not for a moment, seek thou to draw no easeful breath. Thus mayest thou become a sign and symbol of God's love, and a banner of His grace.

'Abdu'l-Bahá - Selections from the Writings of 'Abdu'l-Bahá No 10

THE MOST IMPORTANT OF ALL THINGS IS THE GUIDANCE OF THE NATIONS AND PEOPLES OF THE WORLD

O ye that stand fast in the Covenant! When the hour cometh that this wronged and broken-winged bird will have taken its flight into the Celestial Concourse, when it will have hastened to the Realm of the Unseen and its mortal frame will have been either lost or hidden neath the dust, it is incumbent upon the Afnán, that are steadfast in the Covenant of God and have branched from the Tree of Holiness; the Hands, (pillars) of the Cause of God (the glory of the Lord rest upon them), and all the friends and loved ones, one and all to bestir themselves and arise with heart and soul and in one accord, to diffuse the sweet savors of God, to teach His Cause and to **promote His Faith**. It behooveth them not to rest for a moment, neither to seek repose. They must disperse themselves in every land, pass by every clime, and travel throughout all regions. Bestirred, without rest and steadfast to the end they must **raise in every land the triumphal cry** "O Thou the Glory of Glories!" (Yá Bahá'u'l-Abhá), must achieve renown in the world wherever they go, must burn brightly even as a candle in every meeting and must **kindle the flame of Divine love** in every assembly; that the light of truth may rise resplendent in the midmost heart of the world, that throughout the East and throughout the West a vast concourse may gather under the shadow of the Word of God, that the sweet savors of holiness may be diffused, that faces may shine radiantly, hearts be filled with the Divine spirit and souls be made heavenly.

In these days, the most important of all things is the **guidance of the nations and peoples of the world**. Teaching the Cause is of utmost importance for it is the head corner-stone of the foundation itself. This wronged servant has spent his days and nights in promoting the Cause and urging the peoples to service. He rested not a moment, till the fame of the Cause of God was noised abroad in the world and the **celestial strains from the Abhá Kingdom roused the East and the West**. The beloved of God must also follow the same example. This is the secret of faithfulness, this is the requirement of servitude to the Threshold of Bahá!

The disciples of Christ forgot themselves and all earthly things, forsook all their cares and belongings, purged themselves of self and passion and with absolute detachment scattered far and wide and engaged in calling the peoples of the world to the Divine Guidance, till at last they made the world another world, illumined the surface of the earth and even to their last hour proved self-sacrificing in the pathway of that Beloved One of God. Finally in various lands they suffered glorious martyrdom. Let them that are men of action follow in their footsteps!

'Abdu'l-Bahá – The Will and Testament of 'Abdu'l-Bahá

BECOME THE SECRET CAUSE OF THE ILLUMINATION OF THE HEARTS OF HUMANITY

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

'Abdu'l-Bahá – Tablets of the Divine Plan

SPIRITUAL EDUCATION

In the early part of the nineteenth century the horizon of Persia was shrouded in great darkness and ignorance. The people of that country were in a condition of barbarism. Hatred and bigotry prevailed among the various religions; bloodshed and hostility were frequent among sects and denominations of belief. There were no evidences of affiliation and unity; violent prejudice and antagonism ruled the hearts of men. At such a time as this Bahá'u'lláh proclaimed the first principle of His mission and teaching—the oneness of the world of humanity. His second announcement was the investigation of reality; the third was the oneness of the foundations of the divine religions. Through spiritual education He led the people

out of darkness and ignorance into the clear light of truth, illuminated their hearts with the splendor of knowledge, laid a true and universal basis for religious teachings, cultivated the virtues of humanity, conferred spiritual susceptibilities, awakened inner perceptions and changed the dishonor of prejudiced souls to the highest degree of honor and capacity. Today in Persia and the Orient you will find the followers of Bahá'u'lláh united in the closest ties of fellowship and love. They have abandoned religious prejudices and have become as one family. When you enter their meetings, you will find Christians, Muslims, Buddhists, Zoroastrians, Jews and representatives of other beliefs present, all conjoined in a wonderful unity without a trace of bigotry or fanaticism, and the light of the oneness of the world of humanity reflected in their faces. Day by day they are advancing, manifesting greater and still greater love for each other. Their faith is fixed upon the unification of mankind, and their highest purpose is the oneness of religious belief. They proclaim to all humanity the sheltering mercy and infinite grace of God. They teach the reconciliation of religion with science and reason. They show forth in words and deeds the reality of love for all mankind as the servants of one God and the recipients of His universal bounty. These are their thoughts, their beliefs, their guiding principles, their religion. No trace of religious, racial, patriotic or political prejudice can be found among them, for they are real servants of God and obedient to His will and command.

'Abdu'l-Bahá - The Promulgation of Universal Peace

HOW THE FAITH OF CHRIST ENCOMPASSED THE WHOLE EARTH

Remember when the holy breaths of the Spirit of God (Jesus) were shedding their sweetness over Palestine and Galilee, over the shores of Jordan and the regions around Jerusalem, and the wondrous melodies of the Gospel were sounding in the ears of the spiritually illumined, all the peoples of Asia and Europe, of Africa and America, of Oceania, which comprises the islands and archipelagoes of the Pacific and Indian Oceans, were fire-worshippers and pagans, ignorant of the divine Voice that spoke out on the Day of the Covenant.²⁹ Alone the Jews believed in the divinity and oneness of God. Following the declaration of Jesus, the pure and reviving breath of His mouth conferred eternal life on the inhabitants of those regions for a period of three years, and through divine Revelation the law of Christ, at that time the vital remedy for the ailing body of the world, was established. In the days of Jesus only a few individuals turned their faces toward God; in fact only the twelve disciples and a few women truly became believers, and one of the disciples, Judas Iscariot apostatized from his Faith, leaving eleven. After the ascension of Jesus to the Realm of Glory, these few souls stood up with their spiritual qualities and with deeds that were pure and holy, and they arose by the power of God and the life-giving breaths of the Messiah to save all the peoples of the earth. Then all the idolatrous nations as well as the Jews rose up in their might to kill the divine fire that had been lit in the lamp of Jerusalem. "Fain would they put out God's light with their mouths: but God hath willed to perfect His light, albeit the infidels abhor it."³⁰ Under the fiercest tortures, they did every one of these holy souls to death; with butchers' cleavers, they chopped the pure and undefiled bodies of some of them to pieces and burned them in furnaces, and they stretched some of the followers on the rack and then buried them alive. In spite of this agonizing requital, the Christians continued to teach the Cause of God, and they never drew a sword from its scabbard or even so much as

grazed a cheek. Then in the end the Faith of Christ encompassed the whole earth, so that in Europe and America no traces of other religions were left, and today in Asia and Africa and Oceania, large masses of people are living within the sanctuary of the Four Gospels.

'Abdu'l-Bahá - The Secret of Divine Civilization

YE HAVE BECOME CONFIRMED IN THE PROMOTION OF DIVINE TEACHINGS

Praise be to His Highness the Desired One that ye have become confirmed in the promotion of divine teachings in that vast Continent, raised the call of the Kingdom of God in that region and announced the glad tidings of the manifestation of the Lord of Hosts and His Highness the Promised One. Thanks be unto the Lord that ye have become assisted and confirmed in this aim. This is purely through the confirmations of the Lord of Hosts and the breaths of the Holy Spirit. The full measure of your success is as yet unrevealed, its significance still unapprehended. Erelong ye will, with your own eyes, witness how brilliantly every one of you, even as a shining star, will radiate in the firmament of your country the light of divine Guidance, and will bestow upon its people the glory of an everlasting life.

'Abdu'l-Bahá - Tablets of the Divine Plan

'ABDU'L-BAHÁ OPENED THE DOOR OF TEACHING

In brief, in these nine blessed states 'Abdu'l-Bahá journeyed and traveled from place to place, explained the wisdom of the heavenly books and diffused the fragrances. In most of these states he founded the divine Edifice and opened the door of teaching. In those states he sowed pure seeds and planted blessed trees.

Now the believers of God and the maidservants of the Merciful must irrigate these fields and with the utmost power engage themselves in the cultivation of these heavenly plantations so that the seeds may grow and develop, prosperity and blessing be realized and many rich and great harvests be gathered in.

The Kingdom of God is like unto a farmer who comes into possession of a piece of pure and virgin soil. Heavenly seeds are scattered therein, the clouds of divine providence pour down and the rays of the Sun of Reality shine forth.

Now all these bounties exist and appear in full in these nine states. The divine Gardener passed by that holy ground and scattered pure seeds from the lordly teachings in that field; the rain of the bounties of God poured down and the heat of the Sun of Reality—that is, the merciful confirmations—shone with the utmost splendor. It is my hope that each one of those blessed souls may become a peerless and unique irrigator and the East and the West of America may become like unto a delectable paradise so that all of you may hear from the Supreme Concourse the cry of “Blessed are you, and again blessed are you!”

'Abdu'l-Bahá – Tablets of the Divine Plan

HAD THIS RESPECTED DAUGHTER FOUNDED AN EMPIRE, THAT EMPIRE WOULD NOT HAVE BEEN SO GREAT

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

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

Similarly, if possible, they should travel to the continent of Africa, Canary Islands, Cape Verde Islands, Madeira Islands, Réunion Islands, St. Helena, Zanzibar, Mauritius, etc., and in those countries summon the people to the Kingdom of God and raise the cry of “Yá Bahá’u’l-Abhá!” They must also upraise the flag of the oneness of the world of humanity in the island of Madagascar.

Books and pamphlets must be either translated or composed in the languages of these countries and islands, to be circulated in every part and in all directions.

It is said that in South Africa, a diamond mine is discovered. Although this mine is most valuable, yet after all it is stone. Perchance, God willing, the mine of humanity may be discovered and the brilliant pearls of the Kingdom be found.

In brief, this world-consuming war has set such a conflagration to the hearts that no word can describe it. In all the countries of the world the longing for universal peace is taking possession of the consciousness of men. There is not a soul who does not yearn for concord and peace. A most wonderful state of receptivity is being realized. This is through the consummate wisdom of God, so that capacity may be created, the standard of the oneness of the world of humanity be upraised, and the fundamental of universal peace and the divine principles be promoted in the East and the West.

'Abdu'l-Bahá – Tablets of the Divine Plan

THE TEACHERS OF THE CAUSE MUST BE HEAVENLY, LORDLY AND RADIANT

Likewise, in the state of California and other Western states, wonderful scenes of the world of nature, which bewilder the minds of men, are manifest. Lofty mountains, deep canyons, great and majestic waterfalls, and giant trees are witnessed on all sides,

while its soil is in the utmost fertility and richness. That blessed state is similar to the Holy Land and that region and that country like unto a delectable paradise, is in many ways identical with Palestine. Now just as there are natural resemblances, heavenly resemblances must also be acquired.

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

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

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

'Abdu'l-Bahá – Tablets of the Divine Plan

SPREADING FAR AND NEAR THE EQUALITY OF EVERY MEMBER OF THE HUMAN RACE

The believers in London are indeed steadfast and true, they are resolute, they are constant in service; when put to the test, they do not falter, nor doth their fire abate with the passage of time; rather, they are Bahá'ís. They are of heaven, they are filled with light, they are of God. Without any doubt they will become the cause of raising high the Word of God, and advancing the oneness of the world of man; of promoting the teachings of God, and spreading far and near the equality of every member of the human race.

It is easy to approach the Kingdom of Heaven, but hard to stand firm and staunch within it, for the tests are rigorous, and heavy to bear. But the English remain steadfast under all conditions, neither at the first sign of trouble do their footsteps slip. They are not changeable, playing fast and loose with some project and soon giving it up. They do not, for some trivial reason, fail in enthusiasm and zeal, their interest gone. No, in all they do, they are stable, rock-solid and staunch.

'Abdu'l-Bahá – Tablets of the Divine Plan

INFORM [THE PEOPLE] OF THE WONDERFUL EPISODES OF HIS MARVELOUS LIFE

Now we have, likewise, come from the Orient, announcing the appearance of Bahá'u'lláh, Who shone from the horizon of the East. We have observed His life and beheld His deeds. We have been witnesses of His ordeals and sufferings, observers of His imprisonment and exile. We are fully acquainted with the persecutions heaped upon His blessed Personality. Therefore, we who are His disciples have been scattered throughout the world in order that His teachings may be widespread and be heard by every ear. Thus may the people receive the glad tidings of the dawn of His great dispensation, become aware of the divine evidences manifest in Him, be informed of the wonderful episodes of His marvelous life, the greatness of His power in withstanding the kings of the Orient, the might of His spirit in upholding under all circumstances the standard of the oneness of the world of mankind. Perchance you have heard or read of Him. I will give you a brief epitome of His life in order that you may be informed of the history of His great movement and know His teachings.

'Abdu'l-Bahá - The Promulgation of Universal Peace

RAISING THE FLAG OF BROTHERHOOD AND INTERNATIONAL AGREEMENT

America has arisen to spread the teachings of peace, to increase the illumination of humankind and bestow happiness and prosperity upon the children of men. These are the principles and evidences of divine civilization. America is a noble nation, the standard-bearer of peace throughout the world, shedding light to all regions. Foreign nations are not untrammelled and free from intrigues and complications like the United States; therefore, they are not able to bring about universal harmony. But America—praise be to God!—is at peace with all the world and is worthy of raising the flag of brotherhood and international agreement. When this is done, the rest of the world will accept. All nations will join in adopting the teachings of Bahá'u'lláh revealed more than fifty years ago.

'Abdu'l-Bahá - The Promulgation of Universal Peace

THE LONGING FOR UNIVERSAL PEACE IS TAKING POSSESSION OF THE CONSCIOUSNESS OF MEN

In brief, this world-consuming war has set such a conflagration to the hearts that no word can describe it. In all the countries of the world the longing for universal peace is taking possession of the consciousness of men. There is not a soul who does not yearn for concord and peace. A most wonderful state of receptivity is being realized. This is through the consummate wisdom of God, so that capacity may be created, the standard of the oneness of the world of humanity be upraised, and the fundamental of universal peace and the divine principles be promoted in the East and the West.

Therefore, O ye believers of God! Show ye an effort and after this war spread ye the synopsis of the divine teachings in the British Isles, France, Germany, Austria-Hungary, Russia, Italy, Spain, Belgium, Switzerland, Norway, Sweden, Denmark, Holland, Portugal, Rumania, Serbia, Montenegro, Bulgaria, Greece, Andorra, Liechtenstein, Luxemburg, Monaco, San Marino, Balearic Isles, Corsica, Sardinia, Sicily, Crete, Malta, Iceland, Faroe Islands, Shetland Islands, Hebrides and Orkney Islands.

In all these countries, like unto the morning stars shine ye forth from the horizon of guidance. Thus far ye have been untiring in your labors. Let your exertions henceforth increase a thousandfold. Summon the people in these countries, capitals, islands, assemblies and churches to enter the Abhá Kingdom. The scope of your exertions must needs be extended. The wider its range, the more striking will be the evidence of divine assistance.

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

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

‘Abdu’l-Bahá - The Promulgation of Universal Peace

THE SECURE AND FIRM FOUNDATION

The Covenant of God is like unto a vast and fathomless ocean. A billow shall rise and surge therefrom and shall cast ashore all accumulated foam.

Praise be to God that the highest wish entertained by heedful souls is the exaltation of the Word of God and the propagation of divine fragrances. This is, verily, the secure and firm foundation.

Now, like unto the morn, the light of the Sun of Truth hath been shed abroad. Effort must be made that slumbering souls may be awakened, the heedless become vigilant, and that the divine teachings, which constitute the spirit of this age, may reach the ears of the people of the world, may be propagated in the press and set forth with brilliance and eloquence in the assemblages of men.

One's conduct must be like the conduct of Paul, and one's faith similar to that of Peter. This musk-scented breeze shall perfume the nostrils of the people of the world, and this spirit shall resuscitate the dead.

'Abdu'l-Bahá - The Promulgation of Universal Peace

THIS IS THE SPIRIT OF LIFE AND THE MEANS OF SALVATION.

In short, O ye friends of God and maidservants of the Merciful! The hand of divine bounty hath placed upon your heads a jewelled crown, the precious gems of which shall shine eternally over all regions. Appreciate this bounty, loose your tongues in praise and thanksgiving, and engage in the promulgation of the divine teachings, for this is the spirit of life and the means of salvation.

'Abdu'l-Bahá - Selections from the Writings of 'Abdu'l-Bahá Nº 185

AS TO PERSIA

For fifty years Bahá'u'lláh withstood His enemies like a mountain: They all sought to annihilate Him; they all assailed Him; they plotted a thousand times to crucify and destroy Him; and throughout those fifty years He was in the greatest peril.

As to Persia, which to this day remains in such an abject and ruinous state, every man of wisdom, whether from within or without her borders, who knows her true state of affairs recognizes that her progress, her prosperity, and her civilization depend entirely upon the promulgation of the teachings and the dissemination of the principles of this glorious Being.

In His blessed lifetime Christ educated, in reality, only eleven souls, the greatest of whom, Peter, nonetheless denied Him thrice when put to the test. Notwithstanding this, behold how the Cause of Christ subsequently pervaded the whole earth! In this day Bahá'u'lláh has educated thousands of souls who, under the threat of the sword, have raised to the highest heaven the cry of "O Thou the Glory of Glories!"* and whose faces have shone as brightly as gold in the crucible of trials. Infer then from this what shall transpire in the future!

Now, we must be fair and acknowledge what an Educator of mankind this illustrious Being was, what marvellous signs He has manifested, and what power and might have been realized in the world of existence through Him.

* "Yá Bahá'u'l-Abbá", an invocation of the Greatest Name of God (the All-Glorious or Most Glorious)

'Abdu'l-Bahá - Some Answered Questions

THE JOY OF ‘ABDU’L-BAHÁ DEPENDS UPON THIS!

Now praise be to God that Chicago and its environs from the beginning of the diffusion of the fragrances of God have been a strong heart. Therefore, through divine bounty and providence it has become confirmed in certain great matters.

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

Second: A number of souls with the utmost firmness and steadfastness arose in that blessed spot in the promotion of the Word of God and even to the present moment, having purified and sanctified the heart from every thought, they are occupied with the promulgation of the teachings of God. Hence the call of praise is raised uninterruptedly from the Supreme Concourse.

Third: During the American journey ‘Abdu’l-Bahá several times passed through Chicago and associated with the friends of God. For some time he sojourned in that city. Day and night he was occupied with the mention of the True One and summoned the people to the Kingdom of God.

Fourth: Up to the present time, every movement initiated in Chicago, its effect was spread to all parts and to all directions, just as everything that appears in and manifests from the heart influences all the organs and limbs of the body.

Fifth: The first Mashriqu’l-Adhkár* in America was instituted in Chicago, and this honor and distinction is infinite in value. Out of this Mashriqu’l-Adhkár, without doubt, thousands of Mashriqu’l-Adhkárs will be born.

Likewise (were instituted in Chicago) the general Annual Conventions, the foundation of the Star of the West, the Publishing Society for the publication of books and Tablets and their circulation in all parts of America, and the preparations now under way for the celebration of the Golden Centenary Anniversary of the Kingdom of God. I hope that this Jubilee and this Exhibition may be celebrated in the utmost perfection so that the call to the world of unity, “There is no God but One God, and all the Messengers, from the beginning to the Seal of the Prophets (Muḥammad) were sent on the part of the True One!” may be raised; the flag of the oneness of the world of humanity be unfurled, the melody of universal peace may reach the ears of the East and the West, all the paths may be cleared and straightened, all the hearts may be attracted to the Kingdom of God, the tabernacle of unity be pitched on the apex of America, the song of the love of God may exhilarate and rejoice all the nations and peoples, the surface of the earth may become the eternal paradise, the dark clouds may be dispelled and the Sun of Truth may shine forth with the utmost intensity.

O ye friends of God! Exert ye with heart and soul, so that association, love, unity and agreement be obtained between the hearts, all the aims may be merged into one aim, all the songs become one song and the power of the Holy Spirit may become so overwhelmingly victorious as to overcome all the forces of the world of nature. Exert yourselves; your mission is unspeakably glorious. Should success crown your enterprise, America will assuredly evolve into a center from which waves of spiritual

power will emanate, and the throne of the Kingdom of God will, in the plentitude of its majesty and glory, be firmly established.

This phenomenal world will not remain in an unchanging condition even for a short while. Second after second it undergoes change and transformation. Every foundation will finally become collapsed; every glory and splendor will at last vanish and disappear, but the Kingdom of God is eternal and the heavenly sovereignty and majesty will stand firm, everlasting. Hence in the estimation of a wise man the mat in the Kingdom of God is preferable to the throne of the government of the world.

Continually my ear and eye are turned toward the Central States; perchance a melody from some blessed souls may reach my ears—souls who are the dawning-places of the love of God, the stars of the horizon of sanctification and holiness—souls who will illumine this dark universe and quicken to life this dead world. The joy of ‘Abdu’l-Bahá depends upon this! I hope that you may become confirmed therein.

Consequently, those souls who are in a condition of the utmost severance, purified from the defects of the world of nature, sanctified from attachment to this earth, vivified with the breaths of eternal life—with luminous hearts, with heavenly spirit, with attraction of consciousness, with celestial magnanimity, with eloquent tongues and with clear explanations—such souls must hasten and travel through all parts of the Central States. In every city and village they must occupy themselves with the diffusion of the divine exhortations and advices, guide the souls and promote the oneness of the world of humanity. They must play the melody of international conciliation with such power that every deaf one may attain hearing, every extinct person may be set aglow, every dead one may obtain new life and every indifferent soul may find ecstasy. It is certain that such will be the consummation.

**Dawning Place of the Praise of God: the Persian word for Bahá’í Houses of Worship”*

‘Abdu’l-Bahá – Tablets of the Divine Plan

DISCLOSE THESE HEAVENLY MYSTERIES

“And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned.”* In every Dispensation there have been twelve chosen ones: In the time of Joseph there were twelve brothers; in the time of Moses there were twelve heads or chiefs of the tribes; in the time of Christ there were twelve Apostles; and in the time of Muḥammad there were twelve Imáms. But in this glorious Revelation there are twenty-four such souls, double the number of all the others, for so does its greatness require.** These holy souls are in the presence of God seated upon their thrones, meaning that they reign eternally.

These twenty-four glorious souls, though they are established upon the throne of everlasting sovereignty, nonetheless bow down in adoration to, and are humble and submissive before, that universal Manifestation of God, saying, “We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned.” That is, Thou wilt promulgate all Thy teachings, gather all the people of the earth under Thy shadow, and bring all

men together under a single tabernacle. And although sovereignty has always belonged to God, and He has ever been and will forever continue to be the supreme Sovereign, the reference in this instance is to the sovereignty of the Manifestation of His own Self, Who will promulgate such laws and teachings as are the very spirit of the world of humanity and the cause of everlasting life. That universal Manifestation will subdue the world through a spiritual power, not through war and strife. He will array the world with peace and harmony, not with swords and spears. He will establish this divine sovereignty through genuine love, not through military might. He will promote these divine teachings through kindness and amity, not through violence and arms. Even though these nations and peoples are, in view of the divergence of their conditions, the disparity of their customs and characters, and the diversity of their religions and races, even as the wolf and the lamb, the leopard and the kid, and the sucking child and the asp, He will so educate them that they will embrace, consort with, and confide in each other. Racial antipathy, religious animosity, and national rivalries will be entirely effaced, and all will attain perfect fellowship and complete harmony under the shade of the Blessed Tree. (...)

“And the temple of God was opened in heaven.”*** This means also that through the dissemination of these divine teachings, the disclosure of these heavenly mysteries, and the dawning of the Sun of Truth, the portals of progress and advancement will be flung open on all sides and the signs of celestial blessings and bestowals will be made manifest.

* *Revelations 11:16–17*

** “Regarding the four and twenty elders: The Master, in a Tablet, stated that they are the Báb, the 18 Letters of the Living and five others who would be known in the future.” (From a letter dated 22 July 1943 written on behalf of Shoghi Effendi to an individual believer.) ‘Abdu’l-Bahá in a Tablet identified one of the remaining five as Hájí Mírzá Muḥammad-Taqí Afnán, Vakílu’-d-Dawlih.

*** *Revelations 11:19*

'Abdu'l-Bahá - Some Answered Questions

BRING TRUE HEALING IN THE PHYSICAL AND SPIRITUAL REALMS TO EVERYONE WHO AILETH

O ye lovers of God! Make firm your steps; fulfill your pledge to one another; go forth in harmony to scatter abroad the sweet savors of God’s love, and to establish His Teachings, until ye breathe a soul into the dead body of this world, and bring true healing in the physical and spiritual realms to everyone who aileth.

O ye lovers of God! The world is even as a human being who is diseased and impotent, whose eyes can see no longer, whose ears have gone deaf, all of whose powers are corroded and used up. Wherefore must the friends of God be competent physicians who, following the holy Teachings, will nurse this patient back to health. Perhaps, God willing, the world will mend, and become permanently whole, and its

exhausted faculties will be restored, and its person will take on such vigor, freshness and verdancy that it will shine out with comeliness and grace.

The first remedy of all is to guide the people aright, so that they will turn themselves unto God, and listen to His counselings, and go forth with hearing ears and seeing eyes. Once this speedily effective draught is given them, then, in accordance with the Teachings, they must be led to acquire the characteristics and the behavior of the Concourse on high, and encouraged to seek out all the bounties of the Abhá Realm. They must cleanse their hearts from even the slightest trace of hatred and spite, and they must set about being truthful and honest, conciliatory and loving to all humankind—so that East and West will, even as two lovers, hold each other close; that hatred and hostility will perish from the earth, and universal peace be firmly rooted in their place.

O ye lovers of God! Be kind to all peoples; care for every person; do all ye can to purify the hearts and minds of men; strive ye to gladden every soul. To every meadow be a shower of grace, to every tree the water of life; be as sweet musk to the sense of humankind, and to the ailing be a fresh, restoring breeze. Be pleasing waters to all those who thirst, a careful guide to all who have lost their way; be father and mother to the orphan, be loving sons and daughters to the old, be an abundant treasure to the poor. Think ye of love and good fellowship as the delights of heaven, think ye of hostility and hatred as the torments of hell.

Indulge not your bodies with rest, but work with all your souls, and with all your hearts cry out and beg of God to grant you His succor and grace. Thus may ye make this world the Abhá Paradise, and this globe of earth the parade ground of the realm on high. If only ye exert the effort, it is certain that these splendors will shine out, these clouds of mercy will shed down their rain, these life-giving winds will rise and blow, this sweet-smelling musk will be scattered far and wide.

O ye lovers of God! Do not dwell on what is coming to pass in this holy place, and be ye in no wise alarmed. Whatsoever may happen is for the best, because affliction is but the essence of bounty, and sorrow and toil are mercy unalloyed, and anguish is peace of mind, and to make a sacrifice is to receive a gift, and whatsoever may come to pass hath issued from God's grace.

See ye, therefore, to your own tasks: guide ye the people and educate them in the ways of 'Abdu'l-Bahá. Deliver to mankind this joyous message from the Abhá Realm. Rest not, by day or night; seek ye no moment's peace. Strive ye with all your might to bring to men's ears these happy tidings. In your love for God and your attachment to 'Abdu'l-Bahá, accept ye every tribulation, every sorrow. Endure the aggressor's taunts, put up with the enemy's reproaches. Follow in the footsteps of 'Abdu'l-Bahá, and in the pathway of the Abhá Beauty, long at every moment to give up your lives. Shine out like the daystar, be unresting as the sea; even as the clouds of heaven, shed ye life upon field and hill, and like unto April winds, blow freshness through those human trees, and bring them to their blossoming.

'Abdu'l-Bahá - Selections from the Writings of 'Abdu'l-Bahá № 200

SPREAD THE BLESSED EPISTLES

Briefly, the Blessed Perfection bore all these ordeals and calamities in order that our hearts might become enkindled and radiant, our spirits be glorified, our faults become virtues, our ignorance be transformed into knowledge; in order that we might attain the real fruits of humanity and acquire heavenly graces; in order that, although pilgrims upon earth, we should travel the road of the heavenly Kingdom, and, although needy and poor, we might receive the treasures of eternal life. For this has He borne these difficulties and sorrows.

Trust all to God. The lights of God are resplendent. The blessed Epistles are spreading. The blessed teachings are promulgated throughout the East and West. Soon you will see that the heavenly Words have established the oneness of the world of humanity. The banner of the Most Great Peace has been unfurled, and the great community is appearing.

'Abdu'l-Bahá - The Promulgation of Universal Peace

RAISE THE CALL OF "YÁ BAHÁ'U'L-ABHÁ" IN CITIES, VILLAGES, MOUNTAINS, DESERTS AND OCEANS

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

NOW IS THE TIME OF LAYING THE FOUNDATION

All the meetings must be for teaching the Cause and spreading the Message, and suffering the souls to enter in the Kingdom of Bahá'u'lláh. Look at me. All my thoughts are centered around the proclamation of the Kingdom.

I have a Lamp in my hand searching through the lands and seas to find souls who can become heralds of the Cause. Day and night I am engaged in this work. Any other deliberations in the meetings are futile and fruitless. Convey the message! Attract the hearts! Sow the seeds! Teach the Cause to those who do not know.

I enter all meetings, all churches, so that the Cause may be spread. When the MOST IMPORTANT work is before our sight, we must let go the Important one.

If the meetings or Spiritual Assembly has any other occupation, the time is spent in futility. All the deliberations, all consultation, all the talks and addresses must revolve around one focal center and that is: TEACH THE CAUSE! TEACH! TEACH! Convey the Message! Awaken the souls!

Now is the time of laying the foundation. Now we must gather brick, stone, wood, iron, and other building materials! This is not the time of decoration. We must strive day and night and think and work. What can I say that may become effective? What can I do that may bring results? What can I write that may bring forth fruits?

Nothing else will be useful, today. The interests of such a Glorious Cause will not advance without undivided attention. While we are carrying this load we cannot carry any other load!

***'Abdu'l-Bahá quoted in "Star of the West"
Volume 4, Issue number 15, page 256(12 December 1913)
and uttered in London, England on January 6, 1913.***

EVERY SOUL SEEKETH AN OBJECT

O thou who art attracted to the Kingdom of God! Every soul seeketh an object and cherisheth a desire, and day and night striveth to attain his aim. One craveth riches, another thirsteth for glory and still another yearneth for fame, for art, for prosperity and the like. Yet finally all are doomed to loss and disappointment. One and all they leave behind them all that is theirs and empty-handed hasten to the realm beyond, and all their labors shall be in vain. To dust they shall all return, denuded, depressed, disheartened and in utter despair.

But, praised be the Lord, thou art engaged in that which secureth for thee a gain that shall eternally endure; and that is naught but thine attraction to the Kingdom of God, thy faith, and thy knowledge, the enlightenment of thine heart, and thine earnest endeavor to promote the Divine Teachings.

Verily this gift is imperishable and this wealth is a treasure from on high!

'Abdu'l-Bahá - Selections from the Writings of 'Abdu'l-Bahá No 176

ACQUIRE AND SPREAD TRUE CIVILIZATION

The principles of the Teachings of Bahá'u'lláh should be carefully studied, one by one, until they are realized and understood by mind and heart—so will you become strong followers of the light, truly spiritual, heavenly soldiers of God, acquiring and spreading the true civilization in Persia, in Europe, and in the whole world.

This will be the paradise which is to come on earth, when all mankind will be gathered together under the tent of unity in the Kingdom of Glory.

'Abdu'l-Bahá - Paris Talks

THE QUESTION OF ORPHANS HATH THE UTMOST IMPORTANCE

In this holy Cause the question of orphans hath the utmost importance. The greatest consideration must be shown towards orphans; they must be taught, trained and educated. The Teachings of Bahá'u'lláh, especially, must by all means be given to them as far as is possible.

I supplicate God that thou mayest become a kind parent to orphaned children, quickening them with the fragrances of the Holy Spirit, so that they will attain the age of maturity as true servants of the world of humanity and as bright candles in the assemblage of mankind.

'Abdu'l-Bahá - Selections from the Writings of 'Abdu'l-Bahá Nº 112

STRIVE FOR THE EXALTATION OF THE WORD OF GOD

O thou blossom on the Tree of Life! Happy art thou to have girded thy loins in service; to have risen with all thy power in the promulgation of the divine teachings, to have convened gatherings and to have striven for the exaltation of the Word of God.

'Abdu'l-Bahá - Selections from the Writings of 'Abdu'l-Bahá Nº 231

BEGINNING OF DOCUMENT
WRITINGS OF BAHÁ'U'LLÁH
WRITINGS OF THE BÁB
WRITINGS OF 'ABDU'L-BAHÁ
WRITINGS OF SHOGHI EFFENDI
PRAYERS BY BAHÁ'U'LLÁH
MYSTICAL PRAYER FROM DAYS OF REMEMBRANCE
PRAYERS BY 'ABDU'L-BAHÁ
STORIES OF TEACHING OF THE HANDS OF THE CAUSE
SYNONYMS FOR TEACHING

IV From the writings of Shoghi Effendi

This section only contains excerpts from the writings of Shoghi Effendi where he extensively quotes the writings of Bahá'u'lláh, The Báb and 'Abdu'l-Bahá on the subject of teaching.

ADVENT OF DIVINE JUSTICE

Let some, at this very moment, gird up the loins of their endeavor, flee their native towns, cities, and states, forsake their country, and, “putting their whole trust in God as the best provision for their journey,” set their faces, and direct their steps towards those distant climes, those virgin fields, those unsundered cities, and bend their energies to capture the citadels of men’s hearts—hearts, which, as Bahá’u’lláh has written, “the hosts of Revelation and of utterance can subdue.” Let them not tarry until such time as their fellow-laborers will have passed the first stage in their campaign of teaching, but let them rather, from this very hour, arise to usher in the opening phase of what will come to be regarded as one of the most glorious chapters in the international history of their Faith. Let them, at the very outset, **“teach their own selves, that their speech may attract the hearts of their hearers.”** Let them regard the triumph of their Faith as their **“supreme objective.”** Let them not “consider the largeness or smallness of the receptacle” that carries the measure of grace that God poureth forth in this age. Let them “disencumber themselves of all attachment to this world and the vanities thereof,” and, with that spirit of detachment which ‘Abdu’l-Bahá exemplified and wished them to emulate, bring these diversified peoples and countries to the remembrance of God and His supreme Manifestation. Let His love be a “storehouse of treasure for their souls,” on the day when “every pillar shall tremble, when the very skins of men shall creep, when all eyes shall stare up with terror.” Let their “souls be aglow with the flame of the undying Fire that burneth in the midmost heart of the world, in such wise that the waters of the universe shall be powerless to cool down its ardor.” Let them be “unrestrained as the wind” which “neither the sight of desolation nor the evidences of prosperity can either pain or please.” Let them “unloose their tongues and proclaim unceasingly His Cause.” Let them “proclaim that which the Most Great Spirit will inspire them to utter in the service of the Cause of their Lord.” Let them “beware lest they contend with anyone, nay strive to make him aware of the truth with kindly manner and most convincing exhortation.” Let them “wholly for the sake of God proclaim His Message, and with that same spirit accept whatever response their words may evoke in their hearers.” Let them not, for one moment, forget that the “Faithful Spirit shall strengthen them through its power,” and that “a company of His chosen angels shall go forth with them, as bidden by Him Who is the Almighty, the All-Wise.” Let them ever bear in mind “how great is the blessedness that awaiteth them that have attained the honor of serving the Almighty,” and remember that “such a service is indeed the prince of all goodly deeds, and the ornament of every goodly act.

And, finally, let these soul-stirring words of Bahá’u’lláh, as they pursue their course throughout the length and breadth of the southern American continent, be ever ready on their lips, a solace to their hearts, a light on their path, a companion in their loneliness, and a daily sustenance in their journeys: “O wayfarer in the path of God! Take thou thy portion of the ocean of His grace, and deprive not thyself of the things

that lie hidden in its depths.... A dewdrop out of this ocean would, if shed upon all that are in the heavens and on earth, suffice to enrich them with the bounty of God, the Almighty, the All-Knowing, the All-Wise. With the hands of renunciation draw forth from its life-giving waters, and sprinkle therewith all created things, that they may be cleansed from all man-made limitations, and may approach the mighty seat of God, this hallowed and resplendent Spot. Be not grieved if thou performest it thyself alone. Let God be all-sufficient for thee.... Proclaim the Cause of thy Lord unto all who are in the heavens and on the earth. Should any man respond to thy call, lay bare before him the pearls of the wisdom of the Lord, thy God, which His Spirit hath sent down upon thee, and be thou of them that truly believe. And should anyone reject thy offer, turn thou away from him, and put thy trust and confidence in the Lord of all worlds. By the righteousness of God! Whoso openeth his lips in this day, and maketh mention of the name of his Lord, the hosts of Divine inspiration shall descend upon him from the heaven of my name, the All-Knowing, the All-Wise. On him shall also descend the Concourse on high, each bearing aloft a chalice of pure light. Thus hath it been foreordained in the realm of God's Revelation, by the behest of Him Who is the All-Glorious, the Most Powerful."

Bahá'u'lláh cited in Shoghi Effendi – Advent of Divine Justice

"This is the day in which to speak. It is incumbent upon the people of Bahá to strive, with the utmost patience and forbearance, to guide the peoples of the world to the Most Great Horizon. Every body calleth aloud for a soul. Heavenly souls must needs quicken, with the breath of the Word of God, the dead bodies with a fresh spirit. Within every word a new spirit is hidden. Happy is the man that attaineth thereunto, and hath arisen to teach the Cause of Him Who is the King of Eternity." "Say: O servants! The triumph of this Cause hath depended, and will continue to depend, upon the appearance of holy souls, upon the showing forth of goodly deeds, and the revelation of words of consummate wisdom." "Center your energies in the propagation of the Faith of God. Whoso is worthy of so high a calling, let him arise and promote it. Whoso is unable, it is his duty to appoint him who will, in his stead, proclaim this Revelation, whose power hath caused the foundations of the mightiest structures to quake, every mountain to be crushed into dust, and every soul to be dumbfounded." "Let your principal concern be to rescue the fallen from the slough of impending extinction, and to help him embrace the ancient Faith of God. Your behavior towards your neighbor should be such as to manifest clearly the signs of the one true God, for ye are the first among men to be re-created by His Spirit, the first to adore and bow the knee before Him, the first to circle round His throne of glory." "O ye beloved of God! Repose not yourselves on your couches, nay, bestir yourselves as soon as ye recognize your Lord, the Creator, and hear of the things which have befallen Him, and hasten to His assistance. Unloose your tongues, and proclaim unceasingly His Cause. This shall be better for you than all the treasures of the past and of the future, if ye be of them that comprehend this truth." "I swear by Him Who is the Truth! Ere long will God adorn the beginning of the Book of Existence with the mention of His loved ones who have suffered tribulation in His path, and journeyed through the countries in His name and for His praise. Whoso hath attained their presence will glory in their meeting, and all that dwell in every land will be illumined by their memory." "Vie ye with each other in the service of God and of His Cause. This is indeed what profiteth you in this world, and in that which is to come. Your Lord, the God of Mercy, is the All-Informed, the All-Knowing. Grieve not at

the things ye witness in this day. The day shall come whereon the tongues of the nations will proclaim: "The earth is God's, the Almighty, the Single, the Incomparable, the All-Knowing!" "Blessed is the spot, and the house, and the place, and the city, and the heart, and the mountain, and the refuge, and the cave, and the valley, and the land, and the sea, and the island, and the meadow where mention of God hath been made, and His praise glorified." "The movement itself from place to place, when undertaken for the sake of God, hath always exerted, and can now exert, its influence in the world. In the Books of old the station of them that have voyaged far and near in order to guide the servants of God hath been set forth and written down." "I swear by God! So great are the things ordained for the steadfast that were they, so much as the eye of a needle, to be disclosed, all who are in heaven and on earth would be dumbfounded, except such as God, the Lord of all worlds, hath willed to exempt." "I swear by God! That which hath been destined for him who aideth My Cause excelleth the treasures of the earth." "Whoso openeth his lips in this day, and maketh mention of the name of his Lord, the hosts of Divine inspiration shall descend upon him from the heaven of My name, the All-Knowing, the All-Wise. On him shall also descend the Concourse on high, each bearing aloft a chalice of pure light. Thus hath it been foreordained in the realm of God's Revelation, by the behest of Him Who is the All-Glorious, the Most Powerful." "By the righteousness of Him Who, in this day, crieth within the inmost heart of all created things, 'God, there is none other God besides Me! If any man were to arise to defend, in his writings, the Cause of God against its assailants, such a man, however inconsiderable his share, shall be so honored in the world to come that the Concourse on high would envy his glory. No pen can depict the loftiness of his station, neither can any tongue describe its splendor.'" "Please God ye may all be strengthened to carry out that which is the Will of God, and may be graciously assisted to appreciate the rank conferred upon such of His loved ones as have arisen to serve Him and magnify His name. Upon them be the glory of God, the glory of all that is in the heavens and all that is on earth, and the glory of the inmates of the most exalted Paradise, the heaven of heavens." "O people of Bahá! That there is none to rival you is a sign of mercy. Quaff ye of the Cup of Bounty the wine of immortality, despite them that have repudiated God, the Lord of names and Maker of the heavens."

"O people of Bahá! Ye are the breezes of spring that are wafted over the world. Through you We have adorned the world of being with the ornament of the knowledge of the Most Merciful. Through you the countenance of the world hath been wreathed in smiles, and the brightness of His light shone forth. Cling ye to the Cord of steadfastness, in such wise that all vain imaginings may utterly vanish. Speed ye forth from the horizon of power, in the name of your Lord, the Unconstrained, and announce unto His servants, with wisdom and eloquence, the tidings of this Cause, whose splendor hath been shed upon the world of being. Beware lest anything withhold you from observing the things prescribed unto you by the Pen of Glory, as it moved over His Tablet with sovereign majesty and might. Great is the blessedness of him that hath hearkened to its shrill voice, as it was raised, through the power of truth, before all who are in heaven and all who are on earth.... O people of Bahá! The river that is Life indeed hath flowed for your sakes. Quaff ye in My name, despite them that have disbelieved in God, the Lord of Revelation. We have made you to be the hands of Our Cause. Render ye victorious this Wronged One, Who hath been sore-tried in the hands of the workers of iniquity. He, verily, will aid everyone that aideth Him, and will remember everyone that remembereth Him. To this beareth witness this Tablet that hath shed the splendor of the loving-kindness of

your Lord, the All-Glorious, the All-Compelling.” “Blessed are the people of Bahá! God beareth Me witness! They are the solace of the eye of creation. Through them the universes have been adorned, and the Preserved Tablet embellished. They are the ones who have sailed on the ark of complete independence, with their faces set towards the Dayspring of Beauty. How great is their blessedness that they have attained unto what their Lord, the Omniscient, the All-Wise, hath willed. Through their light the heavens have been adorned, and the faces of those that have drawn nigh unto Him made to shine.” “By the sorrows which afflict the beauty of the All-Glorious! Such is the station ordained for the true believer that if to an extent smaller than a needle’s eye the glory of that station were to be unveiled to mankind, every beholder would be consumed away in his longing to attain it. For this reason it hath been decreed that in this earthly life the full measure of the glory of his own station should remain concealed from the eyes of such a believer.” “If the veil be lifted, and the full glory of the station of those who have turned wholly towards God, and in their love for Him renounced the world, be made manifest, the entire creation would be dumbfounded.”

“Verily I say! No one hath apprehended the root of this Cause. It is incumbent upon everyone, in this day, to perceive with the eye of God, and to hearken with His ear. Whoso beholdeth Me with an eye besides Mine own will never be able to know Me. None among the Manifestations of old, except to a prescribed degree, hath ever completely apprehended the nature of this Revelation.” “I testify before God to the greatness, the inconceivable greatness of this Revelation. Again and again have We, in most of Our Tablets, borne witness to this truth, that mankind may be roused from its heedlessness.” “How great is the Cause, how staggering the weight of its Message!” “In this most mighty Revelation all the Dispensations of the past have attained their highest, their final consummation.” “That which hath been made manifest in this preeminent, this most exalted Revelation, stands unparalleled in the annals of the past, nor will future ages witness its like.” “The purpose underlying all creation is the revelation of this most sublime, this most holy Day, the Day known as the Day of God, in His Books and Scriptures—the Day which all the Prophets, and the Chosen Ones, and the holy ones, have wished to witness.” “The highest essence and most perfect expression of whatsoever the peoples of old have either said or written hath, through this most potent Revelation, been sent down from the heaven of the Will of the All-Possessing, the Ever-Abiding God.” “This is the Day in which God’s most excellent favors have been poured out upon men, the Day in which His most mighty grace hath been infused into all created things.” “This is the Day whereon the Ocean of God’s mercy hath been manifested unto men, the Day in which the Daystar of His loving-kindness hath shed its radiance upon them, the Day in which the clouds of His bountiful favor have overshadowed the whole of mankind.” “By the righteousness of Mine own Self! Great, immeasurably great is this Cause! Mighty, inconceivably mighty is this Day!” “Every Prophet hath announced the coming of this Day, and every Messenger hath groaned in His yearning for this Revelation—a revelation which, no sooner had it been revealed than all created things cried out saying, ‘The earth is God’s, the Most Exalted, the Most Great!’” “The Day of the Promise is come, and He Who is the Promised One loudly proclaimeth before all who are in heaven and all who are on earth, ‘Verily there is none other God but He, the Help in Peril, the Self-Subsisting!’ I swear by God! That which had been enshrined from eternity in the knowledge of God, the Knower of the seen and unseen, is revealed. Happy is the eye that seeth, and the face that turneth towards, the Countenance of God, the Lord of all being.” “Great indeed is this Day!

The allusions made to it in all the sacred Scriptures as the Day of God attest its greatness. The soul of every Prophet of God, of every Divine Messenger, hath thirsted for this wondrous Day. All the divers kindreds of the earth have, likewise, yearned to attain it.” “This Day a door is open wider than both heaven and earth. The eye of the mercy of Him Who is the Desire of the worlds is turned towards all men. An act, however infinitesimal, is, when viewed in the mirror of the knowledge of God, mightier than a mountain. Every drop proffered in His path is as the sea in that mirror. For this is the Day which the one true God, glorified be He, hath announced in all His Books, unto His Prophets and His Messengers.” “This is a Revelation, under which, if a man shed for its sake one drop of blood, myriads of oceans will be his recompense.” “A fleeting moment, in this Day, excelleth centuries of a bygone age.... Neither sun nor moon hath witnessed a day such as this Day.” “This is the Day whereon the unseen world crieth out, ‘Great is thy blessedness, O earth, for thou hast been made the footstool of thy God, and been chosen as the seat of His mighty throne.’” “The world of being shineth, in this Day, with the resplendency of this Divine Revelation. All created things extol its saving grace, and sing its praises. The universe is wrapt in an ecstasy of joy and gladness. The Scriptures of past Dispensations celebrate the great Jubilee that must needs greet this most great Day of God. Well is it with him that hath lived to see this Day, and hath recognized its station.” “This Day a different Sun hath arisen, and a different Heaven hath been adorned with its stars and its planets. The world is another world, and the Cause another Cause.” “This is the Day which past ages and centuries can never rival. Know this, and be not of the ignorant.” “This is the Day whereon human ears have been privileged to hear what He Who conversed with God [Moses] heard upon Sinai, what He Who is the Friend of God [Muhammad] heard when lifted up towards Him, what He Who is the Spirit of God [Jesus] heard as He ascended unto Him, the Help in Peril, the Self-Subsisting.” “This Day is God’s Day, and this Cause His Cause. Happy is he who hath renounced this world, and clung to Him Who is the Dayspring of God’s Revelation.” “This is the King of Days, the Day that hath seen the coming of the Best Beloved, He Who through all eternity hath been acclaimed the Desire of the World.” “This is the Chief of all days and the King thereof. Great is the blessedness of him who hath attained, through the sweet savor of these days, unto everlasting life, and who, with the most great steadfastness, hath arisen to aid the Cause of Him Who is the King of Names. Such a man is as the eye to the body of mankind.” “Peerless is this Day, for it is as the eye to past ages and centuries, and as a light unto the darkness of the times.” “This Day is different from other days, and this Cause different from other causes. Entreat ye the one true God that He may deprive not the eyes of men from beholding His signs, nor their ears from hearkening unto the shrill voice of the Pen of Glory.” “These days are God’s days, a moment of which ages and centuries can never rival. An atom, in these days, is as the sun, a drop as the ocean. One single breath exhaled in the love of God and for His service is written down by the Pen of Glory as a princely deed. Were the virtues of this Day to be recounted, all would be thunderstruck, except those whom thy Lord hath exempted.” “By the righteousness of God! These are the days in which God hath proved the hearts of the entire company of His Messengers and Prophets, and beyond them those that stand guard over His sacred and inviolable Sanctuary, the inmates of the celestial Pavilion and dwellers of the Tabernacle of Glory.” “Should the greatness of this Day be revealed in its fullness, every man would forsake a myriad lives in his longing to partake, though it be for one moment, of its great glory—how much more this world and its corruptible treasures!” “God the true One is My Witness! This is the Day whereon it is incumbent upon everyone that seeth to behold, and every ear

that hearkeneth to hear, and every heart that understandeth to perceive, and every tongue that speaketh to proclaim unto all who are in heaven and on earth, this holy, this exalted, and all-highest Name.” “Say, O men! This is a matchless Day. Matchless must, likewise, be the tongue that celebrateth the praise of the Desire of all nations, and matchless the deed that aspireth to be acceptable in His sight. The whole human race hath longed for this Day, that perchance it may fulfill that which well beseemeth its station and is worthy of its destiny.”

“Through the movement of Our Pen of Glory We have, at the bidding of the Omnipotent Ordainer, breathed a new life into every human frame, and instilled into every word a fresh potency. All created things proclaim the evidences of this worldwide regeneration.” “O people! I swear by the one true God! This is the Ocean out of which all Seas have proceeded, and with which every one of them will ultimately be united. From Him all the Suns have been generated, and unto Him they will all return. Through His potency the Trees of Divine Revelation have yielded their fruits, every one of which hath been sent down in the form of a Prophet, bearing a Message to God’s creatures in each of the worlds whose number God, alone, in His all-encompassing knowledge, can reckon. This He hath accomplished through the agency of but one Letter of His Word, revealed by His Pen—a Pen moved by His directing Finger—His Finger itself sustained by the power of God’s Truth.” “By the righteousness of the one true God! If one speck of a jewel be lost and buried beneath a mountain of stones, and lie hidden beyond the seven seas, the Hand of Omnipotence would assuredly reveal it in this Day, pure and cleansed from dross.” “Every single letter proceeding from Our mouth is endowed with such regenerative power as to enable it to bring into existence a new creation—a creation the magnitude of which is inscrutable to all save God. He verily hath knowledge of all things.” “It is in Our power, should We wish it, to enable a speck of floating dust to generate, in less than the twinkling of an eye, suns of infinite, of unimaginable splendor, to cause a dewdrop to develop into vast and numberless oceans, to infuse into every letter such a force as to empower it to unfold all the knowledge of past and future ages.” “We are possessed of such power which, if brought to light, will transmute the most deadly of poisons into a panacea of unailing efficacy.”

“The days are approaching their end, and yet the peoples of the earth are seen sunk in grievous heedlessness, and lost in manifest error.” “Great, great is the Cause! The hour is approaching when the most great convulsion will have appeared. I swear by Him Who is the Truth! It shall cause separation to afflict everyone, even those who circle around Me.” “Say: O concourse of the heedless! I swear by God! The promised day is come, the day when tormenting trials will have surged above your heads, and beneath your feet, saying: ‘Taste ye what your hands have wrought!’” “The time for the destruction of the world and its people hath arrived. He Who is the Pre-Existent is come, that He may bestow everlasting life, and grant eternal preservation, and confer that which is conducive to true living.” “The day is approaching when its [civilization’s] flame will devour the cities, when the Tongue of Grandeur will proclaim: ‘The Kingdom is God’s, the Almighty, the All-Praised!’” “O ye that are bereft of understanding! A severe trial pursueth you, and will suddenly overtake you. Bestir yourselves, that haply it may pass and inflict no harm upon you.” “O ye peoples of the world! Know, verily, that an unforeseen calamity is following you, and that grievous retribution awaiteth you. Think not the deeds ye have committed have been blotted from My sight.” “O heedless ones! Though the wonders of My mercy have encompassed all created things, both visible and invisible, and though the

revelations of My grace and bounty have permeated every atom of the universe, yet the rod with which I can chastise the wicked is grievous, and the fierceness of Mine anger against them terrible.” “Grieve thou not over those that have busied themselves with the things of this world, and have forgotten the remembrance of God, the Most Great. By Him Who is the Eternal Truth! The day is approaching when the wrathful anger of the Almighty will have taken hold of them. He, verily, is the Omnipotent, the All-Subduing, the Most Powerful. He shall cleanse the earth from the defilement of their corruption, and shall give it for an heritage unto such of His servants as are nigh unto Him.” “Soon will the cry, ‘Yea, yea, here am I, here am I’ be heard from every land. For there hath never been, nor can there ever be, any other refuge to fly to for anyone.” “And when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake. Then, and only then, will the Divine Standard be unfurled, and the Nightingale of Paradise warble its melody.”

“In the beginning of every Revelation adversities have prevailed, which later on have been turned into great prosperity.” “Say: O people of God! Beware lest the powers of the earth alarm you, or the might of the nations weaken you, or the tumult of the people of discord deter you, or the exponents of earthly glory sadden you. Be ye as a mountain in the Cause of your Lord, the Almighty, the All-Glorious, the Unconstrained.” “Say: Beware, O people of Bahá, lest the strong ones of the earth rob you of your strength, or they who rule the world fill you with fear. Put your trust in God, and commit your affairs to His keeping. He, verily, will, through the power of truth, render you victorious, and He, verily, is powerful to do what He willeth, and in His grasp are the reins of omnipotent might.” “I swear by My life! Nothing save that which profiteth them can befall My loved ones. To this testifieth the Pen of God, the Most Powerful, the All-Glorious, the Best Beloved.” “Let not the happenings of the world sadden you. I swear by God! The sea of joy yearneth to attain your presence, for every good thing hath been created for you, and will, according to the needs of the times, be revealed unto you.” “O my servants! Sorrow not if, in these days and on this earthly plane, things contrary to your wishes have been ordained and manifested by God, for days of blissful joy, of heavenly delight, are assuredly in store for you. Worlds, holy and spiritually glorious, will be unveiled to your eyes. You are destined by Him, in this world and hereafter, to partake of their benefits, to share in their joys, and to obtain a portion of their sustaining grace. To each and every one of them you will, no doubt, attain.”

Bahá'u'lláh cited in Shoghi Effendi – Advent of Divine Justice

“May this American Democracy be the first nation to establish the foundation of international agreement. May it be the first nation to proclaim the unity of mankind. May it be the first to unfurl the Standard of the Most Great Peace.” And again: “The American people are indeed worthy of being the first to build the Tabernacle of the Great Peace, and proclaim the oneness of mankind.... For America hath developed powers and capacities greater and more wonderful than other nations.... The American nation is equipped and empowered to accomplish that which will adorn the pages of history, to become the envy of the world, and be blest in both the East and the West for the triumph of its people.... The American continent gives signs and

evidences of very great advancement. Its future is even more promising, for its influence and illumination are far-reaching. It will lead all nations spiritually.”

'Abdu'l-Bahá quoted in Shoghi Effendi – Advent of Divine Justice

Let these words of ‘Abdu’l-Bahá, gleaned from the Tablets of the Divine Plan, ring likewise in their ears, as they go forth, assured and unafraid, on His mission: “O ye apostles of Bahá’u’lláh! May my life be sacrificed for you!... Behold the portals which Bahá’u’lláh hath opened before you! Consider how exalted and lofty is the station you are destined to attain; how unique the favors with which you have been endowed.” “My thoughts are turned towards you, and my heart leaps within me at your mention. Could ye know how my soul gloweth with your love, so great a happiness would flood your hearts as to cause you to become enamored with each other.” “The full measure of your success is as yet unrevealed, its significance still unapprehended. Erelong ye will, with your own eyes, witness how brilliantly every one of you, even as a shining star, will radiate in the firmament of your country the light of Divine Guidance, and will bestow upon its people the glory of an everlasting life.” “I fervently hope that in the near future the whole earth may be stirred and shaken by the results of your achievements.” “The Almighty will no doubt grant you the help of His grace, will invest you with the tokens of His might, and will endue your souls with the sustaining power of His holy Spirit.” “Be not concerned with the smallness of your numbers, neither be oppressed by the multitude of an unbelieving world.... Exert yourselves; your mission is unspeakably glorious. Should success crown your enterprise, America will assuredly evolve into a center from which waves of spiritual power will emanate, and the throne of the Kingdom of God will, in the plenitude of its majesty and glory, be firmly established.”

'Abdu'l-Bahá cited in Shoghi Effendi – Advent of Divine Justice

SUCCESS IN THE TEACHING FIELD

The teaching aspect of the Plan must now be pondered. Its challenge must be met, and its requirements studied, weighed, and fulfilled. Superb and irresistible as is the beauty of the first Mashriqu’l-Adhkár of the West, majestic as are its dimensions, unique as is its architecture, and priceless as are the ideals and the aspirations which it symbolizes, it should be regarded, at the present time, as no more than an instrument for a more effective propagation of the Cause and a wider diffusion of its teachings. In this respect it should be viewed in the same light as the administrative institutions of the Faith which are designed as vehicles for the proper dissemination of its ideals, its tenets, and its verities.

It is, therefore, to the **teaching** requirements of the Seven Year Plan that the community of the American believers must henceforth direct their careful and sustained attention. The entire community must, as one man, arise to fulfill them. To teach the Cause of God, to proclaim its truths, to defend its interests, to demonstrate, by words as well as by deeds, its indispensability, its potency, and universality, should at no time be regarded as the exclusive concern or sole privilege of Bahá’í administrative institutions, be they

Assemblies, or committees. All must participate, however humble their origin, however limited their experience, however restricted their means, however deficient their education, however pressing their cares and preoccupations, however unfavorable the environment in which they live. “God,” Bahá’u’lláh, Himself, has unmistakably revealed, “*hath prescribed unto everyone the duty of **teaching** His Cause.*” “Say,” He further has written, “*Teach ye the Cause of God, O people of Bahá, for God hath prescribed unto everyone the duty of proclaiming His Message, and regardeth it as the most meritorious of all deeds.*”

A high and exalted position in the ranks of the community, conferring as it does on its holder certain privileges and prerogatives, no doubt invests him with a responsibility that he cannot honorably shirk in his duty to teach and promote the Faith of God. It may, at times, though not invariably, create greater opportunities and furnish better facilities to spread the knowledge of that Faith, and to win supporters to its institutions. It does not, however, under any circumstances, necessarily carry with it the power of exercising greater influence on the minds and hearts of those to whom that Faith is presented. How often—and the early history of the Faith in the land of its birth offers many a striking testimony—have the lowliest adherents of the Faith, unschooled and utterly inexperienced, and with no standing whatever, and in some cases devoid of intelligence, been capable of winning victories for their Cause, before which the most brilliant achievements of the learned, the wise, and the experienced have paled.

“Peter,” ‘Abdu’l-Bahá has testified, “*according to the history of the Church, was also incapable of keeping count of the days of the week. Whenever he decided to go fishing, he would tie up his weekly food into seven parcels, and every day he would eat one of them, and when he had reached the seventh, he would know that the Sabbath had arrived, and thereupon would observe it.*” If the Son of Man was capable of infusing into apparently so crude and helpless an instrument such potency as to cause, in the words of Bahá’u’lláh, “*the mysteries of wisdom and of utterance to flow out of his mouth,*” and to exalt him above the rest of His disciples, and render him fit to become His successor and the founder of His Church, how much more can the Father, Who is Bahá’u’lláh, empower the most puny and insignificant among His followers to achieve, for the execution of His purpose, such wonders as would dwarf the mightiest achievements of even the first apostle of Jesus Christ!

“*The Báb,*” ‘Abdu’l-Bahá, moreover, has written, “*hath said: ‘Should a tiny ant desire, in this day, to be possessed of such power as to be able to unravel the abstrusest and most bewildering passages of the Qur’án, its wish will no doubt be fulfilled, inasmuch as the mystery of eternal might vibrates within the innermost being of all created things.’ If so helpless a creature can be endowed with so subtle a capacity, how much more efficacious must be the power released through the liberal effusions of the grace of Bahá’u’lláh!’*”

The field is indeed so immense, the period so critical, the Cause so great, the workers so few, the time so short, the privilege so priceless, that no follower of the Faith of Bahá’u’lláh, worthy to bear His name, can afford a moment’s hesitation. That God-born Force, irresistible in its sweeping power,

incalculable in its potency, unpredictable in its course, mysterious in its workings, and awe-inspiring in its manifestations—a Force which, as the Báb has written, “*vibrates within the innermost being of all created things,*” and which, according to Bahá’u’lláh, has through its “*vibrating influence,*” “*upset the equilibrium of the world and revolutionized its ordered life*”—such a Force, acting even as a two-edged sword, is, under our very eyes, sundering, on the one hand, the age-old ties which for centuries have held together the fabric of civilized society, and is unloosing, on the other, the bonds that still fetter the infant and as yet unemancipated Faith of Bahá’u’lláh. The undreamt-of opportunities offered through the operation of this Force—the American believers must now rise, and fully and courageously exploit them. “*The holy realities of the Concourse on high,*” writes ‘Abdu’l-Bahá, “*yearn, in this day, in the Most Exalted Paradise, to return unto this world, so that they may be aided to render some service to the threshold of the Abhá Beauty, and arise to demonstrate their servitude to His sacred Threshold.*”

A world, dimmed by the steadily dying-out light of religion, heaving with the explosive forces of a blind and triumphant nationalism; scorched with the fires of pitiless persecution, whether racial or religious; deluded by the false theories and doctrines that threaten to supplant the worship of God and the sanctification of His laws; enervated by a rampant and brutal materialism; disintegrating through the corrosive influence of moral and spiritual decadence; and enmeshed in the coils of economic anarchy and strife—such is the spectacle presented to men’s eyes, as a result of the sweeping changes which this revolutionizing Force, as yet in the initial stage of its operation, is now producing in the life of the entire planet.

So sad and moving a spectacle, bewildering as it must be to every observer unaware of the purposes, the prophecies, and promises of Bahá’u’lláh, far from casting dismay into the hearts of His followers, or paralyzing their efforts, cannot but deepen their faith, and excite their enthusiastic eagerness to arise and display, in the vast field traced for them by the pen of ‘Abdu’l-Bahá, their capacity to play their part in the work of universal redemption proclaimed by Bahá’u’lláh. Every instrument in the administrative machinery which, in the course of several years, they have so laboriously erected must be fully utilized, and subordinated to the end for which it was created. The Temple, that proud embodiment of so rare a spirit of self-sacrifice, must likewise be made to play its part, and contribute its share to the teaching campaign designed to embrace the entire Western Hemisphere.

The opportunities which the turmoil of the present age presents, with all the sorrows which it evokes, the fears which it excites, the disillusionment which it produces, the perplexities which it creates, the indignation which it arouses, the revolt which it provokes, the grievances it engenders, the spirit of restless search which it awakens, must, in like manner, be exploited for the purpose of spreading far and wide the knowledge of the redemptive power of the Faith of Bahá’u’lláh, and for enlisting fresh recruits in the ever-swelling army of His followers. So precious an opportunity, so rare a conjunction of favorable circumstances, may never again recur. Now is the time, the

appointed time, for the American believers, the vanguard of the hosts of the Most Great Name, to proclaim, through the agencies and channels of a specially designed Administrative Order, their capacity and readiness to rescue a fallen and sore-tried generation that has rebelled against its God and ignored His warnings, and to offer it that complete security which only the strongholds of their Faith can provide.

The teaching campaign, inaugurated throughout the states of the North American Republic and the Dominion of Canada, acquires, therefore, an importance, and is invested with an urgency, that cannot be overestimated. Launched on its course through the creative energies released by the Will of 'Abdu'l-Bahá, and sweeping across the Western Hemisphere through the propelling force which it is generating, it must, I feel, be carried out in conformity with certain principles, designed to insure its efficient conduct, and to hasten the attainment of its objective.

Those who participate in such a campaign, whether in an organizing capacity, or as workers to whose care the execution of the task itself has been committed, must, as an essential preliminary to the discharge of their duties, thoroughly familiarize themselves with the various aspects of the history and teachings of their Faith. In their efforts to achieve this purpose they must study for themselves, conscientiously and painstakingly, the literature of their Faith, delve into its teachings, assimilate its laws and principles, ponder its admonitions, tenets and purposes, commit to memory certain of its exhortations and prayers, master the essentials of its administration, and keep abreast of its current affairs and latest developments. They must strive to obtain, from sources that are authoritative and unbiased, a sound knowledge of the history and tenets of Islám—the source and background of their Faith—and approach reverently and with a mind purged from preconceived ideas the study of the Qur'án which, apart from the sacred scriptures of the Bábí and Bahá'í Revelations, constitutes the only Book which can be regarded as an absolutely authenticated Repository of the Word of God. They must devote special attention to the investigation of those institutions and circumstances that are directly connected with the origin and birth of their Faith, with the station claimed by its Forerunner, and with the laws revealed by its Author.

Having acquired, in their essentials, these prerequisites of success in the teaching field, they must, whenever they contemplate undertaking any specific mission in the countries of Latin America, endeavor, whenever feasible, to acquire a certain proficiency in the languages spoken by the inhabitants of those countries, and a knowledge of their customs, habits, and outlook. *"The teachers going to those parts,"* 'Abdu'l-Bahá, referring in one of the Tablets of the Divine Plan to the Central American Republics, has written, *"must also be familiar with the Spanish language."* *"A party speaking their languages ...,"* He, in another Tablet, has written, *"must turn their faces to and travel through the three great Island groups of the Pacific Ocean."* *"The teachers traveling in different directions,"* He further states, *"must know the language of the country in which they will enter. For example, a person being*

proficient in the Japanese language may travel to Japan, or a person knowing the Chinese language may hasten to China, and so forth."

No participator in this inter-American campaign of teaching must feel that the initiative for any particular activity connected with this work must rest solely with those agencies, whether Assemblies or committees, whose special concern is to promote and facilitate the attainment of this vital objective of the Seven Year Plan. It is the bounden duty of every American believer, as the faithful trustee of 'Abdu'l-Bahá's Divine Plan, to initiate, promote, and consolidate, within the limits fixed by the administrative principles of the Faith, any activity he or she deems fit to undertake for the furtherance of the Plan. Neither the threatening world situation, nor any consideration of lack of material resources, of mental equipment, of knowledge, or of experience—desirable as they are—should deter any prospective pioneer teacher from arising independently, and from setting in motion the forces which, 'Abdu'l-Bahá has repeatedly assured us, will, once released, attract even as a magnet the promised and infallible aid of Bahá'u'lláh. Let him not wait for any directions, or expect any special encouragement, from the elected representatives of his community, nor be deterred by any obstacles which his relatives, or fellow-citizens may be inclined to place in his path, nor mind the censure of his critics or enemies. *"Be unrestrained as the wind,"* is Bahá'u'lláh's counsel to every would-be teacher of His Cause, *"while carrying the Message of Him Who hath caused the dawn of Divine Guidance to break. Consider how the wind, faithful to that which God hath ordained, bloweth upon all regions of the earth, be they inhabited or desolate. Neither the sight of desolation, nor the evidences of prosperity, can either pain or please it. It bloweth in every direction, as bidden by its Creator."* *"And when he determineth to leave his home, for the sake of the Cause of his Lord,"* Bahá'u'lláh, in another passage, referring to such a teacher, has revealed, *"let him put his whole trust in God, as the best provision for his journey, and array himself with the robe of virtue.... If he be kindled with the fire of His love, if he forgoeth all created things, the words he uttereth shall set on fire them that hear him."*

Having on his own initiative, and undaunted by any hindrances with which either friend or foe may, unwittingly or deliberately, obstruct his path, resolved to arise and respond to the call of teaching, let him carefully consider every avenue of approach which he might utilize in his personal attempts to capture the attention, maintain the interest, and deepen the faith, of those whom he seeks to bring into the fold of his Faith. Let him survey the possibilities which the particular circumstances in which he lives offer him, evaluate their advantages, and proceed intelligently and systematically to utilize them for the achievement of the object he has in mind. Let him also attempt to devise such methods as association with clubs, exhibitions, and societies, lectures on subjects akin to the teachings and ideals of his Cause such as temperance, morality, social welfare, religious and racial tolerance, economic cooperation, Islám, and Comparative Religion, or participation in social, cultural, humanitarian, charitable, and educational organizations and enterprises which, while safeguarding the integrity of his Faith, will open up to him a multitude of ways and means whereby he can enlist successively the

sympathy, the support, and ultimately the allegiance of those with whom he comes in contact. Let him, while such contacts are being made, bear in mind the claims which his Faith is constantly making upon him to preserve its dignity, and station, to safeguard the integrity of its laws and principles, to demonstrate its comprehensiveness and universality, and to defend fearlessly its manifold and vital interests. Let him consider the degree of his hearer's receptivity, and decide for himself the suitability of either the direct or indirect method of teaching, whereby he can impress upon the seeker the vital importance of the Divine Message, and persuade him to throw in his lot with those who have already embraced it. Let him remember the example set by 'Abdu'l-Bahá, and His constant admonition to shower such kindness upon the seeker, and exemplify to such a degree the spirit of the teachings he hopes to instill into him, that the recipient will be spontaneously impelled to identify himself with the Cause embodying such teachings. Let him refrain, at the outset, from insisting on such laws and observances as might impose too severe a strain on the seeker's newly awakened faith, and endeavor to nurse him, patiently, tactfully, and yet determinedly, into full maturity, and aid him to proclaim his unqualified acceptance of whatever has been ordained by Bahá'u'lláh. Let him, as soon as that stage has been attained, introduce him to the body of his fellow-believers, and seek, through constant fellowship and active participation in the local activities of his community, to enable him to contribute his share to the enrichment of its life, the furtherance of its tasks, the consolidations of its interests, and the coordination of its activities with those of its sister communities. Let him not be content until he has infused into his spiritual child so deep a longing as to impel him to arise independently, in his turn, and devote his energies to the quickening of other souls, and the upholding of the laws and principles laid down by his newly adopted Faith.

Let every participator in the continent-wide campaign initiated by the American believers, and particularly those engaged in pioneer work in virgin territories, bear in mind the necessity of keeping in close and constant touch with those responsible agencies designed to direct, coordinate, and facilitate the teaching activities of the entire community. Whether it be the body of their elected national representatives, or its chief auxiliary institution, the National Teaching Committee, or its subsidiary organs, the regional teaching committees, or the local Spiritual Assemblies and their respective teaching committees, they who labor for the spread of the Cause of Bahá'u'lláh should, through constant interchange of ideas, through letters, circulars, reports, bulletins and other means of communication with these established instruments designed for the propagation of the Faith, insure the smooth and speedy functioning of the teaching machinery of their Administrative Order. Confusion, delay, duplication of efforts, dissipation of energy will, thereby, be completely avoided, and the mighty flood of the grace of Bahá'u'lláh, flowing abundantly and without the least obstruction through these essential channels will so inundate the hearts and souls of men as to enable them to bring forth the harvest repeatedly predicted by 'Abdu'l-Bahá.

Upon every participator in this concerted effort, unprecedented in the annals of the American Bahá'í community, rests the spiritual obligation to make of the mandate of teaching, so vitally binding upon all, the all-pervading concern of his life. In his daily activities and contacts, in all his journeys, whether for business or otherwise, on his holidays and outings, and on any mission he may be called upon to undertake, every bearer of the Message of Bahá'u'lláh should consider it not only an obligation but a privilege to scatter far and wide the seeds of His Faith, and to rest content in the abiding knowledge that whatever be the immediate response to that Message, and however inadequate the vehicle that conveyed it, the power of its Author will, as He sees fit, enable those seeds to germinate, and in circumstances which no one can foresee enrich the harvest which the labor of His followers will gather. If he be member of any Spiritual Assembly let him encourage his Assembly to consecrate a certain part of its time, at each of its sessions, to the earnest and prayerful consideration of such ways and means as may foster the campaign of teaching, or may furnish whatever resources are available for its progress, extension, and consolidation. If he attends his summer school—and everyone without exception is urged to take advantage of attending it—let him consider such an occasion as a welcome and precious opportunity so to enrich, through lectures, study, and discussion, his knowledge of the fundamentals of his Faith as to be able to transmit, with greater confidence and effectiveness, the Message that has been entrusted to his care. Let him, moreover, seek, whenever feasible, through intercommunity visits to stimulate the zeal for teaching, and to demonstrate to outsiders the zest and alertness of the promoters of his Cause and the organic unity of its institutions.

Let anyone who feels the urge among the participators in this crusade, which embraces all the races, all the republics, classes and denominations of the entire Western Hemisphere, arise, and, circumstances permitting, direct in particular the attention, and win eventually the unqualified adherence, of the Negro, the Indian, the Eskimo, and Jewish races to his Faith. No more laudable and meritorious service can be rendered the Cause of God, at the present hour, than a successful effort to enhance the diversity of the members of the American Bahá'í community by swelling the ranks of the Faith through the enrollment of the members of these races. A blending of these highly differentiated elements of the human race, harmoniously interwoven into the fabric of an all-embracing Bahá'í fraternity, and assimilated through the dynamic processes of a divinely appointed Administrative Order, and contributing each its share to the enrichment and glory of Bahá'í community life, is surely an achievement the contemplation of which must warm and thrill every Bahá'í heart. *“Consider the flowers of a garden,”* ‘Abdu’l-Bahá has written, *“though differing in kind, color, form, and shape, yet, inasmuch as they are refreshed by the waters of one spring, revived by the breath of one wind, invigorated by the rays of one sun, this diversity increaseth their charm, and addeth unto their beauty. How unpleasing to the eye if all the flowers and plants, the leaves and blossoms, the fruits, the branches and the trees of that garden were all of the same shape and color! Diversity of hues, form and shape, enricheth and adorneth the garden, and heighteneth the effect thereof. In like*

manner, when divers shades of thought, temperament and character, are brought together under the power and influence of one central agency, the beauty and glory of human perfection will be revealed and made manifest. Naught but the celestial potency of the Word of God, which ruleth and transcendeth the realities of all things, is capable of harmonizing the divergent thoughts, sentiments, ideas, and convictions of the children of men.” “I hope,” is the wish expressed by ‘Abdu’l-Bahá, “that ye may cause that downtrodden race [Negro] to become glorious, and to be joined with the white race to serve the world of man with the utmost sincerity, faithfulness, love and purity.” “One of the important questions,” He also has written, “which affect the unity and the solidarity of mankind is the fellowship and equality of the white and colored races.” “You must attach great importance,” writes ‘Abdu’l-Bahá in the Tablets of the Divine Plan, “to the Indians, the original inhabitants of America. For these souls may be likened unto the ancient inhabitants of the Arabian Peninsula, who, prior to the Revelation of Muḥammad, were like savages. When the Muḥammadan Light shone forth in their midst, they became so enkindled that they shed illumination upon the world. Likewise, should these Indians be educated and properly guided, there can be no doubt that through the Divine teachings they will become so enlightened that the whole earth will be illumined.” “If it is possible,” ‘Abdu’l-Bahá has also written, “send ye teachers to other portions of Canada; likewise, dispatch ye teachers to Greenland and the home of the Eskimos.” “God willing,” He further has written in those same Tablets, “the call of the Kingdom may reach the ears of the Eskimos.... Should you display an effort, so that the fragrances of God may be diffused among the Eskimos, its effect will be very great and far-reaching.” “Praise be to God,” writes ‘Abdu’l-Bahá, “that whatsoever hath been announced in the Blessed Tablets unto the Israelites, and the things explicitly written in the letters of ‘Abdu’l-Bahá, 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.”

“GOD PASSES BY” CHAPTER XXV -INTERNATIONAL EXPANSION OF TEACHING ACTIVITIES

EXHORTATIONS OF BAHÁ'U'LLÁH, THE BÁB AND 'ABDU'L-BAHÁ ON TEACHING

The Herald of their Faith had commanded the sovereigns of the earth themselves to arise and teach His Cause, writing in the Qayyúmu'l-Asmá': “O concourse of kings! Deliver with truth and in all haste the verses sent down by Us to the peoples of Turkey and of India, and beyond them ... to lands in both the East and the West.” “Issue forth from your cities, O peoples of the West,” He, in that same Book, had moreover written, “to aid God.” “We behold you from Our Most Glorious

Horizon,” Bahá’u’lláh had thus addressed His followers in His Kitáb-i-Aqdas, “and will assist whosoever will arise to aid My Cause with the hosts of the Concourse on high, and a cohort of the angels, who are nigh unto Me.” “...Teach ye the Cause of God, O people of Bahá!” He, furthermore, had written, “for God hath prescribed unto every one the duty of proclaiming His message, and regardeth it as the most meritorious of all deeds.” “Should a man all alone,” He had clearly affirmed, “arise in the name of Bahá and put on the armor of His love, him will the Almighty cause to be victorious, though the forces of earth and heaven be arrayed against him.” “Should any one arise for the triumph of Our Cause,” He moreover had declared, “him will God render victorious though tens of thousands of enemies be leagued against him.” And again: “Center your energies in the propagation of the Faith of God. Whoso is worthy of so high a calling, let him arise and promote it. Whoso is unable, it is his duty to appoint him who will, in his stead, proclaim this Revelation...” “They that have forsaken their country,” is His own promise, “for the purpose of teaching Our Cause—these shall the Faithful Spirit strengthen through its power ... Such a service is indeed the prince of all goodly deeds, and the ornament of every goodly act.” “In these days,” ‘Abdu’l-Bahá had written in His Will, “the most important of all things is the guidance of the nations and peoples of the world. Teaching the Cause is of the utmost importance, for it is the head corner-stone of the foundation itself.” “The disciples of Christ,” He had declared in that same Document, “forgot themselves and all earthly things, forsook all their cares and belongings, purged themselves of self and passion, and, with absolute detachment, scattered far and wide, and engaged in guiding aright the peoples of the world, till at last they made the world another world, illumined the earth, and to their last hour proved self-sacrificing in the path of that Beloved One of God. Finally, in various lands they suffered martyrdom. Let men of action follow in their footsteps.” “When the hour cometh,” He had solemnly stated in that same Will, “that this wronged and broken-winged bird will have taken its flight unto the celestial concourse ... it is incumbent upon ... the friends and loved ones, one and all, to bestir themselves and arise, with heart and soul, and in one accord ... to teach His Cause and promote His Faith. It behoveth them not to rest for a moment ... They must disperse themselves in every land ... and travel throughout all regions. Bestirred, without rest, and steadfast to the end, they must raise in every land the cry of Yá Bahá’u’l-Abhá (O Thou the Glory of Glories) ... that throughout the East and the West a vast concourse may gather under the shadow of the Word of God, that the sweet savors of holiness may be wafted, that men’s faces may be illumined, that their hearts may be filled with the Divine Spirit and their souls become heavenly.”

QUEEN MARIE OF ROMANIA’S ACKNOWLEDGMENT OF THE DIVINE MESSAGE

Queen Marie’s acknowledgment of the Divine Message stands as the first fruits of the vision which Bahá’u’lláh had seen long before in His captivity, and had announced in His Kitáb-i-Aqdas. “How great,” He wrote, “the blessedness that awaits the King who will arise to aid My Cause in My Kingdom, who will detach himself from all else but Me ... All must glorify his name, must reverence his station, and aid him to unlock the cities with the keys of My Name, the Omnipotent Protector of all that inhabit the visible and invisible kingdoms. Such a king is the very eye of mankind, the luminous ornament on the brow of creation, the fountain-head of blessings unto the whole world. Offer up, O people of Bahá, your substance, nay your very lives for his assistance.”

BAHÁ'Í ADMINISTRATION

TWOFOLD TEACHING METHOD

In connection with the World Unity Conferences, which you have organized, I desire to assure you of my heartfelt appreciation of such a splendid conception. I am profoundly impressed by the generous assistance spontaneously offered by those who, faithful to their other obligations, have risen to insure the financial success of such a noble Plan. I am grateful to those local Assemblies and individuals who have given it their whole-hearted support in their respective fields.

As to the policy that should be adopted with regard to these Conferences and other Bahá'í activities in general, it appears increasingly evident that as the Movement grows in strength and power the National Spiritual Assemblies should be encouraged, if circumstances permit and the means at their disposal justify, to resort to the twofold method of directly and indirectly winning the enlightened public to the unqualified acceptance of the Bahá'í Faith. The one method would assume an open, decisive and challenging tone. The other, without implying in any manner the slightest departure from strict loyalty to the Cause of God, would be progressive and cautious. Experience will reveal the fact that each of the methods in its own special way might suit a particular temperament and class of people, and that each in the present state of a constantly fluctuating society, should be judiciously attempted and utilized.

It is, I feel, for the National representatives of the believers in every land to utilize and combine both methods, the outspoken as well as the gradual, in such a manner as to secure the greatest benefits and the fullest advantage for this steadily-growing Cause. Every staunch and high-minded believer is thoroughly convinced of the unfailing efficacy of every humanitarian undertaking which boldly and unreservedly proclaims the source of its motive power to be the consciousness of the Revelation of Bahá'u'lláh. Yet, if we but call to mind the practice generally adopted by 'Abdu'l-Bahá, we cannot fail to perceive the wisdom, nay the necessity, of gradually and cautiously disclosing to the eyes of an unbelieving world the implications of a Truth which, by its own challenging nature, it is so difficult for it to comprehend and embrace.

It was He, our beloved 'Abdu'l-Bahá, our true and shining Exemplar, who with infinite tact and patience, whether in His public utterances or in private converse, adapted the presentation of the fundamentals of the Cause to the varying capacities and the spiritual receptiveness of His hearers. He never hesitated, however, to tear the veil asunder and reveal to the spiritually ripened those challenging verities that set forth in its true light the relationship of this Supreme Revelation with the Dispensations of the past. Unashamed and unafraid when challenged to assert in its entirety the stupendous claim of Bahá'u'lláh, Bahá'ís, whether laboring as individuals or functioning as an organized community, feel certain that in the face of the apathy, the gross materialism, and the superficiality of society today, a progressive disclosure of the magnitude of the claim of Bahá'u'lláh would constitute the most effective means for the attainment of the end so greatly desired by even the staunchest and most zealous advocate of the Faith.

Fully aware of the repeated statements of ‘Abdu’l-Bahá that universality is of God, Bahá’ís in every land are ready, nay anxious, to associate themselves by word and deed with any association of men which, after careful scrutiny, they feel satisfied is free from every tinge of partisanship and politics and is wholly devoted to the interests of all mankind. In their collaboration with such associations they would extend any moral and material assistance they can afford, after having fulfilled their share of support to those institutions that affect directly the interests of the Cause. They should always bear in mind, however, the dominating purpose of such a collaboration which is to secure in time the recognition by those with whom they are associated of the paramount necessity and the true significance of the Bahá’í Revelation in this day.

As the Movement extends the bounds of its influence and its opportunities for fuller recognition multiply, the twofold character of the obligations imposed on its National elected representatives should, I feel, be increasingly emphasized. Whilst chiefly engaged in the pursuit of their major task, consisting chiefly in the formation and the consolidation of Bahá’í administrative institutions, they should endeavor to participate, within recognized limits, in the work of institutions which though unaware of the claim of the Bahá’í Cause are prompted by a sincere desire to promote the spirit that animates the Faith. In the pursuit of their major task their function is to preserve the identity of the Cause and the purity of the mission of Bahá’u’lláh. In their minor undertaking their purpose should be to imbue with the spirit of power and strength such movements as in their restricted scope are endeavoring to achieve what is near and dear to the heart of every true Bahá’í. It would even appear at times to be advisable and helpful as a supplement to their work for the Bahá’ís to initiate any undertaking, not specifically designated as Bahá’í, provided they have ascertained that such an undertaking would constitute the best way of approach to those whose minds and hearts are as yet unprepared for a full acceptance of the claim of Bahá’u’lláh. These twofold obligations devolving upon organized Bahá’í communities, far from neutralizing the effects of one another or of appearing antagonistic in their aims, should be regarded as complementary and fulfilling, each in its way, a vital and necessary function.

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V *Excerpts from Prayers*

PRAYERS BY BAHÁ'U'LLÁH

GLORIFY THY WORD AMONG THY SERVANTS

Magnified be Thy name, O my God, for that Thou hast manifested the Day which is the King of Days, the Day which Thou didst announce unto Thy chosen Ones and Thy Prophets in Thy most excellent Tablets, the Day whereon Thou didst shed the splendor of the glory of all Thy names upon all created things. Great is his blessedness whosoever hath set himself towards Thee, and entered Thy presence, and caught the accents of Thy voice.

I beseech Thee, O my Lord, by the name of Him round Whom circleth in adoration the kingdom of Thy names, that Thou wilt graciously assist them that are dear to Thee to glorify Thy word among Thy servants, and to shed abroad Thy praise amidst Thy creatures, so that the ecstasies of Thy revelation may fill the souls of all the dwellers of Thine earth.

Since Thou hast guided them, O my Lord, unto the living waters of Thy grace, grant, by Thy bounty, that they may not be kept back from Thee; and since Thou hast summoned them to the habitation of Thy throne, drive them not out from Thy presence, through Thy loving-kindness. Send down upon them what shall wholly detach them from aught else except Thee, and make them able to soar in the atmosphere of Thy nearness, in such wise that neither the ascendancy of the oppressor nor the suggestions of them that have disbelieved in Thy most august and most mighty Self shall be capable of keeping them back from Thee.

Bahá'u'lláh

THAT THE DEAD MAY SPEED OUT OF THEIR SEPULCHERS

Praise be to Thee, O Lord my God! I implore Thee, by Thy Name which none hath befittingly recognized, and whose import no soul hath fathomed; I beseech Thee, by Him Who is the Fountainhead of Thy Revelation and the Dayspring of Thy signs, to make my heart to be a receptacle of Thy love and of remembrance of Thee. Knit it, then, to Thy most great Ocean, that from it may flow out the living waters of Thy wisdom and the crystal streams of Thy glorification and praise.

The limbs of my body testify to Thy unity, and the hair of my head declareth the power of Thy sovereignty and might. I have stood at the door of Thy grace with utter self-effacement and complete abnegation, and clung to the hem of Thy bounty, and fixed mine eyes upon the horizon of Thy gifts.

Do Thou destine for me, O my God, what becometh the greatness of Thy majesty, and assist me, by Thy strengthening grace, so to teach Thy Cause that the dead may speed out of their sepulchers, and rush forth towards Thee, trusting wholly in Thee, and fixing their gaze upon the orient of Thy Cause, and the dawning-place of Thy Revelation.

Thou, verily, art the Most Powerful, the Most High, the All-Knowing, the All-Wise.

Bahá'u'lláh

THAT I MAY SHOW FORTH WHAT WILL CAUSE ME TO BE REMEMBERED

O God, Who art the Author of all Manifestations, the Source of all Sources, the Fountainhead of all Revelations, and the Wellspring of all Lights! I testify that by Thy Name the heaven of understanding hath been adorned, and the ocean of utterance hath surged, and the dispensations of Thy providence have been promulgated unto the followers of all religions.

I beseech Thee so to enrich me as to dispense with all save Thee, and be made independent of anyone except Thyself. Rain down, then, upon me out of the clouds of Thy bounty that which shall profit me in every world of Thy worlds. Assist me, then, through Thy strengthening grace, so to serve Thy Cause amidst Thy servants that I may show forth what will cause me to be remembered as long as Thine own kingdom endureth and Thy dominion will last.

This is Thy servant, O my Lord, who with his whole being hath turned unto the horizon of Thy bounty, and the ocean of Thy grace, and the heaven of Thy gifts. Do with me then as becometh Thy majesty, and Thy glory, and Thy bounteousness, and Thy grace.

Thou, in truth, art the God of strength and power, Who art meet to answer them that pray Thee. There is no God save Thee, the All-Knowing, the All-Wise.

Bahá'u'lláh

ENABLE ME TO EXTOL THY NAME

Say: Magnified be Thy Name, O Lord my God! I beseech Thee by Thy Name through which the splendor of the light of wisdom shone resplendent when the heavens of divine utterance were set in motion amidst mankind, to graciously aid me by Thy heavenly confirmations and enable me to extol Thy Name amongst Thy servants.

O Lord! Unto Thee have I turned my face, detached from all save Thee and holding fast to the hem of the robe of Thy manifold blessings. Unloose my tongue therefore to proclaim that which will captivate the minds of men and will rejoice their souls and spirits. Strengthen me then in Thy Cause in such wise that I may not be hindered by the ascendancy of the oppressors among Thy creatures nor withheld by the onslaught

of the disbelievers amidst those who dwell in Thy realm. Make me as a lamp shining throughout Thy lands that those in whose hearts the light of Thy knowledge gloweth and the yearning for Thy love lingereth may be guided by its radiance.

Verily, potent art Thou to do whatsoever Thou willest, and in Thy grasp Thou holdest the kingdom of creation. There is none other God but Thee, the Almighty, the All-Wise.

Bahá'u'lláh

AID THEM TO TEACH THY CAUSE WITH ELOQUENCE AND WISDOM

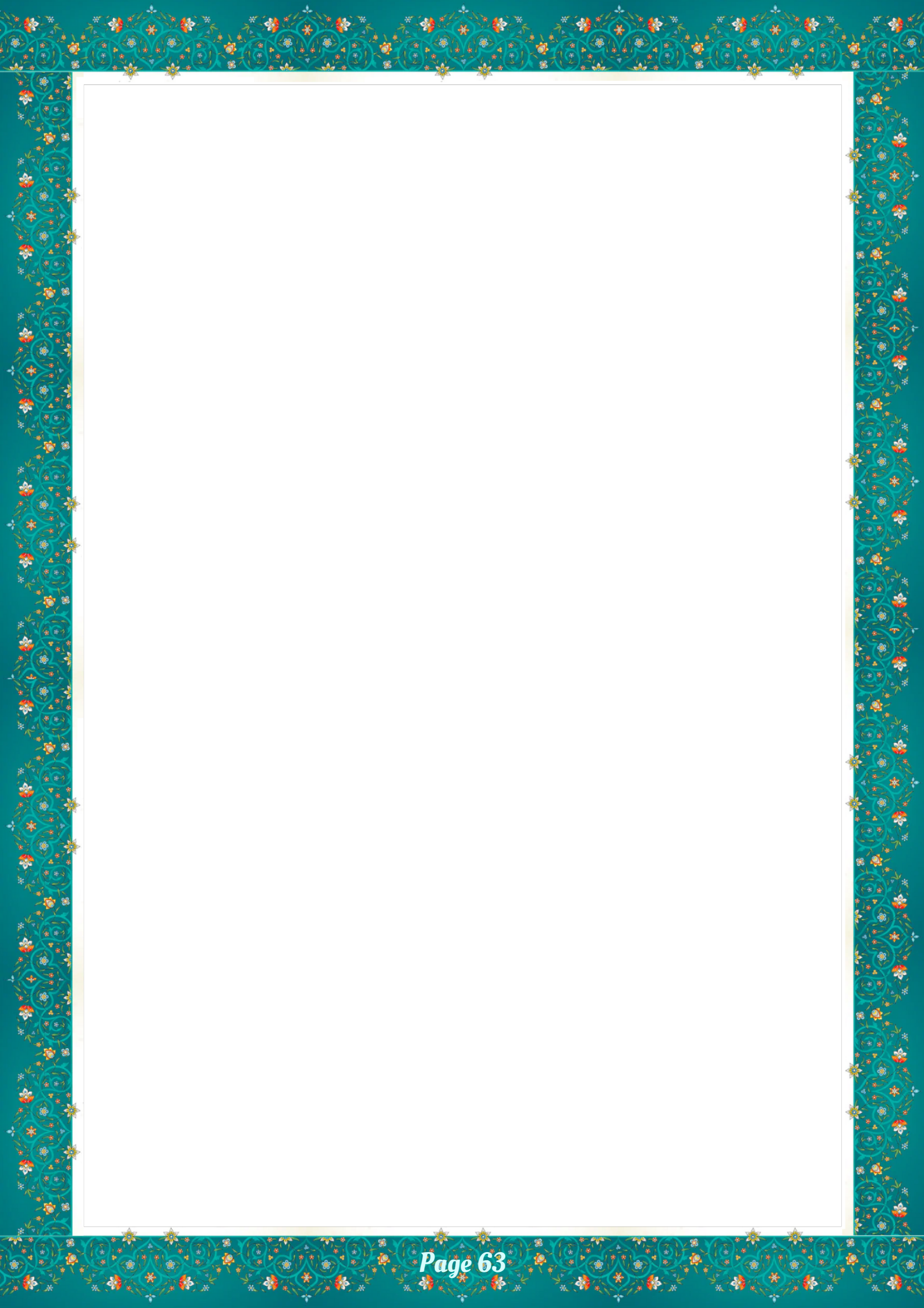
Brighten our hearts, O my Lord, with the splendor of Thy knowledge, and illumine our sight with the light of such eyes as are fixed upon the horizon of Thy grace and the Dayspring of Thy glory. Preserve us, then, by Thy Most Great Name, Which Thou didst cause to overshadow such nations as lay claim to what Thou hast forbidden in Thy Book. This, verily, is what Thou didst announce unto us in Thy Scriptures and Thy Tablets.

Cause us, then, to be so steadfast in our love towards Thee that we will turn to none except Thee, and will be reckoned amongst them that are brought nigh to Thee, and acknowledge Thee as One Who is exalted above every comparison and is holy beyond all likeness, and will lift up our voices amongst Thy servants and cry aloud that He is the one God, the Incomparable, the Ever-Abiding, the Most Powerful, the All-Glorious, the All-Wise.

Strengthen Thou, O my Lord, the hearts of them that love Thee, that they may not be affrighted by the hosts of the infidels that are turned back from Thee, but may follow Thee in whatsoever hath been revealed by Thee. Aid them, moreover, to remember and to praise Thee, and to teach Thy Cause with eloquence and wisdom. Thou art He Who hath called Himself the Most Merciful. Ordain, then, O my God, for me and for whosoever hath sought Thee what beseemeth the excellence of Thy glory and the greatness of Thy majesty. No God is there but Thee, the Ever-Forgiving, the Most Compassionate.

Bahá'u'lláh

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MYSTICAL PRAYER FROM “DAYS OF REMEMBRANCE”

IN THY NAME, THE MOST WONDROUS, THE MOST GLORIOUS!

Since Thou hast, O my God, stablished Thyself upon the throne of Thy transcendent unity, and ascended the mercy-seat of Thy oneness, it befitteth Thee to blot out from the hearts of all beings whatsoever may keep them back from gaining admittance into the sanctuary of Thy Divine mysteries, and may shut them out from the tabernacle of Thy Divinity, that all hearts may mirror Thy beauty, and may reveal Thee, and speak of Thee, and that all created things may show forth the tokens of Thy most august sovereignty, and shed the splendours of the light of Thy most holy governance, and that all who are in heaven and on earth may laud and magnify Thy unity, and give Thee glory, for having manifested Thy Self unto them through Him Who is the Revealer of Thy oneness.

Divest, then, Thy servants, O my God, of the garments of self and desire, or grant that the eyes of Thy people may be lifted up to such heights that they will discern in their desires naught except the stirring of the gentle winds of Thine eternal glory, and may recognize in their own selves nothing but the revelation of Thine own merciful Self, that the earth and all that is therein may be cleansed of whatever is alien to Thee, or anything that manifesteth aught save Thy Self. All this can be fulfilled throughout Thy dominion by Thy word of command, “Be,” and it is! Nay, even swifter than this, and yet the people understand not.

Glorified, immeasurably glorified art Thou, O my Beloved! I swear by Thy glory! I recognize this very moment that Thou hast granted all for which I have supplicated Thee, in this blessed night which, as decreed by Thee, calleth to remembrance Him Who was the Companion of Thy beauty and the Beholder of Thy face, ere I had been mentioned by Thee, or called into being within the court of Thy holiness. I perceive that Thou hast made all things to be the manifestations of Thy behest, and the revelations of Thy handiwork, and the repositories of Thy knowledge, and the treasuries of Thy wisdom. I recognize, moreover, that were any of the revelations of Thy names and Thine attributes to be withheld, though it be the weight of a grain of mustard seed, from whatsoever hath been created by Thy power and begotten by Thy might, the foundations of Thine everlasting handiwork would thereby be made incomplete, and the gems of Thy Divine wisdom would become imperfect. For the letters of negation, no matter how far they may be removed from the holy fragrances of Thy knowledge, and however forgetful they may become of the wondrous splendours of the dawning-light of Thy beauty, which are shed from the heaven of Thy majesty, must needs exist in Thy realm, so that the words which affirm Thee may thereby be exalted.

Thy might beareth me witness, O my Well-Beloved! The entire creation hath been called into being to exalt Thy triumph and to establish Thine ascendancy, and all the bounds that have been set by Thee are but the signs of Thy sovereignty, and proclaim the power of Thy might. How great, how very great, are the revelations of Thy wondrous power in all things! They are such that the lowliest among Thy creatures hath been made by Thee a manifestation of Thy most august attribute, and the most

contemptible token of Thy handiwork hath been chosen as a recipient of Thy most mighty name. Poverty, as decreed by Thee, hath been made the means for the revelation of Thy riches, and abasement a path leading to Thy glory, and sinfulness a cause for the exercise of Thy forgiveness. By them Thou hast demonstrated that to Thee belong Thy most excellent titles, and unto Thee pertain the wonders of Thy most exalted attributes.

Since Thou hast purposed, O my God, to cause all created things to enter into the tabernacle of Thy transcendent grace and favour, and to waft over the entire creation the fragrances of the raiment of Thy glorious unity, and to look upon all things with the eyes of Thy bounty and Thy oneness, I beseech Thee, therefore, by Thy love, which Thou hast made to be the mainspring of the revelations of Thine eternal holiness, and the flame that gloweth within the hearts of such of Thy creatures as yearn towards Thee, to create, this very moment, for those of Thy people who are wholly devoted to Thee, and for such of Thy loved ones as love Thee, out of the essence of Thy bounty and Thy generosity, and from the inmost spirit of Thy grace and Thy glory, Thy Paradise of transcendent holiness, and to exalt it above everything except Thee, and to sanctify it from aught else save Thyself. Create, moreover, within it, O my God, out of the lights shed by Thy throne, handmaidens who will intone the melodies of Thy wondrous and most sweet invention, that they may magnify Thy name with such words as have not been heard by any of Thy creatures, be they the inmates of Thy heaven or the dwellers of Thine earth, nor been comprehended by any of Thy people. Unlock, then, the gates of this Paradise to the faces of Thy loved ones, that haply they may enter them in Thy name, and by the power of Thy sovereignty, that thereby the sovereign bounties vouchsafed by Thee unto Thy chosen ones and the transcendent gifts granted unto Thy trusted ones may be perfected, that they may extol Thy virtues with such melodies as none can either intone or describe, and that none of Thy people may conceive the design of appearing in the guise of any of Thy chosen ones, or of emulating the example of Thy loved ones, and that none may fail to discern between Thy friends and Thine enemies, or to distinguish them that are devoted to Thee from such as stubbornly oppose Thee. Potent art Thou to do what Thou willest, and powerful and supreme art Thou over all things.

Exalted, immeasurably exalted art Thou, O my Beloved, above the strivings of any of Thy creatures, however learned, to know Thee; exalted, immensely exalted art Thou above every human attempt, no matter how searching, to describe Thee! For the highest thought of men, however deep their contemplation, can never hope to outsoar the limitations imposed upon Thy creation, nor ascend beyond the state of the contingent world, nor break the bounds irrevocably set for it by Thee. How can, then, a thing that hath been created by Thy will that overruleth the whole of creation, a thing that is itself a part of the contingent world, have the power to soar into the holy atmosphere of Thy knowledge, or reach unto the seat of Thy transcendent power?

High, immeasurably high art Thou above the endeavours of the evanescent creature to soar unto the throne of Thine eternity, or of the poor and wretched to attain the summit of Thine all-sufficing glory! From eternity Thou didst Thyself describe Thine own Self unto Thy Self, and extol, in Thine own Essence, Thine Essence unto Thine Essence. I swear by Thy glory, O my Best-Beloved! Who is there besides Thee that can claim to know Thee, and who save Thyself can make fitting mention of Thee? Thou art He Who, from eternity, abode in His realm, in the glory of His transcendent

unity, and the splendours of His holy grandeur. Were any one except Thee to be deemed worthy of mention, in all the kingdoms of Thy creation, from the highest realms of immortality down to the level of this nether world, how could it, then, be demonstrated that Thou art established upon the throne of Thy unity, and how could the wondrous virtues of Thy oneness and Thy singleness be glorified?

I bear witness, this very moment, to what Thou hast testified for Thine own Self, ere Thou hadst created the heavens and the earth, that Thou art God, and that there is none other God besides Thee. Thou hast from everlasting been potent, through the Manifestations of Thy might, to reveal the signs of Thy power, and Thou hast ever made known, through the Daysprings of Thy knowledge, the words of Thy wisdom. No one besides Thee hath ever been found worthy to be mentioned before the Tabernacle of Thy unity, and none except Thyself hath proved himself capable of being praised within the hallowed court of Thy oneness.

Praise be to Thee, O my God, that Thou hast revealed Thy favours and Thy bounties; and glory be to Thee, O my Beloved, that Thou hast manifested the Day-Star of Thy loving-kindness and Thy tender mercies. I yield Thee such thanks as can direct the steps of the wayward towards the splendours of the morning light of Thy guidance, and enable those who yearn towards Thee to attain the seat of the revelation of the effulgence of Thy beauty. I yield Thee such thanks as can cause the sick to draw nigh unto the waters of Thy healing, and can help those who are far from Thee to approach the living fountain of Thy presence. I yield Thee such thanks as can divest the bodies of Thy servants of the garments of mortality and abasement, and attire them in the robes of Thine eternity and Thy glory, and lead the poor unto the shores of Thy holiness and all sufficient riches. I yield Thee such thanks as can enable the Heavenly Dove to warble forth, upon the branches of the Lote-Tree of Immortality, her song: "Verily, Thou art God. No God is there besides Thee. From eternity Thou hast been exalted above the praise of aught else but Thee, and been high above the description of any one except Thyself." I yield Thee such thanks as can cause the Nightingale of Glory to pour forth its melody in the highest heaven: "Alí (the Báb), in truth, is Thy servant, Whom Thou hast singled out from among Thy Messengers and Thy chosen Ones, and made Him to be the Manifestation of Thyself in all that pertaineth unto Thee, and that concerneth the revelation of Thine attributes and the evidences of Thy names." I yield Thee such thanks as can stir up all things to extol Thee, and to glorify Thine Essence, and can unloose the tongues of all beings to magnify the sovereignty of Thy beauty. I yield Thee such thanks as can fill the heavens and the earth with the signs of Thy transcendent Essence, and assist all created things to enter the Tabernacle of Thy nearness and Thy presence. I yield Thee such thanks as can make every created thing to be a book that shall speak of Thee, and a scroll that shall unfold Thy praise. I yield Thee such thanks as can stablish the Manifestations of Thy sovereignty upon the throne of Thy governance, and set up the Exponents of Thy glory upon the seat of Thy Divinity. I yield Thee such thanks as can make the corrupt tree to bring forth good fruit through the holy breaths of Thy favours, and revive the bodies of all beings with the gentle winds of Thy transcendent grace. I yield Thee such thanks as can cause the signs of Thine exalted singleness to be sent down out of the heaven of Thy holy unity. I yield Thee such thanks as can teach all things the realities of Thy knowledge and the essence of Thy wisdom, and will not withhold the wretched creatures from the doors of Thy mercy and Thy bountiful favour. I yield Thee such thanks as can enable all who are in heaven and on earth to dispense with all created things, through the treasures of

Thine all-sufficing riches, and can aid all created things to reach unto the summit of Thine almighty favours. I yield Thee such thanks as can assist the hearts of Thine ardent lovers to soar into the atmosphere of nearness to Thee, and of longing for Thee, and kindle the Light of Lights within the land of 'Irâq. I yield Thee such thanks as can detach them that are nigh unto Thee from all created things, and draw them to the throne of Thy names and Thine attributes. I yield Thee such thanks as can cause Thee to forgive all sins and trespasses, and to fulfil the needs of the peoples of all religions, and to waft the fragrances of pardon over the entire creation. I yield Thee such thanks as can enable them that recognize Thy unity to scale the heights of Thy love, and cause such as are devoted to Thee to ascend unto the Paradise of Thy presence. I yield Thee such thanks as can satisfy the wants of all such as seek Thee, and realize the aims of them that have recognized Thee. I yield Thee such thanks as can blot out from the hearts of men all suggestions of limitations, and inscribe the signs of Thy unity. I yield Thee such thanks as that with which Thou didst from eternity glorify Thine own Self, and didst exalt it above all peers, rivals, and comparisons, O Thou in Whose hands are the heavens of grace and of bounty, and the kingdoms of glory and of majesty!

Lauded be Thy name, O Lord my God, and my Master! Thou bearest witness, and seest, and knowest the things that have befallen Thy loved ones in Thy days, and the continual trials, and the successive tribulations, and the incessant afflictions, which have been sent down upon Thine elect. Such hath been their plight that the earth became too strait for them, and they were encompassed by the evidences of Thy wrath and the signs of Thy fear in every land, and the doors of Thy mercy and Thy loving-kindness were shut against them, and the garden of their hearts was deprived of the overflowing showers of Thy grace and Thy bountiful favours. Wilt Thou withhold, O my God, from such as love Thee the wonders of Thine ascendancy and triumph? Wilt Thou shatter, O my Beloved, the hopes which they who are devoted to Thee have fixed on Thy manifold bounties and gifts? Wilt Thou keep back, O my Master, those that have recognized Thee from the shores of Thy sanctified knowledge, or wilt Thou cease to rain down upon the hearts of such as desire Thee the showers of Thy transcendent grace? No, no, and to this Thy glory beareth me witness! I testify this very moment that Thy mercy hath surpassed all created things, and Thy loving-kindness encompassed all that are in heaven and all that are on earth. From everlasting the doors of Thy generosity were open to the faces of Thy servants, and the gentle winds of Thy grace were wafted over the hearts of Thy creatures, and the overflowing rains of Thy bounty were showered upon Thy people and the dwellers of Thy realm.

I know full well Thou hast delayed to manifest Thy triumph in the kingdom of creation by reason of Thy knowledge which embraceth both the mysteries of Thy decree, and the hidden things ordained behind the veils of Thine irrevocable purpose, that thereby those who have entered beneath the shadow of Thy transcendent mercy may be separated from those who have dealt disdainfully with Thee, and turned back from Thy presence at the time when Thou didst manifest Thy most exalted Beauty.

Exalted, immeasurably exalted art Thou, therefore, O my Beloved! Forasmuch as Thou hast divided, in Thy realm, Thy loved ones from Thine enemies, and hast perfected Thy most weighty testimony and Thy most infallible Proof unto all who are in heaven and on earth, have mercy, then, upon those who were brought low in Thy land, by reason of what hath befallen them in Thy path. Exalt them, then, O my God,

through the power of Thy might and the potency of Thy will, and raise them up to proclaim Thy Cause through Thine omnipotent sovereignty and purpose.

I swear by Thy glory! My sole purpose in showing forth Thine ascendancy hath been to glorify Thy Cause, and to magnify Thy word. I am persuaded that if Thou wert to delay to send down Thy victory and to demonstrate Thy power, the signs of Thy sovereignty would assuredly perish in Thy land, and the tokens of Thy rule would be blotted out throughout Thy dominion.

My breast is straitened, O my God, and sorrows and vexations have compassed me round, for I hear among Thy servants every praise except Thy wondrous praise, and behold amidst Thy people the evidences of all things save the evidences of what Thou hast prescribed unto them by Thy behest, and destined for them through Thy sovereign will, and ordained unto them by Thine overruling decree. They have strayed so far from Thee that should any of Thy loved ones deliver unto them the wondrous tokens of Thy unity, and the gem-like utterances that attest Thy transcendent oneness, they would thrust their fingers into their ears, and would cavil at him and mock him. All this hast Thou set down through Thine all-encompassing sovereignty, and apprehended through Thine omnipotent supremacy.

Glorified, immeasurably glorified art Thou, O my Master! Look, then, upon the hearts which, in their love for Thee, have been transfixed by the darts of Thine enemies, and the heads which were borne on spears for the sake of the exaltation of Thy Cause and the glorification of Thy name. Have pity, then, upon those hearts which have been consumed by the fire of Thy love, and been touched by such tribulations as are known only unto Thee.

All laud and honour to Thee, O my God! Thou well knowest the things which, for a score of years, have happened in Thy days, and have continued to happen until this hour. No man can reckon, nor can any tongue tell, what hath befallen Thy chosen ones during all this time. They could obtain no shelter, nor find any refuge in which they could abide in safety. Turn, then, O my God, their fear into the evidences of Thy peace and Thy security, and their abasement into the sovereignty of Thy glory, and their poverty into Thine all-sufficient riches, and their distress into the wonders of Thy perfect tranquillity. Vouchsafe unto them the fragrances of Thy might and Thy mercy, and send down upon them, out of Thy marvellous loving-kindness, what will enable them to dispense with all except Thee, and will detach them from aught save Thyself, that the sovereignty of Thy oneness may be revealed and the supremacy of Thy grace and Thy bounty demonstrated.

Wilt Thou not, O my God, look upon the tears which Thy loved ones have shed? Wilt Thou not pity, O my Beloved, the eyes which have been dimmed by reason of their separation from Thee, and because of the cessation of the signs of Thy victory? Wilt Thou not behold, O my Master, the hearts wherein have beaten the wings of the dove of longing and love for Thee? By Thy glory! Things have come to such a pass that hope hath well nigh been banished from the hearts of Thy chosen ones, and the breaths of despair are ready to seize them, by reason of what hath befallen them in Thy days.

Behold me, then, O my God, how I have fled from myself unto Thee, and have abandoned my own being that I may attain unto the splendours of the light of Thy Being, and have forsaken all that keepeth me back from Thee, and maketh me

forgetful of Thee, in order that I may inhale the fragrances of Thy presence and Thy remembrance. Behold how I have stepped upon the dust of the city of Thy forgiveness and Thy bounty, and dwelt within the precincts of Thy transcendent mercy, and have besought Thee, through the sovereignty of Him Who is Thy Remembrance and Who hath appeared in the robe of Thy most pure and most august Beauty, to send down, in the course of this year, upon Thy loved ones what will enable them to dispense with any one except Thee, and will set them free to recognize the evidences of Thy sovereign will and all-conquering purpose, in such wise that they will seek only what Thou didst wish for them through Thy bidding, and will desire naught except what Thou didst desire for them through Thy will. Sanctify, then, their eyes, O my God, that they may behold the light of Thy Beauty, and purge their ears, that they may listen to the melodies of the Dove of Thy transcendent oneness. Flood, then, their hearts with the wonders of Thy love, and preserve their tongues from mentioning any one save Thee, and guard their faces from turning to aught else except Thyself. Potent art Thou to do what pleaseth Thee. Thou, verily, art the Almighty, the Help in Peril, the Self-Subsisting.

Protect, moreover, O my Beloved, through Thy love for them and through the love they bear to Thee, this servant, who hath sacrificed his all for Thee, and expended whatsoever Thou hast given him in the path of Thy love and Thy good-pleasure, and preserve him from all that Thou abhorrest, and from whatsoever may hinder him from entering into the Tabernacle of Thy holy sovereignty, and from attaining the seat of Thy transcendent oneness. Number him, then, O my God, with such as have allowed nothing whatever to deter them from beholding Thy beauty, or from meditating on the wondrous evidences of Thine everlasting handiwork, that he may have fellowship with none except Thee, and turn to naught save Thyself, and discover in whatever hath been created by Thee in the kingdoms of earth and heaven nothing but Thy wondrous Beauty and the revelation of the splendours of Thy face, and be so immersed beneath the billowing oceans of Thine overruling providence and the surging seas of Thy holy unity, that he will forget every mention except the mention of Thy transcendent oneness, and banish from his soul the traces of all evil suggestions, O Thou in Whose hands are the kingdoms of all names and attributes!

Lauded be Thy name, O Thou Who art the Goal of my desire! I swear by Thy glory! How great is my wish to attain unto a detachment so complete that were there to appear before me those countenances which are hid within the chambers of chastity, and the beauty of which Thou didst veil from the eyes of the entire creation, and whose faces Thou didst sanctify from the sight of all beings, and were they to unveil themselves in all the glory of the splendours of Thine incomparable beauty, I would refuse to look upon them, and would behold them solely for the purpose of discerning the mysteries of Thy handiwork, which have perplexed the minds of such as have drawn nigh unto Thee, and awed the souls of all them that have recognized Thee. I would, by Thy power and Thy might, soar to such heights that nothing whatsoever would have the power to keep me back from the manifold evidences of Thy transcendent dominion, nor would any earthly scheme shut me out from the manifestations of Thy Divine holiness.

Glorified, immeasurably glorified art Thou, O my God, and my Beloved, and my Master, and my Desire! Shatter not the hopes of this lowly one to attain the shores of Thy glory, and deprive not this wretched creature of the immensities of Thy riches, and cast not away this suppliant from the doors of Thy grace, and Thy bounty, and Thy gifts. Have mercy, then, upon this poor and desolate soul who hath sought no

friend but Thee, and no companion except Thee, and no comforter save Thee, and no beloved apart from Thee, nor cherished any desire but Thyself.

Cast, then, upon me, O my God, the glances of Thy mercy, and forgive me my trespasses and the trespasses of them that are dear to Thee, and which come in between us and the revelation of Thy triumph and Thy grace. Cancel Thou, moreover, our sins which have shut off our faces from the splendours of the Day-Star of Thy favours. Powerful art Thou to do Thy pleasure. Thou ordainest what Thou willest, and art not asked of what Thou wishest through the power of Thy sovereignty, nor canst Thou be frustrated in whatsoever Thou prescribest through Thine irrevocable decree. No God is there save Thee, the Almighty, the Most Powerful, the Ever-Living, the Most Compassionate.

Bahá'u'lláh - Days of Remembrance

PRAYERS BY 'ABDU'L-BAHÁ

LOOSE MY TONGUE THAT IT MAY MAKE MENTION OF THEE

Magnified art Thou, O Lord my God! I ask Thee by Thy Name which Thou hast set up above all other names, through which the veil of heaven hath been split asunder and the Daystar of Thy beauty hath risen above the horizon, shining with the brightness of Thy Name, the Exalted, the Most High, to succor me with Thy wondrous help and to preserve me in the shelter of Thy care and protection.

I am one of Thy handmaidens, O my Lord! Unto Thee have I turned, and in Thee have I placed my trust. Grant that I may be so confirmed in my love for Thee, and in fulfilling that which is well-pleasing unto Thee, that neither the defection of the infidels among Thy people, nor the clamor of the hypocrites among Thy creatures, may avail to keep me back from Thee.

Purge Thou mine ear, O my Lord, that I may hearken unto the verses sent down unto Thee, and illuminate my heart with the light of Thy knowledge, and loose my tongue that it may make mention of Thee and sing Thy praise. By Thy might, O my God! My soul is wedded to none beside Thee, and my heart seeketh none except Thine own Self.

No God is there beside Thee, the All-Glorious, the Great Giver, the Forgiving, the Compassionate.

'Abdu'l-Bahá

RAISE UP THE WORD

O my God, aid Thou Thy servant to raise up the Word, and to refute what is vain and false, to establish the truth, to spread the sacred verses abroad, reveal the splendors, and make the morning's light to dawn in the hearts of the righteous.

Thou art, verily, the Generous, the Forgiving.

'Abdu'l-Bahá

SPREAD THE LIGHT OF GUIDANCE

O God, my God! Aid Thou Thy trusted servants to have loving and tender hearts. Help them to spread, amongst all the nations of the earth, the light of guidance that cometh from the Company on high. Verily, Thou art the Strong, the Powerful, the Mighty, the All-Subduing, the Ever-Giving. Verily, Thou art the Generous, the Gentle, the Tender, the Most Bountiful.

'Abdu'l-Bahá

SPEAK OUT WITH ARGUMENTS AND PROOFS

Thou seest me, O my God, bowed down in lowliness, humbling myself before Thy commandments, submitting to Thy sovereignty, trembling at the might of Thy dominion, fleeing from Thy wrath, entreating Thy grace, relying upon Thy forgiveness, shaking with awe at Thy fury. I implore Thee with a throbbing heart, with streaming tears and a yearning soul, and in complete detachment from all things, to make Thy lovers as rays of light across Thy realms, and to aid Thy chosen servants to exalt Thy Word, that their faces may turn beautiful and bright with splendor, that their hearts may be filled with mysteries, and that every soul may lay down its burden of sin. Guard them then from the aggressor, from him who hath become a shameless and blasphemous doer of wrong.

Verily, Thy lovers thirst, O my Lord; lead them to the wellspring of bounty and grace. Verily, they hunger; send down unto them Thy heavenly table. Verily, they are naked; robe them in the garments of learning and knowledge.

Heroes are they, O my Lord, lead them to the field of battle. Guides are they, make them to speak out with arguments and proofs. Ministering servants are they, cause them to pass round the cup that brimeth with the wine of certitude. O my God, make them to be songsters that carol in fair gardens, make them lions that couch in the thickets, whales that plunge in the vasty deep.

Verily, Thou art He of abounding grace. There is none other God save Thee, the Mighty, the Powerful, the Ever-Bestowing.

'Abdu'l-Bahá

RAISE HIS CALL AMIDST MEN

Thou knowest, O God, and art my witness that I have no desire in my heart save to attain Thy good pleasure, to be confirmed in servitude unto Thee, to consecrate myself in Thy service, to labor in Thy great vineyard and to sacrifice all in Thy path. Thou art the All-Knowing and the All-Seeing. I have no wish save to turn my steps, in my love for Thee, towards the mountains and the deserts to loudly proclaim the advent of Thy Kingdom, and to raise Thy call amidst all men.

O God! Open Thou the way for this helpless one, grant Thou the remedy to this ailing one and bestow Thy healing upon this afflicted one. With burning heart and tearful eyes I supplicate Thee at Thy Threshold.

O God! I am prepared to endure any ordeal in Thy path and desire with all my heart and soul to meet any hardship.

O God! Protect me from tests. Thou knowest full well that I have turned away from all things and freed myself of all thoughts. I have no occupation save mention of Thee and no aspiration save serving Thee.

'Abdu'l-Bahá

CONQUER THESE COUNTRIES THROUGH THE LOVE OF GOD

REVEALED TO THE BAHÁ'IS OF THE UNITED STATES AND CANADA

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

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

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

'Abdu'l-Bahá

EXALT THY WORD THROUGHOUT THE EAST AND THE WEST.

REVEALED TO THE BAHÁ'IS OF THE UNITED STATES AND CANADA

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

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

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

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

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

'Abdu'l-Bahá

I HAVE ARISEN IN THE PROMOTION OF THY TEACHINGS

REVEALED TO THE BAHÁ'ÍS OF THE UNITED STATES AND CANADA

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

O God! O God! Thou seest my weakness, lowliness and humility before Thy creatures; nevertheless, I have trusted in Thee and have arisen in the promotion of Thy teachings among Thy strong servants, relying on Thy power and might.

O Lord! I am a broken-winged bird and desire to soar in Thy limitless space. How is it possible for me to do this save through Thy providence and grace, Thy confirmation and assistance.

O Lord! Have pity on my weakness, and strengthen me with Thy power. O Lord! Have pity on my impotence, and assist me with Thy might and majesty.

O Lord! Should the breath of the Holy Spirit confirm the weakest of creatures, he would attain all to which he aspireth and would possess anything he desireth. Indeed, Thou hast assisted Thy servants in the past and, though they were the weakest of Thy creatures, the lowliest of Thy servants and the most insignificant of those who lived upon the earth, through Thy sanction and potency they took precedence over the most glorious of Thy people and the most noble of mankind. Whereas formerly they were as moths, they became as royal falcons, and whereas before they were as brooks, they became as seas, through Thy bestowal and Thy mercy. They became, through Thy most great favor, stars shining on the horizon of guidance, birds singing in the rose gardens of immortality, lions roaring in the forests of knowledge and wisdom, and whales swimming in the oceans of life.

Verily, Thou art the Clement, the Powerful, the Mighty, and the Most Merciful of the merciful.

'Abdu'l-Bahá

TRAVELED TO FOREIGN COUNTRIES TO DIFFUSE THY FRAGRANCES

REVEALED TO THE BAHÁ'ÍS OF THE UNITED STATES AND CANADA

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

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

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

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

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

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

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

O Lord! Verily, they are weak, and Thou art the Powerful and the Mighty; they are impotent, and Thou art the Helper and the Merciful.

O Lord! The ocean of rebellion is surging, and these tempests will not be stilled save through Thy boundless grace which hath embraced all regions.

O Lord! Verily, the people are in the abyss of passion, and naught can save them but Thine infinite bounties.

O Lord! Dispel the darkness of these corrupt desires, and illumine the hearts with the lamp of Thy love through which all countries will ere long be enlightened. Confirm, moreover, Thy loved ones, those who, leaving their homelands, their families and their children, have, for the love of Thy Beauty, traveled to foreign countries to diffuse Thy fragrances and promulgate Thy Teachings. Be Thou their companion in their loneliness, their helper in a strange land, the remover of their sorrows, their comforter in calamity. Be Thou a refreshing draught for their thirst, a healing medicine for their ills and a balm for the burning ardor of their hearts.

Verily, Thou art the Most Generous, the Lord of grace abounding, and, verily, Thou art the Compassionate and the Merciful.

'Abdu'l-Bahá

MAY EVERY PORTIONLESS ONE RECEIVE A SHARE

REVEALED TO THE BAHÁ'ÍS OF THE NORTHEASTERN STATES

The following supplication is to be read by the teachers and friends daily:

O Thou kind Lord! Praise be unto Thee that Thou hast shown us the highway of guidance, opened the doors of the kingdom and manifested Thyself through the Sun of Reality. To the blind Thou hast given sight; to the deaf Thou hast granted hearing; Thou hast resuscitated the dead; Thou hast enriched the poor; Thou hast shown the way to those who have gone astray; Thou hast led those with parched lips to the fountain of guidance; Thou hast suffered the thirsty fish to reach the ocean of reality; and Thou hast invited the wandering birds to the rose garden of grace.

O Thou Almighty! We are Thy servants and Thy poor ones; we are remote and yearn for Thy presence, are athirst for the water of Thy fountain, are ill, longing for Thy healing. We are walking in Thy path and have no aim or hope save the diffusion of Thy fragrance, so that all souls may raise the cry of "O God, guide us to the straight path." May their eyes be opened to behold the light, and may they be freed from the darkness of ignorance. May they gather around the lamp of Thy guidance. May every portionless one receive a share. May the deprived become the confidants of Thy mysteries.

O Almighty! Look upon us with the glance of mercifulness. Grant us heavenly confirmation. Bestow upon us the breath of the Holy Spirit, so that we may be assisted in Thy service and, like unto brilliant stars, shine in these regions with the light of Thy guidance.

Verily, Thou art the Powerful, the Mighty, the Wise and the Seeing.

'Abdu'l-Bahá

DETERMINED TO RAISE THY WORD AMONG THE MASSES

REVEALED TO THE BAHÁ'ÍS OF THE SOUTHERN STATES

Every soul who travels through the cities, villages and hamlets of these States and is engaged in the diffusion of the fragrances of God, should peruse this commune every morning:

O my God! O my God! Thou seest me in my lowliness and weakness, occupied with the greatest undertaking, determined to raise Thy word among the masses and to spread Thy teachings among Thy peoples. How can I succeed unless Thou assist me with the breath of the Holy Spirit, help me to triumph by the hosts of Thy glorious kingdom, and shower upon me Thy confirmations, which alone can change a gnat into an eagle, a drop of water into rivers and seas, and an atom into lights and suns? O my Lord! Assist me with Thy triumphant and effective might, so that my tongue may utter Thy praises and attributes among all people and my soul overflow with the wine of Thy love and knowledge.

Thou art the Omnipotent and the Doer of whatsoever Thou willest.

'Abdu'l-Bahá

GIVE THE GLAD TIDINGS OF THE MANIFESTATION OF THY KINGDOM

REVEALED TO THE BAHÁ'ÍS OF THE CENTRAL STATES

Let the spreaders of the fragrances of God recite this prayer every morning:

O Lord, my God! Praise and thanksgiving be unto Thee for Thou hast guided me to the highway of the kingdom, suffered me to walk in this straight and far-stretching path, illumined my eye by beholding the splendors of Thy light, inclined my ear to the melodies of the birds of holiness from the kingdom of mysteries and attracted my heart with Thy love among the righteous.

O Lord! Confirm me with the Holy Spirit, so that I may call in Thy Name amongst the nations and give the glad tidings of the manifestation of Thy kingdom amongst mankind.

O Lord! I am weak, strengthen me with Thy power and potency. My tongue falters, suffer me to utter Thy commemoration and praise. I am lowly, honor me through admitting me into Thy kingdom. I am remote, cause me to approach the threshold of Thy mercifulness. O Lord! Make me a brilliant lamp, a shining star and a blessed tree, adorned with fruit, its branches overshadowing all these regions. Verily, Thou art the Mighty, the Powerful and Unconstrained.

'Abdu'l-Bahá

RAISE HIS MELODY IN THY SUPREME NAME IN ALL THE REGIONS

REVEALED TO THE BAHÁ'ÍS OF THE WESTERN STATES

The following commune is to be read ... every day:

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

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

'Abdu'l-Bahá

SUFFER THEM TO SPEAK FORTH THY PRAISE

REVEALED TO THE BAHÁ'IS OF CANADA

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

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

Verily, Thou art the All-Powerful, the Most Exalted, the Ever-Forgiving, the All-Merciful.

'Abdu'l-Bahá

ASSIST ME WITH THINE ANGELS TO DIFFUSE THY HOLY FRAGRANCES

REVEALED TO THE BAHÁ'IS OF CANADA

The spreaders of the fragrances of God should recite this prayer every morning:

O God, my God! Thou beholdest this weak one begging for celestial strength, this poor one craving Thy heavenly treasures, this thirsty one longing for the fountain of eternal life, this afflicted one yearning for Thy promised healing through Thy boundless mercy which Thou hast destined for Thy chosen servants in Thy kingdom on high.

O Lord! I have no helper save Thee, no shelter besides Thee, and no sustainer except Thee. Assist me with Thine angels to diffuse Thy holy fragrances and to spread abroad Thy teachings amongst the choicest of Thy people.

O my Lord! Suffer me to be detached from aught else save Thee, to hold fast to the hem of Thy bounty, to be wholly devoted to Thy Faith, to remain fast and firm in Thy love and to observe what Thou hast prescribed in Thy Book.

Verily, Thou art the Powerful, the Mighty, the Omnipotent.

'Abdu'l-Bahá

PROCLAIM THY CAUSE, PROMOTE THY TEACHINGS, SERVE THY LAW AND EXALT THY WORD

O God, my God! Fill up for me the cup of detachment from all things, and in the assembly of Thy splendors and bestowals, rejoice me with the wine of loving Thee. Free me from the assaults of passion and desire, break off from me the shackles of this nether world, draw me with rapture unto Thy supernal realm, and refresh me amongst the handmaids with the breathings of Thy holiness.

O Lord, brighten Thou my face with the lights of Thy bestowals, light Thou mine eyes with beholding the signs of Thine all-subduing might; delight my heart with the glory of Thy knowledge that encompasseth all things, gladden Thou my soul with Thy soul-reviving tidings of great joy, O Thou King of this world and the Kingdom above, O Thou Lord of dominion and might, that I may spread abroad Thy signs and tokens, and proclaim Thy Cause, and promote Thy Teachings, and serve Thy Law and exalt Thy Word.

Thou art, verily, the Powerful, the Ever-Giving, the Able, the Omnipotent.

'Abdu'l-Bahá

THAT MY VOICE MAY BE RAISED IN GREAT ASSEMBLIES

O Lord, my God and my Haven in my distress! My Shield and my Shelter in my woes! My Asylum and Refuge in time of need and in my loneliness my Companion! In my anguish my Solace, and in my solitude a loving Friend! The Remover of the pangs of my sorrows and the Pardoner of my sins!

Wholly unto Thee do I turn, fervently imploring Thee with all my heart, my mind and my tongue, to shield me from all that runs counter to Thy will in this, the cycle of Thy divine unity, and to cleanse me of all defilement that will hinder me from seeking, stainless and unsullied, the shade of the tree of Thy grace.

Have mercy, O Lord, on the feeble, make whole the sick, and quench the burning thirst.

Gladden the bosom wherein the fire of Thy love doth smolder, and set it aglow with the flame of Thy celestial love and spirit.

Robe the tabernacles of divine unity with the vesture of holiness, and set upon my head the crown of Thy favor.

Illumine my face with the radiance of the orb of Thy bounty, and graciously aid me in ministering at Thy holy threshold.

Make my heart overflow with love for Thy creatures and grant that I may become the sign of Thy mercy, the token of Thy grace, the promoter of concord amongst Thy loved ones, devoted unto Thee, uttering Thy commemoration and forgetful of self but ever mindful of what is Thine.

O God, my God! Stay not from me the gentle gales of Thy pardon and grace, and deprive me not of the wellsprings of Thine aid and favor.

'Neath the shade of Thy protecting wings let me nestle, and cast upon me the glance of Thine all-protecting eye.

Loose my tongue to laud Thy name amidst Thy people, that my voice may be raised in great assemblies and from my lips may stream the flood of Thy praise.

Thou art, in all truth, the Gracious, the Glorified, the Mighty, the Omnipotent.

'Abdu'l-Bahá

O Thou kind Lord! Graciously bestow a pair of heavenly wings unto each of these fledglings, and give them spiritual power that they may wing their flight through this limitless space and may soar to the heights of the Abhá Kingdom.

O Lord! Strengthen these fragile seedlings that each one may become a fruitful tree, verdant and flourishing. Render these souls victorious through the potency of Thy celestial hosts, that they may be able to crush the forces of error and ignorance and to unfurl the standard of fellowship and guidance amidst the people; that they may, even as the reviving breaths of the spring, refresh and quicken the trees of human souls and like unto vernal showers make the meads of that region green and fertile.

Thou art the Mighty and the Powerful; Thou art the Bestower and the All-Loving.

'Abdu'l-Bahá

BEGINNING OF DOCUMENT
WRITINGS OF BAHÁ'U'LLÁH
WRITINGS OF THE BÁB
WRITINGS OF 'ABDU'L-BAHÁ
WRITINGS OF SHOGHI EFFENDI
MYSTICAL PRAYER FROM DAYS OF REMEMBRANCE
PRAYERS BY BAHÁ'U'LLÁH
PRAYERS BY 'ABDU'L-BAHÁ
STORIES OF TEACHING OF THE HANDS OF THE CAUSE
SYNONYMS FOR TEACHING

VI Stories of teaching from Bahá'í history

These stories of teaching are taken from the lives of illustrious early Bahá'ís, exclusively Disciples of Bahá'u'lláh, Apostles of 'Abdu'l-Bahá and Hands of the Cause.

They add, in my personal opinion, an essential element of real-world application of the luminous excerpts above, and bring to this work an extraordinarily touching element.

This excerpt from the Kitáb-i-Aqdas reinforced my decision to include this long section in an already very long work. Brevity, in this case, would have been a disservice.

Bahá'u'lláh eulogizes the learned among His followers. In the Book of His Covenant, He wrote: **“Blessed are the rulers and learned among the people of Bahá.”** Referring to this statement, Shoghi Effendi has written:

In this holy cycle the “learned” are, on the one hand, the Hands of the Cause of God, and, on the other, the teachers and diffusers of His Teachings who do not rank as Hands, but who have attained an eminent position in the teaching work. As to the “rulers” they refer to the members of the Local, National and International Houses of Justice. The duties of each of these souls will be determined in the future.

Bahá'u'lláh - The Kitáb-i-Aqdas Note No 183

HAND OF THE CAUSE ISMU'LLÁHU'L-AŞDAQ

Ismu'lláhu'l-Aşdaq was truly a servant of the Lord from the beginning of life till his last breath. When young, he joined the circle of the late Siyyid Kázim and became one of his disciples. He was known in Persia for his purity of life, winning fame as Mullá Şádiq the saintly. He was a blessed individual, a man accomplished, learned, and much honored. The people of Khurásán were strongly attached to him, for he was a great scholar and among the most renowned of matchless and unique divines. As a teacher of the Faith, he spoke with such eloquence, such extraordinary power, that his hearers were won over with great ease.

After he had come to Baghdad and attained the presence of Bahá'u'lláh, he was seated one day in the courtyard of the men's apartments, by the little garden. I was in one of the rooms just above, that gave onto the courtyard. At that moment a Persian prince, a grandson of Fath-'Alí Sháh, arrived at the house. The prince said to him, “Who are you?” Ismu'lláh answered, “I am a servant of this Threshold. I am one of the keepers of this door.” And as I listened from above, he began to teach the Faith. The prince at first objected violently; and yet, in a quarter of an hour, gently and benignly, Jináb-i-Ismu'lláh had quieted him down. After the prince had so sharply denied what was said, and his face had so clearly reflected his fury, now his wrath was changed to smiles and he expressed the greatest satisfaction at having encountered Ismu'lláh and heard what he had to say.

He always taught cheerfully and with gaiety, and would respond gently and with good humor, no matter how much passionate anger might be turned against him by the

one with whom he spoke. His way of teaching was excellent. He was truly Ismu'lláh, the Name of God, not for his fame but because he was a chosen soul.

Ismu'lláh had memorized a great number of Islámic traditions and had mastered the teachings of Shaykh Aḥmad and Siyyid Kázim. He became a believer in Shíráz, in the early days of the Faith, and was soon widely known as such. And because he began to teach openly and boldly, they hung a halter on him and led him about the streets and bázárs of the city. Even in that condition, composed and smiling, he kept on speaking to the people. He did not yield; he was not silenced. When they freed him he left Shíráz and went to Khurásán, and there, too, began to spread the Faith, following which he traveled on, in the company of Bábu'l-Báb, to Fort Ṭabarsí. Here he endured intense sufferings as a member of that band of sacrificial victims. They took him prisoner at the Fort and delivered him over to the chiefs of Mázindarán, to lead him about and finally kill him in a certain district of that province. When, bound with chains, Ismu'lláh was brought to the appointed place, God put it into one man's heart to free him from prison in the middle of the night and guide him to a place where he was safe. Throughout all these agonizing trials he remained staunch in his faith.

Think, for example, how the enemy had completely hemmed in the Fort, and were endlessly pouring in cannon balls from their siege guns. The believers, among them Ismu'lláh, went eighteen days without food. They lived on the leather of their shoes. This too was soon consumed, and they had nothing left but water. They drank a mouthful every morning, and lay famished and exhausted in their Fort. When attacked, however, they would instantly spring to their feet, and manifest in the face of the enemy a magnificent courage and astonishing resistance, and drive the army back from their walls. The hunger lasted eighteen days. It was a terrible ordeal. To begin with, they were far from home, surrounded and cut off by the foe; again, they were starving; and then there were the army's sudden onslaughts and the bombshells raining down and bursting in the heart of the Fort. Under such circumstances to maintain an unwavering faith and patience is extremely difficult, and to endure such dire afflictions a rare phenomenon.¹

Ismu'lláh did not slacken under fire. Once freed, he taught more widely than ever. He spent every waking breath in calling the people to the Kingdom of God. In Iraq, he attained the presence of Bahá'u'lláh, and again in the Most Great Prison, receiving from Him grace and favor.

He was like a surging sea, a falcon that soared high. His visage shone, his tongue was eloquent, his strength and steadfastness astounding. When he opened his lips to teach, the proofs would stream out; when he chanted or prayed, his eyes shed tears like a spring cloud. His face was luminous, his life spiritual, his knowledge both acquired and innate; and celestial was his ardor, his detachment from the world, his righteousness, his piety and fear of God.

Ismu'lláh's tomb is in Hamadán. Many a Tablet was revealed for him by the Supreme Pen of Bahá'u'lláh, including a special Visitation Tablet after his passing. He was a great personage, perfect in all things.

'Abdu'l-Bahá - Memorials of the Faithful (excerpt)

SULAYMÁN KHÁN-I-TUNUKÁBÁNÍ

Sulaymán Khán was the emigrant and settler who was given the title of Jamáli'd-Dín. He was born in Tunukábán, into an old family of that region. He was cradled in wealth, bred to ease, reared in the comfortable ways of luxury. From his early childhood he had high ambitions and noble aims, and he was honor and aspiration personified. At first he planned to outdistance all his fellows and achieve some lofty rank. For this reason he left his birthplace and went to the capital, Tīhrán, where he hoped to become a leader, surpassing the rest of his generation.

In Tīhrán, however, the fragrance of God was borne his way, and he listened to the summons of the Well-Beloved. He was saved from the perturbations of high rank; from all the din and clatter, the glory, the pomps and palaces, of this heap of dust, the world. He threw off his chains, and by God's grace, discovered peace. To him, the seat of honor was now no different from the place where people removed their slippers at the door, and high office was a thing soon gone and forgotten. He was cleansed from the stain of living, his heart was eased, for he had burst the shackles that held him to this present life.

Putting on the garments of a pilgrim, he set out to find his loving Friend, and came to the Most Great Prison. Here for a time he rested, under the protection of the Ancient Beauty; here he gained the honor of entering the presence of Bahá'u'lláh, and listened to momentous teachings from His holy lips. When he had breathed the scented air, when his eyes were illumined and his ears attuned to the words of the Lord, he was permitted to make a journey to India, and bidden to teach the true seekers after truth.

Resting his heart on God, in love with the sweet savors of God, on fire with the love of God, he left for India. There he wandered, and whenever he came to a city he raised the call of the Great Kingdom and delivered the good news that the Speaker of the Mount had come. He became one of God's farmers, scattering the holy seed of the Teachings. This sowing was fruitful. Through him a considerable number found their way into the Ark of Salvation. The light of Divine guidance was shed upon those souls, and their eyes were brightened with beholding the mighty signs of God. He became the focal point of every gathering, the honored guest. To this day, in India, the results of his auspicious presence are clear to see, and those whom he taught are now, in their turn, guiding others to the Faith.

'Abdu'l-Bahá - Memorials of the Faithful (excerpt)

NABÍL-I-ZARANDÍ

He entered Bahá'u'lláh's presence and drank of the red wine of allegiance and homage. He was then given specific orders to travel everywhere, and in every region to raise the call that God was now made manifest: to spread the blissful tidings that the Sun of Truth had risen. He was truly on fire, driven by restive love. With great fervor he would pass through a country, bringing this best of all messages and reviving the hearts. He flamed like a torch in every company, he was the star of every

assemblage, to all who came he held out the intoxicating cup. He journeyed as to the beat of drums and at last he reached the 'Akká fortress.

'Abdu'l-Bahá - Memorials of the Faithful (excerpt)

MULLÁ 'ALÍ-AKBAR [HAJÍ AKHÚND]

A teacher must proceed in this way: he must first teach himself, and then others. If he himself still walks the path of carnal appetites and lusts, how can he guide another to the "evident signs"* of God?

This honored man was successful in converting a multitude. For the sake of God he cast all caution aside, as he hastened along the ways of love. He became as one frenzied, as a vagrant and one known to be mad. Because of his new Faith, he was mocked at in Tīhrán by high and low. (...)

Again and again he was bound with chains, jailed, and threatened with the sword. The photograph of this blessed individual, together with that of the great Amín, taken of them in their chains, will serve as an example to whoever has eyes to see. There they sit, those two distinguished men, hung with chains, shackled, yet composed, acquiescent, undisturbed.

(...)

After the ascension of Bahá'u'lláh, Mullá 'Alí continued on, loyal to the Testament of the Light of the World, staunch in the Covenant which he served and heralded.

**Qu'rán*

'Abdu'l-Bahá - Memorials of the Faithful

ÁQÁ 'ALÍY-I-QAZVÍNÍ

This eminent man had high ambitions and aims. He was to a supreme degree constant, loyal and firmly rooted in his faith, and he was among the earliest and greatest of the believers. At the very dawn of the new Day of Guidance he became enamored of the Báb and began to teach. From morning till dark he worked at his craft, and almost every night he entertained the friends at supper. Being host in this way to friends in the spirit, he guided many seekers to the Faith, attracting them with the melody of the love of God. He was amazingly constant, energetic, and persevering.

'Abdu'l-Bahá - Memorials of the Faithful

HÁJÍ MÍRZÁ MUHAMMAD-TAQÍ, THE AFNÁN

He was truly a blessed soul, a man worthy to be revered. He never failed in his duty, from the beginning of life till his last breath. As his days began, he became enamored of the sweet savors of God, and as they closed, he rendered a supreme service to the Cause of God. His life was righteous, his speech agreeable, his deeds worthy. Never did he fail in servitude, in devotion, and he would set about a major undertaking with alacrity and joy. His life, his behavior, what he did, what he left undone, his dealings with others—were all a way of teaching the Faith, and served as an example, an admonishment to the rest.

After he had achieved the honor, in Baghdad, of meeting Bahá'u'lláh, he returned to Persia, where he proceeded to teach the Faith with an eloquent tongue. And this is how to teach: with an eloquent tongue, a ready pen, a goodly character, pleasing words, and righteous ways and deeds. Even enemies bore witness to his high-mindedness and his spiritual qualities, and they would say: “There is none to compare with this man for his words and acts, his righteousness, trustworthiness, and strong faith; in all things he is unique; what a pity that he is a Bahá'í!” That is: “What a pity that he is not as we are, perverse, uncaring, committing sins, engrossed in sensuality, the creatures of our passions!” Gracious God! They saw with their own eyes that the moment he learned of the Faith he was transformed, he was severed from the world, he began to emit rays from the Sun of Truth; and still, they failed to profit by the example he set.

'Abdu'l-Bahá - Memorials of the Faithful (excerpt)

NABÍL OF QÁ'IN

Later on that eminent scholar, Áqá Muḥammad of Qá'in (whose title was Nabíl-i-Akbar) was made a mujtahid, a doctor of religious law, by the late Shaykh Murtaḍá; he left, then, for Baghdad, became an ardent follower of Bahá'u'lláh, and hastened back to Persia. The leading divines and mujtahids were well aware of and acknowledged his vast scholarly accomplishments, the breadth of his learning, and his high rank. When he reached Qá'in, he began openly to spread the new Faith. The moment Mullá Muḥammad-‘Alí heard the name of the Blessed Beauty, he immediately accepted the Báb. “I had the honor,” he said, “of meeting the Blessed Beauty in Ṭíhrán. The instant I saw Him, I became His slave.”

In his village of Sar-Cháh, this gifted, high-minded man began to teach the Faith. He guided in his own family and saw to the others as well, bringing a great multitude under the law of the love of God, leading each one to the path of salvation.

'Abdu'l-Bahá - Memorials of the Faithful (excerpt)

ZAYNU'L-MUQARRABÍN

He had no sooner learned of the Báb's Declaration than he cried out from the depths of his heart, “O our Lord! we have indeed heard the voice of one that called. He

called us to the Faith—‘Believe ye on your Lord’—and we have believed.”* He rid himself of all impeding veils; his doubts dispelled, he began to extol and glorify the Beauty promised from of old. In his own home, and at Işfahán, he became notorious for declaring far and wide that the advent of the long-desired One had come to pass. By the hypocrites, he was mocked, cursed and tormented. As for the people, “the mass, as a snake in the grass,” who had worshiped him before, now rose up to do him harm. Every day brought on a fresh cruelty, a new torment from his oppressors. He endured it all, and went on teaching with great eloquence. He remained staunch, unmoved, as their wrath increased. In his hands he held out a full cup of Divine glad tidings, offering to all who came that heady draught of the knowledge of God. He was utterly without fear, knew nothing of danger, and swiftly followed the holy path of the Lord. (...)

But when the Trump had been sounded a second time,* he was restored to life. To the tidings of Bahá’u’lláh’s advent his soul replied; to the drum beat, “Am I not your Lord?” his heart drummed back: “Yea, verily!”* Eloquently, he taught again, using both rational and historical proofs to establish that He Whom God Shall Manifest—the Promised One of the Báb—had indeed appeared. He was like refreshing waters to those who thirsted, and to seekers, a clear answer from the Concourse on high. In his writing and speaking, he was first among the righteous, in his elucidations and commentaries a mighty sign of God.

In Persia his life was in imminent peril; and since remaining at Najaf-Ábád would have stirred up the agitators and brought on riots, he hastened away to Adrianople, seeking sanctuary with God, and crying out as he went, “Lord, Lord, here am I!” Wearing the lover’s pilgrim dress, he reached the Mecca of his longing. For some time he tarried there, in the presence of Bahá’u’lláh, after which he was commanded to leave, with Jináb-i-Mírzá Ja‘far-i-Yazdí, and promulgate the Faith. He returned to Persia and began to teach most eloquently, so that the glad tidings of the Lord’s advent resounded to the high heavens. In the company of Mírzá Ja‘far he traveled everywhere, through cities flourishing and ruined, spreading the good news that the Blessed Beauty was now manifest. (...)

When the believers were taken prisoner in Iraq and banished to Mosul, Jináb-i-Zayn became their chief. He remained for some time in Mosul, a consolation to the rest, working to solve their many problems. He would kindle love in people’s hearts, and make them kind to one another. Later he asked for permission to attend upon Bahá’u’lláh; when this was granted he arrived at the Prison and had the honor of entering the presence of his Well-Beloved. He then busied himself with writing down the sacred verses, and encouraging the friends. He was love itself to the emigrants, and warmed the travelers’ hearts. He never rested for a moment, and received new grace and bounty every day, meanwhile taking down the Bahá’í Scriptures with faultless care.

**Qur’án*

'Abdu'l-Bahá - Memorials of the Faithful (excerpt)

HÁJÍ MULLÁ MIHDÍY-I-YAZDÍ

Yet another who left his homeland was Mullá Mihdí of Yazd. Although to all appearances this excellent man was not of the learned class, he was an expert in the field of Muslim sacred traditions and an eloquent interpreter of orally transmitted texts. Persevering in his devotions, known for holy practices and nightly communings and vigils, his heart was illumined, and he was spiritual of mind and soul. He spent most of his time repeating communes, performing the obligatory prayers, confessing his failings and supplicating the Lord. He was one of those who penetrate mysteries, and was a confidant of the righteous. As a teacher of the Faith he was never at a loss for words, forgetting, as he taught, all restraint, pouring forth one upon another sacred traditions and texts.

When news of him spread around the town and he was everywhere charged, by prince and pauper alike, with bearing this new name, he freely declared his adherence and on this account was publicly disgraced. Then the evil 'ulamás of Yazd rose up, issuing a decree that he must die. Since the mujtahid, Mullá Báqir of Ardikán, refused to confirm the sentence of those dark divines, Mullá Mihdí lived on, but was forced to leave his native home. With his two sons, one the great martyr-to-be, Jináb-i-Varqá, and the other Jináb-i-Husayn, he set out for the country of his Well-Beloved. In every town and village along the way, he ably spread the Faith, adducing clear arguments and proofs, quoting from and interpreting the sacred traditions and evident signs.* He did not rest for a moment; everywhere he shed abroad the attar of the love of God, and diffused the sweet breathings of holiness. And he inspired the friends, making them eager to teach others in their turn, and to excel in knowledge.

* *Qur'án*

'Abdu'l-Bahá - Memorials of the Faithful (excerpt)

MISHKÍN-QALAM

This highly accomplished man first heard of the Cause of God in Işfahán, and the result was that he set out to find Bahá'u'lláh. He crossed the great distances, measured out the miles, climbing mountains, passing over deserts and over the sea, until at last he came to Adrianople. Here he reached the heights of faith and assurance; here he drank the wine of certitude. He responded to the summons of God, he attained the presence of Bahá'u'lláh, he ascended to that apogee where he was received and accepted. By now he was reeling to and fro like a drunkard in his love for God, and because of his violent desire and yearning, his mind seemed to wander. He would be raised up, and then cast down again; he was as one distracted. He spent some time under the sheltering grace of Bahá'u'lláh, and every day new blessings were showered upon him. Meanwhile he produced his splendid calligraphs; he would write out the Most Great Name, Yá Bahá'u'l-Abhá, O Thou Glory of the All-Glorious, with marvelous skill, in many different forms, and would send them everywhere.*

He was then directed to go on a journey to Constantinople, and set out with Jináb-i-Sayyáh. When he reached that Great City, the leading Persians and Turks received him with every honor at first, and they were captivated by his jet black, calligraphic

art. He, however, began boldly and eloquently to teach the Faith. The Persian ambassador lurked in ambush; betaking himself to the Sulṭán's vazírs he slandered Mishkín-Qalam. "This man is an agitator," the ambassador told them, "sent here by Bahá'u'lláh to stir up trouble and make mischief in this Great City. He has already won over a large company, and he intends to subdue still more. These Bahá'ís turned Persia upside down; now they have started in on the capital of Turkey. The Persian Government put 20,000 of them to the sword, hoping by this tactic to quench the fires of sedition. You should awaken to the danger; soon this perverse thing will blaze up here as well. It will consume the harvest of your life; it will burn up the whole world. Then you can do nothing, for it will be too late."

Actually that mild and submissive man, in that throne city of Asia Minor, was occupied solely with his calligraphy and his worship of God. He was striving to bring about not sedition but fellowship and peace. He was seeking to reconcile the followers of different faiths, not to drive them still further apart. He was of service to strangers and was helping to educate the native people. He was a refuge to the hapless and a horn of plenty to the poor. He invited all comers to the oneness of humankind; he shunned hostility and malice.

In some of this artist's productions, the writing was so arranged as to take the forms of birds. When E. G. Bronne was in Persia, he was told that "these would be eagerly sought after by Persians of all classes, were it not that they all bore, as the signature of the penman, the following verse: Dar díyár-i-khaṭṭ sháh-i-ṣáhib-'alam Bandiy-i-báb-i-Bahá, Mishkín-Qalam."

Cf. A Year Amongst the Persians, p. 227. The verse might be translated: Lord of calligraphy, my banner goes before; But to Bahá'u'lláh, a bondsman at the door, Naught else I am, Mishkín-Qalam.

Note the wordplay on door, which makes possible the inclusion of the Báb's name ["Báb" translates to "Gate" or "Door" in English] as well as Bahá'u'lláh's.

'Abdu'l-Bahá - Memorials of the Faithful (excerpt)

HÁJÍ JA'FAR-I-TABRÍZÍ AND HIS BROTHERS

There were three brothers, all from Tabríz: Hájí Ḥasan, Hájí Ja'far, and Hájí Taqí. These three were like eagles soaring; they were three stars of the Faith, pulsing with the light of the love of God.

HÁJÍ HASAN (IN SECTION ENTITLED HÁJÍ JA'FAR-I-TABRÍZÍ AND HIS BROTHERS)

Hájí Ḥasan was of the earlier day; he had believed from the new Luminary's first dawning. He was full of ardor, keen of mind. After his conversion he traveled everywhere, through the cities and villages of Persia, and his breath moved the hearts of longing souls. Then he left for Iraq, and on the Beloved's first journey, attained His presence there. Once he beheld that beauteous Light he was carried away to the Kingdom of Splendors; he was incandescent, he became a thrall of yearning love. At

this time he was directed to go back to Persia. He was a peddler, a vendor of small wares, and would travel from city to city.

On Bahá'u'lláh's second journey to Iraq, Hájí Hasan longed to behold Him again, and there in Baghdad was once more bedazzled by His presence. Every so often he would journey to Persia and then return, his thoughts centered on teaching and furthering the Cause. His business fell apart. His merchandise was carried away by thieves, and thus, as he put it, his load was lifted from him—he was disencumbered. He shunned every worldly tie. He was held fast as by a magnet; he fell hopelessly, madly in love with the tender Companion, with Him Who is the Well-Beloved of both worlds. He was known everywhere for the ecstasy he was in, and experienced strange states of being; sometimes, with utmost eloquence, he would teach the Faith, adducing as proofs many a sacred verse and holy tradition, and bringing sound and reasonable arguments to bear. Then his hearers would comment on the power of his mind, on his wisdom and his self-possession. But there were other times when love suddenly flamed within him, and then he could not remain still for an instant. At those times he would skip, and dance, or again in a loud voice he would cry out a verse from the poets, or a song. Toward the end of his days he became a close friend of Jináb-i-Muníb; the two exchanged many a recondite confidence, and each carried many a melody in his breast.

On the friends' final journey he went to Ádhirbáyján, and there, throwing caution to the winds, he roared out the Greatest Name: "Yá Bahá'u'l-Abhá!" The unbelievers there joined forces with his relatives, and they lured that innocent, that man in his ecstasy, away to a garden. Here, they first put questions to him and listened to his answers. He spoke out; he expounded the secret verities of the Faith, and set forth conclusive proofs that the Advent had indeed come to pass. He recited verses from the Qur'án, and traditions handed down from the Prophet Muḥammad and the Holy Imáms. Following that, in a frenzy of love and longing rapture, he began to sing. It was a shahnáz melody he sang; the words were from the poets, to say that the Lord had come. And they killed him; they shed his blood. They wrenched and hacked his limbs apart and hid his body underneath the dust.

'Abdu'l-Bahá - Memorials of the Faithful (excerpt)

'ABDU'L-BAHÁ'S TEACHING ADVICE TO MAY MAXWELL

THE GUARDIAN'S TRIBUTE TO MARTHA ROOT IN GOD PASSES BY

Nor can I dismiss this subject without singling out for special reference her who, not only through her preponderating share in initiating measures for the translation and dissemination of Bahá'í literature, but above all through her prodigious and indeed unique exertions in the international teaching field, has covered herself with a glory that has not only eclipsed the achievements of the teachers of the Faith among her contemporaries the globe around, but has outshone the feats accomplished by any of its propagators in the course of an entire century. To Martha Root, that archetype of

Bahá'í itinerant teachers and the foremost Hand raised by Bahá'u'lláh since 'Abdu'l-Bahá's passing, must be awarded, if her manifold services and the supreme act of her life are to be correctly appraised, the title of Leading Ambassadors of His Faith and Pride of Bahá'í teachers, whether men or women, in both the East and the West.

The first to arise, in the very year the Tablets of the Divine Plan were unveiled in the United States of America, in response to the epoch-making summons voiced in them by 'Abdu'l-Bahá; embarking, with unswerving resolve and a spirit of sublime detachment, on her world journeys, covering an almost uninterrupted period of twenty years and carrying her four times round the globe, in the course of which she traveled four times to China and Japan and three times to India, visited every important city in South America, transmitted the message of the New Day to kings, queens, princes and princesses, presidents of republics, ministers and statesmen, publicists, professors, clergymen and poets, as well as a vast number of people in various walks of life, and contacted, both officially and informally, religious congresses, peace societies, Esperanto associations, socialist congresses, Theosophical societies, women's clubs and other kindred organizations, this indomitable soul has, by virtue of the character of her exertions and the quality of the victories she has won, established a record that constitutes the nearest approach to the example set by 'Abdu'l-Bahá Himself to His disciples in the course of His journeys throughout the West.

Her eight successive audiences with Queen Marie of Rumania, the first of which took place in January, 1926 in Controceni Palace in Bucharest, the second in 1927 in Pelisor Palace in Sinaia, followed by a visit in January of the ensuing year to her Majesty and her daughter Princess Ileana, at the royal palace in Belgrade, where they were staying as guests of the King and Queen of Yugoslavia, and later, in October, 1929, at the Queen's summer palace "Tehna Yuva," at Balcic, on the Black Sea, and again, in August, 1932 and February, 1933, at the home of Princess Ileana (now Arch-Duchess Anton of Austria) at Mödling, near Vienna, followed a year later, in February, by another audience at Controceni Palace, and lastly, in February, 1936, in that same palace—these audiences stand out, by reason of the profound influence exerted by the visitor on her royal hostess, as witnessed by the successive encomiums from the Queen's own pen, as the most outstanding feature of those memorable journeys. The three invitations which that indefatigable champion of the Faith received to call on Prince Paul and Princess Olga of Yugoslavia at the Royal Palace in Belgrade; the lectures which she delivered in over four hundred universities and colleges in both the East and the West; her twice repeated visits to all German universities with the exception of two, as well as to nearly a hundred universities, colleges and schools in China; the innumerable articles which she published in newspapers and magazines in practically every country she visited; the numerous broadcasts which she delivered and the unnumbered books she placed in private and state libraries; her personal meetings with the statesmen of more than fifty countries, during her three-months stay in Geneva, in 1932, at the time of the Disarmament Conference; the painstaking efforts she exerted, while on her arduous journeys, in supervising the translation and production of a large number of versions of Dr. Esslemont's "Bahá'u'lláh and the New Era"; the correspondence exchanged with, and the presentation of Bahá'í books to, men of eminence and learning; her pilgrimage to Persia, and the touching homage paid by her to the memory of the heroes of the Faith when visiting the Bahá'í historic sites in that country; her visit to

Adrianople, where, in her overflowing love for Bahá'u'lláh, she searched out the houses where He had dwelt and the people whom He had met during His exile to that city, and where she was entertained by its governor and mayor; the ready and unfailing assistance extended by her to the administrators of the Faith in all countries where its institutions had been erected or were being established—these may be regarded as the highlights of a service which, in many of its aspects, is without parallel in the entire history of the first Bahá'í century.

No less impressive is the list of the names of those whom she interviewed in the course of the execution of her mission, including, in addition to those already mentioned, such royal personages and distinguished figures as King Haakon of Norway; King Feisal of 'Iráq; King Zog of Albania and members of his family; Princess Marina of Greece (now the Duchess of Kent); Princess Elizabeth of Greece; President Thomas G. Masaryk and President Eduard Benes of Czechoslovakia; the President of Austria; Dr. Sun Yat Sen; Dr. Nicholas Murray Butler, President of Columbia University; Prof. Bogdan Popovitch of Belgrade University; the Foreign Minister of Turkey, Tawfiq Rushdí Bey; the Chinese Foreign Minister and Minister of Education; the Lithuanian Foreign Minister; Prince Muḥammad-Alí of Egypt; Stephen Raditch; the Maharajas of Patiala, of Benares, and of Travancore; the Governor and the Grand Muftí of Jerusalem; Dr. Erling Eidem, Archbishop of Sweden; Sarojini Naidu; Sir Rabindranath Tagore; Madame Huda Sha'ráví, the Egyptian feminist leader; Dr. K. Ichiki, minister of the Japanese Imperial Household; Prof. Tetruiro Inouye, Prof. Emeritus of the Imperial University of Tokyo; Baron Yoshiro Sakatani, member of the House of Peers of Japan and Mehmed Fuad, Doyen of the Faculty of Letters and President of the Institute of Turkish history.

Neither age nor ill-health, neither the paucity of literature which hampered her early efforts, nor the meager resources which imposed an added burden on her labors, neither the extremities of the climates to which she was exposed, nor the political disturbances which she encountered in the course of her journeys, could damp the zeal or deflect the purpose of this spiritually dynamic and saintly woman. Single-handed and, on more than one occasion, in extremely perilous circumstances, she continued to call, in clarion tones, men of diverse creeds, color and classes to the Message of Bahá'u'lláh, until, while in spite of a deadly and painful disease, the onslaught of which she endured with heroic fortitude, she hastened homeward to help in the recently launched Seven Year Plan, she was stricken down on her way, in far off Honolulu. There in that symbolic spot between the Eastern and Western Hemispheres, in both of which she had labored so mightily, she died, on September 28, 1939, and brought to its close a life which may well be regarded as the fairest fruit as yet yielded by the Formative Age of the Dispensation of Bahá'u'lláh.

To the injunction of 'Abdu'l-Bahá bequeathed in His Will to follow in the footsteps of the disciples of Jesus Christ, **“not to rest for a moment,”** to **“travel throughout all regions”** and to raise, **“without rest and steadfast to the end,”** **“in every land, the cry of 'Yá Bahá'u'l-Abhá,”** this immortal heroine yielded an obedience of which the present as well as future generations may well be proud, and which they may emulate.

“Unrestrained as the wind,” putting her **“whole trust”** in God, as **“the best provision”** for her journey, she fulfilled almost to the letter the wish so poignantly expressed by 'Abdu'l-Bahá in the Tablets, whose summons she had instantly arisen to carry out: **“O that I could travel, even though on foot and in the utmost**

poverty, to these regions, and, raising the call of ‘Yá Bahá’u’l-Abhá’ in cities, villages, mountains, deserts and oceans, promote the Divine teachings! This, alas, I cannot do. How intensely I deplore it! Please God, ye may achieve it.”

“I am deeply distressed to hear of the death of good Miss Martha Root,” is the royal tribute paid to her memory by Princess Olga of Yugoslavia, on being informed of her death, “as I had no idea of it. We always enjoyed her visits in the past. She was so kind and gentle, and a real worker for peace. I am sure she will be sadly missed in her work.”

“Thou art, in truth, a herald of the Kingdom and a harbinger of the Covenant,” is the testimony from the unerring pen of the Center of Bahá’u’lláh’s Covenant Himself, **“Thou art truly self-sacrificing. Thou showest kindness unto all nations. Thou art sowing a seed that shall, in due time, give rise to thousands of harvests. Thou art planting a tree that shall eternally put forth leaves and blossoms and yield fruits, and whose shadow shall day by day grow in magnitude.”**

Of all the services rendered the Cause of Bahá’u’lláh by this star servant of His Faith, the most superb and by far the most momentous has been the almost instantaneous response evoked in Queen Marie of Rumania to the Message which that ardent and audacious pioneer had carried to her during one of the darkest moments of her life, an hour of bitter need, perplexity and sorrow. “It came,” she herself in a letter had testified, “as all great messages come, at an hour of dire grief and inner conflict and distress, so the seed sank deeply.”

Shoghi Effendi – God Passes By

SHOGHI EFFENDI’S ADVICE TO AMATUL’BAHÁ RUHÍYYÍH KHÁNUM

“Another vital service rendered by Amatu’l-Bahá in the course of her many travels was her role as the representative of the Universal House of Justice at national and international Bahá’í Conferences across the planet.

Standing on platforms on behalf of the Sacred Institution she served, in the course of Bahá’í Conventions at Ridván, at youth conferences and Native gatherings, at inaugurations of Bahá’í Temples and other great historical events to which the Bahá’ís streamed from all the quarters of the globe, she was erect and regal and forever memorable, the essence of dignity and beauty.

Her mastery of just the right word on each of these occasions, her ability to draw out her audience and touch people’s hearts, her clear and simple logic, and, above all, her wit and her bewitching sense of humour—these qualities endeared her to and charmed her audiences.

When asked, she attributed her power of public speaking to the fact that at the beginning of her marriage Shoghi Effendi had recommended that she memorize the beautiful prayer of ‘Abdu’l-Bahá which begins, “O Lord, my God and my Haven in my distress! My shield and my Shelter in my woes! ...” and which concludes with the

poignant sentence: “Loose my tongue to laud Thy name amidst Thy people, that my voice may be raised in great assemblies and from my lips may stream the flood of thy praise.”

She also attributed it to the advice given by ‘Abdu’l-Bahá to May Maxwell, to turn her heart to Him, pray, and then speak, for Rúhíyyih Khánum herself followed this advice faithfully.

She gave talks with the same degree of resourcefulness in French, in German, and in Persian.”

Tribute to Amatul'Bahá Ruhíyyih Khánum penned by Violette Nakhjavani
Full text available [here](#)

BEGINNING OF DOCUMENT
WRITINGS OF BAHÁ'U'LLÁH
WRITINGS OF THE BÁB
WRITINGS OF 'ABDU'L-BAHÁ
WRITINGS OF SHOGHI EFFENDI
MYSTICAL PRAYER FROM DAYS OF REMEMBRANCE
PRAYERS BY BAHÁ'U'LLÁH
PRAYERS BY 'ABDU'L-BAHÁ
STORIES OF TEACHING OF THE HANDS OF THE CAUSE
SYNONYMS FOR TEACHING

VII *Success in Teaching*

We often wonder why it is that when we have the remedy for all the ills of the world, the world won't take it. Sometimes it is very disheartening. We feel we are like a man standing at a fork in the road, voluntarily inconveniencing himself by acting as a signpost. He points right with a sign that reads "SAFETY THIS WAY" and left is marked "DANGER, PRECIPICE", but he finds most people rush the high road to the precipice and very, very few take the little unattractive path to safety. And we Bahá'ís, always trying to offer our priceless gift, many of us out in strange places as pioneers, many more traveling around as teachers or working hard and eagerly on Intercontinental, National, or Local Teaching Committees, wonder what on earth is the matter. Are the people all blind or is there something wrong with us?

THE ILLS OF MANKIND

The answer, of course, is, that broadly speaking, the human race today is certainly distracted, and, compared to an absolute standard of normalcy, somewhat demented, and we ourselves are far from being what we should be. The combination of mass disobedience to the Laws of God, and our own incomplete adherence to them acts as a brake on the success of our labors. It is not very hard to analyze the universal shortcomings of mankind: the first is undoubtedly irreligion, "the vitality of man's belief in God is dying out in every land", said Bahá'u'lláh. He wrote that a long time ago and the pendulum is still swinging away. There is much less belief in God today than when He made that statement, and as the life of the soul of man flows from the Creator, most men are suffering from all the diseases caused by spiritual attrition. Not being content with having turned away from God they have chosen idols in His place - Racism, Communism, Nationalism and so on. These false gods exert no restraining influence; although they often arouse the misplaced idealism of their adherents, their handmaids are hatred, pride, fanaticism and ruthlessness. They put no brakes on the personal appetites of men, they exert no ethical influence outside the field of their defective philosophies.

Today is the day of all the wrong freedoms and none of the right. You are free to be a rabid anti-Semite or dark-race hater, free to be a nationalist at the expense of the rest of the world, free to be a burning protagonist of any totalitarian system, free to follow your animal passions, free to divorce, free to become an alcoholic, in many places free to become a terrorist or guerrilla fighter. It is terribly sad to think that these black freedoms should be ours when one is no longer free to be virtuous without being found unstylish and peculiar, free to not drink without being looked upon as a social pariah, and above all, free to be happily and comfortably religious without being considered mentally deficient or emotionally unbalanced. In some countries today people are no longer free to enjoy the most innocent of all freedoms,,tolerance,,to be tolerant is to be disloyal. There is no middle ground.

Any newspaper, any day, supplies us with a picture of what the world's condition is like, we don't have to elaborate. And, we know, only too well, from the Writings of Bahá'u'lláh, the Master and the Guardian, that the remedy for its condition can only be administered through agony. The human race still refuses to take the safe, small road of reason. It will not voluntarily reform. It will, with wild, unbelievable

perversity rush down the highway to the precipice and go over the precipice into the cauldron of suffering, deep, universal, all-consuming suffering. There it seems it will ultimately coalesce into one world, not around the council table. Intelligent action it rejects, but the consequences of its madness will no doubt ultimately produce sanity.

This would seem to explain the fundamental reason why more people are not becoming Bahá'ís, why our voice is not listened to, indeed, scarcely heard. Nevertheless, we must still stand firmly at our post on the fork of the road; we must proclaim the Faith to the masses - it is our moral responsibility to do so, we must not rest, for we know there is a precipice and a cauldron; as many as can be brought to our side, the side of constructive action, of reason, of brotherhood, love for all men, we must bring. This is one aspect of the teaching problem, perhaps it would be better to say the aspect of it.

AND WHAT OF US?

In juxtaposition to the world, we have ourselves. Bahá'u'lláh said: "And if the believers had been occupied with that which We had instructed them, now all the world would be adorned with the robe of faith." He wrote that between seventy and eighty years ago. That statement is enough to keep us Bahá'ís awake for the rest of our lives. For it clearly implies that the trouble with humanity after all, is not purely its own perversity but our failure, as followers of Bahá'u'lláh, as well. If each one of us was really a Bahá'í, in thought, spirit and deed, we would exert such a leavening influence that the sodden mass of the world would become spiritualized. Every time we look at the people of the world we are inclined to feel complacent; we compare our standards with theirs, our conduct with theirs, and see ourselves an inch and a half or two inches taller spiritually. But perhaps if we looked carefully at what kind of a human being a Bahá'í should be, namely a being resembling 'Abdu'l-Bahá, our Exemplar, our complacency would evaporate and we would realize that we Bahá'ís are supposed to be a race of spiritual giants, whereas we are still pygmies just a little taller than the average spiritual dwarf inhabiting this globe.

Why? First of all most of us don't know the Teachings well. We are strong adherents of this Cause of God, but we are for the most part not informed adherents of it. Compared to what Bahá'u'lláh has delivered into our hands, we are ignoramuses; we know about ten per cent of it. I once heard my Mother say something which impressed me very much. Someone complimented her on her knowledge of the Bahá'í Faith. She said the Bahá'í Teachings were like a University and she had been a student in it for thirty-five years and was still learning.

THE COVENANT IS THE HUB

But, in spite of the fact that our knowledge is so incomplete, we still, every little new Bahá'í included, know quite enough about it to let it change our lives and to teach it to others. The hub of Bahá'í knowledge is one great knot of truth, strong enough to withstand the pressure of the entire world with its disbelief and corruption: the covenant. The Great Covenant, we know, is the pledge God has made with every Prophet and through Him, with all men: that He will not abandon us to ourselves but will send us Guides to lead us on our path of knowledge of Him and nearness to Him. The lesser Covenant is, so far, unique to our Dispensation, in keeping with the mature state of the world, and is the very blood in the veins of our Cause, the steel framework which will support our administrative order, our future world order. This is the Covenant Bahá'u'lláh made with us and the Master, and continued by the

Master through the Guardian; that Bahá'u'lláh would not leave us alone after His Ascension, that Divine guidance and authority would not be withdrawn from this physical world when the body of the Prophet was laid to rest, but that His Mantle, to the extent of infallible guidance and interpretation of our Scriptures would fall on the shoulders of His Vice-Regent, first 'Abdu'l-Bahá, now Shoghi Effendi.

When a believer has this in mind, when his heart has opened, in faith in God, and enshrined within it Bahá'u'lláh and His Covenant with the Bahá'ís, then he has the kernel of everything. To this can be added knowledge, wisdom, the improvement of his character, good deeds. That is why a totally illiterate man, a deaf mute, a person bordering on being a moron, could be a true and luminous Bahá'í if this core of fundamental faith were in him: that he believed in God, that Bahá'u'lláh was His Manifestation for this period in history and that in this dispensation, which must last at least one thousand years, that Manifestation has not taken His Fingers from the pulse of the world, but has, first through the Master and then through the Guardian, directly exerted a guiding influence from on High over the destinies of men. If we think about it this is really the most promising feature of our Faith. There are no absolute standards in this world, as far as the voice of men go, each man's opinion can be weighed against that of his fellows and is entirely relative. But in the Guardianship a new arrangement has been introduced one man's opinion, within a certain field, bearing on certain matters, is absolute and not relative because it is motivated not from self, but from on High.

A person who accepts any religion and becomes its believer, accepts the primary concept that its Founder or Prophet was right and perfect because He was the mirror of God and thus absolutely divinely inspired. As Christ said: "The words that I speak unto you I speak not of Myself: but the Father that dwelleth in me, He doeth the works" and, as Muhammad emphasizes in the Qur'án by beginning every Sūrah with the word "Say" to show it is not His personal voice, but a voice from on High instructing men. Jews, Muhammadans, Christians, have all believed in the sanctity of their Holy Scriptures because they were the voice of God. We Bahá'ís believe just the same of Bahá'u'lláh with the exception that we do not believe God's guidance through a human instrument stopped with His ascension, but that it went on, and will go on, in a more circumscribed form, in the same sense that the Guardians do not creatively reveal but rather interpretively reveal, until the next Manifestation of God appears.

In a world which is more and more doubtful of existence of a personal God it is not surprising that it should be difficult to convince people a new Prophet has appeared; it is even less surprising that people, disinclined to believe in anything spiritual, should find it hard to accept an institution invested with divine and infallible authority.

We have a wonderful teaching to offer to men. We have a social, an economic, an ethical, an international set of laws, principles and values that are just unbeatable. But all the vitality and potency goes out of them unless a person is willing to acknowledge the reason why they are so perfect: because they come from a super-human source - from God. And if a man can get that far in his feeling and understanding, to accept this divine origin, then he is just quibbling if he cannot accept fully and comprehendingly the station and function of a Guardian, for it is the Guardian, and the concomitant House of Justice, that ensures the smooth functioning of Bahá'u'lláh's system. Take away this absolute standard and you take away the guarantee that what Bahá'u'lláh brought to the world will fulfill His Promises.

THE COVENANT AND TEACHING

This question of the Covenant, particularly as it involves us now in relation to the Guardian, cannot be too much stressed in connection with teaching problems, for it is the very crux of teaching. No matter what else a person understands or does not understand, has accepted or is not yet mature enough to grasp, he must accept and rasp the Covenant and its implications before becoming a Bahá'í because without this he is a tree with no roots in the Cause. The first wind, the first test, may carry him off. It is a strange thing, and one that might well give every believer, trying to teach, pause for thought if you look back over ten or twenty years of teaching work and see those who are not only in the forefront of the work but getting the most results, you invariably see that they are lions roaring in defense of the Covenant, so to speak, and, if you trace their Bahá'í ancestry, you will find they are the whelps of still earlier Bahá'í lions, usually the first believers grounded in the Faith in the days of the Master and deeply rooted in the Covenant. Tests come and tests go, in the world and in the faith, but nothing happens to this kind of Bahá'í because his deep roots are drawing up the proper spiritual nourishment all the time from the rich soil he is planted in - the Covenant.

Belief in the Center of the Covenant (at present Shoghi Effendi, the Center of the Master's Covenant) and love for him are the shield and the sword of a Bahá'í. He can conquer with them, without them he is defenseless.

THE FIRST STEP

There are so many "do's" and so many "don'ts" to the teaching work. Every believer who has ever opened his mouth and tried to teach soon forms a little set of his own. I cannot go into them all - I neither profess to know enough - to, nor have I time and space to attempt to. But just by way of sharing my observations and ruminations on this subject I can give out a few ideas.

I once heard a Bahá'í, in respect to the teaching work, use a very homely metaphor: she said our teachings were like a huge department store; everybody that came to us wanted at least one thing, whether it was a grand piano or an egg beater, and we had everything, was it conceivable that we could not satisfy the desire of that customer? This is a wonderful idea because the moment someone is truly seeking-not just living in a whirl or a profound lethargy or merely self-satisfied, we have, somewhere in our Faith, the answer to that person's needs. One of our main difficulties is that we do not always find out what the seeker wants and then give it to him.

Some of us forget that you cannot fill up something unless you first empty it. The seeker who comes to our meetings or whom we casually meet is most often full, but unsatisfied. We do not even let him unburden himself to us, relieve his mind of its doubts or complications or theories. We know we have the answer and we promptly try to force it on him. It rarely is successful.

Why ? Because there was no room made for it, and we tried to cram it in before the man could create, by emptying into us his own trouble or thought, a space for our teaching to get into.

We should consider ourselves doctors and all those we meet patients. We have all the remedies, we must always try and give as much of them as we can. But supposing you go to your doctor, how do you feel? You want to tell him what is wrong, your symptoms, all about it. And supposing after you just get inside his office and sit down he starts telling you how he feels, or what he thinks the future course of international events is going to be, or all about his wife's dreams. Are you going to like it, does this technique attract you? And if he gives you a bottle of pills as you leave, are you going to take them?

To teach, is, to a great extent, the art of listening you will listen to the one you want to teach and find out what he wants and needs to hear then you can start your treatment by giving him, from our teachings, the right answer, the right remedy. But unfortunately all of us have hobbies, pet subjects, pet angles, even in the Cause. And so not infrequently you would find that a person who is passionately interested in economics is being vigorously tackled by an enthusiastic Bahá'í - whose keenest interest is in the life after death. Whilst he raves about wages, hours, free trade and profit sharing, she eagerly retaliates with the qualities of the soul and its Journey back to God. Or someone who hears voices, sees visions and senses auras comes up against the stone wall of a Bahá'í who tries to pooh pooh her out of it as he expatiates on the practical perfections of the World Order.

A person who wants something wants it, even if it is only an egg beater, he needs it and he needs it right away - so give it to him. If you are not a sufficiently well-rounded out student of the teachings to talk economics with the economist and spiritual data with the psychic, then at least be wise enough to acknowledge your limitations and turn your truth seeker over to someone whose "hobby" in the Cause corresponds to that of the person's deepest interest.

SINCERE CONCERN FOR OTHERS

How often we meet a fellow-Bahá'í who has that radiant glint in his eye, and that expression of contentment reminiscent of a cat who has just swallowed a mouse, which is promptly explained by the statement "I've just been giving the Message!" Yes, we dare say you gave it, but did the recipient take it? He wanted something from you, but did he get it, or did you just have the pleasure of giving him the Message"? How often, how very often, 'Abdu'l-Bahá greeted people with "are you well, are you happy"? His loving interest reached out and surrounded them like sunshine. This sincere concern for an interest in the person you confront is the great teaching technic in the whole world and nothing will ever surpass it. Teaching is excellent discipline for the personal ego, for to teach successfully you have to put yourself in the background and subdue your will and self-expression enough to be a sensitive receiving instrument that will pick up the seeker's correct wave-length. If you tune into that person you can commune with him and through that sympathetic thought you can begin to let the light of the Cause into his mind, you cannot force yourself into another person's soul or pound the truth into him just through sheer conviction-that you are right.

CO-OPERATIVE EFFORT

There is a delicate balance somewhere between wanting, whether you are capable of it or not, to teach a certain person all by yourself and thus have all the triumph yourself, and barging in on other people's contacts at the wrong moment. As I think

actual examples are more instructive than theorizing I will give two which impressed me very much in the course of my Bahá'í education.

Ali Kuli Khan, who is an excellent speaker, had been addressing one evening, a large and somewhat exclusive group of people in a private home. When he had finished, to my horror, he called upon me to say a few words. It was very unexpected and I was very taken aback. After the meeting was over I asked him why on earth he had done that; after such a comprehensive Lecture himself it was unnecessary. He said that no matter how long he addressed a given audience there would always be a certain percentage of people in it who would not respond to his mind, no matter what he said, but that another speaker might reach these he could not reach. I never forgot that remark. It is really a mathematical certainty that one person, out of a hundred people, could only reach a percentage of them. And it is certainly just as true of those we contact daily. Your mind may never be able to kindle a spark of interest in a certain individual, maybe even your own husband or wife, but another Bahá'í might. It is no small part of teaching to have the wisdom to see that Mr. X is just the type for Mrs. Y to give the message to, and not your type at all.

NON-INTERFERENCE

The second lesson I learned was about not interfering in other people's teaching work and was even more vivid for it involved disastrous results. A young woman had been attending Bahá'í meetings for a long time and studying with my Mother, at length she expressed the desire to become an active believer. My Mother, with the approval of the Spiritual Assembly, had a final long talk with her, telling her mostly about the Covenant and the Master's Will. This girl was a very thoughtful, quiet person and I think took the step she was about to make very seriously. She needed to be left alone to decide. As my Mother had told her: now she knew everything about the implications of this Faith and she must make up her own mind. Just at this point, a well-meaning friend tried to make it up for her. She tried through a pressure type of approach to shove her into the Cause. The quiet, conscientious girl felt this was proselytizing, she became suspicious and uneasy, never became a Bahá'í, gave up her friendly association with us all!

THE WATCHFUL PUBLIC

We must always remember that even those who seem most indifferent to us are watching us keenly. There are many, many people who know of this Faith and take a very peculiar attitude towards it; they are not ready to become Bahá'ís, either they do not believe in it or they don't want to live up to it's responsibilities, but they want to see if we really are Bahá'ís or just bluffing. In other words do we live up to what we preach or not? I think we have no idea at all to what an extent we are under observation all the time and it is a very interesting psychological fact, and a very touching one, that these observers long to see us live up to our high standards and get very distressed, scornful and even resentful when we do not.

I once had a friend visiting me, the young daughter of a Bahá'í whom he was most anxious should become one herself. She was invited to a party at the house of some people who attended our meetings occasionally but evinced no desire to become Bahá'ís. I did not go with her as I had something to do at home. The next day her host called me up and burst forth indignantly, "Say, what kind of Bahá'í is that you've got visiting you ! She accepted a drink!" Of course I immediately asked him what

right he had to think she was a Bahá'í? And, explained that she was not one, but that I hoped some day she would be one. The relief in his voice when he heard this was a great eye-opener to me. He offered what he thought was a Bahá'í a drink, showing how non-Bahá'ís continually probe us to see if we are sincere, but when she accepted he was really angry, and the reason he was angry was because he was disillusioned! I am glad to say the girl in question has become a most radiant and active believer. One of the reasons humanity has become so irreligious is because it no longer finds people, in churches, mosques or synagogues who live their teachings. It is all lip service and lip religion is dead religion. This is why Bahá'u'lláh and the Master so constantly emphasized deeds, actions, example. If we read our teachings aright we see that in this day the Manifestation of God has raised the jump, so to speak; in the past, belief was acceptable, but now belief is no longer enough, not acceptable unless backed up by deeds. "In this day naught will be accepted save pure and stainless deeds."

THE READY PUBLIC

We present the Cause to the public, to all those we contact, why do we make so few new believers? Let us say (purely arbitrarily, for I have no idea at all what a true statistical basis would be) that only ten percent of the population of the United States of America at present is really receptive to the teachings, and by receptive let us say we mean those who could become believers at once and those who will after contacting the Faith, later become believers. Let us go further and suppose, that in a city of a hundred thousand, two per cent are ready to embrace the Cause if given a fair chance, that is two thousand souls. Why do we not reach those two thousand? In the first place, they are distributed in all age groups, from High School students to the bed-ridden old, and in all classes from the sister of the wealthy magnate who lives on the hill to the charwoman who cleans out the trains at four in the morning. Let us say this town is newly opened to the Faith, are such extremes in age and position as the types cited above likely to be contacted by the average pioneer or pioneers working in that city? The answer most certainly is no. All such people likely to come to public meetings? Of course not. In fact, if we analyze it, we see that the radius of our average Bahá'í contact is extremely small. An almost infinitesimal percentage of the population of America ever attends a public lecture and those who do attend are usually lecture-goers. So, essential as this type of teaching is, We must not expect too much from it. In Montreal there is a Peoples Forum held weekly in one of the best known churches and it has access to the best speakers who tour America, names like Julian Huxley, Bertrand Russell, Sairajina Naidu, appear on its programs and yet it is even for such speakers, not over-filled. We should constantly try to improve our technique of public meetings, have good Bahá'í speakers, good sympathetic outside speakers, but not expect this method alone is going to reach many of that theoretical "two thousand" waiting souls.

THE IMMATURE BELIEVER

After public meetings come private contacts. I think this is where we Bahá'ís really fail, for dozens of reasons. There are those, few in number let us hope, who are unwilling or too shy to let other people know they are Bahá'ís. They are afraid of seeming "queer" in the eyes of their fellow students, their business associates, or their friends. Such an attitude is sad, for it indicates great immaturity on the part of the individual. Any one, in any field, who stands for something new is sure to receive a certain amount of ridicule, for human beings, en masse, are like sheep, they all "baa"

together, they all graze together and they all stampede together. For a Bahá'í nor to be able to realize that through identifying himself with the most progressive, constructive movement in the whole world he has risen above the herd and covered himself with distinction, is pitiful. It is not necessary for a believer to rush around loudly proclaiming himself a Bahá'í or to become a pamphleteer and thrust tracts upon everyone he meets. On the other hand he should want everyone to find out he is a Bahá'í, he should want his fellow students to know that the reason that his ideas are so progressive is because they are Bahá'í ideas, or if he is in business, his employer should come to associate his reliability, willingness, courtesy and co-operativeness with the fact that our Faith produces such characteristics; in the circle of his friends his good habits, his sincerity, his chaste conduct, his tolerance and lack of prejudice should label him a believer, without his being considered a religious crank or something peculiar.

THE FORCE OF EXAMPLE

A Bahá'í's way of thinking, way of talking and way of conducting himself should be such that everyone will say, "You know, I suspect the reason George is such a reliable, decent sort of fellow has something to do with that Bahá'í thing he belongs to....I like him." We must, without proselytizing, make friends for the Faith and create in the public an admiration for the Cause. We have got to create an atmosphere of respect for our religion and for us as followers of it. And we must realize that the primary thing is not what we say but what we do. As a matter of fact no one cares very much what we say. Everyone is saying something these days, from every loud speaker in the world, in Chinese, Czech, Spanish and so on, people are shouting good plans, good precepts, good ideas,,many of them are in fact similar or identical with our Bahá'í plans, precepts and ideas,, but they are, as we can see from the state of the world, largely ineffectual. Why? Because nothing goes behind them, there is no right action, no upright conduct backing them up and everyone knows it. So, our chief, not our exclusive, but our chief way of teaching has got to be our example. When the world discovers that we Bahá'ís are Bahá'ís it will follow our footsteps as the children flocked after the Pied Piper, led by an irresistible impulse!

INCREASING CONTACTS

To get back to our town and how to reach those two thousand people: we see we must have public lectures for the prestige of the Faith, to make the name Bahá'í familiar to the public, to publicize the Cause's existence. We must also, with dignity, but fearlessly, be known as Bahá'ís and liked as Bahá'ís. Of course we must try to get together a group and hold a weekly fireside class, probably the most effectual form of teaching at present. But every believer, pioneer or long established resident of a place, knows by experience that these methods soon reach a saturation point. The public meetings only reach a certain limited number; the firesides probably lead to the establishment of an Assembly, maybe each year a few new people enroll, but of that hypothetical two thousand only five per cent seems at most to be made available to the Faith.

Why ? I think it is because those two thousand people are tucked away in various pockets, so to speak, and each one of us, like every other person, lives within a certain radius. We must learn to increase our radius of contacts. We have a tendency to wait for souls to be "led to us." They often are, but others, probably the vast majority, need digging for. For instance, let us say a pioneer contacts one hundred of

those potential Bahá'ís through the public meetings, another fifty people through fireside gatherings (generous estimates!). If he has a job he may draw from those he meets in his work five people or so to his meetings, say another five receptive people are met casually through his social life, introductions of his new friends, etc. Now, that believer has a home, a job, small circle of friends, a Bahá'í meeting he attends once a week and a study class also once a week. His radius of contacts is so to speak at the saturation point. Of the two thousand he has reached one hundred and sixty. There he stops. What can he do? As far as I can see the only thing he can do is to cross over into another pocket. If he waits for that one contact,, the advertised public meeting,,to reach the other one thousand eight hundred and forty people who are theoretically waiting to become Bahá'ís he will have to wait a century. The Golf Club, the Rotary Club, the Kiwanis Club, the Junior League, the Child Welfare, the Society for Prevention of Cruelty to Animals, the Esperanto Society -- these and a hundred other types of either social, sport or humanitarian clubs and groups with kindred interests to ours are "pockets" where our future fellow- Bahá'ís may be concealed. If we want them we have to go after them. It requires sacrifice of our time and energy in some cases, in others it might be a very good addition to our own lives.

Let Bahá'í young people swim at the Y.W.C.A. or Y.M.C.A. and meet new young people to invite to their youth group or to interest in forming with them a youth group. Let them join the Junior League or the Junior Board of Trade, or any group whose aims are purely non-political, and through association bring themselves as Bahá'ís, with their high ideals and standards, to the attention of others. They will soon find some of the missing eighteen hundred and forty! Let Father do the same, a chess club, a country club, a debating society, a camera club, or be active on some committee of a progressive or philanthropical nature, at his factory or his place of business, or in civic affairs -- something, anything that will bring him in touch with new people. Mother can do the same. Women in every city have dozens of clubs and organizations for child, civic or home welfare which are progressive and constructive and with which a Bahá'í can identify himself without in any way infringing on our principle of non-affiliation with religious or political movements.

OUR RESPONSIBILITY

If we are conscientious about teaching, about giving to this mad world, rushing along the path to destruction, at least an opportunity to hear of this redeeming message, then we will not waste our time running on a treadmill of daily routine and habits like a squirrel in a cage, to the office, from the office, our bridge, our hobbies, our selfish pleasures. We will try and make our pleasure and leisure hours not only of use to ourselves but a means of reaching those few souls who, like jewels buried in a mine, are truly believers in this new Day of God and only waiting to be found. Our responsibility is very great. They say there is not a doctor living, who has practiced for any length of time, who cannot look back on some patient and say that if he had done differently or better that patient would now be alive instead of dead. I am afraid we Bahá'ís too, who have had any experience at all in teaching, are forced to admit that there are people who, if we had been more careful, more thoughtful, more tactful, wise and loving, would today be believers instead of having drifted into and out of the orbit of the Cause.

To fail in one's moral duty to humanity these days is a heavy failure. How would we like to be without this Cause today? Where would we see any hope any real security ahead in the future? How could we live without that sense of nearness to

God and understanding of His ways which our teachings confer as their greatest blessing? Can any one of us feel he can receive such a bounty and yet withhold it from others, rest quiescent in his own inner sense of security and leave others untaught and unhelpt in these disastrous days the world is passing through?

Today, if ever, must ring in our ears the battle cry of Mulla Husayn, "Mount your steeds, Oh heroes of God!"

EDITORIAL NOTE: "Success in Teaching" is the major portion of a message first published June 1949, under the title of "Teaching Problems," as an insert in Bahá'í News. Shoghi Effendi, Guardian of the Bahá'í Faith, passed on in 1957. Twenty-seven persons, known as the Hands of the Bahá'í Faith, had been appointed by him to carry on the unified teaching work and for the protection of the Faith. Through their efforts, the first Universal House of Justice was elected in April 1963 by the fifty-six National Spiritual Assemblies existing at that time, in accordance with the explicit directives in the Writings of Bahá'u'lláh for the election of this supreme institution of the Bahá'í Faith. Further elucidation of the functioning of the Universal House of Justice, mentioned in the foregoing article, may be obtained from the "Unassailable Foundation of the Cause of God," published in Wellspring of Guidance. The pamphlet was published in 1965, Bahá'í Publishing Trust, Wilmette, Illinois, printed in the United States of America. -S.M.

**Amatul'Bahá Ruhíyyih Khánum – Success in Teaching
(published in Bahá'í News June 1949)**

VIII Synonyms for “Teaching the Cause”

INTRODUCTION

This is meditative section on the different synonyms, figures of speech, similes, turns of phrase and metaphors used to describe the sacred duty of teaching the Cause of Bahá'u'lláh found in the Bahá'í writings.

Every instance in a prayer or excerpt where synonyms (“Proclaim the Message”) or metaphors (“Diffuse the divine fragrances”) for teaching have been used, the specific word “Thee” or “Thy” referring to God has been replaced with “God” and “His” in order to let the sentence stand on its own when separated from its native context.

For example: « loose my tongue that it may make mention of Thee and sing Thy praise »

Will be listed as: « Make mention of God and sing His praise »

More often than not, I have been more comfortable with replacing “sing Thy praise” with “sing the praise of God” rather than “sing God’s praise” as if felt more respectful.

Every item is hyperlinked to the original highlighted term in the text, so you can see it in its original context.

It is most interesting in personal meditation to ponder on the verbs themselves and their relation to one another: “call” “cry out” “speak” “utter” “proclaim” “teach” “exalt” “extol” “announce” “glorify” “laud” “sing” “make mention.”

Like an infinitely faceted diamond, we see that Teaching the Cause has a multitude of facets that deserved to be explored in all their beautiful and intricate complexity and I am certain a similar exploration in the original Persian and Arabic would shed infinitely more light on the subject than my attempt in the English translations.

The sheer wealth of expressions Bahá'u'lláh, The Báb and 'Abdu'l-Bahá use to describe teaching is a testament to the powers of spiritual creativity enshrined in this Faith.

In one passage, 'Abdu'l-Bahá goes even further in this spiritual flexibility:

“Furthermore, the teachers must travel about, and if spreading the Message openly should cause a disturbance, then instead, let them stimulate and train the believers, inspire them, delight them, rejoice their hearts, revive and refresh them with the sweet savors of holiness.”

'Abdu'l-Bahá - Selections from the Writings of 'Abdu'l-Bahá № 209

SYNONYMS FOR “TEACHING THE CAUSE”

Adduce clear arguments and proofs
Advance the oneness of the world of man
Aid souls to reach the shore of the sea of faith

Announce the Message
Arise and proclaim unto the entire creation the tidings that He Who is
the All-Merciful hath directed His steps towards the Ridván and
entered it
Arise in service
Attract all the hearts to the Kingdom of God
Attract the hearts of men
Awaken a previously heedless soul
Awaken inner perceptions
Awaken slumbering souls
Become the cause of raising high the Word of God
Bestow a heavenly spirit upon souls
Bestow happiness and prosperity upon the children of men
Blazon the remembrance of God
Breathe life into souls
Breathe the breath of life into souls
Breathe the breath of life upon the spirits
Breathe ye into the world's worn and wasted body the fresh breath of
life
Brighten the eyes by beholding the signs of guidance
Brighten the eyes with beholding the mighty signs of God
Bring about universal harmony
Bring all men together under a single tabernacle
Bring this best of all messages
Call in the Name of God
Celebrating the praise of God
Champion this Cause
Change ignorance to knowledge of the truth
Changed the dishonor of prejudiced souls to the highest degree of
honor and capacity
Clear and straighten all the paths
Confer life upon souls
Conferred spiritual susceptibilities
Create capacity
Cry out through the power of the Kingdom and the breath of the
Holy Spirit
Deliver the good news that the Speaker of the Mount has come
Diffuse God's holy fragrances
Diffuse of the divine exhortations and advices
Diffuse the breaths of the Holy Spirit
Diffuse the fragrance of God's holiness
Diffuse the sweet breathings of holiness
Diffusing the sweet savors of God
Disclose these heavenly mysteries
Discover the mine of humanity and find the brilliant pearls of the
Kingdom

Dispel the dark clouds so that the Sun of Truth may shine forth with
 the utmost intensity
 Disseminate of these divine teachings
 Disseminate the principles of this glorious Being (Bahá'u'lláh)
 Emit rays from the Sun of Truth
 Engage in calling the peoples of the world to the Divine Guidance
 Engage in the promulgation of the divine teachings
 Establish the truth
 Exalt the Word of God
 Exalt the Word of God
 Exhilarate and rejoice all the ears with the call of the Kingdom
 Exhilarate and rejoice all the nations and peoples with the song of the
 love of God
 Exhilarate the ears with this call
 Explain the wisdom of the heavenly books
 Extol God's Name
 Gather all the people of the earth under the shadow of God
 Give the glad tidings of the manifestation of God's kingdom amongst
 mankind
 Give the joyful tidings
 Give the people the glad tidings of the dawn of His great dispensation
 Give the Teachings of Bahá'u'lláh
 Glorify the Cause of God
 Glorify the word of God
 Guide a soul aright
 Guide of the inhabitants of the globe
 Guide souls to the Faith
 Guide the human race
 Guide the nations and peoples of the world
 Guide the souls
 Help the heedless to become vigilant
 Herald the Covenant
 Illuminated their hearts with the splendor of knowledge
 Illumine the hearts of humanity
 Illumine this dark universe
 Increase the illumination of humankind
 Inform the people of the wonderful episodes of His marvelous life,
 the greatness of His power in withstanding the kings of the Orient,
 the might of His spirit in upholding under all circumstances the
 standard of the oneness of the world of mankind
 Laud the name of God
 Lead a soul to an understanding of the validity of the Holy Cause
 Lead the people out of darkness and ignorance into the clear light of
 truth
 Loose one's tongue in praise and thanksgiving
 Magnify the Cause of God
 Magnify the name of God

Magnify the word of God
Make mention of God
Make the meads of a region green and fertile
Make the melody of universal peace to reach the ears of the East and
the West
Make the morning's light to dawn in the hearts of the righteous
Make the people aware of the divine evidences manifest in Him
Mention the True One
Minister at God's holy threshold
Noise the fame of the Cause of God
Pass round the cup that brimmeth with the wine of certitude
Perfume the nostrils of the people of the world with this musk-
scented breeze
Perfume the nostrils with the fragrances of the Paradise of Abhá
Pitch the tabernacle of unity
Play the melody of international conciliation with such power that
every deaf one may attain hearing
Play the melody of international conciliation with such power that
every extinct person may be set aglow
Play the melody of international conciliation with such power that
every dead one may obtain new life
Play the melody of international conciliation with such power that
every indifferent soul may find ecstasy
Proclaim
Proclaim the Cause
Proclaim the Cause of God
Proclaim the Message of God
Proclaim the oneness of the world of humanity
Proclaim to all humanity the sheltering mercy and infinite grace of
God
Promote the divine principles
Promote the divine teachings
Promote the fundamental of universal peace and the divine principles
Promote the oneness of the world of humanity
Promote the teachings of God
Promote the teachings of God
Promote the Word of God
Promote the Word of God
Promulgate all of the teachings of God
Promulgate the teachings
Promulgate the teachings and commandments of God
Promulgate the teachings of God
Promulgate universal peace
Propagate the Cause of God
Propagate the divine fragrances.
Quicken to life this dead world
Raise God's melody in His Supreme Name

Raise the call of “Yá Bahá’u’l-Abhá” in cities, villages, mountains,
 deserts and oceans
 Raise the call of God
 Raise the call of the Great Kingdom
 Raise the call that God has now been made manifest
 Raise the call to the world of unity, “There is no God but One God,
 and all the Messengers, from the beginning to the Seal of the
 Prophets (Muḥammad) were sent on the part of the True One!”
 Raise the flag of brotherhood and international agreement
 Raise the word of God
 Raise to the highest heaven the cry of “O Thou the Glory of
 Glories!” [“Yá Bahá’u’l-Abhá”, an invocation of the Greatest Name
 of God (the All-Glorious or Most Glorious)]
 Raise up the Word
 Reach the ears of the people of the world with the divine teachings,
 which constitute the spirit of this age
 refresh and quicken the trees of human souls
 Refute what is vain and false
 Render assistance unto God
 Resuscitate the dead with this spirit
 Reveal the splendors
 Revive the hearts
 Rise up to lead the people aright
 Rouse the East and the West with the celestial strains from the Abhá
 Kingdom
 Save all the peoples of the earth (Christian context)
 Scatter the holy seed of the Teachings
 Scatter throughout the world in order that His teachings may be
 widespread and be heard by every ear
 Serve the Cause of God
 Serve the Covenant
 Serve the Law of God
 Service
 Service to the Cause of thy Lord
 Set forth the divine teachings, which constitute the spirit of this age,
 with brilliance and eloquence in the assemblages of men
 Set forth the proofs and testimonies
 Shed abroad the attar of the love of God
 Shed abroad the light of the Sun of Truth
 Shed abroad the praise of God
 Shed the light of Divine guidance upon souls
 Shed the sweetness of the holy breaths of the Spirit of God (Jesus)
 (Christian context)
 Shine forth from the horizon of guidance
 Sing the praise of God
 Sound the wondrous melodies of the Gospel in the ears of the
 spiritually illumined (Christian context)

Sow holy seed in the furrows of every region
Sow pure seeds and plant blessed trees
Sow the seed of the Word of God
Speak forth the praise of God
Speak out the wisdom of God
Speak out with arguments and proofs
Spiritual education
Spread abroad signs and tokens of God
Spread far and near the equality of every member of the human race
Spread the blessed Epistles
Spread the blissful tidings that the Sun of Truth had risen
Spread the Cause of the Kingdom
Spread the Faith
Spread the light of guidance
Spread the rays of the Daystar of Truth
Spread the sacred verses abroad
Spread the sweet savors of the Teachings
Spread the synopsis of the divine teachings
Spread the Teachings of God
Spread the teachings of peace
Spread the true civilization
Subdue the citadels of men's hearts
Summon the people in countries, capitals, islands, assemblies and
churches to enter the Abhá Kingdom
Summon the people to the Kingdom of God
Summon the people to the Kingdom of God
Summon the people to the manifestation of the Kingdom of Abhá
Summon to love
Teach the Cause
Teach the Faith
Teach the inner meanings of the [God's Holy Books] with eloquence,
understanding, vigor and skill
Teach the realities of the knowledge of God and the essence of His
wisdom
Teach the reconciliation of religion with science and reason
Teach the self-sufficient to turn humbly towards God
Teach the sinful to sin no more
Teach the souls
Teach the ways of the One True God
Teach this Cause
Teach with the melody of the Concourse on high
The call of the Kingdom was in the very beginning raised
the surface of the earth may become the eternal paradise
The work
Unfurl the flag of the oneness of the world of humanity
Unfurl the standard of fellowship and guidance
Upraise the flag of the oneness of the world of humanity

Upraise the standard of the oneness of the world of humanity
Utter the praise of God
Utter the praises of God and His attributes
Vivify with the breaths of the Holy Spirit

BEGINNING OF DOCUMENT
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WRITINGS OF THE BÁB
WRITINGS OF 'ABDU'L-BAHÁ
WRITINGS OF SHOGHI EFFENDI
MYSTICAL PRAYER FROM DAYS OF REMEMBRANCE
PRAYERS BY BAHÁ'U'LLÁH
PRAYERS BY 'ABDU'L-BAHÁ
STORIES OF TEACHING OF THE HANDS OF THE CAUSE
SYNONYMS FOR TEACHING