

# Tablets of Abdul-Baha v1

Exported from Holy-Writings.com on 2026-07-06 — 1 clipping

Tablets of Abdul-Baha Abbas

Volume I

=====

This etext is based on:

"Tablets of Abdul-Baha Abbas"

Translated by Edward G. Browne

Baha'i Publishing Committee, New York

Copyright (c) 1980 by the National Spiritual Assembly of the Baha'is of the

United States

All Rights Reserved

First Printing March 1909; Second, July 1930

Availability of this etext in no way modifies the copyright status of the above publication.

This etext is freely available through anonymous internet file-sharing.

=====

Volume I

Tablets of Abdul-Baha

"In reality thou art spiritually hungry and athirst for the Water of Life.

Therefore I send thee spiritual food and bestow upon thee the Water of Life

Eternal. That food is the divine advices and exhortations revealed in the

Tablets and the spiritual outpourings of the breath of the Holy Spirit. I hope

ere long it will reach thee and thou wilt behold what an exhilaration and

beatitude it produceth and what cheerfulness and serenity and what heavenly

emotions it createth!"

Abdul-Baha Abbas.

Published at Chicago, March, 1909. <pi>

Introduction

This book is a reproduction of the Tablets of Abdul-Baha as contained in the archives of the House of Spirituality [1] of Bahais of Chicago. These Tablets are letters written by Abdul-Baha and received by individuals and assemblies throughout America, many of them being in answer to questions.

[1 This Tablet bears the following superscription: "To the members of the House of Justice, the servants of the Covenant, the faithful worshipers of the Holy Threshold of the Beauty of El-ABHA." This tablet and the following eighteen are to the House of Spirituality of Chicago.]

These copies of Tablets have been gathered by the House of Spirituality of Chicago from the recipients for the purpose of safe preservation in accordance

with the purpose mentioned in the following letter sent out by that Body:

March 21, 1908

To the Friends of God in the Light of El-ABHA, throughout America.

Greeting: --

For a number of years the House of Spirituality has been gathering copies of Tablets, received by the Friends in America from ABDUL-BAHA ABBAS, for sacred preservation in its archives, in accord with permission from him to do so in a Tablet addressed to it dated April 21, 1903, as follows: "As to the compiling of the Tablets in a Book for the House of Spirituality, this depends upon the consent of the receivers of the Tablets; if the owners of the Tablets consent, copies should be kept and collected in the House of Spirituality and it will be acceptable."

Although many Tablets, both published and unpublished, were known to be in circulation among the believers, and notwithstanding <pii> the restriction to collect only copies sent in with the consent of the recipients, yet, in the spring of 1907, through the hearty response and co-operation in this endeavor about 500 copies of different Tablets had been received, acknowledged and filed with data concerning each in a safety deposit vault equipped with all modern appliances for protection.

We believe the Friends everywhere will be further interested in knowing that at that time a draft of the Tablets was made by the Librarian of the House of Spirituality for the Bahai Publishing Society (who contemplated issuing same in book form), with all references to personalities eliminated, and said compilation was taken by Mr. Agnew to the presence of ABDUL-BAHA, who inquired especially as to elimination of all names of persons and everything of a clearly personal nature, and as to whether the recipients of the Tablets had consented to publication of them, etc.-to all of which he gave approval and instructed the Publishing Society to proceed with the work.

The purpose of this communication is therefore twofold: First, that the endeavor be continued to preserve a copy of every Tablet obtainable; and second, that it be accomplished at the earliest possible moment in order to make the forthcoming Volumes of Tablets (now being prepared by the Publishing Society) as complete as possible, for only the Tablets in the archives of the House will be used, as therein is recorded the desire of the recipients.

In sending copies of Tablets, kindly see in so far as possible that together with each is given: (1) Full name of recipient (2) present address, mentioning street number, city or town, and state, (3) on or about date translated, (4) name of translator, (5) clearly state whether or not permission to publish all or only a portion of same is granted. Should there be any doubt as to whether or not a copy of any certain Tablet is already in the archives, you may be assured in knowing that every Tablet received has been acknowledged on a special printed form, signed by the Librarian.

Concerning this important matter the following words of ABDUL-BAHA will be of interest to all: "Verily know, that the Tablets (Book) of Abdul-Baha and his address is a hidden mystery and concealed fact; no one is informed of its greatness and importance at these times. But in the course of times and future centuries, the signs thereof will be manifested, the lights thereof will dawn, the fragrance thereof will be diffused, and the greatness, the importance <piii> thereof will be known. The truth I say unto thee, that each leaflet from Abdul-Baha will be a wide-spread Book; nay, rather, a glistening Gem on the Glorious Crown. Know thou Its value and hold great Its station!"

Thanking you in advance, we are your fellow-servants in the Vineyard of El-ABHA,

#### THE HOUSE OF SPIRITUALITY.

A sufficient number of Tablets having been gathered together, they have been entrusted to the Bahai Publishing Society for publication in this concrete form for the enlightenment of the English-speaking world.

The Tablets appear in the book in the order received and filed in the archives. i.e., the first to respond to the above letter sent out by the House of Spirituality appear first in the book, and, so far as possible. all the Tablets to any one person or to a family or to an assembly have been placed together.

Regarding publications, the following Tablet from Abdul-Baha was received by this Society in October, 1906:

HE IS GOD!

O ye heavenly Assemblage!

Your letter was received and its contents became known. Ye have written concerning the printing and the publication of the Tablets.

The translation of the Surat-ul-Hykl [1] is of the utmost difficulty. It must be translated by a committee who are exceedingly efficient both in Persian and English, exercising the closest and most minute attention. <piv> Otherwise the text would not become intelligible. The same rule applieth to other Writings and Tablets. For the present the organization of such a committee of translators is not possible and there is no other means than the translations made by individuals. In the future, God willing, means will be brought about. Translations will be made by a committee composed of two most erudite Persians and two learned Americans, all of them having the utmost proficiency in both languages and possessing a certain knowledge of sciences and arts. Then others from among the scholars and thinkers must assist. At that time Tablets will be translated correctly and published. What ye have in your hands and what is already printed will impart a certain degree of information. Whatever matter the spiritual Boards of Council in New York, Chicago, Washington and Kenosha unanimously deem advisable to print and publish, ye may print and publish; and have the utmost unity and oneness with each other.

[1 Surat-ul-Hykl by BAHHA'O'LLAH, a portion of which was translated by Anton

Haddad, published in 1900. The retranslation of this book has not yet been undertaken.]

Regarding the Tablets of Abdul-Baha: Each of them is important. Print ye those which are in detail.

As to the question of annihilation and destruction of the spirits[1]: Mr. Phelps hath not fully understood the matter or else the translator hath made some mistake. It was not intended to convey the idea that the unbelieving souls are absolutely annihilated. Nay, rather, it was meant that the existence of the evil spirits in comparison to the existence of the sanctified souls was like unto annihilation. As you clearly behold, the existence <pv> of mineral in comparison with the existence of man is like unto non-being. When the body of man is destroyed and disintegrated, it returneth to the mineral.

[1 Referring to passage in "The Life and Teaching of Abbas Effendi"(Abdul-Baha), by Myron T. Phelps, published by G. P. Putnam's Sons, New York.]

Concerning the income of the printing and publishing society, as ye write, it must be expended for charitable purposes.

O ye believers of God! I am pleased with you and seek for your assistance and confirmation. I hope that ye may, day by day, add to your love, steadfastness, purity of intention and service to the Cause of God.

Upon ye be greeting and praise!

ABDUL-BAHA ABBAS.

These Tablets were originally written in Persian and all bear the caption, "He is God!"[1] and close with expressions of good will, such as, "Upon ye be greetings and praise!" These expressions have been omitted from this compilation; also such portions as are clearly of a personal nature, as well as names of persons, as instructed by Abdul-Baha.

[1 This is a usage of the people of the East. The purpose is that in every matter the commencement should be in the Name of God.]

Omission of names of persons has been designated by the sign, thus.....; omission of purely personal portions of text have been designated by the sign, thus \*\*\*. The translator's interpolations are enclosed in parentheses, thus ( ); editors' interpolations are enclosed in brackets, thus [ ]. For messages within Tablets a special sign has been found necessary and these messages are enclosed within this special sign, thus " ". Quotations are shown by the usual sign, thus " ".

The great labor of translating these Tablets from the original language has been entrusted to the following translators,<pvi> whose inestimable service is hereby gratefully acknowledged: Anton Haddad, Mirza S. M. Raffie, Mirza Housein Rouhy, Ali Kuli Khan, Dr. Ameen U. Fareed, H. S. M. Taki Manshadi, Mirza Ahmad Esphahani, Mrs. Getsinger, Miss Barney and Mirza Moneer Zane.

The House of Spirituality desires to thank all who have assisted in this matter

of gathering in copies of Tablets for preservation in its archives, and requests the Bahais everywhere to continue the endeavor as outlined in the circular letter sent out by that Body, as herein quoted. Address such communications to the Librarian of the House of Spirituality, P. O. Box 283, Chicago, Ill.

Only a portion of the Tablets now on file with the House of Spirituality are contained in this volume. Other volumes will be issued as soon as possible. Tablets coming in will take their place in order according to the date received and appear in forth-coming volumes.

The Bahai Publishing Society.

Feast of Naurooz, March 21, 1909.

.....

For the information of those who know little or nothing of the Bahai Revelation, we quote the following account translated from the (French) Encyclopaedia of Larousse: --

Bahaism the religion of the disciples of Baha'o'llah, an outcome of Babism. -- Mirza Husain Ali Nuri Baha'o'llah was born at Teheran in 1817 A.

D.

From 1844 he was one of the first adherents of the Bab, and devoted himself to the pacific propagation of his doctrine in Persia.

After the death of the Bab he was, with the principal Babis, exiled to Baghdad, and later to Constantinople and Adrianople, under the surveillance of the Ottoman Government.

It was <pvii> in the latter city that he openly declared his mission.

He was "He whom God would make manifest," whom the Bab had announced in his writings, the great Manifestation of God, promised for the last days; and in his letters to the principal Rulers of the States of Europe he invited them to join him in establishing religion and universal peace.

From this time, the Babis who acknowledged him became Bahais.

The sultan then exiled him (1868 A.

D.) to Acca in Palestine, where he composed the greater part of his doctrinal works and where he died in 1892 A.

D. (May 29).

He had confided to his son, Abbas Effendi Abdul-Baha, the work of spreading the religion and continuing the connection between the Bahais of all parts of the world.

In point of fact, there are Bahais everywhere, not only in Mohammedan countries, but also in all the countries of Europe, as well as in the United

States, Canada, Japan, India, etc.

This is because Baha'o'llah has known how to transform Babism into a universal religion, which is presented as the fulfillment and completion of all the ancient faiths.

The Jews await the Messiah, the Christians the return of Christ, the Moslems the Mahdi, the Buddhists the fifth Buddha, the Zoroastrians Shah Bahram, the Hindoos the reincarnation of Krishna, and the Atheists - a better social organization!

Baha'o'llah represents all these, and thus destroys the rivalries and the enmities of the different religions; reconciles them in their primitive purity, and frees them from the corruption of dogmas and rites.

For Bahaism has no clergy, no religious ceremonial, no public prayers; its only dogma is belief in God and in his Manifestations (Zoroaster, Moses, Jesus, et al., Baha'o'llah).

The principal works of Baha'o'llah are the Kitab-ul-Ighan, the Kitab-ul-Akdas, the Kitab- ul-Ahd, and numerous letters or tablets addressed to sovereigns or to private individuals.

Ritual holds no place in the religion, which must be expressed in all the actions of life, and accomplished in neighborly love.

Every one must <pviii> have an occupation.

The education of children is enjoined and regulated.

No one has the power to receive confession of sins, or to give absolution.

The priests of the existing religions should renounce celibacy, and should preach by their example, mingling in the life of the people.

Monogamy is universally recommended, etc.

Questions not treated of are left to the civil law of each country, and to the decisions of the Bait-ul-Adl, or House of Justice, instituted by Baha'o'llah.

Respect toward the head of the State is part of respect toward God.

A universal language, and the creation of tribunals of arbitration between nations, are to suppress wars. "You are all leaves of the same tree, and drops of the same sea,"

Baha'o'llah has said.

Briefly, it is not so much a new religion as Religion renewed and unified, which is directed today by Abdul-Baha. -- (Nouveau Larousse Illustre, supplement, p.

66)

-----

Just as this book was going to press the introduction to it appearing on the following page was received from Abdul-Baha. <pix>

=====

HE IS GOD!

O Thou Almighty Lord!

Strengthen all mankind that they may do according to the instructions and teachings recorded in these writings, so that wars and strifes may be eliminated from the world of man; that the roots of enmity may be destroyed and the foundations of love and affection be established; that the hearts may be filled with love and the souls be attracted; that wisdom may advance and the faces become brightened and illumined; that there be no more wars and strifes and that reconciliation and peace appear; that the Unity of the world of man may pitch its tent on the "apex of the horizons," so that peoples and parties become as one nation, that different continents become as one continent and the whole earth as one land; that the sects of antagonizing and dogmatic religions be unified; that the world of creation be adorned and all the people of the earth abide in unity and peace.

Verily, Thou art the Giver, the Bestower, the Beholder!

(Signed) Abdul-Baha Abbas. <p1>

=====

Tablets of Abdul-Baha

O thou party [1] who art assisted by the hosts of the Kingdom of El-ABHA! [1 This Tablet bears the following superscription: "To the members of the House of Justice, the servants of the Covenant, the faithful worshipers of the Holy Threshold of the Beauty of El-ABHA." This tablet and the following eighteen are to the House of Spirituality of Chicago.]

Blessed are ye who are assembled in the shadow of the Word of God, who are abiding in the cave of the Covenant of God, who are comforted by dwelling in the Paradise of El-ABHA [1], who are cheerfully moved with the breezes which blow from the point of the providence of God, and who have arisen to render service to the Cause of God, to promulgate the Religion of God, to promote the Word of God and to hoist the standards of sanctity in those regions and climes. [1 ABHA -- literally, the Most Glorious.]

By the life of El-Baha! Verily, the perfect and divine power will breathe in you with bounties from the Holy Spirit and enable you to accomplish a thing the like of which hath never been seen by the eye of existence.

O party of the Covenant! Verily, the Beauty of El-ABAHA hath promised the most great assistance to the beloved who are firm in the Covenant and to confirm them through the mightiest power. Ye will surely find in your luminous assembly such signs as will shine within hearts and souls. Adhere to the hem of the robe of the Lofty One and do your best to spread the Covenant of God and to be kindled with the <p2> fire of the love of God, so that your hearts may move

with joy through the fragrances of humbleness which are being diffused from the heart of Abdul-Baha. Make feet firm, strengthen hearts and rely upon the everlasting bounties which will successively pour on you from the Kingdom of El-ABHA. Know, verily, the lights of Baha' will shine forth unto you during your gathering together in the brilliant Paradise.

It is incumbent on you to have union and harmony. It is incumbent upon you to have affinity and accord, so that you may become united in body and soul as the Pleiades, and as strings of brilliant pearls. Thereby your foundation will be laid, your argument will become manifest, your stars will beam forth and your souls will be comforted.

When ye enter the spiritual meeting of Consultation, chant the following commune, your hearts beating with the love of God and your tongues purified from aught else save the commemoration of God; so that the Most Mighty Power may confirm you by the greatest assistance:

O my God! O my God! We are servants who have sincerely turned our faces unto Thy grand face, severed ourselves from all else save Thee in this great day and are assembled together in this glorious meeting, of one accord and desire, and unanimous in thought to promulgate Thy Word amid Thy creatures.

O my Lord! O my Lord! Suffer us to be signs of guidance, standards of Thy manifest Religion throughout the world, servants of Thy Great Covenant - O our exalted Lord! -- appearances of Thy oneness in Thy Kingdom, the El-ABHA, and stars which dawn forth unto all regions.

O Lord! Make us as seas rolling with the waves of Thy great abundance, rivers flowing from the mountains of Thy glorious Kingdom, pure fruits on the tree of Thy illustrious Cause, plants refreshed and moved by the breeze of Thy gift in Thy wonderful vineyard.

O Lord! Cause our souls to depend upon the signs of Thy Oneness, our hearts to be dilated with the bounties of Thy Singleness, so that we may become united as are ripples on a waving sea; become harmonized as are the rays which shine forth from a brilliant light; so that our thoughts, opinions and feelings become as one reality from which the spirit of accord may be diffused throughout all regions.

Verily Thou art the Beneficent, the Bestower! Verily Thou art the Giver, the Mighty, the Loving, the Merciful!

"O ye [1] who are sincere! O ye who are attracted! O ye who are yearning! O ye who are arising for service to the Cause of God, for the promotion of the Word of God and the spreading of the fragrances of God!"

[1 This Tablet is also addressed to the House of Justice.]

Verily, I read your excellent letter, its beautiful composition, eloquent words and deep meanings. I praised God and gave glory to Him for that He hath strengthened you and confirmed you in serving His glorious vineyard. Your faces shall be enlightened with the radiance of supplication of God, invocation to

Him, humbleness and submission to the friends (believers), <p4> and your assembly will be made a magnet for the lights of assistance from His Great Kingdom.

It is incumbent upon you to commemorate and ponder upon the signs of God, to implore to God and to be evanescent and subservient in the Cause of God. This is what makes you the signs of guidance among the people, stars shining in the supreme horizon and thriving trees in the Paradise of El-ABHA.

Then know ye that Abdul-Baha is in cheerfulness and joy and in the happiness of great glad-tidings though being in the far distant prison.[1] By the life of El-Baha! -- this prison is my supreme paradise, my utmost desire, the joy of my heart and the dilation of my breast, my shelter, my asylum, my inaccessible cave and my high protection. By it I glory among the angels of heaven and the Supreme Concourse.

[1 Acca Syria - the Holy Land.]

Be rejoiced, O friends of God, with this confinement which is a cause of freedom, this prison which is a means of salvation (to many) and this suffering which is the best cause of great comfort. Verily, by God, I would not change this prison for the throne of the command of the horizons and would not exchange this confinement for all excursions and enjoyments in the gardens of the earth.

Verily, I hope, through the kindness of my Lord and His mercy, bounty and generosity, to be suspended in the air in His path and that my breast may become the target to be pierced by thousands of bullets; or that I may be cast into the bottomless seas, or thrown into the wilderness and plains of barrenness. This is my utmost aim, my supreme desire, the animation of my <p5> spirit, the healing of my bosom and the sight of my eyes.

As to you, O friends of God: Make firm your feet in the Cause of God with such firmness as cannot be shaken by the most great disasters of the world. Be not troubled by anything under any condition. Be as lofty mountains, dawning-stars from the horizon of existence, brilliant lamps in the assemblies of oneness and lowly souls, pure hearted, with the friends.

Be signs of guidance; lights of piety; severed from the world, holding fast to the firm rope; spreaders of the spirit of life; abiders in the ark of safety; manifestations of mercy; dawning-stars of the mysteries of existence; points of revelation; day-springs of light; strengthened by the Holy Spirit; attracted toward God; sanctified from all things and from the (natural) qualities of people, and characterized with the attributes of the angels of heaven -- so ye may attain to the greatest gift in this great century and new age.

By the life of El-Baha! No one will obtain this great favor save he who cuts himself from this world, being attracted by the love of God, who is dead to the desires and appetites of self, sincere to God in all things and meek, humble, imploring, pleading and lowly before God.

O ye who are firm in the Covenant!

The report of the Spiritual Gathering, which is dated \*\*\* and sent by you, was received and its contents were a source of great fragrance and spirituality. I was glad to read the names of the revered members. <p6>

The signature of that meeting should be the Spiritual Gathering (House of Spirituality) and the wisdom therein is that hereafter the government should not infer from the term "House of Justice" that a court is signified, that it is connected with political affairs, or that at any time it will interfere with governmental affairs.

Hereafter, enemies will be many. They would use this subject as a cause for disturbing the mind of the government and confusing the thoughts of the public. The intention was to make known that by the term Spiritual Gathering (House of Spirituality), that Gathering has not the least connection with material matters, and that its whole aim and consultation is confined to matters connected with spiritual affairs. This was also instructed (performed) in all Persia. \*\*\*

O my God! O my God!

These are servants who have turned unto Thy Kingdom and hearkened unto Thy voice. Their hearts were dilated by Thy call, responded unto Thy summons, were attracted unto Thy beauty, acknowledged Thy proofs, believed in Thy signs, confessed Thy Oneness and arose for the service of Thy Cause and the promotion of Thy Word.

O Lord! O Lord! Make them lamps of guidance, light glistening in the supreme apex, sparkling stars in heaven, holy angels moving on earth and thriving trees bearing delicious and fragrant fruits.

O Lord! O Lord! Purify their qualities, clarify their consciousness, cleanse their hearts and illumine <p7> their faces. Verily Thou art the Powerful, the Precious, the Protecting!

O ye spiritual ones! The rules for election are those which are customary in that country. The period of election is five years.

O Lord! O Lord! Bless this Spiritual Gathering, strengthen them by Thy power for the spreading of Thy divine fragrances, cause them to follow Thy will which is effective in the realities of all things, and aid them by a confirmation such as never hath preceded to any one in former centuries.[1] For these are servants of Thy servants and Thou hast crowned them with this diadem, the most luminous (ABHA) gems of which will shine unto all the horizons.

[1` i. e., such as hath no precedent in any former age.]

Verily Thou art the Powerful, the Mighty, the Giver!

O ye who are sincere! O ye who are firm! O ye who are steadfast!

Verily, I received a letter from that brilliant body and Spiritual Gathering -- those who have arisen and called out for the Kingdom of God among the peoples of America.

Verily, know with certain knowledge that ye will be confirmed by hosts from the Kingdom of El-ABHA and with inspirations from the Supreme Concourse in the promotion of the Word of God. Verily, Abdul-Baha is with you and supplicates unto God, desiring His heavenly blessings to surround you, His divine favors to encompass you, the appearances of the Sun of Truth <p8> to shine in your hearts, the glad-tidings of God to rejoice your spirits, the fragrances of holiness to perfume your nostrils, the verses of guidance to be chanted in your gatherings, and the lamp of the Supreme Concourse to illumine your meetings. Know with real assurance that this light will encompass the horizons (the world) with great brilliancy.

I ask God to make ye lamps ignited by the great Light, so that ye may stand with all power, meekness, humbleness, sacrifice and self-resignation and thus become examples for the people and pure types for the world, be salt of the earth, stars of guidance, great trees with broad foliage and excellent fruits of fragrant scent, growing by the bounty of the cloud of the Kingdom of El-ABHA.

I praise God that ye were firm in faithfulness in that ye testified and acknowledged the efforts which Mirza Assad Ullah [1] manifested in spreading the fragrances of and that ye thanked him for his labor and teaching for you, and this is what gladdens the heart of Abdul-Baha.

[1 A renowned Bahai teacher sent by Abdul-Baha in 1901 to America, and who organized the House of Justice (House of Spirituality) in September of that year.]

O thou [1] who art attracted by the Fragrances of God!  
[1 Addressed to the Secretary of the House of Spirituality.]

Verily, I read thy favored letter and was glad (to learn of) the gatherings of the friends of God in your spiritual assemblages and brilliant meetings.

I say unto thee the truth, that I am with you in spirit and in heart, that I rejoice by your joy and am happy by your happiness; and hear with the ear of spirit your <p9> calling and scent with the spiritual nostrils the fragrances of your garden.

O ye friends of God! Arise from the corporeal beds (bodies) and ask for the divine favors, so that ye become revived by the Holy Spirit through the breath which the Spirit breathes into the souls.

By the glory of my Lord, there will be for your brilliant assemblage an evident sign and great effects in the spirit and the hearts. Therefore, gladden the friends of the Merciful with the glad-tidings of thy Lord in this time, and convey to them greeting from Abdul-Baha in this promised century, so that they may arise with me in servitude to the Threshold of El-Baha.

O ye servants of the Threshold of God!

The weekly reports of \*\*\* were received and I was informed of their beautiful meanings which proved firmness and steadfastness in the Cause of God and

solidity in the Covenant of God.

Through the favor and providence of the Beauty [1] of trust that Spiritual Gathering will develop day by day and will be reinforced by the strength of God.

[1. BAHA'O'LLAH.]

Communication with the friends of God in other countries is a source of fragrant spirituality.

O ye members of the Spiritual Gathering! Appreciate this favor. This is the glorious crown of the Kingdom, which, in this century, the Hand of the Great Favor has placed on your head, and the gems of this brilliant diadem will surely glisten unto all centuries.

Thank God that ye became a manifestation of such favor and are addressed by such speech.<p10>

O ye friends of Abdul-Baha!

Verily I read your reports with great joy. They are a cause of spirituality and fragrance and a source of dilation of souls. If the Spiritual Meeting, by the divine fragrance and heavenly confirmation, be firmly established (or continued) it will become a source of great signs and will be confirmed in matters of paramount importance.

The Spiritual Meetings, which are organized in this cycle of God and this divine century, have never had their simile or likeness in bygone cycles. For the great meetings (organizations) were under the protection of aristocratic men, while these meetings (or organizations) are under the protection of the bounty of El-ABHA. The helper or supporter of those (organizations) was either a prince or a king; either a priest was the principal, or a great republic (the cause); but the Helper, the Assistant, the Confirmer and the Inspirer of these spiritual meetings (or organizations) is His Majesty the Everlasting God.

Consider not the present condition, but rather foresee the future and the end. A seed in the beginning is very small, but in the end a great tree. One should not consider the seed, but the tree and its abundance of blossoms, leaves and fruits.

Consider the days of Jesus, when there was only a small body of people, and then observe the great tree which grew from that seed and what an abundant fruit it produced. This is greater than that, for as much as it is the calling of the Lord of Hosts and the Voice of the Trumpet of the Living God; it is the summons unto the harmony and unison of the world, and it is the banner <p11> of faithfulness, trustworthiness and friendship among the different nations and sects of the universe; it is the light of the Sun of Truth and the spirituality of the Majestic One. Verily this great cycle (dispensation) will encompass all the horizons and ultimately all the nations will gather together under this standard.

Therefore, know the importance of this seed which was planted in the divine

field by the heavenly Gardener, watered with the rain of grace and nurtured by the heat and light of the Sun of Truth. Thus, O ye friends of God, give thanks unto His Majesty, the One, that ye became (or were made) the manifestation of such a gift and the recipient of such favor.

Blessed are ye! Good-tidings unto you for this great blessing!

O ye who are sincere! O ye who are firm in the Covenant of God in this new cycle!

Verily I praise God for the He confirmed you in the service of the Cause of God in His great vineyard.

Write to Mrs. . . . . . and convey to her greetings and praise and say to her that her Lord will aid and strengthen her in attaining her desire.

Convey my greeting and salutation unto the maid- servant of God, the attracted one, Mrs. . . . . . , the respected. I ask God to make her a spreader of the new Gospel, an utterer in praise of her Lord in that vast region.

Convey my kindness and love unto the maid-servant of God, who is thrilled by the fragrances of God, Miss . . . . . of [that place] so that she may be rejoiced by my greeting to her, the fullness of my favor, and <p12> that she may be drawn by the love of God even as the magnet attracts the iron.

O my precious friends in the Kingdom of God, the members of the Spiritual Meeting! Communicate with all parts of Persia; write replies to the letters which are sent to you, with all joy, happiness, fragrance and spirituality; because the friends of God in Persia are all rejoiced in commemorating you in the meetings and assemblies, in houses and Mashrak-el-Azgars.[1]  
[1 Mashrak-el-Azgar -- Temple of Worship. Literally, the Dawning-place of Praises.]

O ye who are attracted by the Fragrances of God!

Verily I read your letters which uttered your steadfastness in the Cause of God, your firmness in His Religion and your joy by the breezes wafted from the garden of the Kingdom of God.

The truth, I say unto you: "Verily, the Supreme Concourse utter praise upon you, because ye forsook the desires of self, were illumined by the light of guidance, clothed yourselves with the garment of sanctity and called in the Name of El-ABHA among the people. Verily, ye shall reap what ye sow and obtain the fruits of what ye plant. This is a pre-ordained fact."

O ye beloved of God! When the winds blow severely, rains fall fiercely, the lightning flashes, the thunder roars, the bolt descends and storms of trial become severe, grieve not; for after this storm, verily, the divine spring will arrive, the hills and fields will become verdant, the expanses of grain will joyfully wave, the earth will become covered with blossoms, the trees will be clothed with green garments and adorned with <p13> blossoms and fruits. Thus blessings become manifest in all countries. These favors are results of those

storms and hurricanes.

The discerning man rejoiceth at the day of trials, his breast becometh dilated at the time of severe storms, his eyes become brightened when seeing the showers of rain and gusts of wind, whereby trees are uprooted; because he foreseeeth the result and the end (of these trials); the leaves, blossoms and fruits (which follow this wintry storm); while the ignorant (short-sighted) person becometh troubled when he seeth a storm, is saddened when it raineth severely, is terrified by the thunder and trembleth at the surging of the waves which storm the shore.

As ye have heard of the former times, when (for example) Christ -- glory be to Him! -- appeared, a storm of trials arose, afflictions appeared, the winds of tests blew, the thunder of temptation descended and hosts of people (Pharisees) surrounded the houses of the friends; then the weak ones were shaken and were misled after once being guided; but the disciples withstood the hardships and endured the storms of ordeals, remaining firm in the Religion of God. Then observe that which occurred after the storm and what appeared subsequent to that severity, whereby the members (followers) trembled.

God changed the sorrow to joy, the destructive darkness of calamity into the shining light from the Supreme Concourse. The people at the beginning persecuted and reviled the believers in God and said of them: "These are the people of aberration." Then, when <p14> their light appeared, their stars shone and their lamps illuminated, the people returned into love and affinity; they prayed to them, offered words of glory night and day (in their name) and remembered them in eulogy, reverence, honor and majesty.

Therefore, O ye beloved of God, be not grieved when people stand against you, persecute you, afflict and trouble you and say all manner of evil against you. The darkness will pass away and the light of the manifest signs will appear, the veil will be withdrawn and the Light of Reality will shine forth from the unseen [Kingdom] of El-ABHA. This we inform you before it occurs, so that when the hosts of people arise against you for my love, be not disturbed or troubled; nay, rather, be firm as a mountain, for this persecution and reviling of the people upon you is a pre-ordained matter. Blessed is the soul who is firm in the path!

O thou servant [1] of God!

[1 Addressed to the Secretary of the House of Spirituality.]

\*\*\*Trust no man save him whose breast hath been dilated by God through the light of faith, whom God hath confirmed in His Religion, and who is severed from all else save God and attracted by His Fragrances.

In future, of course, certain people will come to you claiming faith; do not believe them nor trust them, unless after critical examination, search and investigation, and a long period of waiting, they shall appear to be faithful and truthful in word, confident in heart, attracted in spirit, pure in intention, patient in hardship, <p15> enduring the most severe tests; then

associate with them. Because some sects will send certain men to mingle with you in order to throw suspicion upon those who are weak, therefore avoid them carefully.\*\*\* But let such [deliberations] be hidden that you may not become a cause of hindrance [to such souls].[1]

[1 This instruction is to the organized and elected Body, whose function is to look after the welfare of the Cause in its community.]

O ye firm ones in the Covenant!

The report of [your meeting] was noted. All the arrangements of the meeting are suitable and acceptable. The reading of the Tablets which are sent to special persons dependeth upon their consent. First send the Tablets to them and if they should agree, the same may be read in the meeting. All the arrangements were good and suitable.

A special letter is enclosed for the maid-servant of God, Mrs. . . . . .  
Forward it. As to letters for Chicago and its vicinity, if God so willeth (Inshallah), they will be sent through the House of Spirituality. As to the copying of the Tablets in a book for the House of Spirituality, this dependeth upon the consent of the receivers of the Tablets. If the owners of the Tablets consent, copies should be kept and collected in the House of Spirituality and it will be acceptable. Nevertheless, this should be with perfect consent of the receivers.

Regarding arrangements for the Bahai Sunday meeting for the purpose of worship, this is very suitable. But, in a meeting for worship, first, prayer should be chanted and supplication made until all gather; then <p16> communion should be made. After praying, sacred readings with melodious voices should be read by all together. As this is the commencement of holding meetings, this is sufficient.

O God! O God![1]

[1 Prayer to be said at the close of the meeting of the House of Spirituality.]

Thou dost look upon us from Thine unseen Kingdom of Oneness, [beholding] that we have assembled in this Spiritual Meeting, believing in Thee, confident in Thy signs, firm in Thy Covenant and Testament, attracted unto Thee, set aglow with the fire of Thy love, sincere in Thy Cause, servants in Thy vineyard, spreaders of Thy Religion, worshipers of Thy Countenance, humble to Thy beloved, submissive at Thy door and imploring Thee to confirm us in the service of Thy chosen ones. Support us with Thine unseen hosts, strengthen our loins in Thy servitude and make us submissive and worshipping servants, communing with Thee.

O our Lord! We are weak and Thou art the Mighty, the Powerful! We are mortals and Thou art the great life-giving Spirit! We are needy and Thou art the Powerful and Sustainer!

O our Lord! Turn our faces unto Thy divine face; feed us from Thy heavenly table by Thy godly grace; help us through the hosts of Thy supreme angels and confirm us by the holy ones of the Kingdom of ABHA.

Verily Thou art the Generous, the Merciful! Thou art possessor of great bounty and verily Thou art the Clement and Gracious! <p17>

O ye who are attracted! O ye who are firm! O ye who are zealous in the service of the Cause of God and are sacrificers of possessions and lives for the promotion of the Word of God!

I perused your recent letter, dated \*\*\* and my heart was filled with joy through its beautiful meanings and its eloquent contents. Truly they were suggested by the breaths of confirmation from the Glorious Lord.

O friends of Abdul-Baha and his co-sharers and partners in the servitude of the Lord of Hosts! Verily the greatest affair and the most important matter today is to establish a Mashrak-el-Azcar [1] and to found a Temple from which the voice of praisings may rise to the Kingdom of the majestic Lord. Blessings be upon you for having thought to do so and intending to erect such an edifice, advancing all in devoting your wealth in this great purpose and in this splendid work. You will soon see the angels of confirmation following after you and the hosts of reinforcement crowding before you.

[1 Temple of Worship. Literally, the Dawning-place of Praises.]

When the Mashrak-el-Azcar is accomplished, when the lights are emanating therefrom, the righteous ones are presenting themselves therein, the prayers are performed with supplication towards the mysterious Kingdom (of heaven), the voice of glorification is raised to the Lord, the Supreme, then the believers shall rejoice, the hearts shall be dilated and overflow with the love of the All-living and Self-existent (God). The people shall hasten to worship in that heavenly Temple, the fragrances of God will be elevated, the divine <p18> teachings will be established in the hearts like the establishment of the Spirit in mankind; the people will then stand firm in the Cause of your Lord, the Merciful. Praise and greetings be upon you.

O ye who are chosen! O ye who are firm! O ye who are calling! O ye who are sincere!

Verily I praise my Supreme Lord for choosing you to call in His Name among the people, for attracting you to the beauty of El-ABHA and for strengthening you in rendering His Cause victorious.

I trust in Him to make your faces shine forth with glorious lights in that clime, glistening as the face of heaven by the light of the early dawn, unto the horizons.

Verily I herald unto you the confirmations which will sustain you by the mercy of your Lord. For ye have arisen with all your power to serve God's Cause in that vast region. Ponder over this great bounty and manifest attainment!

I send you the glad-tidings of the erection of the Temple of worship (Mashrak-el-Azcar) in Ishkabad [Russia], with all joy and great happiness. The friends of God assembled together with rejoicing and conveyed the stones themselves, upon their backs, while attracted by the love of God and for the

glory of God. Soon that great Temple will be completed and the voice of prayer and praise shall ascend to the sublime Kingdom.

I was rejoiced through your endeavors in this glorious cause, made with joy and good interest. I pray God to aid you in exalting His Word and in establishing the Temple of Worship, through His grace and <p19> ancient mercy. Verily ye are the first to arise for this glorious cause in that vast region. Soon will ye see the spread of this enterprise in the world and its resounding voice shall go through the ears of the people in all parts.

Exert your energy in accomplishing what ye have undertaken, so that this glorious Temple may be built, that the beloved of God may assemble therein and that they may pray and offer glory to God for guiding them to His Kingdom.

Convey my greeting and praise to the beloved of God in that city.

[1]Your three reports, together with the public announcement [2], were received. Praise be to God! all the contents indicated firmness, spirituality and goodness. The friends of the Spiritual Meeting are indeed manifesting efforts in the Cause of God. Soon the unseen strength of heaven will become evident, and such zeal and earnestness will become manifest in that country that it will affect all parts of the world.

[1 Following Tablet as received bore no opening line of address.]

[2 Refers to a declaration intended to be spread broadcast drafted by the House of Spirituality, and sent to Abdul-Baha for his approval.]

Souls are like unto mirrors, and the bounty of God is like unto the sun. When the mirrors pass beyond all coloring and attain purity and polish, and are confronted with the sun, they will reflect in full perfection its light and glory. In this condition one should not consider the mirror, but the power of the light of the sun, which hath penetrated the mirror, making it a reflector of the heavenly glory.

I hope that the House of Spirituality will become a <p20> heavenly mirror and the lights of the Sun of Truth will so penetrate it that all parts will be illuminated through it.

Your public announcement was carefully considered, and in some places slight corrections were made, and it was returned to you. This announcement should be given forth with wisdom, and not in haste, for it would be a cause of stirring up. When ye find a soul manifesting a demand for Truth, then ye may give this to him, that he may be informed of the rudiments of the Cause.

But my name should be confined to Abdul-Baha in all writings. This is the collective name which will gather all the people, and it is the strong fortress and protection of the Cause of God. The beloved ones must limit themselves to his. However, ye may mention me as the Light of Love of God, the Flame of the Guidance of God and the Banner of Peace and Harmony. I trust God that ye may ever be confirmed through the Holy Spirit.

O ye spiritual friends of Abdul-Baha!

Your long letter was considered and its contents were a source of happiness. Thank God that ye, western friends, have become dawning-points of the love of God and stars of knowledge leading to Him; night and day are ye thinking of imparting life to souls and of educating people of discernment.

Regarding the blessed word, the Greatest Name: Its writing or spelling is according to its pronunciation (i.e., it is spelled as it is pronounced) in the Persian language. Baha is correct; Beha is incorrect. However, <p21> this question must not cause inharmony and grief among the friends. The truth shall become manifest.

Should ye attribute a mistake to a person, it will be a cause of offense and grief to him - how much greater would this be if it is attributed to a number of people! How often it hath occurred that a slight difference hath caused a great dissension and hath been made a reason for division. Now, you write BAHA'ULLAH,[1] but do not object to any person. All will eventually follow the correct spelling.

[1 This spelling was later changed by Abdul-Baha to BAHA'O'LLAH, as an aid to more correct pronunciation.]

In all matters, endeavor not to cause grief to any one. Strive firmly to establish unity and harmony. The least difference today may cause great difference in the future.

O ye beloved ones of God! The manifestation of the Light of Unity is for binding together the people of the world. If this unity is not attained, the tree of life is made fruitless, the heavenly bounty is not utilized. The blessed blood (of the saints) was shed for bringing about unity and harmony. These souls gave their lives as sacrifice in order to produce the love that bindeth the hearts of all the people. Therefore, ye should all spend your efforts in uniting and reconciling (the people), so that the light of God's love may permeate the universe.

The Spiritual Meeting of men (House of Spirituality) and the Spiritual Meeting of women (Assembly of Teaching) in Chicago are indeed endeavoring to serve. If they unite, as they should, they will produce great results. Especially, if the Spiritual Meetings of <p22> Chicago unite with those of New York and become bound together, in a short while the fragrance of the divine garden, which giveth life, will perfume all regions.

O ye spiritual friends of Abdul-Baha!

Your letter was considered; its contents were a source of satisfaction to the heart and its meanings indicative of firmness and steadfastness in the Cause of God.

That gathering is under the shelter and protection of the mighty Lord. I hope that, as it should be, ye may be confirmed by the fragrance of the Holy Spirit and day by day may grow in love of God and attraction to the eternal beauty of the Sun of the horizons.

The spiritual love of God maketh man pure and holy and clotheth him with the garment of virtue and purity. And when man attacheth his heart wholly to God and becometh related to the Blessed Perfection, the divine bounty will dawn. This love is not physical, nay, rather, it is absolutely spiritual.

The souls whose consciences are enlightened through the light of the love of God, they are like unto shining lights and resemble stars of holiness in the heaven of purity.

The real and great love is the love of God. That is holy above the imaginations and thoughts of men.

The beloved of God must each be the essence of purity and holiness; so may they be known by their purity, freedom and meekness in every land; they may drink from the eternal chalice of the love of God, enjoy its ecstasy, and through meeting the Beauty of ABHA, they should be joyful, active, aglow with zeal <p23> and wonderful. This is the station of the sincere. This is the quality of those who are firm. This is the illumination of the faces of those who are near.

Therefore, O ye friends of God, ye must in perfect purity attain spiritual unity and agreement to a degree that ye may express one spirit and one life.

In this condition physical bodies play no part; the command and authority are in the hand of the spirit. When the spirit becometh all inclusive, the spiritual union shall be attained. Night and day endeavor to attain perfect harmony; be thoughtful concerning your own spiritual developments and close your eyes to the shortcomings of one another.

By good deeds, pure lives, humility and meekness be a lesson for others.

Abdul-Baha wisheth no one's heart to feel hurt, nor will he be a source of grief to any one; for there is no greater satisfaction than being a source of joy to the hearts.

I ask God that ye may become like angels of heaven, sources of happiness to souls.

O ye dear friends of Abdul-Baha!

The blessed letter indicating the election of the Spiritual Meeting was received and proved a source of joy. Thank God, the beloved of that city, in perfect unity, love and oneness, held the new election and were confirmed and strengthened to elect such holy souls as are near the divine Threshold and known by the republic of the beloved to be firm and steadfast in the Covenant.

Now they (the members of the Spiritual Meeting) must, in perfect spirit and fragrance, in sincerity of <p24> heart, in attraction by the fragrances of God and by the confirmations of the Holy Spirit; engage in service; in the promotion of the Word of God; the diffusion of the fragrances of God; the training of souls; the promulgation of the most great peace. They must raise the Banner of Guidance and become the host of the Supreme Concourse.

Indeed, blessed souls have been elected. When I read their names, spiritual joy was immediately realized, for, praise be to God! certain souls have appeared in that continent who are servants of the Kingdom, self-sacrificing ones of the Peerless Majesty.

O ye friends of mine! Illuminate the meeting with the light of the love of God, make it joyful and happy through the melody of the Kingdom of holiness, and with heavenly food and through the "Lord's Supper"[1] confer life.

[1 A term synonymous with heavenly food.]

Congregate in the utmost joy and happiness and commence with this commune:

O Lord of the Kingdom! Although we are assembled, yet we are Thy scattered ones; captives of Thy Shining Face. Although we are incapable, yet we anticipate the manifestation of Thy Strength and ability. Although we are without capital and commodity, yet we are aided by the treasury of the Kingdom. Although we are a drop, yet we emanate from Thy sea of seas. Although we are an atom, yet are illumined by Thy most Bright Sun.

O Lord! Confirm us so that each one in this gathering become a bright candle, a witness of the meeting, <p25> a caller to the Kingdom; that the world of matter become the mirror of heaven.

O ye dear friends of mine! The assemblies of those regions must be connected with one another and must communicate (correspond) with each other. Even communicate with the assemblies of the East, so that this may become the means of the great unity and concord.

O ye spiritual friends! Firmness (constancy) must reach a degree that if all the souls (Bahais) be destroyed by the evil wishers and there remain but one, that one singly and alone should be capable of withstanding all who live on earth, and of spreading the fragrances of holiness.

Therefore, when any terrible news or calamitous tidings reach you from the land of desire (Acca), ye should not grow cold, sad, or be affected thereby. Nay, rather, ye must immediately in the utmost firmness, arise for the service of the Kingdom.

This servant of the Threshold of His Majesty the eternal God, hath always been and is in danger; there hath never been a hope for rest. The utmost of his hopes is that in the arena of martyrdom the cup of grace become replete and the wine of great bounty lend the wondrous ecstasy. This is the utmost of my hopes and desires.

The Tablets of Ishraghat, Tarazat, Bescharat, Tajalliat and Kalamat,[1] according to what is heard have been <p26> translated and printed in those regions. Hasten to become imbued with the qualifications and attributes set forth therein.

[1 Isharakat i. e., Effulgences. Tarazat, i. e., Spiritual Ornaments. Bescharat, i. e., Glad-tidings. Tajalliat, i. e., Spiritual Splendors. Kalamat, i. e., Words of Paradise.]

And this letter [1] will close with reverential greetings, in the utmost kindness, from me to the beloved ones and to the maid-servants of the Merciful. [1 This completes the Tablets to the House of Spirituality.]

[1]\*\*\* Thou hast written concerning the Board of Consultation. It is very proper thou shouldst exert thyself with heart and soul so that this assembly shall become a source of merciful events, and enter the shadow of the protection and preservation of His Highness, the One God. The more this gains strength and becomes effective, the greater will become the penetration of the Word of God, and the more will the doors of confirmation be opened.

[1 Extracts from a Tablet to Mirza Assad Ullah, at the time of the organization of the House of Justice, and the Assembly of Teaching of Chicago, in September, 1901.]

As to the Assembly of Teaching, the revered members of which are the maid-servants of the Merciful, they are also assisted by the help and the providence of the Beauty of El-ABHA. They will soon discover that they are strengthened by the invisible hosts, and rendered successful by the abundant bounty of the Kingdom of the Forgiving Lord. They will set such a flame to the regions as will kindle the heart of the universe, and will cause the pillars of the world to tremble. But all of their mention and thought in their meeting should be confined to teaching the truth, and to <p27> constantly persuade people in pure and divine brilliancy and in absolute godlike spirituality. They should not interfere with the affairs which have regard to the Board of Consultation, because confusion of thought conduces to division and causes disturbance to the mind, and then pure spirituality would cease. But if all mentions are turned into one mention, and all thoughts concentrated in one point, then man will find (a higher) spirit, and witness ( a higher) confirmation. His power and penetration will increase, and his armies and hosts will gain successive victories. By this it is intended that the assembly of the maid-servants of the Merciful should be with pure spirituality and with absolute brilliancy, and become a torch of that blessed fire, a center of the merciful feelings.

The Assembly of Teaching is in this day of the first importance, and is promised to be assisted and protected through the assistance of His Highness, the One God.

Announce infinite glad-tidings to the revered maid-servants of God -- the members of the merciful assembly, so that they may arise with the utmost tranquility (to further) prosperity and success, because Abdul-Baha is their strong and firm assistant through the help and the providence of the Lord of Hosts.

Concerning organizing Houses of Justice of men and Assemblies of Teaching of maid-servants of God, the more endeavor is made, the more agreeable it will be. It is very useful. Likewise, electing men and women teachers, and their traveling and journeying in all parts, and their going and coming in cities and villages, is greatly conducive to the solidity of the Cause. \*\*\* <p28>

O ye leaves [1] of the Paradise of El-ABHA, and the maid-servants of the Merciful!

[1 Leaves, i. e. women. This Tablet and the two following are to the Assembly of Teaching of Chicago.]

Verily, I read your words of thanksgiving to God, and of celebrating the praise of God, for that He hath illuminated your faces with the light of guidance, hath transfigured Himself on your hearts with the bounties of spirit, and hath made you as lofty and magnificent trees bearing ripened fruits in the Paradise of El-ABHA. These signs will surely become manifest in your faces, these light will shine within your hearts, the splendor of oneness will envelop you, and your brows will glitter with the rays shining from the Kingdom of El-ABHA.

O maid-servants of the Merciful! Know that, verily, this day is the day of teaching, this day is the day of diffusing the fragrances of God, being severed from aught else save God, attracted to the Word of God, and clinging to the Covenant of God. There is no work greater than this. Be ye entirely spiritual, purely brilliant, cut your dependence from any other mention, thought or purpose, and confine your mentions, thoughts and occupations to spreading the fragrances of God, and devote your attention to this great work. By God, the True One, verily, the Sun of Truth will cast forth its lights in your assemblies and will make you shining lamps, glittering stars, brilliant signs, and as souls attracted to the Holy Spirit. This is the great prosperity! This is the manifest light!

Upon you be greeting and Praise!

When ye assemble in the meeting of teaching (the <p29> truth), it is incumbent on you to chant the following supplication and commune:

O God! O God! We are Thy humble and submissive servants, leaves of Thine exalted and verdant paradise, drops from the basins of Thine abundant mercy, and scattered particles flying about in Thy shining rays.

O Lord, O Lord, render us successful through Thy conquering power, in that which Thou lovest and approvest, so that we may become standards of guidance, signs of Thy Kingdom, the El-ABHA [and that we may] adore Thee, supplicate before the Kingdom of Thy mercy, beseech Thy realm of might, be submissive to Thy servants, humble before Thy maid-servants, severed from aught else save Thee, sincerely turned unto Thy face, aflame with the fire of Thy love, diffusing thy fragrances, united in Thy Cause, of one accord in Thy religion, and firm in Thy Covenant. O God, strengthen us through the fragrances of Thy sanctity, that we may become sanctified from the stain of egotism and lust, baptized with Thy Holy Spirit, with the fire of Thy love and the water of Thy bounty.

Verily, Thou art the Bestower, the Assister, the Confirmer, the Beneficent, the Merciful!

O ye verdant and flourishing leaves [1] of the Blessed Tree!  
[1 Maid-servants.]

Verily! I read your letter, which expressed your spiritual attraction to the fragrances of God, your service to the Cause of God, your firmness in the Covenant of God, your joy in this blessed and great day, your union <p30> and harmony in the religion of God, your happiness in diffusing the light of the knowledge of God, and your work in the Vineyard of God -- the Paradise of El-ABHA. Such prosperity, success, blessing and salvation behooveth one like you! Blessed ye are, O ye stars who are beaming with the light of the love of God! Blessed ye are, O ye lamps lighted with the fire of the love of God! Blessed ye are, O ye who are attracted to the Kingdom of God! Glad-tidings be unto you, O you who are severed from aught else save God! Blessed ye are, O ye pure and chaste ones! Glad-tidings be unto you through the gift of the Covenant, from the light of which all regions are illuminated! Be rejoiced that the lights of the Sun of Truth are shining forth unto all parts; be gladdened at the gifts of your Lord, which have surrounded all the universe; dilate your breasts by chanting the verses of God, and console your eyes by witnessing the bounties of the Supreme Concourse.

By God, the True One, verily, the angels of heaven praise you every morn and eve from the loftiest apex, and announce to you a favor which will surely appear as clear and lucid as the sun in mid-day. Then your faces will shine with a light which will gleam forth unto all regions. Exert yourselves in (furthering) unison and harmony, in diffusing the fragrances of God, in preaching the Beauty of El-ABHA, and promoting the word of God. Let each one of you be attracted to the love of the other, so that ye may become as fountains flowing from one source, stars beaming with one life, myrtles verdant and flourishing by the abundance of one rain. By this your hearts will be purified, your <p31> consciences illumined, your souls made clear, your banners hoisted, and ye will become signs of guidance among the maid-servants, standards of chastity and piety throughout all the nations of the earth, and the appearances of the gifts of your Lord among women.

Verily, I implore God to gaze upon you with the eyes of His mercy, to raise you through a godlike power, to move you by the breezes of His glory, to make you fluent in irrefutable and divine proofs and arguments, to sever you from the world and all therein, to purify and sanctify you from every material grade, and enable you to diffuse the bounties of the Divine Worlds.

O ye maid-servants of the Merciful!

Be rejoiced with the glad-tidings of God and thank your Lord for that He assembled you in the brilliant gathering with illumined faces, pure hearts, wherein the mysteries of God are printed, and spirits gladdened by the fragrances of God. This is from His favor to you in this glorious century.

I ask God to adorn your heads with the pearls of His favor, to ignite in your hearts the fire of the love of God, to free your tongues in utterance of eloquent words and excellent meanings and mysteries in the gathering of the pious, to make ye roses of the paradise of El-ABHA, angels of heaven, united in opinions, harmonious in thoughts and to manifest in your faces signs of

holiness of the Kingdom among the people.

Soon will your Lord make you growing trees in His wonderful vineyard, blossoming, leafing and bearing fruits of the paradise of El-ABHA through the shadow of His Name, the Merciful, the Clement. <p32>

O ye [1] crying voices in the region of America!  
[1 To the believers in general throughout America.]

Make level the path of the Covenant of God! Be firm in the Alliance of God!

I surely read your answer to my words, and my heart overflowed with joy and fragrance, when I heard of your supplication to God, and of your entreaty to God, and of your begging assistance of God, and of your endeavor in the service of the Cause of God, and of your effort in publishing the Alliance of God, and of your yearning after and your longing for harmony and union in the love of God.

Ye shall soon behold the lights of confirmation shining forth unto your hearts and your spirits from the Kingdom of ABHA.

Stand up, as the standing of the souls by whose lights of sincerity in the Cause of God the horizons are shining, and guard the sheep of God with the staff of the instructions of God.

I beg God to confirm thee to His will, as He confirmed the Apostles (of Jesus) aforetime.

I know, verily, that the universal, never ending, eternal, bright and divine establishments are only the diffusing of the breaths of God, and the spreading of the instructions of God, and all that are beside these, though they be the reigning over all the regions of the earth, or the construction of railroads from the earth to the heavens, or means of transportation with the rapidity of rising lightning from the globe of earth to the globe of the sun, all are mortal, perishing, demolishing and disadvantageous, in comparison with the divine establishments. Because the latter (divine <p33> establishments) are intrinsic matters, while the former are but metaphorical matters; the latter are truth, while the former are imaginary.

Verily, I yearn after your visit as the yearning of the thirsty after the fountain of the water of Euphrates (agreeable water), but at present your remaining in that region (America) is obligatory. Please God, when it will be the occasion, I will inform you to come; and (now) I will circumambulate instead of you the Holy Tomb.[1] Glory be upon You!

[1 The Tomb of BAHA'O'LLAH]

O thou son of the associate and companion [1] of Abdul-Baha!  
[1 Mirza Ameen Ullah Fareed, son of Mirza Assad Ullah.]

You brought many letters with you from those regions, but on account of the great disturbance it was not possible to write the answers. You saw what a commotion was set up in the Blessed Spot [1] through the instigation of the

jealous brother. It still continues. Therefore you must apologize: Say that Abdul-Baha has considered every one of the letters with the eye of the spirit, has read each, and through the valid messenger -- that is, through the spiritual susceptibilities -- has sent each the message of peace and greeting. Therefore, let them turn to the blessed and Radiant Spot with a pure heart and an attracted spirit, that they may receive answer through the lights radiating therefrom.

[1 Acca.]

Communication is not confined to writing. This is a trace, while the spiritual message is fruitful and effective. <p34> That is the essential, and without it communication is useless.

O Thou kind God! That scattered assembly [1] is Thine, and that gathering of friends is of Thee. Their eyes are opened, their hearts in tune with Thy love, and their ears in communion with Thy hidden mysteries.

[1 American believers.]

O Thou who art self-sufficient! Let a beautiful song reach this people from the birds of that garden, that they may warble, rejoice and be happy, implore and supplicate the Lord.

O Thou Educator! Train that assembly of the righteous; comfort them; set their hearts aglow with the fire of Thy love; acquaint them with Thy mystery and commune with them, so that they may find Thy kingdom of mysteries, become of the people of piety and leading in liberty.

Grant them the soul immortal; enrich them above the world, and detach them from the world; usher them into the tent of Thy Kingdom and give them a portion of the divine bounty.

Bestow upon them the everlasting life and bless them with the new teachings. Make every one a lighted torch and a warbling nightingale -- the king of the rose in the garden. Reveal to them Thine attractive beauty; make each a growing tree on the shore of Thy guidance, bearing the fruit of Thy grace. Thus may the East illumine the West and the West become the East of the Supreme Heaven.

Verily, Thou art the Powerful, the Almighty, and verily Thou art the Precious, the Omnipotent, the Omniscient! <p35>

O ye my divine friends![1]

[1 Revealed in response to a supplication signed by 422 believers in America and sent July 4, 1905.]

At a time when the sea of tests had become tempestuous and the waves of calamity were heaving and the hosts of nations were in the utmost violence and the people of oppression dealt with infinite injustice, some of the calumniators, uniting with our unkind brother, wrote a letter replete with false accusations and engaged in seditions and calumnies.

They confused the mind of the government and agitated the state authorities. From this it is evident how a prisoner in this ruined walled city would fare

and how the conditions are so full of perplexity and confusion as to baffle all description! Notwithstanding, this imprisoned exile is in the utmost firmness and calmness, trusts in His Highness the Peerless God, and wishes for every calamity and affliction in the path of the love of God! (To us) the arrow of oppression is a rich flow of divine bounty, and deadly poison is a swift-healing antidote.

We were in such a state when a letter came from the friends in America. The whole of its contents showed an agreement on their part to be in unity and harmony in all respects, and it was signed by all, determined to be self-sacrificing in the path of the love of God, in order thus to secure eternal life.

Upon perusing that letter and looking at the names signed to it, such a joy and gladness came over Abdul-Baha as is beyond description, and he thanked God that such friends are found in that country, who in utmost joy and fragrance are in union and accord and <p36> one in agreement with each other. The more this Covenant is strengthened, the happier, the better, the sweeter it will be and it will thus attract the divine confirmations. If the friends of God are wishing for confirmation in order to enjoy the friendship of the Supreme Concourse, they must exert themselves to confirm and strengthen this Covenant; for the making of a covenant, and an alliance for brotherhood and unity is like unto the irrigation of the tree of life which is conducive to eternal life!

Briefly, O ye friends of God! Make your feet firm, make a firm compact, and in union and accord endeavor to diffuse the fragrance of the love of God and to spread the divine teachings, in order that ye may impart life to the dead body of this world, and bestow a real healing on every one diseased (in soul).

O ye friends of God! The world is like the body of man -- it hath become sick, feeble and infirm. Its eye is devoid of sight, its ear hath become destitute of hearing and its faculties of sense are entirely dissolved. The friends of God must become as wise physicians and care for and heal this sick person, in accord with the divine teachings, in order that -- God willing -- it may perchance gain health, find eternal healing and that its lost powers may be restored; and that the person of the world may find such health, freshness and purity that it will appear in the utmost beauty and charm.

The first remedy is to guide the people, so that they may turn unto God, hearken unto the divine commandments and go forth with hearing ear and seeing eye. After this swift and certain remedy hath been applied, then according to the divine teachings, they ought to <p37> be trained in the conduct, morals and deeds of the Supreme Concourse, encouraged and inspired with the gifts of the Kingdom of ABHA. The hearts should be purified and cleansed from every trace of hatred and rancor and enabled to engage in truthfulness, conciliation, uprightness and love toward the world of humanity; so that the East and West may embrace each other like unto two lovers, enmity and animosity may vanish from the human world and the universal peace be established!

O ye friends of God! Be kind to all people and nations, have love for all of

them, exert yourselves to purify the hearts as much as you can, and bestow abundant effort in rejoicing the souls. Be ye a sprinkling of rain to every meadow and a water of life to every tree. Be ye as fragrant musk to every nostril and a soul-refreshing breeze to every invalid. Be ye salutary water to every thirsty one, a wise guide to every one led astray, an affectionate father or mother to every orphan, and, in the utmost joy and fragrance, a son or daughter to every one bent with age. Be ye a rich treasure to every indigent one; consider love and union as delectable paradise, and count annoyance and hostility as the torment of hell-fire. Exert with your soul; seek no rest in body; supplicate and beseech with your heart and search for divine assistance and favor, in order that ye may make this world the Paradise of ABHA and this terrestrial globe the arena of the Supreme Kingdom. If ye make an effort, it is certain that these lights will shine, this cloud of mercy shall rain, this soul-nourishing breeze shall waft, and the scent of this most fragrant musk be diffused. <p38>

O ye Friends of God! Be ye not concerned with the events transpiring at this Blessed Spot, and give no thought thereto. Whatever may happen is good, for calamities are bestowal itself, hardship is the reality of mercy, discomposure of mind, and sacrifice of like is a manifest gift. Whatever may happen is a bounty of God, the Most High. Be ye engaged in your own affairs; be employed in guiding the people; train the souls in the qualities and nature of Abdul-Baha, and convey the glad-tidings of the Kingdom of ABHA to the people. Do not seek rest during the night and day and sit not tranquil for a minute. Bring these glad-tidings to the hearing of mankind with the utmost exertion, and accept every calamity and affliction in your love for God and reliance on Abdul-Baha. Endure the censure of enemies and bear the reproaches of the people of oppression with patience. Follow the example of Abdul-Baha and at every moment wish to offer yourselves in the path of the Beauty of ABHA. Shine ye like unto the sun and roar and move like unto the sea; impart life to mountain and desert like unto clouds, and similar to the vernal breeze, bestow freshness, grace and elegance on the trees of human temples.

O ye [1] children of the Kingdom!

[1 Revealed for American Believers in 1906, who had sent Abdul-Baha a New Year's greeting.]

It is New Year; that is to say, the rounding of the cycle of the year. A year is the expression of a cycle (of the sun); but now is the beginning of a cycle of Reality, a New Cycle, a New Age, a New Century, a <p39> New Time and a New Year. Therefore it is very Blessed.

I wish this blessing to appear and become manifest in the faces and characteristics of the believers, so that they, too, may become a new people, and having found new life and been baptized with fire and spirit, may make the world a new world, to the end that the old earth may disappear and the new earth appear; old ideas depart and new thoughts come; old garments be cast aside and new garments put on; ancient politics whose foundation is war be discarded and modern politics founded on peace raise the standard of victory;

the new star shine and gleam and the new sun illumine and radiate; new flowers bloom, the new spring become known; the new breeze blow; the new bounty descend; the new tree give forth new fruit; the new voice become raised and this new sound reach the ears, that the new will follow the new, and all the old furnishings and adornments be cast aside and new decorations put in their places.

I desire for you all that you will have this great assistance and partake of this great bounty, and that in spirit and heart you will strive and endeavor until the world of war become the world of peace; the world of darkness the world of light; satanic conduct be turned into heavenly behavior; the ruined places become built up; the sword be turned into the olive branch; the flash of hatred become the flame of the love of God and the noise of the gun the voice of the Kingdom; the soldiers of death the soldiers of life; all the nations of the world one nation; all races as one <p40> race; and all national anthems harmonized into one melody.

Then this material realm will be Paradise, the earth Heaven, and the world of Satan become the world of Angels.

O ye [1] Cohorts of God!

[1 Revealed in response to a supplication signed by 489 believers in America during the period of the 19-day fast in 1906.]

A letter which was signed by you in general was received. Its content was of the utmost beauty, sweetness, eloquence and perfection. While reading it the utmost happiness was produced. It spoke of fasting during the month of the Fast. Happy is your condition for you have executed the divine command; and have arisen to fast in these blessed days. For this physical fasting is a symbol of the spiritual fasting, that is, abstaining from all carnal desires, becoming characterized with the attributes of the spiritual ones, attracted to the heavenly fragrances and enkindled with the fire of the love of God.

Likewise your letter was an evidence of the union and affinity of the hearts. I hope that through the bounty and favors of the Most Glorious Lord, in this new age, the regions of the West become the East of the Sun of Truth, the believers of God become the dawning-places of lights, the manifestors of the signs, be protected and guarded from the doubts of the heedless ones, remain firm and steadfast in the Covenant and Testament, and strive day and night in order to awaken those who are asleep, to make mindful those who are heedless, to make confident of the mysteries of the Kingdom those who are deprived, to confer a <p41> share from the never-ending outpouring upon those who are helpless, to become the heralds of the Kingdom and to call the inhabitants of this terrestrial world to the Celestial Realm.

O ye Cohorts of God! Today in the present world each community is wandering in a wilderness, moving in accord with some passion and desire, and running to and fro in pursuance of his own imagination. Among the communities of the world, this community of the "Most Great Name" is free from every thought, keeping aloof from every project and scheme, arising with the purest designs and

intentions, and striving and endeavoring with the utmost hope to live in accordance with the divine teachings in order that the surface of the earth become the delectable paradise, the nether world become the mirror of the Kingdom, the universe become another universe, and the human race attain to higher morals, conduct and manners.

O ye Cohorts of God! Through the protection and help of the Blessed Perfection - may my life be a sacrifice to His beloved ones! - you must conduct and deport yourselves in such a manner that you may stand out among other souls distinguished by a brilliancy like unto the sun. If any one of you enters a city he must become the center of attraction because of the sincerity, faithfulness, love, honesty, fidelity, truthfulness and loving-kindness of his disposition and nature toward all inhabitants of the world, that the people of the city may all cry out: "This person is unquestionably a Bahai; for this manners, his behavior, his conduct, his morals, his nature and his disposition are of the attributes of the Bahais." Until you do attain to this <p42> station, you have not fulfilled the Covenant and the Testament of God. For according to the irrefutable texts, He has taken from us a firm covenant that we may live and act in accord with the divine exhortations, commands and lordly teachings.

O ye Cohorts of God! Now is the time when the signs and the perfections of the "Most Great Name" become manifest and clear in this golden cycle in order that it may become demonstrated and established beyond doubt that this period is the period of the Blessed Perfection, and this cycle is distinguished from all other cycles and epochs.

O Ye Cohorts of God! If you observe that a soul has turned his face completely toward the Cause of God, his intention is centralized upon the penetration of the Word of God, he is serving the Cause day and night with utmost fidelity, no scent of selfishness is inhaled from his manners and deeds, and no trace of egotism or prejudice is seen in his personality -- nay rather is he a wanderer in the wilderness of the love of God, and one intoxicated with the wine of the knowledge of God, occupied wholly with the diffusion of the fragrances of God, and attracted to the signs of the Kingdom of God; know ye of a certainty that he is confirmed with the powers of the Kingdom, assisted by the heaven of Might; and he will shine, gleam, and sparkle like unto the morning star with the utmost brilliancy and splendor from the horizon of the everlasting gift. If he is alloyed with the slightest trace of passion, desire, ostentation or self-interest, it is certain that the results of all efforts will prove fruitless, and he will become deprived and hopeless. <p43>

O ye Cohorts of God! Praise be to God! -- that the Blessed Perfection hath freed the necks from the bonds and fetters and released all from the racial attachments by proclaiming, "Ye are all the fruits of one tree and the leaves of one branch." Be ye kind to the human world, and be ye compassionate to the race of man, deal with the strangers as you deal with the friends, be ye gentle toward the outsiders as you are toward the beloved ones, know the enemy as the friend, look upon the satan as upon the angel, receive the unjust with the

utmost love like unto a faithful one, and diffuse far and wide the fragrances of the musk of the gazelles of Kheta and Khotan [1] to the nostrils of the ravenous wolves.

[1 Kheta and Khotan are two cities in China celebrated for having large numbers of musk-producing animals. The reference here symbolizes the severed and detached believers who are diffusing the fragrance of the Word of God.]

Become ye a shelter and asylum to the fearful ones, be ye a cause of tranquillity and ease to the souls and hearts of the agitated ones, impart ye strength to the helpless ones, become ye a treasury of wealth to the indigent ones, be ye a remedy and antidote to the afflicted ones, and a physician and nurse to the sick ones. Serve ye for the promotion of peace and concord and establish in this transitory world the foundation of friendship, fidelity, reconciliation and truthfulness.

O ye Cohorts of God! Strive ye that this human world may be changed into a luminous realm and this mound of earth become the Paradise of ABHA. Darkness hath environed the world upon all sides. Savage tempers and inclination predominate. The human world has become the battlefield of the rapacious savages <p44> and the arena of the heedless and ignorant ones. The souls are either bloodthirsty wolves or beasts with degenerate reason. They are either deadly poison, or worthless plants. There are a few souls who in reality have some humanitarian intentions and are thinking of the well-being and prosperity of human kind. You must in this instance (that is, service to humanity) sacrifice your lives, and in sacrificing your lives celebrate happiness and beatitude.

O ye Cohorts of God! His Highness, the Supreme [1] -- may my life be a sacrifice to Him! -- hath given up His life, and at every moment the Blessed Perfection [2] in His own life sacrificed hundreds of lives, endured dire calamities and oppressions. Laden with fetters He was thrown into the dark dungeon, He was exiled and banished to distant lands and finally passed His days in the Most Great Prison [3]. Likewise a multitude of friends drank the sweet chalice of martyrdom and sacrificed soul, possession, family and relatives for the Cause. How many houses were overthrown! How many residences were pillaged and rapined! How many buildings were razed to the foundation and how many magnificent palaces were turned into a desolate tomb! All these phenomena transpired only that the world of humanity may become a luminous realm; ignorance be changed into wisdom, human souls become merciful, warfare and bloodshed be destroyed to their very foundation, and the Kingdom of Peace become paramount over all men. Now strive ye, that perchance this Beloved of Hopes appear in the assemblage of the world and this Providence become a realized fact.

[1 The BAB.]

[2 BAHA'O'LLAH.]

[3 Acca.] <p45>

O ye Cohorts of God! Beware lest ye offend the feelings of anyone, or sadden the heart of any person, or move the tongue in reproach of and finding fault

with anybody, whether he is friend or stranger, believer or enemy. Pray in behalf of all and entreat God for forgiveness and bounty for all. Beware, beware that any soul take revenge or retaliate over another even if he be a bloodthirsty enemy. Beware, beware that any one rebuke or reproach a soul, though he may be an ill-wisher and an ill-doer. Do ye not look upon the creature, advance ye toward the Creator. Behold ye not the rebellious people, turn your faces toward the Lord of Hosts. Look ye not upon the ground, raise your eyes to the world-illuminating Sun, which hath transformed every atom of the gloomy soil into bright and luminous substance.

O ye Cohorts of God! In the moment of catastrophe, find ye patience, resignation and submission.

The more the calamities are intensified the less become ye disturbed. Withstand ye, with perfect assurance, the flood of trials and calamities, through the power of His Highness, the Almighty.

Last year some of the known and unknown, friends and strangers, slandered, calumniated and presented false accusations against these exiled ones, before the throne of His Imperial Majesty, the Padeshah of the Ottomans; while these oppressed ones were entirely free from those calumnies.

The government, conformable with prudent measures, arose to investigate these calumnies and dispatched some commissioners (or examiners) to this city.

Therefore it is evident that the field which was found by the ill-wishers and the flood <p46> which was brought about by them, can neither be written nor explained.

However, relying upon God, we conducted ourselves with the utmost patience and submission, resignation and calmness; so much that if one did not know anything about these matters, he would have thought that we were in perfect ease of soul, enjoying the tranquility of heart mind, and were engaged in happiness and felicity.

The matters reached to such an issue that the plaintiffs and calumniators entered into alliance and intrigue with the officials, in regard to the carrying out of the work of investigation.

Consequently, the plaintiff, the magistrate and the witness became as one single soul.

Therefore it is clear what things transpired!

But here one witnesses the fairness and impartiality of His Imperial Majesty, the Padeshah of the Ottomans, who so far has not given any consideration to these slanders, statements, stories and calumnies, but has dealt with the utmost justice and equity.

Truly, I say, if there had been any other person except this Padeshah, no trace of these exiled ones would remain.

This is the truth!

We must not overlook justice.

In reality today in the Asiatic world, the Padeshah of the Ottoman Empire and the Shah of Persia, Mozeffer-Eddin, are peerless and have no equals.

If you could realize the degree of the malignity of the enemies, and the wickedness and mischief done by the ill-wishers, especially by the unkind brother, both here and in Persia, and that notwithstanding these seditions and villainies, these two kings have treated us with tranquillity and mildness, ye would undoubtedly feel sure that both are just.

If they were like kings of bygone ages, unquestionably <p47> every day thousands of souls would have been deprived of life in Persia.

Therefore pray ye earnestly in behalf of these two kings, beseech for them protection and confirmation in the threshold of the Almighty, and ask for them, from God, victory and triumph; especially for the Padeshah of the Ottoman Empire, who has dealt at all times in justice with these exiled ones.

O Thou Omnipotent God! Perfume the nostrils of the friends in the Occident with the breaths of the Holy Spirit; and illumine the horizon of the West with the light of guidance. Make the remote ones the near ones, change the strangers into compassionate friends, awaken those who are asleep, and make heedful those who are heedless.

O Thou Glorious Lord! Confirm and assist these noble friends with Thy good pleasure, suffer them to become the well-wishers of the known and unknown, enter them in the world of the everlasting Kingdom, confer upon them a share from the outpouring of the Realm of Might, make them real Bahais and sincere godly ones, deliver them from superficiality and establish them in Truth, make them the signs of the Kingdom and brilliant stars in the horizon of the world, make them the cause of the prosperity and composure of the world of humanity and the servants of the universal peace, intoxicate all of them with the wine of Thy commands and exhortations and grant to all good morals and conduct in the path of Thy teachings.

O my God! The desire of this Servant of the Threshold is to see that the friends of the West have embraced the beloved of the East, and the individuals <p48> of the world of humanity are with the utmost kindness the members of one assemblage, the drops of one ocean, the birds of one rose-garden, the pearls of one sea, the leaves of one tree and the rays of one sun. O thou who art attracted by the Fragrances of God!

Verily, I received thy letter which proved thy yearning to the Kingdom of God, thy exceeding desire to the Beauty of God and thy great attachment unto the Word of God.

Know, verily, that thy letters did not reach me until now; but I love thee with all my heart and my soul, for the sake of God.

Regarding thy presence, at this time, in this Brilliant Spot [1] -- it is not in accord with the wisdom revealed in the Book. But I pray God to make thee a

manifestation of His hidden favors, so that thou be with me in His Sublime Kingdom.

[1 Acca

We send for thee and thy revered wife, stones of the Greatest Name.[1]

[1 Ring stone having this design:]

O thou who art advancing unto God!

Verily I pray to God to make thee and thy revered husband -- under the shadow of His Greatest Name -- confirmed in all conditions, aided in the service of the Cause of God with a confirmation on the part of the Merciful Lord.

O my God! O my God! I ask thee to protect <p49> these two birds in the orchard of Thy mercy, confirmed in joy and happiness in the garden of Thy bounties, warbling with the best melodies in the wood (garden) of Thy knowledge. Verily Thou art the Precious, the Mighty, the Protecting!

O ye two [1] accepted ones in the Kingdom of God!

[1 Husband and wife]

Your letter was read and its contents caused joy and happiness. Thank God that in such a cycle ye have stepped into the plane of existence, attained the glory of the Lord of the Kingdom, obtained light from the Sun of Truth and were ushered in under the shadow of the Tree of Life in the paradise of joy.

Give the name "Rooha" (i.e., Spiritual) to your new born child, and let your own name be "Saffa" (this, in Arabic, means Peter or Rock).

O ye two [1] truthful believers!

[1 Husband and wife]

Your letter was received. Its contents were faith, certainty and sincerity. It was an evidence of perceiving eyes, attentive ears and acute mind. Were it not so, ye would not have witnessed the lights of the Sun of Truth, heard the divine Call, nor attained the knowledge of God.

Although in body we are far from one another, yet -- praise be to God! -- with life and heart we are present in one assembly; we enjoy the spiritual meeting, abide under the shadow of one Blessed Tree, are attracted to the beauty of one Beloved and gaze in the direction of one Object. Therefore, be not sorry on <p50> account of the remoteness, buy rather engage in the commemoration of God and praise Him. I hope that we may be together in all the worlds of God.

Teach the dear child Rooha this commune:

O God! Rear this little babe in the bosom of Thy love and give it milk from the breast of Providence. Cultivate this fresh plant in the rose-garden of Thy love and nurture it by showers from the clouds of Providence. Make it a child of the Kingdom and lead it to the divine world. Thou art powerful and kind! Thou art the Giver, the Bestower, whose blessings precede all else!

O thou who art attracted by the Word of God!

Verily, I read thy letter which contained new significances. I ask God to make thee a new creature so that the lights of human perfections may shine through thee and to make thee kind hearted unto all human beings so that thou mayest be a mercy unto souls, absolute goodness to all, a sign of kindness, a word of tenderness. Verily, thy Lord is the Mighty, the Powerful! He reviveth whomsoever He wisheth by the spirit of righteousness and granteth unto whom He wisheth great bounty, guideth whom He wisheth unto the path of life and confirmeth whom He desireth in attaining the Kingdom of God.

As to thee, be confident in the mercy of thy Lord, and ask what thou desirest. Verily, God is the Generous, the Giver! <p51>

O maid-servant of God, who art supplicating unto the Sublime Kingdom!

Grieve not at the divine trials. Be not troubled because of hardships and ordeals; turn unto God, bowing in humbleness and praying to Him, while bearing every ordeal, contented under all conditions and thankful in every difficulty. Verily thy Lord loveth His maidservants who are patient, believing and firm. He draws them nigh unto Him through these ordeals and trials.

Be not sorrowful on account of the departure of thy good son. He hath indeed departed from this narrow and gloomy world which is darkened by unlimited sorrow, unto the Kingdom which is spacious, illumined, joyous and beautiful. God delivered him from this dark well and promoted him unto the Supreme Height! He gave him wings whereby he soared to the heaven of happiness. Verily this is the great mercy from Him who is precious and forgiving.

O thou who art advancing to the Dawning-point of Lights!

Extend the hands of communion unto the sacred and brilliant Threshold and read the following prayer:

O my God! O my God! Glory be unto Thee for that Thou hast confirmed me to the confession of Thy Oneness, attracted me unto the word of Thy singleness, enkindled me by the fire of Thy love, and occupied me with Thy mention and the service of Thy friends and maid-servants.

O Lord, help me to be meek and lowly and strengthen <p52> me in severing myself from all things and in holding to the hem of the garment of Thy Glory, so that my heart may be filled with Thy love and leave no space for the love of the world and the attachment to its qualities.

O God! Sanctify me from all else save Thee, purge me from the dross of sins and transgressions and cause me to possess a spiritual heart and conscience.

Verily thou art merciful and verily Thou art the Generous, the Helper.

O thou dear maid-servant of God!

Thy likeness (photograph) was received through Mrs. . . . . . and was seen. The light of faith shone in thy brow and the smile of the Kingdom in thy face. When I saw that likeness, I supplicated and

implored, at the Threshold of the Lord of the Kingdom,  
to make thee a dear one of the two realms and  
to free thee from every fetter save the love of God.

O thou flower perfumed by the Breaths of the Love of God!

Verily, I read thy written letter and have supplicated unto God to receive thee  
in His Kingdom, to make thee worthy to be called a child of the Kingdom, to be  
firm in the Covenant of God as firm mountains and to proclaim in His Great  
Covenant which He hath entered into with the people of heaven and earth by a  
trace of His Supreme Pen, until thou mayest be confirmed to diffuse the  
fragrance of holiness in those climes and regions. <p53>

O thou who dost believe in the Unity of God!

Know verily nothing will benefit a person save the love of the Merciful One.  
Nothing illuminates a man's heart save the radiance which shines forth from the  
Kingdom of God! Put away every thought and doubtful mentioning and keep thy  
thoughts entirely on that which uplifts man to the heaven of the gift of God  
and that which causes every bird that belongs to the Kingdom to soar unto the  
incomparable realms, the center of everlasting grandeur in this world.

O servant of God!

What thou hast written and that which thou hast retained in mind are evident.  
Appreciate Mrs. . . . . . who reminds you of God and explains His divine  
mysteries.

Regarding thy question concerning a verse in the 22nd chapter of Exodus: We  
gave a brief explanation of it in a letter to Mrs. . . . . . Please refer  
to that. Owing to the great (press of) work, I have not the time for several  
explanations.

I ask God that thou mayest attain such a state of perception, as will enable  
thee to expound with knowledge the words of the Holy Bible.

O thou who art supplicating unto the Kingdom of God!

Rest assured in the mercy of thy Lord; be rejoiced for my remembering thee;  
gladden thyself by the appearance of the Kingdom of God, be attracted by the  
fragrance of God and call out: "Ya Baha El-ABHA!" -- from the depths of thy  
heart with all meekness and <p54> supplication, attracted by the fire of the  
love of God, (Then anoint or rub all the parts of the body.)

Verily I say unto thee, if thou attainest the condition we demonstrate to thee  
(i.e., if thou followest the directions given) be confident in the speedy  
recovery through the favor of God.

O thou who art advancing unto the Kingdom of God!

I ask God to make thee a helper to the maid-servants of the Merciful, to walk  
in the path of salvation, to disperse the clouds of doubt from the horizon of  
the hearts, to make the sun of knowledge manifest unto souls and spirits and to

confirm thee in a matter which will make thee to raise the banner of the Covenant in the world.

O dear servant of God!

Observe how dear thou wert that He guided thee to the Kingdom of Light, and how near to His Threshold, that He granted thee admission into His Court. Thou wert poor in spirit; He led thee to the Heavenly Treasure. Thou wert in quest of illumination; He enlightened thee through the rays of the Sun of Truth. Thou wert athirst; He led thee to the Spring of Life. Thou wert sick; He bestowed upon thee the Heavenly Remedy.

I have read thy letter and have considered its contents. Know this: That today whoever turns to the Kingdom of the Glorious God, holds communion with the Almighty One, the Omniscient, and lives wholly the true and good life, the doors of progress and help <p55> will be opened unto him everywhere; such an one will be aided, victorious and protected.

Therefore, turn to the Supreme Kingdom, forget thyself entirely and remain firm in the spiritual trials, so that thou mayest see the favors of the Kingdom and realize the heavenly confirmation.

O thou who art uttering the praise of God!

Verily I read thy letter, which expressed thy surprise at some of the commandments of the law of God, such as that concerning hunting of innocent animals. Be not surprised at this. Ponder over the contingent realities, their mysteries, wisdom, connection and relations. The world is harmonious in all things and the connection therein is mighty and nothing is missing. All things are eaters and eaten in the physical creation. The plant sucks from the mineral, the animal eats and swallows the plant, and human eats the animal. Then the mineral (in turn) eats the human body. Physical bodies are transferred from death to death and life to life. Therefore, all things are subject to transfer and change except the Cause of existence, which cannot be changed or transferred, because it is the foundation for life in all kinds and species and in all possible realities in the world of creation.

If thou observest closely through a microscope the water which man drinks and the air which he breathes, thou wilt see that in every breath which man breathes, that breath contains numerous animals, and in every draught of water great numbers of animals exist. This could not be prevented because the existent beings are eaters and eaten and, by this, existence is caused; otherwise, <p56> the relations between existent things would cease. When a thing decomposes and decays, being bereft of life, it becomes promoted to a world of life greater than the former. For instance, it ceased in a mineral life and was promoted to the vegetable life; then leaves the vegetable life and is elevated to that of the animal; then leaving the animal life it advances to the human, and this is on account of the favor of thy Lord, the Merciful, the Clement.

I ask God to strengthen thee in comprehending the mysteries deposited in the

reality of existence, to lift up the veil from before thee and thy sister, so that the concealed mystery and the hidden reality become manifest as the sun at noon, and to confirm thy sister and thy husband in entering the Kingdom of God, and heal thee from all physical and spiritual disease in the world of creation.

O thou maid-servant of God!

Thy writing was considered. I ask God that thy mind [1] may be illumined with the light of knowledge and faith to the extent that thy face will radiate its glory, even as a light, when set aglow in the lamp, will cast its rays to the surrounding regions.

[1 The word "mind" (Persian, "dale") is also translated "heart"; here it is mind.]

I hope that the darkness of evil suggestions shall be dispersed and that the veil of uncertainty shall be torn asunder; that the beauty of truth may become manifest with glory and the light of mercy become radiant. Thus mayest thou, O maid-servant of God, with thy honorable husband and revered son, become free from the <p57> severe trials and appear with grace in the gatherings of the people of God.

The nineteen-day fast [1] is a duty to be observed by all. All should abstain from eating and drinking from sunrise to sunset. This fast is conducive to the spiritual development of the individual. The Greatest Name should be read every day.

[1 From March 2d to March 20th, inclusive. The fast is kept by refraining from eating and drinking from sunrise to sunset.]

O thou lamp ignited by the fire of the Love of God!

I ask God to make thee a sign of love, standard of agreement, means of union and harmony and spreader of peace among the people.

O maid-servant of God! Strive with all thy powers in diffusing the spirit of real union among the people, so that all who are on earth become one family, loving, united, agreed, bound by the bonds of love and united with all harmony in all things and conditions; this is the greatest happiness of the human race in the world of possibilities and the cause of attaining to all hopes and reaching unto the Supreme Kingdom, after ascending unto the world of God.

O thou who art attracted by the Fragrances of God!

Verily, I chanted thy poem. Its significance was beautiful, its composition eloquent and its words excellent. It was like the melody of the birds of holiness in the paradise of El-ABHA. The breasts of the maid-servants of the Merciful were exhilarated by its chanting. Blessed art thou for uttering forth such an excellent poem and brilliant pearl. <p58>

Verily, these verse shall be sung in the divine meetings and in the assemblages of the spiritual in the course of ages and centuries to come, for thou hast uttered the praise of thy Lord and expressed significant meanings in eulogy of thy Lord, the Merciful, the Clement. All poems shall be forgotten in the course

of time save those that are extraordinary; thy poem shall be chanted with melody and best voices in the Center of Worship (or Mashrak-el-Azcar) forevermore.

O thou who art attracted by the Fragrances of God!

Verily, I read thy poem, which contained new significances and beautiful words. My heart was dilated by its eloquent sense. I prayed God to make thee utter more beautiful compositions than this. Thus thou mayest be the first to praise the Beauty of El-ABHA and the first utterer of His Name among the women.

Chant the verses of guidance among the people and commence [the composition of] melodies of great beauty and effect in praise and glorification of the Generous Lord.

We sent those poems to all countries, so that the friends of God may remember thee and pray for confirmation and aid in this great Cause in thy behalf.

O maid-servant of God! Warble as birds in the garden of joy and pray to thy forgiving Lord, so that the souls may rejoice through the psalms of the descendant of David.

O maid-servant of God!

Thy letter reached me and I prayed God to bless thee by His heavenly blessing in thy marriage with <p59> Mr. . . . . . and to confirm both of you with comfort and repose and the turning of your hearts to the Kingdom of God. May His divine providence abide with you in all conditions and circumstances.

O thou bird of pleasing tones!

Thy little book of poems, which were very sweet, was read. It was a source of joy, for it was a spiritual anthem and a melody of the love of God.

Continue as long as thou canst this melody in the gatherings of the beloved; thus may the minds find rest and joy and become in tune with the love of God. When eloquence of expression, beauty of sense and sweetness of composition unite with new melodies the effect is ever great, especially if it be the anthem of the verses of oneness and the songs of praise to the Lord of Glory.

Endeavor your utmost to compose beautiful poems to be chanted with heavenly music; thus may their beauty affect the minds and impress the hearts of those who listen.

O thou spiritual lad!

May God uphold thee and edify thee in the flower of thy youth and in the spring-time of thy life and may He illumine thy face with the lights of advancement unto God and turning unto the Kingdom of God. If thou become firm and steadfast in the love of God, thou shalt be confirmed with a confirmation whereby thy face will be gladdened, thy heart rejoiced and all thy family will be happy and pleased. Therefore, confine thy thoughts and ideas in turning to God and submitting <p60> unto Him and chant the signs (verses) of thanks and

praise for that by reason of which He hath strengthened thee to attain this great gift. O thou daughter of the Kingdom!

Thank and praise God that He hath caused thee to drink from the cup of the gifts and caused thee to suckle from the bosom of guidance while yet very young and didst possess but a few years of age. I beg of God and hope that the love of God may be mingled (and mixed) in thy flesh and bones and run in thy whole being, like the running (or circulation) of the spirit in the veins and in the arteries.

O thou who art ignited through the brilliant Flame  
which is blazing in this Blessed Spot!

Verily, I considered the meanings of thy letter and my heart overflows with perfect and spiritual love unto thee and unto the beloved ones of God, whose eyes are brightened by witnessing the lights of God and whose innermost hearts are purified by the love of God and whose consciences are made clear by the knowledge of God and whose hearts are tranquilized by the commemoration of God. Theirs is the treasury of the Kingdom and the abundant wealth of the storehouse of the divine world! They are wealthy, not poor; they are powerful, not weak; they are grandees, not mean persons; and they are kindred, not strangers! Because, verily, their wealth and honor is divine and supreme and will never be consumed. Blessed are they! Glad-tidings be unto them!

As to those souls who are preaching the Word of <p61> God, it behooveth them to shake the dust of every land which they have passed by off their shoes and to be with God and without need of the rich -- although their bed is the soil, their light is the stars of the sky and their food is the herbs of the desert -- because theirs is the wealth of the Kingdom, the honor of the realm of might and the bounty of the divine world; and they are not in want of this world and its cares. Their throne is the mat of humility, their honor is in suffering every lowliness in the path of the Loving Lord and their wealth is being empty-handed from the pomps of the world and its vanities and their provision is trusting in God and being severed from all that is on the earth and its wealth.

As to thee: Associate thou with the poor and be united with the weak souls and hold intercourse with the needy, with a compassionate heart and great love. Because thereby is ordained for thee and eternal glory in the Kingdom of God. Invite thou the people to the Exalted World, to the Supreme Horizon and to the Kingdom of El-ABHA!

There is no harm in thy loneliness in those regions; for verily, the hosts of confirmation are thy help, thy Glorious Lord is thy protector and the angels of the Kingdom are thy fellow-speakers. Glad-tidings be unto thee for this! Blessed art thou for this!

\*\*\*O maid-servant of God!

If thou seekest eternal glory, let thyself be humble and meek in the presence

of the beloved of God; make thyself the servant of all, and serve all alike. The service of the friends belongs to God, not to them. <p62> Strive to become a source of harmony, spirituality and joyfulness to the hearts of the friends and the maid-servants of the Merciful. This is a cause of great satisfaction to Abdul-Baha.\*\*\*

O thou leaf who art well watered through the out-pouring of the cloud of favor from God!

Verily, I beseech, with all earnestness, the Omnipotence of Might and Glory to brighten thy face by the light gleaming from the lamp of the Alliance and to quicken thy mind by the spirit which out-pours from the Kingdom of God and to make thee a sign of His signs which are shining in the horizons. Verily thy Lord is mighty in all things of the things. He grants that which He wisheth and to whomsoever He wisheth. Verily, He is powerful and mighty!

O servant of God!

Faith is the magnet which draws the confirmation of the Merciful One. Service is the magnet which attracts the heavenly strength. I hope thou wilt attain both.

O maid-servant of God!

How blessed thou hast been to have entered the Kingdom of God! How near thou hast been to the Paradise of ABHA to have been ushered in!

I hope that thou mayest become a source of joy to the hearts, a good example for people, imbued with spiritual qualities in the world of humanity, and mayest promulgate the divine teachings, so that the various people may find unity and become freed from discord. <p63>

O thou who art advancing toward God!

Verily I read thy letter of wonderful expression and eloquent composition and thanked God that He hath poured upon thee the bounty of guidance and hath made thy heart a lamp of piety.

Verily I beseech God, with all humbleness, to remove the covering from thine insight and to show unto thee His great signs, and to make thee a banner of guidance, severed from all else save Him, enkindled with the fire of His love, engaged in His praise and apprehending the realities of things; so that thou mayest see with thine eyes, hear with thine ears and not imitate any of the fathers and ancestors; have perception in the matter of thy Lord, for the people are in dark veils. By God, the True One, verily the doors of the everlasting paradise are opened before the faces of the devoted ones and the Tree of Life therein overshadows the spiritual ones. Happy are those who enter it and are sheltered under its shadow!

O thou candle shining by the light of the Love of God!

That which thou hast inscribed and conceived of in thy mind was manifest and clear. The contents indicate spiritual signs and the meanings were like unto a

sweet chalice. I trust in God that thy pure mind may become reflective of light; thus thou mayest become prepared for the divine manifestation and attract the light of guidance from the Heavenly Star.

O servant of God! Through the power of God's love the weak become mighty, the poor become rich, the little bird becomes a great eagle soaring on the <p64> ethereal wave, the tiny plant grows into a great palm tree.

O servant of God! Trials and tests are severe. If thou seekest progress and advancement in the Kingdom, remain firm and withstand. When it is possible for thee to visit this land [1] in all fragrance and spirituality, thou art permitted to come.

[1 Acca.]

If thou canst help the up-building of the Mashrak-el- Azcar in Chicago, it will be most acceptable.

O maid-servant of God!

I am in the blessed place of the Holy Land and thou art in foreign parts and I do not see thee with my material eyes, but I see thee with the eyes of my heart and I remember thee in recalling to thee that which the Christ promised to the believers, the great blessing and favor, the light of which illuminates those present and those absent.

O maid-servant of God! Be thou rejoiced because of this good news which draws (inclines) the sanctified hearts from all worldly conditions and know thou the value of this great gift (favor) and do not exchange it for the great sovereignty (of the world), for, verily, the sovereignty of the world is a mortal rule and follows pride. However, this gift is an eternal and a divine favor, the light of which illumines the passing of times and periods.

O thou who art attracted by the Fragrances of God!

Verily, I noted thy letter and utterance. God hath accepted thy devotion, prayer and worship and hath <p65> manifested upon thee the lights of His great favor, ushered thee into His Kingdom, gave thee to drink of the wine of His love and make thee to hear the melodies of the birds of holiness in this wonderful day.

Thank God that He enriched thee beyond the delicacies of this mortal world and caused thee to taste the sweetness of His love in His New Kingdom.

O maid-servant of God! It is incumbent upon thee, since thou hast attained the knowledge of God and His love, to sacrifice thy spirit and all thy conditions for the life of the world, bearing every difficulty for the comfort of the souls, sinking to the depth of the sea of ordeals for the sake of the love of faithfulness and burning with the fire of torture and regret like unto a lamp while the light is shining from thee unto the surroundings.

O maid-servant of God! The mystery of sacrifice is that man should sacrifice all his conditions for the divine station of God. The station of God is mercy,

kindness, forgiveness, sacrifice, favor, grace and giving life to the spirits and lighting the fire of His love in the hearts and arteries. I asked God to make thee a sign of mercy, the banner of kindness among His maid-servants.

O maid-servant of God! Sing with beautiful melodies in the meetings of the maid-servants, praising and glorifying the Supreme Lord.

O maid-servant of God! The human spirit hath an impression and effect in the world, but the divine Spirit giveth life to the souls and confereth eternal life upon those who are attracted to the fragrances of God. This is the Great Cause from the Kingdom of thy Lord. <p66> Be attached to this New Spirit which hath effective power in the realities of things and creates new creatures.

O maid-servant of God! forsake every thought, every remembrance and every praise, while holding to the Word of God. Confine thy interests, thy works and efforts to the Cause of God. Thus the spirit of power and might will confirm thee and the manifest light will shine upon thy brow.

O servant of God!

I was very happy to receive thy letter because it showed thy servitude to the One God and indicated belief and assurance in the Cause of His Presence. Thank God that thou art favored with this blessing, that thou servest the friends of God and thou waitest at the Threshold of the Merciful. I beg of God that thou mayest be baptized by the baptism of BAHÁ'O'LLAH and become free from all the stains of the mortal world and that thou mayest take delight in the favors of God in the paradise of unity, and that thou mayest be able to become pleasing to God and mayest appear with thy face illuminated as a candle in the world of eternity.

O thou spiritual friend!

Verily, I was informed of the contents of thy letter and increased gratitude unto God, for that He hath granted the friends clear consciences, pure and holy hearts, attraction unto the Kingdom of God, enkindlement by the fire of the love and humbleness to God.

Glad-tidings unto ye for this abundant blessing, sufficient <p67> bounties, wide mercy, glorious appearances; therefore, be united in hearts and spirits, strive so that ye may obtain the great favors, attain to the overflowing chalice, perform charity (good deeds), gain the spirit of life, attracted by the fragrance and depend on the Lord of Signs. At that time your faces will be illumined, your souls holy, your hearts severed from this world and attached to the Supreme Concourse, and you will call out with the most loud voice: "Glad-tidings unto us through these divine favors and blessed are we by this heavenly guidance!"

I was glad in heart when I saw thy likeness in the photograph and looked at the resemblance like the reality of thy identity and thanked God witnessing the light of God in thy beautiful face.

O thou kind friend!

Thy letter was received and its contents considered. Man must, under all conditions, be thankful to God, the One, for it is said in the blessed text: "If ye be thankful I will increase thee."

Man must seek shelter in the mercy and protection of God, for he is constantly subject to a hundred thousand dangers. Save for the refuge and protection of the Most High, man is without shelter.

I ask God to help thy children to gain knowledge, to attain virtues and morals which are the refinements of the reality of man, and to strengthen thee to remain firm.

Convey my respect and greeting to Mr. . . . . . and Mrs. . . . . . I trust in the providence of God that thou mayest ascertain what is worthy and fitting for Bahais, that day by day the love of God may increase in the hearts.

O maid-servant of God!

Be exceedingly grateful to the maid-servant of God, Mrs. . . . . . who guided thee, led thee to the Kingdom of Glory and invited thee to the heavenly table, so that thou mayest attain eternal life and enjoy the happiness of the Kingdom.

Thou didst write: "How can I serve Thee?" The greatest service is thine own firmness and steadfastness and thy withstanding severe trials when they come. Through firmness thou wilt perceive the opening of the doors of grace. O thou plant in the garden of the Love of God!

Open the tongue of praise to the Horizon of ABHA, for having received light from Him in the age of youth, and for having been planted by Him in the paradise of glory.

I hope thou shalt be a child of the Kingdom, shalt learn sciences, arts, and significances, may become a full grown tree, fruitful and green in the vineyard of God and be happy and full of cheer through the showers of the clouds of paradise.

O maid-servant of God!

I rejoiced to read thy letter, for it indicated thy progress unto the Kingdom of thy Glorious Lord, thy wish to serve in His vineyard and thy faith in this Cause which has shed its light upon those regions.

Blessed art thou for having opened the door of thy home unto the people to come and hear of the Kingdom.

The maid-servant of God remembered thee in her letter, mentioning thy great joy and progress in the Cause of thy Lord.

Verily, I pray God to make thy home a center for the radiation of light and the glowing of His love in the hearts of His people. Know that in every home when God is praised and prayed to, and His Kingdom proclaimed, that home is a garden

of God and a paradise of His happiness.

O Spiritual Assembly [1]!

[1 To the Muskegon (Mich.) assembly.]

Everything produces an impression in existence and results in the course of ages. The (earthly) assemblies established in the different parts of Europe, Asia and America have no results save the help of the physical and the mortal life in this lesser world, for the removal of its conditions and reformation of its customs, and in the end no name will remain thereof. But every spiritual assembly of solid foundation, good structure and unwavering constancy will last forever and will send forth its illumination unto all regions.

Observe the gatherings of the disciples after Christ: Their light is still shining, their power is still revealing and their trumpets still resounding throughout the ages. Such is the spiritual meeting.

O God! Confirm them in the promotion of Thy Word among the people and in strengthening and multiplying Thy servants. Verily thou art the Bounteous, the Merciful! <p70>

O ye [1] two birds warbling in the Garden of Wisdom.

[1 Husband and wife.]

Verily, I saw your photographs, whose beauty proved the turning of your hearts unto the Center of Guidance and the dilation of your breasts by the appearance of the Kingdom of God. The light of God is verily shining in the face of the man who is of the Kingdom, spiritual, heavenly, divine and Bahai. The rest among the people are like animals; nay, they are led astray from the Path.

Thank God for that He enlightened your faces by the light of guidance, deposited in your hearts the sign of faith, and made you of the chosen ones in this new century.

The truth I say unto you! If ye were aware of what God hath destined for you in the kingdom of His glory, verily ye would rejoice exceedingly and soar with the wings of joy unto the heights of happiness, crying with the most loud voice: "Blessings and happiness from this great attainment and evident bounty."

O thou handsome child!

Thy spiritual father and thy good mother sent me thy radiant picture and I rejoiced on seeing it. I pray God to illumine thy heart with the light of the Manifestation, to nurture thee in His mercy so that thou mayest attain maturity in His love; thy spirit be enlightened with beholding His light and thy spirit revived by the bounty of the Holy Spirit, so that thou mayest be a sign of the love of God, speaking in the name of God, joyous by the favors of God, attaining <p71> unto the sea of the mercy of God, and being baptized with the water of life, the fire of love and the spirit of attraction.

O thou blooming rose in the garden of the Love of God!

Verily, the heavenly angels address thee from the Supreme Horizon saying: "O

maid-servant of God! Be rejoiced for God hath chosen thee for His love and sheltered thee under the shade of His Kingdom, the lights of which shone forth, the signs of which were manifested, the mysteries of which were unfolded, the fragrance of which emanated, the waves of which surged, the causes of which were promulgated, the suns of which appeared, the moons of which shone and the stars of which sparkled."

Therefore, praise God for that He honored thee with presence in this great century and new cycle and caused thee to attain this new bounty.

I ask God to send down upon thee a blessing and upon thy family a favor from His Kingdom.

O thou who art anticipating the appearance of the Gift of God!

Verily, I read thy letter which indicated that thou hast turned unto the Blessed Spot, that the Truth (of God) hath revealed itself to thee, that thy fear is quieted and that thou hast attained to composure, assuredly believing in this great Cause.

Know thou, verily, there are many veils in which the Truth is enveloped: gloomy veils; then delicate and transparent veils; then the envelopment of Light, <p72> the sight of which dazzles the eyes, as doth the sun which is enveloped only in its own light and, as we look at it, the sight is blinded and eyes are dazzled.

I beg of God to remove all the veilings and familiarize the light with all eyes, so that man may not be veiled from witnessing the Sun of Truth.

O maid-servant of God! Verily, the tests and trials of God are very great and very violent. Beseech thou God to protect thee from all doubts and to guard thee from the interpretations of parabolical [1] verses, as made by those who know not in what valley they are roving, who speak according to their own selfish purposes and after their own evil inclinations; who accept and then reject; who believe in God and then deny Him; and who appear firm and then backslide; thus thou beholdest these oscillating daily.

[1 Texts relating to parables and which are veiled in symbols and have esoteric meanings.]

"Leave them to amuse themselves with their own vain discourses," and turn thou to the light of the Testament, and rejoice at the bounty of the effulgence, and seek shelter under the shadow of the standard of the Covenant. Thou wilt soon find it fluttering on the highest summits of glory, surrounded by the valiant hosts of the angels of heaven and assisted by spiritual armies of great number that proceed from the Supreme Concourse.

O my tender friend!

Verily, the union between myself and thee is on a solid foundation and a well made basis. Neither the winds can remove it nor the events of time annihilate <p73> it. It is everlasting and eternal, heavenly, spiritual and divine, and it is of no end or termination. Consequently be rejoiced at these words which

cheer the hearts of the righteous and the souls of the pious when hearing them.

O thou lamp who art illuminated with the light of the Love of God!

Leave thou the world and abandon the people and turn unto the Kingdom of thy independent Lord. Beseech Him every morn and eve and supplicate to the Gate of His Oneness to make thee firm and steadfast in the Testament and to guard thee from all calamities, with the eye of His protection, and protect thee from the tests which are (so violent) as the whirlwinds which uproot trees.

O thou who hearest and seest in this wonderful Cause!

Verily, I read thy interesting letter, its beautiful composition and I noted its purport which indicated spiritual aspiration to the Kingdom of thy Great Lord.

Thank God for guiding thee unto the Straight Path, manifesting unto thee the Evident Light. He shall give thee a draught of the cup whereby thy spiritual power will be increased. Thou shalt advance unto the Lofty Station, acquire heavenly qualities and attain knowledge of the significances of the words of God in this glorious day.

It is incumbent upon thee to turn wholly unto the Kingdom of God, to enter entirely into this wonderful Cause, and to make thy thought, remembrance and effort confined to the education of thy character, the enlightenment <p74> through the Light of ABHA, and to guide the people to the Source of the mercy of the Lord, the Clement, the Merciful.

Comfort thy mother and endeavor to do what is conducive to the happiness of her heart. Approach not those who are drowned in the sea of this world, but rather be enkindled by the fire of the love of God. Be thou such a flame whereby the hearts may be set aglow.

It is incumbent upon thee to assemble continuously with the beloved of God and to meet with those whose faces are illumined with the light of the love of God. Verily, I supplicate to God to make thee sincere in this love, to illumine thee with the light of His Kingdom, to destine unto thee the illumination by the light of His attributes, to make thee a sign of mercy, a bird warbling the verses of unity; that thou mayest be nurtured in the bosom of His providence, and become a growing tree bearing fruit in the Paradise of El-ABHA.

Verily, thy Lord confirmeth him whom He willeth, and He is the Forgiving, the Merciful.

O thou who art agitated as oceans by the winds blown  
from the direction of the Kingdom of God!

Verily I read thy wonderful letter, declaring the grandeur of thy nature and the excess of thy love and thine attaining the knowledge of God. Verily its contents were as spiritual meanings poured forth from a heart throbbing by the spirit of the love of God. I beseech God to confer on thee, and on thy noble husband, a perfect favor from His Supreme Kingdom, until your faces may sparkle

by its light, among the creatures, and <p75> by which the fame of your love in God may be renowned among the horizons.

By my life, this is a favor for which the angels of heaven and the spirits of the holy ones are longing in the Supreme World. And (I beg God) to prepare for you your greatest desire -- that is, the attaining (the visit to) the blessed, perfumed, amber-scented Tomb,[1] diffused in all horizons.

[1 The Tomb of BAHA'O'LLAH.]

[1]Verily, I read thy magnificent letter, thy brilliant writing, and found its meanings as the chanting of the verses of guidance and its foundation based on righteousness and piety. Verily I beseech God to make thee a sign of supplication, humbleness and submissiveness unto God, so that thou mayest commune with thy Lord, in the gloomy hours of night and in the morn and eve while being enkindled with the fire of the love of God, attracted to His fragrances of holiness, strengthened by His Spirit, speaking His praise and bowing down before His Threshold of Sanctity. Verily, He is the Assister, the Beneficent!

[1 Following Tablet as received bore no opening line of address.]

Then know thou that, verily, the hosts of confirmation from the Kingdom of God will assist every soul who is severed from aught else save God, is associated with commemoration of God and is rejoiced at the glad-tidings of God. Cut thyself from this world and rely on the Supreme Concourse, so that thou mayest hear the call from the Lofty Apex and thy face may become illumined with a light shining forth from the Kingdom of El-ABHA. <p76>

O thou who art enkindled by the fire of the Love of God!

Verily, I was informed of the text of thy letter, wherein thou praisest the firm servant of God, Mirza . . . . .and was rejoiced in heart for the signs of joy which are manifested in thee in this illustrious day. I ask God to make thee a sign of guidance, fountain of knowledge and a caller in His name, the Merciful, so that the hearts may become gladdened by the mention of God and the souls be led to the Kingdom of God, to this Great Dwelling Place and Sublime Home.

As to the four stations which I refer to in the divine treatise: I ask God to open the door before thy face, that thou mayest enter therein, that thou mayest attain to its lights and become informed of its mysteries. I shall not give a detailed explanation thereof, on account of the great work (i.e., because of the exceeding press of business).

Regarding the treatise (or pamphlet) which thou didst compile in proof of the appearance of the Kingdom of God -- thou didst well! I shall read it at a leisure time, and ask God to aid thee in compiling other useful writings in demonstration of God.

As to organization of other meetings for the maid-servants of the Merciful, for the spread of the fragrances of God; this is the best deed and most complete action. I ask God to strengthen thee in this matter so that you may organize

many gatherings for the spread of the teachings of God. Thus the Lord of Hosts will confirm you by armies of the Supreme Concourse and hosts of the angels of heaven. Verily it is the army of inspiration and the hosts of benediction.

<p77>

O thou who art marching onward to God!

I have read thy beautiful letter which contained delicate meanings, and I am made glad by its contents which expressed spiritual feelings. I have prayed to God to send down upon thee a blessing from the Kingdom of Heaven and thus make thy heart beat with joy in the love of God, and make thee meek and humble before the good maid-servants of God, and pure and holy in His Kingdom.\*\*\*

O thou who art submissive and humble before the Holy Threshold!

Know thou, verily, submissiveness is the good quality of the maid-servants of God, and humility is the character of the God-fearing leaves [1] who have sprung forth from the Tree of Mercifulness.

[1 Women.]

Thou oughtest to be characterized with these, that thou mayest be an example for the maid-servants of the Merciful and a leader of the leaves who are moved by the winds of the love of God. Abandon the concerns of mankind and be naturalized with the attributes of the angels of the Supreme Concourse, because these angels humble themselves to the lowest thing of the things despite their honor, glory, the loftiness of station and the greatness of their might. This is seemly to the unitarian women and an honor for those women who are surely believing in God! This is the consolation of the heart of the God-fearing women, and this is a tranquility to the soul of those women who are attracted to the fragrances of the Lord of Signs! <p78>

O thou whose heart is soaring in the sky of the love of God!

Praise be unto Him whose light hath risen, whose appearance hath become exalted, whose signs are promulgated and whose evidences are fulfilled. The tongue of the realities of all things hath uttered: "Glory be to my God, the El-BAHA!" Thanks for His manifest Beauty and for His Great Splendor! -- for He hath quickened mankind with the spirit of guidance and hath rendered clear the White Path of Gifts, through the arguments which are brilliant and clear to the hearts of the intelligent, and whereby these hearts are moved, enlightened, illuminated and become cognizant of the Mighty Message [1] in this Manifest Day of the Manifestation of the Honorable Station [2] when the mystery of existence flows just as do the souls in the bodies.

[1 The Cause.]

[2 The high station mentioned in the Koran referring to the Manifestation, BAHA'O'LLAH.]

O my God! O my God!

This, Thy servant, hath advanced toward Thee and is passionately wandering in the desert of Thy love and is walking in the path of Thy service, is expecting

Thy favors, hoping for Thy bounty, depending upon Thy Kingdom and intoxicated by the wine of Thy gift.

O my God! Increase his fervor in Thy affection, his constancy in Thy praise and his ardor in Thy love.

Verily, thou art the Generous and endued with great bounty. There is no God save Thee, the Forgiving, the Merciful! <p79>

O thou who hast acknowledged the Kingdom of God!

I received thy letter and considered its wonderful expressions and found therein facts which show thine approach toward God, thy passionate love of the Beauty of God, thy cheerfulness in the Cause of God and thy turning unto the Center of the Testament, for that thou art brightened through the light of the effulgence.

Then praise God for that He hath made thee to show the light of guidance, to lay hold on the hem of the robe of greatness and to be attracted by the breaths of the Supreme Concourse. This is a matter which will satisfy thee from aught else save God and make thee above all needs and will cause thee to acquire an immortal wealth. Then thank God for this heavenly bounty on which the life of spirit depends entirely in all the worlds.

O ye [1] two birds in the open-space of the Love of God!  
[1 Husband and wife.]

Verily I read your letter and I inhaled therefrom a spiritual fragrance which perfumes the nostrils of the spirit. Thank ye God that He hath filled for you the cup of gift with the wine of the great guidance and hath abundantly bestowed His benefit on you and hath enabled you to be healed from spiritual ailments which deaden the souls. Truly, I say unto you verily this guidance is a precious pearl and a gem, the lights of which glitter and the rays of which beam forth during centuries and ages. Appreciate ye its value and show forth spiritual virtues, merciful characteristics and brilliant manners; so that ye may be submerged in the seas <p80> of great mercy and shine forth from the horizon of mighty gift.

O thou who art longing for the Orb of Horizons! [1]  
[1 The Light of the World.]

Verily, I read thine eloquent, accurate and wonderful letter, whereby the feelings of thy heart and the loftiness of thy thoughts and the craving of thy spirit for the Kingdom of God were expressed.

Thank thou God that He hath given thee a power for discriminating the reality of things, hath made thy feet firm in the Path, hath made thy heart overflowing with His love and hath exhilarated thee with the wine of His knowledge.

I beg of God to entirely remove the veiling from thine insight, so that thou mayest become duly cognizant of the teachings of Baha'. And I beg of God to forgive thy sins and to illumine thy face with the light of forgiveness, so

that thou mayest conquer the self which desires the earthly world and prevent it from its wishes and appetites.

As to the spiritual meeting which ye have organized for diffusing the fragrances of God (i.e., for teaching the Truth), this is a good thing that ye have performed. I beg of God, to make the Holy Spirit breathe there in such fragrances which may perfume all regions.

Be not grieved at the smallness of your number and thank God for the power of your spirits. He shall assist you with such a confirmation whereat minds will be astonished and souls will be amazed. <p81>

O thou Secretary of the meanings emanated from the hearts of the people of the Kingdom.

Verily, I have read thine eloquent letter and brilliant writing, which indicated the attraction of the people of God by the fragrances of His Kingdom, and their gathering in the assembly of the merciful feelings and the congregation of the upright.

I do supplicate God to confirm that spiritual assembly, that gathering of commemoration, to that whereby the merciful faces brighten, and I beseech Him to assist them and thee to that whereby man ascends the highest and noblest station of excellence and the loftiest apex of honor, to make them humble and courteous before the beloved of God, to become severed from aught else save God, to beseech the Kingdom of ABHA, to be freed from every mention save the commemoration of God, and to be sanctified from all the grades of passion and desire, with pure, holy hearts which are devoid of every feeling except entire attention unto God, the Lord of the present and the world to come.

I have written answers to the letters which thou hast sent and I enclose them with this Tablet. I wrote also a Tablet to the assembly [1]; read it unto them with a fluent tongue and a heart overflowing with the love of God.

[1 See following Tablet.]

O ye [1] who have advanced! O ye who are rejoiced!

[1 To the above mentioned assembly of Racine (Wis.)]

Verily, God hath, through His grace and generosity, guided you toward His Kingdom, hath facilitated unto <p82> you every good, hath favored you with the bounty of guidance, hath made you signs of piety, hath caused a blessing to descend upon you from heaven, and hath made you banners of His commemoration among mankind.

Thank ye God for this gift, by reason of which the hearts of the Supreme Concourse are exhilarated. The fragrances of holiness shall soon be diffused and the breeze of grace shall blow from the direction of the providence of your Lord, whereby your mentioning will be exalted, your light will become scintillating, your backs will be strengthened and your joy will be perfected.

Make your feet firm in the love of God, arise to carry on the teachings of God, purify souls from desire and illumine faces with the light of guidance; so that

ye may obtain the mighty gift and the great mercy.

O ye [1] sincere ones and ye who are attracted and moved by the breeze of the favor of God!

[1 To the Racine assembly.]

Verily, I have read the names of your beloved assembly which deserves to be mentioned with sanctity and which attracts the confirmation of the loving Lord and seeks to attain to the favors of God, the Mighty, the Compassionate!

I beseech God at all times, with all supplication, humility and lowliness, to confirm those souls who have no purpose in their deliberation and consultations save to seek the merciful bounties and the divine invisible confirmations.

I hope and request, through the bounty of my Lord, <p83> that the greatest assistance and the most eminent confirmation be granted unto you when ye are firm and steadfast and withstand every difficulty which may befall you in spreading the Cause of God in those regions.

By the life of God, all the confirmations of the Kingdom of God will surround those whose hearts are firm, whose feet are steadfast and whose souls are tranquilized in the Most Great Cause.

Consider ye the past centuries, how a single one of the beloved of God withstood all the people on the earth because of his firmness in the love of God, and his entire turning of the heart toward the Kingdom of God and with the cup of his heart overflowing with the wine of the knowledge of God.

Be ye assured with the greatest assurance that, verily, God will help those who are firm in His Covenant in every matter, through His confirmation and favor, the lights of which will shine forth unto the east of the earth, as well as the west thereof. He will make them the signs of guidance among the creation and as shining and glittering stars from all horizons.

Consequently, do ye beseech unto God and pray and supplicate Him and ask Him for the greatest gift and eminent favor.

O thou who hast acknowledged the Kingdom of God!

I received thy letter wherein thou hast confessed the appearance of the Kingdom of God at this time, declared His Oneness and believed in His Words. Blessed art thou for this clear confession! Thank the maid-servant of God . . . . .  
. for she hath guided <p84> thee to this Path and declared to thee the Call of God. Shouldst thou offer all the treasures of the earth to her, they would not equal this great guidance.

Depend upon God, be sincere and sever thyself from all else save Him. Thus thou wilt receive the teaching of God and thy heart will be made happy. May thy tongue praise Him and thy sight behold the light shining from the Sun of Truth.

Verily this is a rich blessing for which the saints of the past longed. Be happy and say: "God chooses for His favors whomsoever He willeth. He is the Merciful, the Generous!"

O ye who are set aglow with the fire of God's Love!

Blessed are ye for having been chosen by God for His love, in this new age, and joy be to you for having been guided to the Great Kingdom! Verily, your Lord hath chosen you to show the path to the Kingdom of God, among the people. The attracted maid-servant of God, . . . . . praised you in beautiful expressions and informed me of your earnest endeavors in serving, teaching and offering the chalice of Truth to the maid-servants of God. I rejoiced to hear of your efforts in the Cause of God. This is indeed good service.

O thou who art turning unto God!

Thy letter was an inheritance of joy and happiness unto me, for its significance was a supplication and an entreaty unto God to make thee a pure servant, exempt from all material desires, sanctified and severed from all save God, that thou mayest be characterized with <p85> the attributes of the heavenly angels, cleansed from all desires and earthly wishes, with thy heart severed from all save the knowledge of the divine teachings. Verily, I pray God to nourish thee upon the breast of bounty and rear thee in such a manner that all men of learning shall be amazed, and to make thee a miracle of guidance among the servants.

O thou who art attracted to God!

I send this letter written by my own hand, that thou mayest thank God, thy Lord, the Supreme, grow in happiness in the love of God and be kindled by the fire of His love, chanting the verses of greetings and thanks, and be quickened by the breezes of life blown from the garden of the knowledge of God.

O thou opened rose in the garden of El-ABHA!

I have perused thy excellently worded letter showing what is moving in thy heart by the emotions of the love of God.

O maid-servant of God! Chant the Words of God and, pondering over their meaning, transform them into actions! I ask God to cause thee to attain a high station in the Kingdom of Life forever and ever.

O thou who art tested with a great calamity!

Be not grieved nor troubled because of the loss which hath befallen thee -- a loss which caused the tears to flow, sighs to be produced, sorrow to exist and hearts to burn in great agony; but know, this hath reference only to the physical body, and if thou considerest this matter with a discerning and intelligent eye, thou wilt <p86> find that it hath no power whatsoever, for separation belongeth to the characteristics of the body. But concerning the spirit, know that thy pure son shall be with thee in the Kingdom of God and thou shalt witness his smiling face, illumined brow, handsome spirit and real happiness. Accordingly, thou wilt then be comforted and thank God for His favor upon thee.

O thou who art patient and resigning thyself to the judgement (of God)!

Be not grieved at the calamity which hath unexpectedly come upon thee and for the misfortune which heavily weigheth upon thee. It behooveth one like thee to endure every trial, to be pleased with the decree and to commit all thy affairs to God, so that thou mayest be a calm, approved and pleasing soul before God. Know thou, that thy beloved son hath soared, with the wing of soul, up to the loftiest height which is never-ending in the Kingdom of God. Rejoice at this great prosperity which the chosen ones were longingly asking from the Holy and Exalted Threshold (of God). Truly, I say unto thee, wert thou informed of the position in which is thy son, thy face would be illuminated by the lights of happiness and thou wouldst thank thy forgiving Lord therefor and thou wouldst long for ascending to that praiseworthy position.

O thou who has humbled thyself before the Kingdom of God!

Blessed art thou that thine heart is attracted to the Beauty of God, is illumined with the light of knowledge and the ray of the Kingdom hath shone within it. <p87> Know thou, verily, God is with thee under all circumstances and guards thee from the concerns of the world and makes thee a servant in His great vineyard.

As to thy question concerning training children: It is incumbent upon thee to nurture them from the breast of the love of God, to urge them towards spiritual matters, to turn unto God and to acquire good manners, best characteristics and praiseworthy virtues and qualities in the world of humanity, and to study sciences with the utmost diligence; so that they may become spiritual, heavenly and attracted to the fragrances of sanctity from their childhood and be reared in a religious, spiritual and heavenly training. Verily, I beg of God to confirm them therein.

As to thy revered husband: It is expedient that thou shouldst behave toward him in the best way and persevere in his good pleasure (i.e., please him) and treat him with kindness under all aspects; until (or so that) he may find that through thy turning toward the Kingdom of God (i.e., by becoming a believer) thy affection toward him and thy love for God is increased and that thou hast regard for his good will in every condition.

Verily, I beg of God to make thee steadfast in His love and to cause thee to diffuse the fragrances of sanctity in those places (i.e., to teach the Truth).

O thou loving torch, flaming by the fire of the Love of God!

Verily, I read thy letter sent by thee and was rejoiced in heart by the wonderful meaning and eloquent content, which proved thy extreme sincerity in the <p88> Cause of God, thy steadfastness in the path of the Kingdom of God and thy firmness in the religion of God, for as much as this is of the utmost importance before God.

How many souls advanced unto God, entered the shadow of the Word of God and became celebrated in the world, as Judas Iscariot. Then, when the tests became severe and trials great, their feet turned from the path; turned from confession to denial; changed from love and affection to severe enmity. Then

the power of tests, whereby the foundations shake, were manifested.

Judas Iscariot was one of the greatest disciples, was called unto Jesus; he thought that Jesus increased his kindness to Peter, the disciple, when saying to him: "Thou art Peter; upon thee I shall build my church." This speech affecting Peter with special impression whereby envy was created in the heart of Judas and, therefore, he turned after advancing, denied after confessing, hated after loving, until he became the cause of the crucifixion of the Glorious Lord and Manifest Light. This is the end of envy which causes people to turn from the right path. Such has taken place and will occur in this Great Cause; but there is no harm in it, as it is the cause of manifesting the firmness of the rest and the arising of the firm souls who are as solid as the lofty mountains in the love of the Manifest Light.

As to thee, convey unto the maid-servants of the Merciful that they must be firm in the love of El-Baha at the time of the severe trials and tests; for as much as the storms and winds occur during the winter seasons; <p89> then comes the spring with the wonderful scenery and it adorns the hills and plains with flowers and beautiful birds sing the melodies of joy on the branches of the trees and warble beautiful tunes on the roofs of bowers, in wonderful melodies. Soon shalt thou see that the lights have shone forth, the banners of the Kingdom have been raised, the fragrances of God diffused, the hosts of the Kingdom descending, the angels of heaven confirmed and Holy Spirit breathed into those horizons (regions). Then shalt thou see the waverers frightened and at loss. This is a complete matter on the part of the Lord of Signs.

Blessed art thou for keeping firm in the Cause of God. I pray God to give thee a divine spirit, spiritual blood and to make thee a growing and thriving leaf on the Tree of Life, so that thou mayest serve the maid-servants of God in fragrance and spirituality.

Thy generous Lord will confirm thee in serving in His great vineyard and will make thee an instrument for spreading the spirit of concord and union among the maid-servants of the Merciful, will open thine insight by the light of knowledge and forgive thee thy sins and change them to good deeds. Verily the Lord is the Forgiving, the Merciful and Possessor of Great Bounty!

O maid-servant of God who art swayed like a strong branch by the breeze of God!

I have read thy letter which evinces the abundance of thy love and the warmth of thy devotion and thy zeal in acknowledging God.

Commit thyself to God; give up thy will and choose <p90> that of God; abandon thy desire and lay hold on that of God; that thou mayest be a holy, spiritual and heavenly example among the maid-servants of God.

O maid-servant of God! Know thou that in the sight of God, the conduct of women is the same as that of men. All are the creatures of God and He has created them after His form and likeness; that is to say, after the form and likeness of the Manifestations of His names and His attributes. >From the spiritual point of view, therefore, there is no difference between women and men. "The

nearer we draw to God, the nearer He comes to us" without regard to whether the person be a man or a woman. How many women, thus drawn to God, have surpassed men in the shadow of Baha' in bringing men under it -- women famous throughout the world!

The House of Justice, however, according to the positive commandments of the Doctrine of God, has been specialized to the men, for a (specific) reason or exercise of wisdom on the part of God, and this reason will presently appear, even as the sun at midday.

And as to you -- you other maid-servants attracted by the perfume of God -- establish spiritual gatherings (assemblies) and heavenly meetings. This work is the beginning of the diffusing of the perfume of God and the foundation of the elevating of the Word of God and the making known of the commandments of God. Is there a blessing greater than this? These spiritual gatherings (assemblies) are sustained (reinforced) by the Spirit of God, and their protector is Abdul-Baha, who spreads his wings (over) above them. Is there a blessing greater than this? These <p91> spiritual gatherings (assemblies) are glowing lamps and heavenly gardens which cast the light of knowledge upon the contingent world and cause the spirit of life to penetrate to every quarter. This, then, is the best means of the progress of the human race in all conditions and circumstances. Is there a greater blessing than this?

O thou who art attracted by the Fragrances of God!

Verily, I read thy beautiful composed letter and thank God for that He granted thee characteristics, attributes and deeds which made thee dear and loved by the maid-servants of God and chosen to be the president of the "Assembly of Teaching." Thank God for that He confirmed thee by this wonderful bounty, and, verily, I supplicate unto Him to strengthen thee in rendering this great service in His great vineyard, and to strengthen thy respected husband in patience and forbearance in this test which will pass away, by the help of God, and the veil be removed; difficulty will be replaced by ease; hardship and trouble be changed into comfort, in the shadow of His great Kingdom.

O thou who dear maid-servant of God!

Thank God that thou hast come near unto the Holy Threshold and art dear in the Kingdom of His Glory. Thou art president of an assembly which is a type of the assemblages of the Supreme Concourse and a reflection of the semblances of the Kingdom of God. With heart and soul, with entire devotion, supplication, humbleness and submissiveness, endeavor to promulgate the law of God and strive to diffuse the fragrances <p92> of God. Exert yourself to become the real president of assemblies of spiritual ones and a companion of the Kingdom of the Merciful.

Thou hast asked in regard to the 10th verse of the 21st chapter of Revelation and to the 17th verse:

Know that the firmament of the bright sun of the world of possibilities is divided into twelve sections, according to mathematical principles, which are

called the twelve constellations; likewise, the Sun of Truth manifests and pours forth His bounty in twelve constellations of holiness. By these constellations are meant holy souls who are the manifestations of purity and the dawning-points of the lights of Unity. Observe that in the day of His Holiness the Speaker of God (Moses), there were twelve holy souls who were the leaders of the Truth. In like manner, in the cycle of His Holiness the Spirit (Jesus Christ), note that there were twelve apostles under the shadow of the light of the Most High, and the Sun of Truth was manifested through those bright dawning-places like unto the phenomenal sun. Likewise, in the time of His Holiness Mohammed, consider that there were twelve dawning points of holiness who were the manifestations of confirmation. Such is the case.

Accordingly, St. John, the divine, declared in his vision regarding the twelve doors and the twelve foundations. By the great and holy city of Jerusalem, which is descended from heaven, is meant the sacred law of God. This subject has been repeatedly explained in many Tablets and in the Scriptures of the ancient prophets. For example, it is said in one place: "I beheld Jerusalem marching on to the wilderness." The purport <p93> is that this Heavenly Jerusalem has twelve doors through which the advancing souls enter into the City of God. These doors are the souls who are the stars of guidance and doors unto bounty and knowledge. "At the gates twelve angels stood." By "angel" is meant the power of the confirmation of God; that the candle of the power of the divine confirmation shines forth and is illumined in those souls. That is to say, that each one of those souls will be confirmed by the mightiest power. Those twelve gates surround the whole universe. This signifies that all existence is under the shadow of those souls; also, that these doors are the foundation of the city of God, the divine Jerusalem; that upon each of the foundations the name of one of the Apostles of His Holiness the Spirit [1] is written. That is to say, the manifestation of the perfections, glad-tidings, virtues and high attributes of that holy soul.

[1 Christ.]

In brief, it is said that : "And he that talked with me had a golden rod to measure the city and the gates thereof and the walls thereof." The purport is this, that certain souls guided (people) with a rod of the plant, that is, a reed wherewith he shepherded the sheep, like unto the rod of Moses; others trained (the people) with a rod of iron and drove them, as in the time of Mohammed (The scepter of Mohammed was the sword). In this Greatest Day the rod of the plant and the rod of iron are changed into a rod which is of pure gold and is from the end <p94> trained. Observe the difference: In a certain time the teachings of God were like unto the twigs of a tree and by them the signs of God were spread, the law of God promulgated and the religion of God founded. Later a time came when the rod of the divine Shepherd was like iron, and now in this blessed and glorious cycle that rod is become like unto pure gold. What a great difference exists between them! Therefore know that the law of God and the divine teachings prove a great advance in this day. They have reached a degree of supremacy, compared with former ages. Nay, rather, this is pure gold, while that was iron and wood.

This answer was written briefly because there was no more time. You will certainly excuse. The maid-servants of God must reach a station wherein they themselves shall comprehend the realities and meanings, to give clear explanations for each word and the fountains of wisdom gush forth from the reality of their hearts like a full flowing stream.

O thou who art attracted by the Fragrances of God!

Verily, I noted the contents of thy letter, which was beautifully composed, was informed of thy sorrow, the shedding of thy tears and the glowing of thy heart on account of the imprisonment of Abdul-Baha.

O maid-servant of God! This prison is indeed more precious and sweet than a garden to me, this fetter is greater than any liberty and the confinement is broader than the most spacious wilderness. Therefore, grieve not on this account. Verily, if my Lord destine unto me and causes me to taste the sweetness of the cup <p95> of the great martyrdom, my greatest desire will be fulfilled. Fear not if this Branch be severed from the material earth and cast aside the leaves -- nay, rather, its leaves will flourish, for this Branch will grow after it is cut from the earth (world), will ascend until it shelters the universe, its foliage will reach the Supreme Apex and bear fruits, imparting fragrant perfume unto the world. Therefore, turn unto thy Supreme Lord and say:

O my God! O my God! This Thy maid-servant supplicates to Thee, trusts in Thee and directs herself unto Thee, asking Thee to shed Thy divine mercies upon her, to manifest Thy spiritual mysteries and to show forth Thy majesty unto her. O Lord! O Lord! Illumine the sight of my husband, cheer his breast by the light of knowing Thee, attract his heart unto Thy manifest Beauty and gladden his spirit by the manifestation of Thy radiant light. O Lord! Withdraw the veil from his sight, grant him Thy compassion, exhilarate him with the wine of Thy love among the people, make him an angel of Thine walking upon the earth, let his spirit soar unto heaven and make him a lamp glistening with the light of Thy knowledge in the community. Verily, Thou art the Generous, the Precious, the Bestower!

O thou who art attracted by the Fragrances of God!

Be rejoiced through the grace of thy Lord and happy through the bounties of thy God, the Most Merciful of the Merciful. Thy Lord hath indeed chosen thee for His love, guided thee unto the straight path, <p96> attracted thee by the magnet of His knowledge, from among women, and crowned thee with the diadem of guidance among the maid-servants. Praise thy Lord for this great favor, heavenly mercy and bounty which hath no equal in the world of creation. Gladden the maid-servants of the Merciful through the grace of thy Lord. Thus their breasts may become dilated by the holy fragrances emanating from the Kingdom of El-ABHA.

Soon the lights will glisten and the Sun of Truth will shine with a burning ray in that country. At that time the maid-servants who are firm and constant will rejoice; while every doubtful soul who wavers will regret. Woe unto him, woe

unto him, in that day wherein the beloved will attain joy by the surrounding Kingdom of thy Lord, the Precious, the Beneficent! Verily, the end is for them who are ushered into the tent of the Covenant of thy merciful Lord.

O thou who art turning unto the Kingdom of God!

Verily I am acquired with the contents of the letter which thou hast addressed to . . . . . the servant of God, and I find its significance excellent, proclaiming the Truth about which there can be no doubt or uncertainty.

Now the day has arrived in which the edifice of God, the divine sanctuary, the spiritual temple, shall be erected in America! I entreat God to assist the confirmed believers in accomplishing this great service and with entire zeal to rear this mighty structure which shall be renowned throughout the world. The support <p97> of God will be with those believers in that district that they may be successful in their undertaking, for the Cause is great and great; because this is the first Mashrak-el-Azcar in that country and from it the praise of God shall ascend to the Kingdom of Mystery and the tumult of His exaltation and greetings from the whole world shall be heard!

Whosoever arises for the service of this building shall be assisted with a great power from His Supreme Kingdom and upon him spiritual and heavenly blessings shall descend, which shall fill his heart with wonderful consolation and enlighten his eyes by beholding the glorious and eternal God!

Give my greetings and salutations to thy honorable husband and say to him from me: "Notice the sign which shall soon appear in those regions and then your searching heart shall be assured. Verily the Lord is the Powerful!"

O thou who art assured by the grace of thy Lord!

I have perused thy excellent letter which shows that thou art turning thy face unto the living, eternal One and grasping the hem of His Grandeur and thy attraction unto the Call of thy Supreme Lord. Well done! Well Done! O maid-servant of God, for thou hast believed in the Glorious Beauty (El-ABHA) and art confirmed in the manifestation of the Kingdom of God, during this time.

It behooveth thee to sever thyself from all desires save thy Lord, the Supreme, expecting no help or aid from anyone in the universe, not even from thy father <p98> or children. Resign thyself to God! Content thyself with but little of this world's goods! Verily, economy is a great treasure. If one of thy relations oppress thee, complain not against him before the magistrate; rather manifest magnificent patience during every calamity and hardship. Verily thy Master is the Lord of Faithfulness! Forgive and overlook the shortcomings which have appeared in that one, for the sake of love and affection. Know that nothing will benefit thee in this life save supplication and invocation unto God, service in His vineyard, and, with a heart full of love, be in constant servitude unto Him.

If thy daily living become difficult, soon (God) thy Lord will bestow upon thee that which shall satisfy thee. Be patient in the time of affliction and trial,

endure every difficulty and hardship with a dilated heart, attracted spirit and eloquent tongue in remembrance of the Merciful. Verily this is the life of satisfaction, the spiritual existence, heavenly repose, divine benediction and the celestial table! Soon the Lord will extenuate thy straightened circumstances even in this world.

O thou dear servant of God!

Thy letter was received and its contents noted. As to instructions which thou desirest, they are as follows:

Believe in God; turn unto the Supreme Kingdom; be attracted unto the Beauty of ABHA; remain firm in the Covenant; yearn for ascending unto the heaven of the sun of the universe; be disinterested in the world; be alive with the fragrances of holiness in the Kingdom <p99> of the Highest; be a caller of love; kind to the human race; gentle with humanity; interested in all the people of the world; wish for harmony and seek friendship and honesty. Be a healing for ever wound, a remedy for every sick, a source of harmony among the people; chant the verses of guidance; pray to God; arise for the guidance of the people; let thy tongue explain and thy face illumine with the glowing of the love of God. Rest not a moment and breathe not a breath of repose until thou becomest a sign of God's love and a banner of God's favor.

O thou who art hoping for the Kingdom!

Thank thou God that He hath guided thee, led thee to the Kingdom of Being, ushered thee under the shade of the bounties of the Lord of Hosts, and that thou hast stepped into the Paradise of ABHA.

Do not grieve on account of the death of thy son, neither sigh nor lament. That nightingale soared upward to the divine rose-garden; that drop returned to the most great ocean of Truth; that foreigner hastened to his native abode; and that ill one found salvation and life eternal.

Why should thou be sad and heartbroken? This separation is temporal; this remoteness and sorrow is counted only by days. Thou shalt find him in the Kingdom of God and thou wilt attain to the everlasting union. Physical companionship is ephemeral, but heavenly association is eternal. Whenever thou rememberest the eternal and never ending union, thou wilt be comforted and blissful. <p100>

O dear servant of God!

Thy letter hath arrived and the contents have given glad-tidings that the ground for the Temple hath been bought and also told about the meeting which was held concerning the needs for the Temple. From this news great fragrance and joy were produced. Thanks be to God that thou wast helped to establish a meeting for this purpose. I hope that the members of this meeting will become the receivers of the divine benevolence and the aided by the heavenly assistances. But consult with the House of Spirituality of Chicago. Ye must all be perfectly united and harmonious until, through this harmony, ye may

perpetually receive help from the Kingdom of God.

Concerning the members of this spiritual meeting, you suggested that they be selected from all the spiritual meetings of the other cities of America. I quite approve and am very much pleased with this plan. This will become the cause of harmony in the Word in all America. Therefore, ask every spiritual meeting in the other cities that they will each select one and send him, and from these selected ones and with those who are selected from the Chicago meetings, establish a new meeting for the provision of the needs of the Temple. If this be established with perfect fragrance and joy, it will produce great results. In this new meeting, especially for the establishment of the Temple, ladies are also to be members.

Give to all the divine friends the glad-tidings of the boundless heavenly blessings and tell them that the glances of the eyes of Providence are upon them and <p101> the perfect favor and bounty are descending upon them.

O thou dear maid-servant of God!

Thy letter, concerning the celebration of the anniversary of the declaration of His Holiness the Supreme [1] -- may my spirit be sacrificed for Him! -- which was held on the land of the Mashrak-el-Azcar [2], was read.

[1 The BAB.]

[2 Site of Temple in Chicago, Ill.]

The utmost joy was attained, for -- praise be to God! -- the friends of the Merciful passed some time on that day joyous and singing in the land of the Mashrak-el-Azcar and enjoyed commemorating the Lord of the verses with the greatest joy.

That melody was heard by the Supreme Concourse and that rose-song of the nightingale of faithfulness gladdened the people of the rose-garden of ABHA.

I am hopeful that, during the coming of Rizwan [1], a great feast shall be held in the land of the Mashrak-el-Azcar, a spiritual celebration prepared and the melodies of the violin and the mandolin and hymns in praise and glorification of the Lord of Hosts make all the audience joyous and ecstatic.

[1 April 21, 1909.]

A few days ago an epistle was written -- therefore, brevity is considered here.

Treat thy dear daughter, for me, with the utmost kindness and, likewise, the other friends and maid-servants of the Merciful.

O attracted maid-servant of God!

The epistle written (and sent) through Mirza . . . . . was received. The account of the land designated for the <p102> Mashrak-el-Azcar, of your placing therein, in company with Mrs. . . . . ., nine stones and pouring thereon attar, water and olive oil, and of your commemorating the Beauty of ABHA and His Holiness the Supreme [1], was all understood.

[1 The BAB.]

That land is blessed because it is mentioned by the name of Mashrak-el-Azcar. Surely, the beloved of God and the maid-servants of the Merciful in all the cities of America must put forth the utmost of effort in order that the Mashrak-el-Azcar be raised in that land.

I am hopeful through the aids and confirmations of God that the beloved ones and the maid-servants of the Merciful may achieve this service.

Express the utmost love and kindness on behalf of Abdul-Baha to all the beloved and the dear maid-servants of the Merciful, especially Mrs. . . . . .  
. . . and thy dear daughter.

O thou who art advancing to the Kingdom of God!

I have considered thy writing, which indicates brightness of heart and the love of God. Blessed art thou for having been thus favored and for having attained to guidance.

You have asked me two questions: "That if the same spirit is manifest in all the Manifestations and Prophets, then what is the distinction or difference between Christ (or rather Jesus) and the other Prophets; also [what is the difference] between Father and Son?"

Know that the human spirit is one, but it manifests <p103> itself in various members of the body in a certain (measure or) form. The human spirit is existent in the sight (eyes); it is also existent in the brain, which is the location of great functions and powers; it is also existent in the heart, which organ is largely connected with the brain or the center of the mind, and the heart, or that the center which is connected with the brain, has a distinct and separate function, effect and appearance. In this connection, the hair and the nails have no command (or direct feeling).

Figuratively speaking, the Father is the center of the brain and the Son is the center of the heart; the rest of the Prophets are members and parts. Fatherhood and Prophethood, in this case, are two expressions of the same thing, as man and creature are two names of the same reality. The word "man," however, is greater than the word "creature" because it bears a weightier meaning than the name "creature"; both are the same.

O maid-servant of God! I pray God to confirm thee forever anew. Give greeting to thy dear mother. Superstition hath somewhat overcome her. When the imagined Satan overpowers, let her say: "O Baha-el- ABHA!" She should then turn to the highest Kingdom. Thus will the imagined Satan leave her. [She] has a form of obsession; therefore, you may not heed her sayings.

Cultivate the land and thus, through its fruits, you will obtain benefits. God will relieve you from care (on account) of your mother.

Give your good husband my spiritual greeting. I pray that he may be made a recipient of the divine bounties and attain to the grace of God. <p104> O thou who art attracted by the Fragrances of Holiness!

Be dilated in thy heart by the gentle breeze which emanates from the garden of Eternal Life and enkindled in the Tree of Sinai in the center of Paradise; so that thou mayest be a pillar of fire and a cloud of light in this age, wherein a drop grows into a large wave of the sea, and a lamp glistens with the light of the dazzling stars, and this is from the power which is manifested by thy Lord, the Clement, the Merciful. \*\*\*

Be firm in the worship of God, fasting, praying, imploring and invoking unto thy God, the Generous; so that He shall destine to thee the honor of sacrifice in the path of thy Beloved, the Ancient.

I ask God to grant thee thy greatest wish in this wonderful time.

O thou who art cheered through the Fragrances of God!

When thou desirest and yearnest for meeting in the world of vision; at the time when thou art in perfect fragrance and spirituality, wash thy hands and face, clothe thyself in clean robes, turn toward the court of the Peerless One, offer prayer to Him and lay thy head upon the pillow. When sleep cometh, the doors of revelation shall be opened and all thy desires shall become revealed.

Endeavor to guide thy mother and confirm her in faith; when the heart becometh confident, the imagination of Satan and evil vanisheth away. If the heart becometh absolutely tranquil, suspicion and imagination will entirely pass away. <p105>

O thou dear maid-servant of God!

Thy letter was read and I am very happy that thou art active and full of life through the spirit of Life and that thou art firm and steadfast in this great Cause.

To enter the Kingdom is easy, but to remain firm and constant is difficult. The planting of trees is easy, but their cultivation and training to strengthen their roots and to make them firm is difficult. Now, as thou art a firm tree, thou shalt certainly grow and send out branches, leaves and blossoms and bear fruits.

These branches, leaves, blossoms and fruits are the souls who may be guided, through the providence of God, by thee. Therefore, thou art confirmed and strengthened.

Some of the friends intended to visit the Holy Land, but hindrances prevented them and they have deferred their coming. You should also remain with your mother and serve her until a suitable time arrives.

Give my greetings and praise to my spiritual friend [thy husband] and gladden him with the joyful tidings of God; also, give the same to the friends of God and His maid-servants.

O thou who hast sought shelter in the Impregnable Cave!

Verily, the glad-tidings of God have encompassed Abdul-Baha from all

directions. While his heart is beating with the love of God, he holds a cup full of the knowledge of God in his right hand and wishes to give the seekers to drink of this wine, so that they may, perchance, be exhilarated with this cup, which is overflowing with the signs of God. <p106>

Be thou rejoiced at these words, because thou wilt partake of this wine which refreshes hearts and souls. O thou who art confessing the Oneness of God!

Verily, I read thy letter and I besought God to cause thee to promulgate His divine Manifestation, to be rejoiced at the bounty of His Kingdom, to adhere to His Testament, to hold fast to the hem of the robe of His grandeur, to exert thyself in His Cause, to desire the unity of His dearly beloved ones, and the harmony amongst His chosen ones and to endeavor to remove the doubts which are being emanated from deceitful souls.

By the might of my Lord, verily, the Lord will assist only those who will remain firm in His Cause, and desire union, love, humility and submissiveness, and to become separated from aught else save God. Every forehead which is illuminated with these lights will be a lamp of guidance and a star whereby all horizons will be lighted.

Exert thyself with all thy heart and soul and with all strength, so that thou mayest become a sign of firmness and as a banner of the Word of God which may wave on every lofty edifice through the favor of thy Glorious Lord.

As to thy question concerning the 12th chapter of Ecclesiastes: This is prophecy regarding the coming of Jesus in that book, the signs and marks of which were fulfilled with the appearance of the Promised One of the Bible [1]; but since the Jews did not understand the meaning thereof, so they denied Jesus and -- <p107> God forbid! -- said that He was the deformed (Anti- christ). Then it is said by Jesus in the Gospel, that similar signs would appear in the "last day" -- or in other words -- in the day when Christ will come the second time in this world.

[1 "Bible" signifies the Old Testament; "Gospel" signifies the New Testament.]

The interpretation of these statements is mentioned in the clearest manner and with the most wonderful proofs in the Book of Ighan [1]. His honor, Ali-Kuli-Khan, has already translated this Book which will soon be published in America [2]. Then you will be informed of the explanation and interpretation of these verses and statements as elucidated by the Blessed Perfection. Therefore my interpretation is not necessary.

[1 During the time of BAHA'O'LLAH's residence in Baghdad (the Dwelling of Peace), men of learning, including Jews, Christians and Mohammedans, visited Him seeking answer to religious and scriptural questions. Such answer He gave in the Book of Ighan, otherwise known as the Book of Explanations and Assurance. It concerns the Reality and Authority of the human Divine "Manifestations."]

[2 The book was published in 1904.]

As to thy question concerning the 54th chapter of Isaiah: This chapter refers

to the Exalted Leaf, the mother of Abdul-Baha. As a proof to this it is said: "For more are the children of the desolate, than the children of the married wife." Reflect upon this statement and then upon the following: 'And thy seed shall inherit the Gentiles and make the desolate cities to be inhabited.'" And truly the humiliation and reproach which she suffered in the path of God is a fact which no one can refute. For the calamities and afflictions mentioned in the whole chapter are such afflictions which she suffered in the path of God, all of which she endured with patience and thanked God therefor and praised Him, because He had enabled her to endure afflictions for the sake of Baha'. During <p108> all this time, the men and women (nakazeen) persecuted her in an incomparable manner, while she was patient, God-fearing, calm, humble and contented through the favor of her Lord and by the bounty of her Creator.

As to thee -- O thou who art confessing the Oneness of God! -- rise with all thy power to keep firm in the Testament of God, and firmly believe that, verily, all troops are defeated save those of the Testament and all banners are reversed, save that of the Covenant of God, which will wave over all horizons and will overshadow the hosts of spirit, love and peace, while agitated by the breeze of the favor of God. Be thou of the number of this great host and among the vanguard of this great and powerful army.

O thou illumined youth!

Thank thou God, for that the tongues spoke in thy praise and the pens moved with thy love, thy knowledge and thy enkindlement by the fire of the love of God. One of them is the pen of Abdul-Baha. Therefore, be a sign of knowledge, standard of assurance and a light of God, so that thou mayest become strengthened by the breaths of the Holy Spirit in these days.

O thou revered sincere one!

Know thou, verily, the brilliant realities and sanctified spirits are likened to a shining crescent. It has one face turned toward the Sun of Truth, and another face opposite to the contingent world. The journey of this crescent in the heaven of the universe ends in (becoming) a full moon, That is, that face of it which is <p109> turned toward the divine world becomes also opposite to the contingent world, and by this, both its merciful and spiritual, as well as contingent, perfections become complete.

O thou servant of God!

Thy letter was received. Thou hast spoken concerning thy lack of ability and capacity. Wert thou without ability and capacity, thou wouldst not have advanced toward the Kingdom of ABHA.

Consider how there are thousands of heedless souls who are asleep, while there is one who is conscious and awake! Even a His Holiness Christ has said, the friends of God are the salt of the earth, and the salt is but a little part of the whole. Undoubtedly the friends of God have been endowed with ability and capacity, on which account they became of the "chosen" and not of the "called."

O thou spiritual friend! This world is a prison for heavenly souls, and this earthly world is but a cage, and not a nest, unto the divine birds. A prisoner who is awake and conscious will certainly seek for freedom, and mindful bird will certainly wish for deliverance from the cage. When the heart becometh free from attachment unto this world, it will crave for the world of the Kingdom and seek for eternal life.

O thou who are enkindled by the fire of the Love of God!

Verily, I received thy good and beautiful letter and I found it to be a sign of thy love and an evidence of thy being attracted to the Beauty of El-ABHA. I ask <p110> God to make thee a caller to the Kingdom of El-ABHA, in those regions; to give thee a draught of the wine of grace, to attract thee to the center of guidance, to cause thee to ascend unto the Supreme World and to confirm thee by the fragrances of the Holy spirit, until thou mayest guide the people unto the kingdom of immortality, revive the hearts by the fragrances of God and plant the seed of guidance in the field of the souls, by a help from thy Lord, the Merciful, the Clement.

As to the wonderful melody whereby thy spirit was revived, verily it is a melody of the melodies of the divine music, which will cause the spirits to ascend unto the Supreme Horizon and will (cause) the mysteries to be unfolded.

O maid-servant of God! Be one of the angels of peace and a saint in the world. Verily thy Lord will cause thee to listen to that wonderful melody, through the spiritual instrument.

Regarding thy visit to this region [1], it is not permissible at this time. But when the time comes, permission will be granted thee to present thyself at this Source of Light and Dawning-Point of the love of thy Lord, the Forgiver.

[1 Acca.]

O thou who art made happy by the Fragrances of God!

Verily, I have not forgotten thee and will never forget thee. I supplicate my Lord and thy Lord to make thee a sign of His love among the maid-servants of the Merciful and an overflowing chalice with the wine of His knowledge among the women, so that thou be filled with the love of thy Lord and be severed from aught <p111> else save Him. Verily thy Lord is the Generous and the Giver. He will give thee what will dilate thy breast, enlighten thine eyes and attract thee in all conditions and circumstances.

[1]Convey my love to the maid-servant of God, Mrs. . . . . . , and say: "Serve God all you can, for this service is eternal and lasting."

[1 Extract from Tablet. Copy sent in bore no opening line of address.]

O maid-servant of God!

Thank God for choosing thee, saving thee and granting thee of these great blessings and glorious attainments. Verily, thy Lord shall confirm thee in that which shall surprise the minds, through the glowing of its love and the manifestations of the signs of its favors. It is incumbent upon thee to be pure

and holy. It is incumbent upon thee to be severed from all else save thy Lord. Confine thy attention and thoughts to the Cause of thy great Lord and to diffusing His fragrances in that country.

O maid-servant of God! Commune with thy Lord, saying:

O my God! my God! Thanks be to Thee for guiding me unto Thy Kingdom, for opening before my face the door of Thy guidance, enlightening my eyes with beholding Thy signs, and filling my heart with the feelings of Thy love.

O Lord! O Lord! Make me severed from the world and void of its conditions, attracted by the fragrances of Thy holiness among Thy maid-servants, <p112> free in heart, happy in soul, cheerful in mind, longing for the Kingdom of Thy Beauty, and glowing with the fire of Thy love in the world. Thus may I enkindle the light of guidance in the hearts of Thy servants.

Verily, Thou are the Powerful, the Bestower, the Precious, the Mighty!

O thou who art attracted by the Breath of God!

With all joy I read thy brilliant letter and was informed of its expression and meanings, which showed thine abundant love in God, thy humility before the beloved of God, thine attraction to the fragrances of God and thy firmness in the Testament of God.

I beg of God to make thee promote perfect harmony among the believers of God and pure affection amid the chosen ones of God and make thee [to] cause greatest tranquility to all the creatures and [to] show kindness towards all the people on earth, because the bounty of the Merciful God is but pure love, great prosperity and universal peace among different people in all regions and laying the foundation of great happiness and felicity for all the creatures.

Consequently, O thou who art attracted by the fragrances of God, exert thyself and fail not to infuse affection throughout all hearts and souls; [fail not] to gather all the souls together in the assemblage of union and cheerfulness, so that the beloved of God may become as a levied army of the Supreme Concourse and as a host of salvation descending from the Kingdom of ABHA and conquer the countries of hearts and the cities of souls with their tongues, similar to sharp swords whereby fortresses and castles are conquered. <p113>

By the Life of God! Verily I love thee with all my heart and pray for thee every eve and morn that the forgiving Lord may enable thee to serve in His excellent vineyard and make thee a sign of His signs, to cause thee to deliver His Cause, diffuse His breath (and I beg of Him) to strengthen thine honorable wife to that which behooveth these days. Verily He is the Giver of Confirmation in all circumstances!

O thou who art assuredly believing in God!

Verily, I read thy brilliant letter and thanked God for that He hath created a maid-servant for Baha', who prays for Abdul-Baha and begs a blessing through the abundance of the favor of God for him (Abdul-Baha) and his household.

O maid-servant of God! Do beseech and pray constantly for Abdul-Baha and beg the confirmation and assistance of God in his behalf, because I am earnestly fond of the prayer of the maid-servants of God in my behalf and of their asking the blessing of God for this servant!

I begged of God to ordain all good into thee for thy praying for Abdul-Baha.

O thou who art turning unto the Kingdom of God, and looking unto the Day-spring of the lights of God!

I, with the utmost joy and cheerfulness, have perused the contents of thy letter, which shows thy faith in God, thy assurance in the Kingdom of God, the gladness of thy breast in hearing the voice of God and the adherence of thy heart to the word of God. <p114>

O servant of God! rejoice through the glad-tidings of God, be happy by the wafting of the fragrance of God, and cling to the Kingdom of God in such wise that it makes thee separate thyself from the world and kindle in thy heart the fire of the love of God to such an extent that any one who approaches thee will feel its warmth; and if thou desirest to attain to this station, thou shouldst turn thyself wholly unto God. Perhaps an illumination will descend upon thee by which the fragrances of God will be diffused throughout those regions and districts and thou wilt be a lamp of guidance from which the lights of knowledge will emanate and spread in those far counties and distant lands.

O thou who art imploring God!

I was indeed acquainted with the great misfortunes and afflictions which have befallen thee, but I hope that through the bounty of thy Lord, He may ordain unto thee heavenly fragrance and spirituality, attractive and internal perceptions and incorporeal susceptibilities; that He may grant thee strength after weakness, give thee rest after trouble, bring thee nigh to Him, and make thee a sign of His love among all His maid-servants, and forgive thy father, mother, brother and grandfather their sins.

Verily, He is the Pardoner, the Forgiver.

O visitant to the Resort [1] of spirits (who are) sincere in the Religion of God!

[1 Acca, Syria -- the Holy Land.]

Blessed is the mother who bore thee and the breast whose milk suckled thee and the bosom wherein thou <p115> wert nurtured, because thou hast apprehended the Day of the Lord, hast prepared thyself to enter in unto His kingdom, hast set thy face singly toward His Gracious Countenance, hast believed in the Manifest Light, hast rejoiced in the Abundant Grace, hast responded to the Voice of thy Lord with a sincere and beating heart and hast presented thyself from those regions at the Glorious Threshold and hast marked thy forehead with pure, holy, fragrant Tomb [1], the breaths of whose sanctity are spread abroad throughout the lands as fragrant musk is diffused unto the distant place! Then thank thy Lord, the Merciful, the Clement, for this great salvation (or fruition,

achievement, or attainment) and exceeding grace!

[1 The Tomb of BAHA'O'LLAH.]

Now as to what thou askest concerning the spirit and its "return" to this world of humanity and this elemental space: Know that spirit in general is divided into five sorts -- the vegetable spirit, the animal spirit, the human spirit, the spirit of faith, and the divine spirit of sanctity.

The vegetable spirit is the virtue augmentative, or growing or vegetative faculty, which results from the admixture of the simple elements, with the co-operation of water, air and heat.

The animal spirit is the virtue perceptive resulting from the admixture and absorption of the vital elements generated in the heart, which apprehend sense-impressions.

The human spirit consists of the rational, or logical, reasoning faculty, which apprehends general ideas and things intelligible and perceptible. <P116>

Now these "spirits" are not reckoned as Spirit in the terminology of the Scriptures and the usage of the people of the Truth, inasmuch as the laws governing them are as the laws which govern all phenomenal being (i.e., all existences belonging to the phenomenal or material universe, called "the world of generation and corruption"), in respect to generation, corruption, production, change and reversion, as is clearly indicated in the Gospel where it says: "Let the dead bury their dead;" "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit"; inasmuch as he who would bury these dead was alive with the vegetative, animal and rational human soul, yet did Christ -- to whom be glory! -- declare such dead and devoid of life, in that this person was devoid of the Spirit of Faith, which is the Kingdom of God.

In brief, for these three spirits there is no restitution or "return," but they are subordinate to reversions and production and corruption.

But the Spirit of Faith which is of the Kingdom (of God) consists of the all-comprehending Grace and the perfect attainment (or salvation, fruition, achievement) and the power of sanctity and the divine effulgence from the Sun of Truth on luminous light-seeking essences from the presence of the divine Unity. And by this Spirit is the life of the spirit of man, when it is fortified thereby, as Christ saith: "That which is born of the Spirit is Spirit." And this Spirit hath both restitution and return, inasmuch as it consists of the Light of God and the unconditioned Grace. So, having regard to this state and station, Christ announced that John the Baptist was Elias, who was to come before <p117> Christ (Matt. 11:14). And the likeness of this station is as that of lamps kindled (from one another): for these in respect to their glasses and oil-holders, are different, but in respect to their light, One, and in respect to their illumination, One; nay, each one is identical with the other, without imputation of plurality, or diversity or multiplicity or separateness. This is the Truth and beyond the Truth there is only error.

But as to the question of the Trinity, know, O advancer unto God, that in each one of the cycles wherein the Lights have shone forth upon the horizons (i. e., in each prophetic dispensation) and the Forgiving Lord hath revealed Himself on Mount Paran (see Habbakkuk 3:3, etc.) or Mount Sinai, or Mount Seir (see Ezekiel 35), there are necessarily three things: The Giver of Grace, and the Grace, and the Recipient of the Grace; the Source of the Effulgence, and the Effulgence, and the Recipient of the Effulgence; the Illuminator, and the Illumination, and Illuminated. Look at the Mosaic cycle: The Lord, and Moses, and the Fire (i.e., the burning bush), the Intermediary; and [at] the Messianic cycle: The Father, and the Son, and the Holy Ghost the Intermediary; and in the Mohammedan cycle: The Lord, the Apostle (or Messenger, Mohammed), and Gabriel (for, as the Mohammedans believe, Gabriel brought the Revelation from God to Mohammed). Look at the sun and its rays and the heat which results from its rays; the rays and the heat are but two effects of the sun, but inseparable from it; yet the sun is one in its essence, unique in its real identity, single in its attributes, neither is it possible that anything should resemble it. Such is the essence of the Truth concerning the Unity, the real doctrine of Singularity, the undiluted reality as to the (Divine) Sanctity.

But as to the question concerning the atonement on the part of the Holy Redeemer, I have explained this to thee by word of mouth in a plain and detailed manner, devoid of ambiguities, and I have made it clear to thee as the sun at noonday.

And I ask God to open unto thee the gates, that thou mayest thyself apprehend the true meanings of these mysteries. Verily, He is the Confirmer, the Beneficent, the Merciful!

O thou who art firm in the Covenant!

The means of communication being severed [1], your letter of \*\*\* was received only in these days. You have made mention of the persons who have lately accepted the Truth. Convey most wonderful ABHA greetings to Mrs. . . . . . and say: "Thank thou God for thou hast worn a crown studded with gems of the knowledge of God and partaken of the fountain of the Water of Life." Convey also most wonderful greetings to Mrs. . . . . . and say: "Thou wast in darkness and thou hast attained the world of lights. Thou wast not informed of Almighty God. I hope thou wilt witness signs."

[1 Interrupted.]

O thou real friend! Another letter [hath just been] received from thee. Its contents bear upon the cablegram which was sent to prevent publication. By thy dear life, thou wast not meant by it; for numerous publications were seen in newspapers and magazines <p119> which were not proper. The purpose of that cablegram is this: That each one of the beloved ones of God (believers in general who may wish to publish any writings or articles, etc.) should first send the same to the Holy Land, to be seen (or examined) and then printed. And this matter is general and this (message) was sent equally to America, Persia, India, and Turkestan. I have utmost love for thee and thy family for thou

servest me -- how can I be offended at you? Be assured and happy. Convey my greetings to thy sons and also to the maid-servant of God, thy wife.

O thou slave of the Beauty of ABHA!

Thy letter was received. Praise be to God! It indicated thy firmness and steadfastness in the love of God -- therefore, it was the cause of happiness.

Thou hast written regarding the meeting of his honor Mr. . . . . . , his respected wife and daughter. Truly, I say, Mr. . . . . . is a blessed soul and is engaged in the service of the Cause and his extreme hope is to bring about affinity between the souls and cause the believers to be united and agree. This is also my highest hope. I hope, God willing, this unity and agreement will be established and this imprisoned one, immersed in the sea of trials, become exhilarated and rejoiced. The aim of the appearance of the Blessed Perfection -- may my life be a sacrifice for His beloved ones! -- was the unity and agreement of all the people of the world. Therefore, my utmost desire, firstly, is the accord and union and love of the believers and after that of all the people of the world. Now, if unity and agreement is not established among the believers, <p120> I will become heartbroken and the afflictions will leave a greater imprint upon me. But if the fragrance of love and unity among the believers is wafted to my nostrils, every trial will become a mercy, every unhappiness a joy, every difficulty an expansion, every misery a treasure and every hardship a felicity.

Convey on my behalf the utmost love and kindness to the favored maid-servant of God [thy wife], and thy worthy and noble sons.

O thou who art awakened from the sleep of negligence and forgetfulness!

Thank God for that He hath awakened thee from thy sleep, found thee after thy being lost and quickened thee after thy death. Verily, I beg God to confirm thee by a power by which thou mayest be enabled to worship God and to serve His Cause and to be submissive and lowly before the beloved of God.

Verily, I remember thee in my prayers and in my invocation, beseeching the Heavenly Father, the Lord of Hosts, to confirm thee by a power and cause thee to be firm and to work and serve in the olive garden of God and to be lowly and submissive before His Holy and Exalted Threshold.

O thou fortunate and righteous, sincere and pious!

Thank thou God for that by reason of which the breath of God hath awakened thee and the spirit of God hath quickened thee and raised thee from among the dead with a joyful spirit of life.

In my prayers I supplicate God to bestow upon thee in all cases and aspects an influential and penetrating <p121> power that thou mayest be a firm, faithful and successful servant in the garden of EL-ABHA, and a skillful laborer in the vineyard of God.

O thou who art advancing toward the Kingdom of God!

Verily, I supplicate God to illuminate thy heart through the light which is shining from the Supreme Concourse that His mightiest power may strengthen thee to be firm, steadfast, submissive and lowly before the Kingdom of God, and to be an example of good deeds among the maid-servants of the Merciful. And I beseech Him to make thy breast a clear mirror to reflect the light of the spirit of God.

O thou at whose mention I am rejoiced!

By God, the True One, verily pure hearts are as clear and brilliant mirrors which imprint the one on the other, and hearts discover the secrets of hearts. Therefore, they (hearts) chant the verses of longing and recite the odes of glorification and praise. Consequently, the recourse is to pages of hearts, not pages filled with written lines.

Give my greetings to thy revered wife and announce to her the glad-tidings of a gift from God; and I beg of God to make her a spark from out the fire of His love. Verily He is the Powerful, the Mighty!

O thou who art assured in God!

Verily we read thy letter and asked for thee confirmation. Verily thy Lord will strengthen thee in <p122> great spirituality and cause thy heart to overflow with the gifts of God.

All the servants of the Merciful here convey to thee greetings and praise. \*\*\*

O thou who art advanced towards God!

Verily I implore God to cause thee to be a sign of the book of Genesis, declaring His mentionings and His praise among the creatures, with brilliant face, smiling mouth, dilated breast and rejoiced heart, for the manifestation of His evident glory and the appearance of His illumining Beauty from that wonderful horizon.

Surely a day will come when all thy desires will be attained and God will answer all that which thou hast prayed for in thine heart, and I beg of Him to make all that which thou hast longed for long ago very attainable. Then thine heart will be overflowed with joy on account of such a great bounty.

O thou who art attracted by the Fragrances of God!

Verily I read thy new letter and was informed of its meanings, which proved thy lowliness to thy Glorious Lord.

Verily we promised thee, by the favor of thy Lord, last year, that thy Lord would grant thee "sight of eyes" (i. e., a son), a blessed birth. Thanks and praise be unto God for that He granted thee a good descendant and dilated thy breast by this great bounty. It is incumbent on thee to offer many thanks to the Merciful Lord for this great favor in the world of humanity. Verily I implore unto God to make him a <p123> sign of His Kingdom, illuminated, spiritual and godlike among the children.

O thou who art attracted by the Fragrances of God!

Thank God for giving and granting thee "sight of eyes" (i.e., a son) whereby thy bosom becomes dilated and thy heart rejoiced.

Then make his name "Ruhullah" (i. e., the Spirit of God), so that the spirit of thy Lord, the Merciful of the Merciful, will confirm him.

O maid-servant of God! Know, verily, that the one who bore similar name (i. e., Ruhullah), son of Varga, was martyred in the path of God in the twelfth year of his life. While he was beneath the unsheathed sword he called out "Ya Baha-el-ABHA!" until he was killed in the path of God.

We called thy son by this noble name so that he may have a great station in the Kingdom of God.

O thou sincere servant of the True One!

Thy letter caused joy to the hearts. Its meanings perfumed the nostrils like unto a tender flower and a red rose. The heat of thy longing was felt and thy wish to present thyself to the blessed Threshold was recognized. Happy art thou who hast entered this Supreme Paradise under the shadow of the Tree of Life and hast partaken of the Heavenly Table. This Servant hath also the utmost longing to see thee and hopeth that some day this wish may be attained. But in these days, owing to the sedition of these faithless ones (i. e., violators), coming to this blessed region is (subject to) great caution. Therefore, leave it to some <p124> other time and engaged in diffusing the lights of the Sun of Truth.

Turn thou unto the Kingdom of Oneness and chant thou the verses of Singleness. Be thou invested with a robe, the embroidery of which is purity and sanctity and the woof and warp of which is the spirituality of the Mighty Lord, so that thou mayest inhale the fragrance of the divine rose-garden from the garment of the real Joseph and so divest thyself of the mantle of bodily things that angelhood and ideal spirituality become realized (in thee).

O thou who art firm in the Covenant!

I have seen the letter which thou hast written to Mr. . . . . . The opinion (expressed therein) was very agreeable. The spiritual Meeting of Consultation of New York must be in the utmost union and harmony with the Spiritual Meeting of Consultation of Chicago, and that which they deem advisable to publish, these two Meetings of Consultation must unitedly approve of it and deem its publication advisable. Then the Meeting of Consultation must send one copy thereof to Acca, in order that it may be also approved of here and then returned, and that then it may be printed and published.

That the two Spiritual Meetings of Chicago and New York must be in unity and harmony is very important, and when a Spiritual Meeting may be also organized in Washington in a befitting manner, these two meetings (of Chicago and New York) must be also in unity and harmony with that meeting.

To be brief, it hath been decided by the Desire of <p125> God that union and

harmony may day by day increase among the friends of God and the maid-servants of the Merciful One, in the West.

Not until this is realized will the affairs advance by any means whatever!

And the greatest means for the union and harmony of all is Spiritual Meetings.

This matter is very important and is as a magnet (to attract or) for divine confirmation.

If the beauty of this Divine Beloved One -- that is, unity of believers -- does appear in the ornament of the Kingdom of ABHA, it is certain that those countries will, in a short time, become the Paradise of ABHA and the light of Unity (or Oneness) and Singleness will shine upon the whole world from the West.

We [1] are endeavoring with all heart and soul, have no rest night and day, nor a moment of tranquility, so that we may make the world of humanity the mirror of the divine unity; how much more the beloved of God!

And this wish and hope shall appear and shine forth at that time when the true friends of God may arise and act in accord with the teachings of the Beauty of ABHA -- may my life be a sacrifice to His beloved ones!

One of the teachings is that love and faithfulness must prevail in the hearts that men may see the stranger as a friend, the sinner as an intimate fellow, may count enemies as allies, regard foes as loving comrades, call their executioner the giver of life, consider the denier as a believer and the unbeliever as a faithful one -- that is, men must behave in such a manner as may befit the believers, the faithful, the friend and the confidant.

If this lamp may shine in a befitting manner in the assemblage of the world you <p126> will find that the regions will become fragrant and the world become a delectable paradise, the surface of the earth will become an excellent garden, the world will become as one home, the different nations will become as one kind, and the peoples and nationalities of the East and West will become as one household.

I hope such a day may come and such lights may dawn and such a Countenance may appear in the utmost beauty.

[1 Abdul-Baha himself.]

O thou maid-servant of God!

Though thy letter was brief in words, it was ample in significance. It indicated that thy heart is illumined, thine inner sight is open and thine ear of understanding is familiar with the mystery. This is a gift from God, the Independent.

Thine expression of kindness to Miss . . . . . is very acceptable. Be thou kind to all on the earth, a care-taker (or helper) to every sick person, an open treasure to every indigent one; offer thou salutary water to the athirst; bestow the bread (or food) of life upon the hungered; console thou the

helpless, exhort the ignorant and seek forgiveness for the sinner.

If, hereafter, thou mayest write a letter to Miss . . . . . , deliver unto her this my message:

"O Miss . . . . . ! The Tree of Life is full of blossoms, leaves and fruits! -- shade thereof is a peace to the soul and a rest to the consciousness. Whosoever is under this Tree will certainly partake of fruit. But shade trees are many in the forest, which, though fresh and verdant, are, nevertheless, fruitless. This truth shall finally become clear and manifest unto thee."

Kiss thou the face and hair of Ruhullah on my behalf. <p127>

O God who art without likeness!

The servant of Thy Kingdom, Mr. . . . . . reached the Holy Threshold in the utmost of sincerity and longing and sought Thy good will. It is some time that he hath been engaged in the land of America with Thy commemoration and known by Thy commendation. To the beloved he is a cause of joy and to the friends a means of unity and gladness.

O world Creator! For his life -- well done! -- for he is alive with Thy name and thoughtful of Thee night and day. Confer upon him Thy grace that he may daily receive a new life, attain a fresh bounty, offer a new service to Thy Threshold and serve Thy Throne.

Thou art the Giver, the Forgiver and Thou art the Pardoner, the Educator!

O thou servant of Baha'!

Thy visit is accepted and thy name ever mentioned in the presence of Abdul-Baha. I forget thee not for a moment but remember thee always. I seek confirmation and strength from God for thee. Rest thou assured and be happy in the love of Abdul-Baha. Know for a certainty that divine confirmation will arrive and great attainment be made.

O servant of Baha'!

Thy letter written to his honor, Mirza . . . . . , with the enclosed map of the ground of the Mashrak-el-Azar, hath been seen.

The place is suitable, but if it were possible to have <p128> a wider piece of ground, so that the building should stand in the middle, surrounded by a flower garden, it would be better and more pleasing; otherwise, if this is not possible, the building on the present ground is also permissible.

The flowers which Ruhullah picked on the ground of the Mashrak-el-Azcar and thou didst send to me brought with them and exhaled a very sweet fragrance. This fragrance is just as thou didst write, "the fragrance of the rose-garden of the unity of the East and West." I hope that daily these fragrances may become more powerful and more diffused throughout the world.

Thou must hasten to send his honor . . . . . all the writings for

which he asked, to Rangoon, India.

An utmost happiness was produced by the news of the good health and safety of the friends of God.

My spiritual beloved, his honor, Mr. . . . . ., is rendering a great service to the Kingdom of ABHA and becoming a means of strong attraction towards, and connection with the world above by making this long tour [1] and giving the news of the Holy Spot and diffusing the fragrances of the love of God.

[1 Through the western states.]

As to the calamities and afflictions of Abdul-Baha: These are not calamities, but bounties; they are not afflictions, but gifts; not hardships, but tranquillity; not trouble, but mercy -- and we thank God for this great favor.

O thou who art advancing unto God!

Praise God that He guided thee to the Path of His Kingdom, blessed thee with the word of holiness, and <p129> illumined thy heart with a light shining in the lofty Kingdom.

O maid-servant of God! Every star hath a setting, but the star of the knowledge of God in the divine heaven; every light shall darken save the light of the guidance of God; every dignity shall vanish away save the glory under the shadow of the Word of God.

Verily, I pray God to make thee firm in this Path; to cause thee to enter the Ark of Safety; and to strengthen thee in becoming humble and meek to the maid-servants of the Merciful, and in overcoming self and passion through the power from God.

O my dear, intimate friend!

Verily, I address thee with such an appellation whereby the hearts of those who are endowed with intelligence, are dilated with joy; because, verily, this is from my heart which is overflowing with the love of God -- and an appellation that proceeds from love will certainly be as a spirit for the souls, as a light to the eyes, as a life to bodies and as a dressing for the hearts and bodies which are wounded and lacerated by the afflictions of this world. Then be consoled by the praise of thy Lord, whenever thou art attacked by grief and sorrow.

O thou candle of the Love of God!

I ask God to grant thee by His favor and grace that which is thy utmost desire; that the closed doors become opened, the uneven roads become even, thy face shine by the love of God, thy sight become brighter <p130> by witnessing the signs of God; that thou mayest attain spiritual joy, eternal happiness and heavenly life.

O thou maid-servant of God!

Thank God that thou dost believe in the Greatest Manifestation, art confident in the Word of God and dost hold to the divine teachings. I hope that thou mayest be confirmed to give the Message to thy friends and relatives and guide them also. Be patient and forbearing and treat them with great love and kindness. Surely the attributes of the people of God will have their effect eventually upon the people.

O thou beloved of my heart!

Verily, my soul longs for thee, for the lamp of the love of Baha' is lighted within thy heart and I love to look upon thy face, for it is glittering with the light of guidance among the creatures. Glory be to Him who hath united hearts together! Glory be to Him who hath brought the East and West under the shadow of the Blessed Tree, the root of which is firmly fixed in the earth and the branches of which reach unto the Supreme Concourse!

O thou who art partaking of the Heavenly Food!

Know thou verily the Divine Food is descending from heaven, but only those taste thereof who are directed to the light of guidance, and only those can enjoy it who are endowed with a sound taste. Otherwise every diseased soul disliketh the delicious and merciful food and this is because of the sickness which <p131> hath seized him, whereby the El-Zekkum [1] is sweet (to his taste) while he fleeth from the ripe fruit of the Tree of the Living and Pre-existent God -- and there is no wonder in that.

[1 El-Zekkum -- a thorny tree so called, which bears fruit like an almond, but extremely bitter. Therefore the tree symbolizes a very severe punishment and bitter remorse for the unbelievers.]

In a similar way, thou beholdest some women who have abandoned the Testament, and to them the bitterness of discord is sweet. They keep aloof from the Extended Shadow and dwell under the shade of a "black smoke." Alas for them and grief for them! They will surely lament and find themselves in loss. Verily, this is but an evident truth!

O thou tree, developed in the garden of the Love of God!

Be well watered with the abundant rain falling from the clouds of the Testament of God, that thou mayest bring forth fresh and ripe fruits which are beneficial to the hearts and souls.

O thou spiritual man and merciful being!

I have read thy brilliant letter which showeth the utterance of thy praise upon the Beauty of El-ABHA, the Most Glorious. Blessed thou art! Glad-tidings unto thee for that by reason of which thou hast drunk from the cup which is overflowing with the wine of the love of God, and hast become intoxicated from that pure wine which was given to thee from the hand of Providence in the meeting of the knowledge of God.

Take the cup of sanctity in thy right hand and pass the glass of the Kingdom, in the social meeting -- which <p132> is the wine of the love of God and the

sweet, pure, cool water of the knowledge of God -- and give to drink to those who are in attendance, that they may rejoice, be happy and sing the hymns of sanctity and unification, offering their praise to the Supreme Kingdom.

O thou who art attracted to the Holy Fragrances!

The light of truth hath made thine eyes to see, the voice of God hath made thine ears to hear and the lights emanating from the beauty of the Light of the World both made thine heart attracted and astonished. I hope that thou wilt cut thyself from all that is in this world; wilt sever thyself from all desires of this transitory world; wilt attach thy heart entirely to the light of truth and wilt, at all times, rise in the service of truth in the rose-garden of God.

The deriding of the enemy addeth to the joy of the heart and the taunting of the ignorant becometh the means of spirituality and fragrance.

Observe that the Pharisees called His Holiness, the sweet and the divine Christ, Beelzebub or the head of evil spirits. This people (the people of the world) are in the depths of ignorance and their reproach and detraction are like praise and congratulation.

I hope that, in the path of the love of God, thou wilt exert thyself exceedingly and thy wilt enjoy life.

The letter which thou hadst written to Mrs. . . . . . was perused by me. Indeed, its contents were indicative of divine knowledge and showed that thou art really attracted to the Beauty of God. Thou hast very well explained the question of the progress of man in <p133> the higher stations and his reaching the life eternal. This explanation is indeed from the confirmation of the Holy Spirit.

O thou who art accepted of God!

Know thou that, verily, the eye of favors is directed to thee and is beholding thee with a divine glance, so that thou mayest, with clear eyes, see the lights of the Kingdom upon the horizon. Remember, at all times, this great favor and thank thy Lord and supplicate to Him every day.

O thou servant of God!

According to what I have heard, thou hast experienced a great financial loss. Do not feel sorry, for thou wilt be compensated. I hope that whatever thou hast lost will come back to thee. But this material loss is not a very grave one; it is for a time and shall pass away. Alhamdallah![1] -- that thou hast a share in the Kingdom of God and art receiving gifts from the treasury of the Holy Spirit. Do not feel sorry; do not brood over the loss; do not sit down depressed; do not be silent; but, on the contrary, day and night be engaged in the commemoration of thy Lord in the greatest joy and gladness.

[1 Praise be to God!]

O thou who art attracted to the Beauty of the Deity!

Verily, I have thy clear letter, and was heartily cheered at its elegant style,

because it indicated thy sincerity in the Cause of God, thy hearty adherence <p134> to the Word of God, and thy service in the vineyard of God.

O thou maid-servant of God! Be tranquil and know, verily, that indeed, the Holy Ghost in this glorious age teacheth every soul that is sincerely faithful, firm and drawn to the Kingdom of the Great Lord. Verily, I address thee with a heart overflowing with the love of God.

I beg of God to ordain for thee all that which thou desirest and grant thee the honors of meeting, and that thou mayest be a true maid-servant, emptied of all save Him, that thou mayest be apt in serving in his vineyard and in guiding thy two children into His Right Path.

Indeed thou wilt see the teachings of God spread in those regions by the breath of the Holy Spirit, and thou wilt discover the fragrances of the paradise of the Kingdom.

Verily, these glad-tidings are very great for thee, and also for the maid-servants of the Merciful One, and for the men of God in that wide region (i. e., America).

O ye [1] who are longing for the beauty of El-ABHA!  
[1 Husband and wife.]

Verily that light (i. e., the Light of the Manifestation) shone forth from the horizon of the Manifestation, appeared upon the horizon of existence, and the darkness was changed into light; the Sun of Guidance dawned in the horizon of heaven, whereby the eyes which were looking unto the Kingdom of God were illuminated, the breasts which were filled with God's <p135> love were dilated, and the heavenly spirits were attracted by the magnet of the Holy Spirit, so that the hearts became as pure mirrors reflecting the godlike appearances and manifesting the heavenly lights -- except the eyes which were in the veil of imitation of the forefathers (i. e., those who followed the theories of their fathers) were hindered from or veiled from witnessing that brilliant and godlike illumination, and the people held to the superstitions of the Pharisees and neglected the mystery of God and the glad-tidings (recorded) in the Holy Scriptures, which elucidated the appearance of the Lord of Hosts in the promised day.

As to you -- O ye who are attracted to the fragrances of God! -- kneel down and thank God for choosing you to enter His wonderful Kingdom.

How many of the Pharisees were waiting for the appearance of the Spirit (i. e., Jesus) then were veiled from it. But ye have taken away the veil and were guided unto the light, have given up imitating forefathers and directed yours eyes to the Sun of Truth, which is shining in the Supreme Horizon. This is a favor to you on the part of your Lord, and a gift for you.

O maid-servant of God!

Thy letter was understood. Thou hast asked, very humbly, for certain things and all were worthy to be coveted. Thou desirest forgiveness of sins; didst ask for

great unity and peace; sought nearness to the Threshold of God; hoped to be detached from thine own will, seeking the will of God; prayed for rescue from self-love (or selfishness); hoped for progress in <p136> the station of knowledge; desired to serve God; and prayed that thy honorable husband and thy children may be set aglow with the fire of the love of God and may manifest light on their brows through the radiance of the knowledge of God. All these wishes are well worthy of asking. Especially the rescue from self-love. This is a strange trait and the means of the destruction of many important souls in the world. If man be imbued with all good qualities but be selfish, all the other virtues will fade or pass away and eventually he will grow worse.

I hope the beloved of God and the maid-servants of the Merciful will be entirely freed from selfishness. Should this become their nature, they will indeed become manifestations of great bounties, and the doors of the divine grace will open.

Be thou grateful to Mrs. . . . . . for having led thee to the Straight Path and guiding thee to the Kingdom of God. If thou shouldst thank her a thousand times an hour, thou wilt fail to thank her sufficiently for the attainment.

\*\*\*O thou who art attracted to the Fragrances of God!

Know thou that the heart of Abdul-Baha is overflowing with great love for thee, and verily he is night and day invoking and beseeching the Kingdom of God that He may make thee a sign of His mercy among His creatures, a cause of love and harmony and a means of hinging [or a pivot for] every good among the people of all regions, and to make thee announce to the people the opening of the door of the Kingdom. <p137> "Verily God will appropriate His mercy unto whom He pleaseth."

O thou servant of God! Turn thy face thoroughly unto God, so that He may make thee to show forth the Greatest Gift and make thee to be a source of those signs which may prove thy proper relationship unto God and the joy of thy heart, through the fragrances of the Holy Spirit, in every moment and instant.

Be thou sure that, verily, thy deceased child is now one of those babes who are suckled in the Kingdom of Life, under the charge of the Beauty of El-ABHA. "Verily, God confirmeth who He wisheth!"

O thou who art attracted by the Fragrances of God!

Verily I read thy excellent letter which contained thy praises of the Supreme Lord. Verily I supplicate God to confirm thee in that which He desireth, to protect thee from conceit and self-exaltation and from selfish concerns, to make thee devoted unto Him and resigned unto Him and to be the means of promoting the divine love amongst the dearly beloved of God. And I beseech Him to preserve thee from the confirmed tests and great trials which break backs and perish souls and to make thee a sign of submissiveness and a standard of meekness, lowliness and humility before the Kingdom of the Mighty and Omnipotent God.

O thou who art advancing unto the Kingdom of God!

Verily I noted thy writing and was made glad by thy letter. I pray God to cause thee to attain the <p138> bounties of the Kingdom, so that thou mayest arise for the service of the Cause of God and that of the world of humanity -- and (may God's) blessings descend upon thy honorable wife. Verily my Lord is kind unto His servants and is the Generous, the Giver of Bounty!

Know that the return of Christ for a second time doth not mean what the people believe, but, rather, signifieth the One promised to come after Him. He shall come with the Kingdom of God and His power which hath surrounded the world. This power (or reign) is in the world of hearts and spirits and not in that of matter (or bodies). For the material world is not comparable to a single wing of a fly, or rather less in the sight of thy Lord, wert thou of those who know! Verily Christ came with His Kingdom from the beginning which hath no beginning and will come with His Kingdom to the eternity of eternities, inasmuch as in this sense Christ is an expression of the divine reality, the simple essence and heavenly entity which hath no beginning or ending. It hath appearance, arising and manifestation and setting in each of the cycles.

O thou who art marching unto God!

Thy letter was read. Its contents indicated thy devotion to the Horizon of the Living God and thy love for the Promised Perfection. Firmness is, however, a requisite. Thou must remain solid and firm as a great mountain.

Regarding thy revered wife, thou hast written that a warmer place is more suitable than the cold. If this <p139> winter thou shouldst go to those regions, it is better. I ask God that thou, thy wife and thy friends may draw nigh unto the Spiritual Beauty.

Rejoice, O maid-servant of God!

-- for that thou hast known God and heard His call and art attracted to His breaths! Then prostrate thyself and kneel down before the gracious Lord, in His greatest Kingdom, and say:

"My Lord! My Lord! I praise Thee and I thank Thee for that whereby Thou hast favored Thine humble maid-servant, Thy slave beseeching and supplicating Thee, because Thou hast verily guided her unto Thine obvious Kingdom and caused her to hear Thine exalted Call in the contingent world and to behold Thy Signs which prove the appearance of Thy victorious reign over all things.

"O my Lord. I dedicate that which is in my womb unto Thee. Then cause it to be a praiseworthy child in Thy Kingdom, and a fortunate one by Thy favor and Thy generosity; to develop and to grow up under the charge of Thine education. Verily Thou art the Gracious! Verily Thou art the Lord of Great Favor!"

O thou who art afflicted by a visitation by which thine eyes are overflowing with tears!

Be not grieved and afflicted for this calamity which hath befallen thee; nay, rather, rejoice that God hath favored (thy babe) with His heavenly gifts.

Truly, I say unto thee, wert thou informed of that felicity which thy babe hath attained in the worlds of God, <p140> thy breast would be dilated and thy soul would be purified. Truly, I say unto thee, thy child will be fostered from the breast of the gift of God in the Exalted Kingdom and will be nursed in the bosom of mercy in the Supreme World of God. Therefore, be filled with delight, for the favor of thy Lord is very great!

I beg of God to pour on thee becoming patience, so that thy heart may be consoled with the fragrance of His mercy and that thy breast may be dilated with His favors, that thou mayest attain to the spiritual states which are lasting forever and ever.

Thou oughtest to bear it with becoming patience. Again, thou oughtest to patiently bear this calamity which hath flowed thine eyes with tears and hath greatly afflicted thee.

O thou who art advancing unto the Kingdom of God!

Verily, I read thy beautiful letter, its good composition, and I scented from the garden of its significances the fragrance of God's love. I pray God to confirm thee in the Path, to cause thee to enter the Ark of Safety, to reveal unto thee the signs and manifest to thee the evidences; thus thou mayest be firm in the love of God, steadfast in the religion of God and a growing tree by the bounty of the Kingdom of El-ABHA.

O maid-servant of God! Be rejoiced for God hath made thee a believing maid-servant in His Holy Threshold and a leaf of the leaves of the Tree of Life. If God giveth thee good descendants and a manly son, rest assured in that he will be a good son, looking unto <p141> the Supreme Horizon and confident in his soul by the favors of the Lord of the High Heavens.

I supplicate God to make His beloved ones in Cincinnati (O.) glow with the fire of Sinai, imploring unto the Kingdom of El-ABHA, meek and lowly for the sake of God among His beloved, denying self and passion, grasping the robe of piety, so that they may be lamps of guidance in those regions. I pray God to make thee a maid-servant whose garment shall be faithfulness and the crown of her head the love of El-Baha.

Convey greeting and praise from me to thy honorable husband. I ask God to aid him with a strength whereat minds shall amaze in the Cause of the Living God.

O ye [1] illumined faces! O ye divine souls! and O ye spiritual temples!  
[1 To the Board of Counsel of Kenosha (Wis.).]

Verily, I read your letter which uttered your extreme love and entire attraction to the Kingdom of God, your trust in God, your immersing into the deep seas of the bounties of God and your chanting the verses of thanksgiving to God, because He guided you to His Eternal Kingdom, manifested to you His evident light, descended upon you a heavenly table through His great favor, planted you in His glorious vineyard and caused you to become manifestations of guidance among the people and dawning-points of wisdom among the creatures.

O servants of God! Sanctify the soul and dilate the breast by the promise your Lord gave you, that, verily, He confirms you through the hosts of inspiration. <p142> Ye will see (the time when) your faces shine as stars in the horizon of guidance and your heads crowned by the crown of success in the Supreme World.

O Thou kind Lord!

These souls are Thy friends and this gathering is longing for Thee. They are captives of the lights of Thy Beauty and ecstatic by Thy musk-scented locks. Their hearts are Thine; they are Thy poor, humble and homeless; they have severed themselves from relative and stranger and have established the relationship of unity with Thee. They have adored Thee. They were sons of earth; Thou hast made them new fruits of the Kingdom. They were plants of the desert of bereavement; Thou hast made them trees of the rose-garden of knowledge. They were silent; Thou hast made them speak. They were extinct; Thou hast lighted them. They were sterile soil; Thou hast made them the rose-garden of significances. They were the children of the world of humanity; Thou hast caused them to attain development and the maturity of the Kingdom!

O kind One! Grant them shelter and security under Thy protection, preserve them from tests and trials, send them invisible help and confer upon them the doubtless bounty, O Thou kind Beloved!

They are the body and Thou art the Life. The body is dependent for its life and freshness upon the Spirit -- therefore they are in need of confirmation and long for the Breaths of the Holy Spirit in this new Cause!

Thou art the Able! Thou art the Giver, the Educator, the Forgiver, the Pardoner and the Light shining from the Invisible Realm! <p143>

O ye [1] who are attracted to the Heavenly Kingdom! O ye who are enlightened by the Light of Guidance! O ye lamps lighted by the Light of Love and Affection! [1 To the maid-servants of the Kenosha assembly.]

Verily, I have read your brilliant letter, which indicated your enkindlement by the fire of the love of God and prayed [for] your entrance into the Kingdom of God.

Blessed ye are, O ye who are firm and steadfast in the Covenant of God!

Blessed ye are, O ye shining stars from the horizon of the love of God!

I supplicate to God to make you the heralds of His mercy, spreaders of the fragrances of His holiness, utterers of His name, servants in His vineyard and dwellers in the Paradise of El-ABHA; so that ye may become signs of guidance, standards of love and divine fruitful trees, cheerfully moved by the breezes of God.

Make firm your feet in the Cause of God; dilate your breasts by the glad-tidings of God and turn to the kingdom of God with pure hearts, sanctified souls, cheerful spirits, brightened eyes and illumined faces. Verily, I say unto you then (when ye become so) the angels of holiness will welcome you by

the glad-tidings of God, the Mighty, the Powerful.

O ye [1] maid-servants of the Merciful! Leaves of the Tree of Life!

[1 To the maid-servants of the Kenosha assembly.]

Thank ye the Lord, for He hath removed the covering from off your insight, illuminated your eyes by witnessing the Sun of Truth, purified your souls, and <p144> hath quickened your hearts through the holy fragrances which are being diffused from the garden of the kingdom of His Great Glory!

O ye maid-servants of the Merciful! It is incumbent upon you to soar up with wings of joy and happiness unto the apex of exultation and gladness; for He hath assigned unto you the greatest guidance in the Day of Resurrection, and hath crowned you with the diadem of glory and divine honor among the women of the whole world, and hath chosen you above the queens of the world for his great bounty.

Verily, the crowns which are on the heads of the noble women -- the queens of the world -- all their bases will be finally broken, their gems scattered away, their luster removed and will become as dispersed dust. But your magnificent crowns are everlastingly brilliant and permanently glorious and mighty and their gems scintillating throughout cycles and ages.

This is the highest gift! This is the greatest bestowal! Thank ye your Lord for this great bounty and favor! O ye maid-servants of the Merciful! verily, your Lord, the Supreme, is calling upon you from His Ancient Kingdom and announces unto you such glad-tidings, whereat the hearts of the angels of heaven rejoice.

It is incumbent upon you to strip yourselves of every old garment (i. e., old beliefs and past customs). It is incumbent upon you to be severed from this contemptible earthly world. It is incumbent upon you (to seek after) the Kingdom, in this great Day!

Purify ye your hearts, sanctify your souls and cleanse your spirits; so that ye may attain to this great success. <p145> Then ye will become the angels of heaven, will enter among the Supreme Concourse and will permanently abide in the paradise of union (with God), and will be associated with the Beauty of El-ABHA.

O ye [1] firm, steadfast, and faithful Believers!

[1 To the Kenosha assembly.]

Verily, I, from this brilliant and Blessed Spot, speak to you face to face, while ye are in that far distant country, saying:

"O people of loyalty, O people of faithfulness, O people who are awakened by the Breath of God, O people who are inhaling the scent of life from the Spirit of God! The path hath become smooth, the way straightened, the carpet of the Kingdom is spread, the Tabernacle hath been elevated upon the Hill of Might, the powers of heaven have been shaken, the corners of the earth have quaked, the sun has been darkened, the moon ceased to give light, the stars have fallen, the nations of the earth have lamented, and the Son of Man hath come

upon the clouds of heaven with power and great glory, and He hath sent His angels with the sound of the great trumpet, and no one knows the meaning of these emblems save the wise and informed.

"Ye are the angels, if your feet be firm, your spirits rejoiced, your secret thoughts pure, your eyes consoled, your ears opened, your breasts dilated with joy, and your souls gladdened, and if you arise to assist the Covenant, to resist dissension and to be attracted to the Effulgence! Verily, I say unto you that the Word of God has assuredly been explained and has become an evident sign and a strong and solid proof, <p146> and its traces shall be spread in the East and West, and to these all heads shall bow and all souls shall submit and kneel down with their faces to the ground."

O ye [1] dear friends and maid-servants of God!

[1 To the Kenosha assembly.]

A good fragrance is coming from the rose-garden of Kenosha and a pleasing breeze is blowing from the orchard of the hearts of the friends and maid-servants of the Merciful.

Praise be to God, that town, by the presence of the beloved ones and the maid-servants of the Merciful, hath become a veritable paradise and its space, like unto the heavens, is illuminated with radiant lamps. If this conflagration and attraction continue for a period, Kenosha will soon attain great provisions, will travel with speed through the degrees of existence and make great progress in the orders of the Kingdom.

Therefore, this prisoner implores and supplicates at dawn, seeking strength and confirmation for the beloved of that town. Thus may heavenly confirmation become your associate and the morn of eternal happiness dawn upon ye and the Sun of Reality rise with such brilliancy as to dispel entirely the gloom of ignorance from those horizons.

O ye real friends and dear maid-servants of God! The Lover of the East in perfect love has outstretched His two hands to embrace the beloved of the West and to rejoice in that love and unity.

O ye beloved of God! As long as ye can strive to set aglow the hearts with love, be attracted to one another <p147> and be members of each other. Every soul of the beloved ones must adore the other and withhold not his possession and life from them, and by all means he must endeavor to make that other joyous and happy. But that other (the recipient of such love) must also be disinterested and life-sacrificing. Thus may this Sunrise flood the horizons, this melody gladden and make happy all the people, this divine remedy become the panacea for every disease, this Spirit of Reality become the cause of life for every soul.

O ye friends and maid-servants of the Merciful! It is the life-offering, rejoicing, happiness and the manifestation of Divine Favors.

O thou servant who art near and dear to the Glorious Threshold!

Give thanks to God for having been ushered into His Kingdom, partaken of the heavenly table and of the "lord's supper," attained ecstasy by the wine of His love, become enrolled as a soldier of life among the hosts of the Lord, and [for His having] blessed thy head with a crown of great guidance, whose gems and pearls illumine the ages.

Convey the greetings of this imprisoned one to the beloved of God in the spiritual assembly of Kenosha. Say unto them: "The Cause is Great! Great! and the Kingdom of the Majestic Lord overshadoweth heaven and earth. Your spiritual assembly should be a source of joy to the world of humanity and be so illumined with light as to dispel the darkened horizons, withstand the power of tests, remain firm and constant, be not disturbed by ordeals and feel no difficulty in spreading <p148> the light of guidance. If ye attain this attitude of firmness, the confirmation of the Divine will verily penetrate the world through your meeting. But this requires disinterestedness in worldly things and devotion to the Kingdom of ABHA, perseverance and effort are requisites and firmness is a necessity. I beg God to illumine the faces of each of you so that they may shine as stars in the high firmament."

O thou who art turning to the divine Kingdom!

The lengthy epistle was considered. Notwithstanding lack of time and opportunity, on account of exceeding love an answer will be written.

Thank God thou didst become a soldier of life; subdued the domain of hearts with the arms of the love of God and the sword of concord and peace; didst go after the army of the Kingdom of ABHA; followed the Supreme Concourse and by the aid of the Spirit made many conquests.

The merciful assembly of Kenosha hath in reality taken food and provisions from the Kingdom of ABHA and become confirmed by the aid of the Sun of Reality. Therefore, I am hopeful that, day by day, it may advance and progress.

The members of the Spiritual Meeting (the Board of Consultation) must endeavor, by the power of the Holy Spirit, to make the souls real Bahais. If they attain this glorious purpose, that country will be illumined and that land will become a veritable paradise, all nations will look to that assembly and from the explanation and exposition thereof receive realities and meanings. <p149>

O thou servant of Baha'! Always remind the friends of the greatness of the great message.

Convey long greeting of great love from me to the members of the Meeting of Consultation: \*\*\* Whenever I think of them I find soulful repose and conscious joy.

The feast (supper) [every nineteen days] is very acceptable and will finally produce good results. The beloved and the maid-servants of the Merciful must

inaugurate the feast in such wise as to resurrect the feast of the ancients -- namely, the "lord's supper." The attracted maid-servant of God, Mrs. . . . . . I hope will be inspired so she may become the means of unity among the friends in every city. That meeting for feast for which thou wert preparing and providing, should recur every so often, so that it may prove a means of attracting the confirmation of the Kingdom of ABHA.

Inform the maid-servant of God, who prepared her home as a [temporary] Mashrak-el-Azcar, that this service was accepted in the Kingdom of ABHA.

Inform the near (dear) maid-servant of God [thy wife], who hath organized a school of industry in order that children may learn an industry and chant communes, that this is very agreeable.

O thou servant of God! To look after the sick is one of the greatest duties. Every soul who becomes sick, the other friends should certainly offer the life (of service) in the utmost kindness.

Thou hast asked regarding the naming of children: When thou wishest to name a babe, prepare a meeting <p150> therefor; chant the verses and communes, and supplicate and implore the Threshold of Oneness and beg the attainment of guidance for the babe and wish confirmed firmness and constancy; then give the name and enjoy beverage and sweetmeat. This is spiritual baptism.

His honor, Mr. . . . . ., Mrs. . . . . . and . . . . . arrived. They were attracted by the fragrances of God and ignited by the fire of the love of God. With a new spirit and fresh life they returned.

O son of the Kingdom! Thy services in the Kingdom of ABHA are evident, well known and accepted. Indeed thou art a truthful servant of the Holy Threshold and a firm caller to the divine Kingdom.

Strive so that the odor of violation cease and all come under the protection of the Covenant.

Remain in and about that town and know that trial is the cause of promotion. But thou must deal with all in the utmost love and do kindness. Although they lift up the head of pride, show thou greater humility and meekness and treat them with the utmost submission and lowliness.

Show the utmost kindness in my behalf to the near maid-servant of God (thy wife). \*\*\*

O thou attracted maid-servant of God!

This is a blessed address. If thou fulfill its requirements, which are purity of intention, attractive love, insight, discovery of truth and absolute spiritual attitude, thou wilt become entirely free from the physical conditions and wilt soar to the spiritual realms. <p151>

O servant of God!

The content of thy letter was replete with spiritual feelings and was a source

of pleasure and of joy.

Of my freedom thou hast expressed great joy. I am free, although I should remain in prison. All fortresses and castles shall not confine me, and the dungeon cannot bring me under the narrow bondage of the world. The spirit is ever soaring, even if the body be in the depths. What can these ignorant creatures do? They might imprison the body but the spirit they cannot; the spirit will every soar in the atmosphere of the eternal bliss and glory. Therefore, neither the prison is a cause of sorrow, nor freedom from it a source of joy.

When thou findest the way to the Kingdom, the earthly world shall be of no account; and when thou art illumined the darkness will not affect thee -- nay, rather the four corners of the earth will then be radiant and every thorn will become a rose and a rose-garden.

O thou who art near to the Threshold of ABHA!

I have considered what thou hast written to Mirza . . . . . as well as the letter addressed to me. Thou hast written concerning the publication of some proofs and arguments along with the Hidden Words. Now, since they are published, circulate them among the people. I hope that it may produce beneficial results. Perchance some of the souls who are truth-seekers may get a little information about this Cause.

But afterward, if thou desirest to get the translation of a Tablet from the Blessed Writings, it must be translated <p152> by a committee of two Persian translators together with two competent English writers. The Persians should translate, and the writers mould the significance into profound, musical and perfect cast of style in English, and in such wise that the musical sweetness of the original Persian may not be lost. Then the material must be forwarded to me. I will consider the matter and give permission for its publication and circulation. Consequently, rejoice thou that thou hast already become specialized with this permission, that thou hast circulated publications.

In brief, translation is one of the most difficult arts. In both Persian and English utmost proficiency is necessary, that the translator be a writer and use as the vehicle of expression great eloquence and fluency of tongue.

I hope that thou mayest be confirmed with great service in the Cause of God.

Announce to . . . . . on my behalf longing greeting, and show to him kindness and love with thy whole energy, for he is very dear to me.

O thou who art firm in the Covenant!

The letter which thou hast written to his honor, Mirza . . . . . was received. Its contents imparted the utmost happiness. Thank God that thou hast crossed the ocean of the East and the West, reached to the Goal of Desire and attained to the visit of the Holy Threshold.

Although the length of thy stay in this Most Great Prison was very short, yet I

hope that it may become like unto the oil, which no sooner comes in touch with <p153> the fire than it becomes ignited. Therefore, God willing, important results will be the outcome of this visit.

O thou who are firm in the Covenant! Be thou firm in the Cause and be engaged in service. Awaken the souls and make mindful the (heedless) minds. The spiritual outpouring will become uninterrupted and the meetings of heart to heart constant. Rest thou assured upon the favor and bounty of the Beauty of ABHA.

I became very sad upon hearing the news of the death of Mr. . . . . . but I implored and entreated the Threshold of Oneness and I sought mercy in his behalf. Convey my greeting and love to his son and say: "Do thou not lament on account of the death of thy father. Trust thou in God. Rely upon the Kingdom of ABHA. That father of thine hastened to the world of immortality and took a share from the realm of the Merciful and with the utmost joy hath attained to eternal life in the everlasting universe. Walk thou also in the footsteps of thy father and be characterized with his attributes and qualities. Enkindle thou his lamp and fructify his garden, so that thou mayest become his real son and worthy of the favors and gift of the Almighty." \*\*\*

O my spiritual beloved!

The days of association and intimacy [1] are not forgotten and the sweetness of that love and meeting is still tasted in my heart.

[1 When the recipient was in Acca.]

Praise be to God! Its signs are apparent and its results manifest. Thank thou God thou wast assisted in teaching the maid-servant of God, Mrs. . . . . . . . , and <p154> supplicate Him that thou mayest be confirmed in the guidance of innumerable souls. The confirmation of the Kingdom is with thee. Rest thou assured. Loosen thy tongue with the utmost fluency and eloquence and summon the souls to the Kingdom, explain the proofs and give forth the arguments, and instruct the people in the exhortations and advices of God.

I pray in thy behalf and supplicate for thee from the Kingdom of Glory protection and providence. \*\*\*

[1]O thou fresh, slender branch saturated with the abundant rain of His bounty!

[1 The recipients of the following Tablets, up to and including page 167, are unknown to the Librarian of the House of Spirituality, but have previously been published.]

I ask God to continue the heavenly abundant gifts upon thee and to grant thee more freshness, tenderness and fineness day by day. Verily I say unto thee that man is likened unto a tree. And as the life of a tree and its tenderness and brilliancy depend on the abundant rain descending from the clouds, so also the happiness of man, his pleasure, dignity, loftiness of position and highness of rank depend on the abundant bounty of the Kingdom and the light of the Sun of Truth coming from the horizon of the gift of God.

O thou who art turned to the Kingdom!

Thou shouldst establish a divine and heavenly transaction. By God the Truth! Every divine transaction is eternal and everlasting and giveth the heavenly spirit to the pure hearts attracted to God, enlighteneth the world with the bright shining [light] of love and unity, affinity and agreement. But every worldly transaction, <p155> although it be a gift through which the far and the near be profited, still it is transient and temporary and will not last for ages and its blessings will not extend successively to the righteous people in the ages to come. And as the heavenly abundance and the divine gifts and the omnipotent grace come in these days successively and uninterruptedly, therefore, thou shouldst establish a heavenly edifice to facilitate and level the way before the divine transaction, to carry out the divine order, to gladden the pure hearts of every one, to sanctify thyself from everything but God and to keep aloof from all the worldly things for the Cause of God; to be kindled with the fire of the love of God, to spread the fragrance of God and to expose thyself to the gentle breeze of God.

O my dear! If thou lovest to be happy and pleasant, this is the cup that is full of the wine of glee and delight; and if thou desirest to have the ancient glory, the eternal retinue and everlasting dominion, thou must look after these gifts which wave in the horizon of bounty with a brilliant light to all sides and regions.

By my life! If thou knowest what thou art commanded and speak openly of it, the dominion is for thee, the Kingdom is for thee and thy shining star will never set, thy brilliant light never sink, thy brimful treasure never be consumed and thy brave army never be defeated.

O thou who art nurtured from the breasts of the Kingdom of God, who wert brought up in the lap of the Guidance of God!

I supplicate to God -- exalted and glorified is He! -- with a submissive, imploring and attracted heart unto <p156> the Kingdom of God, to assist thee, while still very young and of small age, with that by reason of which the vigorous men and the greatest souls were assisted in attaining perfection. Be not be amazed or astonished at the command of God, according to the ordinances of Christ -- glory be to Him! -- unto the children who have been fostered from the breasts of the bounty of God. I ask God that thou mayest be as one of them. This is glad-tidings emanating from a heart filled by the love of God. Therefore, know its value and station.

O thou spiritual temple whose heart is drawn unto the Horizon of Certainty!

Verily, I am now in the Assembly of the beloved of God, whose hearts are kindled with a burning, blazing and flaming fire from the fragrance of God, and I have mentioned thee with a heart overflowing with thy love. By my God! It is love which hath surrounded me from all directions and thus I mention thee with a beating heart and with a spirit turned unto the horizon of El-ABHA.

Therefore, thank God for this bounty, the traces of which I hope will be

spread, its light shine and the fragrance of its breath diffused in the whole world of existence forever and ever.

O thou heavenly, brilliant and precious pearl!

I greet thee from this Holy Land with a fragrance from God and I desire that thy heart become animated through the gentle breeze of God, thy bosom dilated with joy by the miracles of the gifts of God, thine eye <p157> consoled by seeing the lights of God, thy tongue by uttering the mention of BAHÁ'O'LLAH, and thy taste to become sweet through the divine table descending from heaven. Verily, I say unto thee that the gifts of thy Lord are encircling thee in a similar way as the spirit encircles the body at the beginning of the amalgamation of the elements and natures in the womb; the power of the spirit begins then to appear in the body gradually and successively according to the preparation and capacity to receive that everlasting abundance. I ask God to help thee that the spirit will carry out its power in thee as desired and wished.

O thou faithful servant of the True One!

I received thy letter and its contents caused the utmost joy and fragrance within me, because it showed thy firmness in the Cause of God and prove thy steadfastness in the love of the Word of God. Its meanings were the mystery of unity and its expression showed thy firm intention in serving the glorious Lord.

I beseech the Threshold of Unity with all humility and supplication to make thee confirmed in His service and to enable thee to be serviceable in the Holy Threshold; that thou mayest not be a moment at rest nor take a breath of composure; nay, rather to pass all thy life in this greatest gift and this supreme favor employed in diffusing the breath of God; that thy sincerity of heart, thy sanctity and purity may increase and that thou mayest become entirely separated from aught else save God. Except a man be purified and sanctified from the soil of his dependence on this world, the spiritual purity will not become manifest in him. The more the mirror is clear and pure the greater will the <p158> rays and the bounties of the Sun of Truth show forth from it.

As to those things published in journals against thee: Thou shouldst not be grieved nor sorry therefor, because thousands of journals have written traducing Abdul-Baha, have given false and base accusations and awful calumnies. Notwithstanding these he was neither troubled nor grieved thereby; nay, rather these caused me to exert myself more than usual in the path of God and to drink the cup of sacrifice and to boil in the fire of His love. Man must seek to gain the acceptance of God and not that of the different classes of men. If one is praised and chosen by God, the accusation of all the creatures will cause no loss to him; and if the man is not accepted in the threshold of God, the praise and admiration of all men will be of no use to him.

By all these it is meant that thou must not be sorry and grieved because of

these things the papers have written against thee; nay, rather trust in God and be unmoved by either the praise or the false accusations declared by people towards thee, depend entirely on God and exert thyself to serve His holy vineyard. All else save this is but imagination, though it be the praises of all people in thy behalf; because all else is of no result and bears no fruit.

As to thine action against the journal which hath libeled thee: It is not at all best to bring action against them, because there is no profit in doing that; nay, it will lead to more sayings of a similar nature. Under these circumstances silence is best. Thou must not be disappointed, sorry or grieved thereat; God will remove all these difficulties. If thou wilt employ thyself <p159> in the service (of the Cause of God) the past losses will be recovered and all the troubles will be settled.

This is the manifest truth.

Send my greetings to the enlightened leaf, the maid-servant of God, thy noble wife.

O thou son of the Kingdom!

Consider the bounty of the Lord and the gifts of thy Creator. He hath chosen thee to love Him and selected thee from among His beings to know Him and distinguished thee particularly with the gift of dazzling light through which the faces of the righteous will shine. Verily I say unto thee that this gift now signifieth a globule and a date stone which shall spring up and grow until it becometh a tree of solid root and the branches thereof will extend to the East and West. Then the tongues shall utter: "This is naught but a great bounty!"

O thou who art rejoicing at the Glad-tidings of God!

Thank thou God for that by reason of which He hath enabled thee to traverse the seas and countries and come safe to a Spot wherein the lights are shining with great brilliancy. Thank Him for the help He rendered thee to visit the pure and Holy Tomb and revolve around it, the fragrance of which hath excelled that of the flowers of the dawn.

Go back to those regions where thy return is expected by those souls who, through the signs of thy Lord, became attracted unto Him, the Unconstrained, and say unto them: "Glad-tidings unto you who are sincere! Glad-tidings unto you who are faithful servants! Verily I have seen the Kingdom of God with its doors open, <p160> the garden of El-ABHA with extensive sides and regions, with dazzling lights, rolling seas, verdant and beautiful orchards, overflowing beds, green trees, fresh and bright leaves, perfumed flowers, sweet rivers, gentle breeze, beautiful air, magnificent views, elegant and handsome lips and mouths."

Tell them that "The suns of the garden of El-ABHA are still shining, the moons rising, the stars brightening, the gifts perpetual, the grace perfect, the glad-tidings spreading, the signs of singleness and oneness are chanted in the

cloister of its Godhead and the flags of sanctity are waving above the palaces of its glory. Come here! Come here!"

O thou who art drawn unto God and kindled by the Fire which burned on Mt. Sinai!

Set aside every mention save the mention of God and abandon everything save the divulgence of the Testament, be attracted by the magnet of the Covenant that thou mayest see the triumph of the angels of the King of the Kingdom and the valor of the hosts of the Lord of Might. By the life of the Lord! The Invincible Power will indeed strengthen, the Holy Spirit will speak in thy mouth, the Word of God will be revealed in thy heart, the sound of the trumpet of the Lord will gladden thee, the light of unity will shine from thy brow, the doors of success and prosperity will be opened upon thy face and the secrets of the Holy Books will be unfolded. Then, at that time, thou shalt cry at the top of thy voice, saying: "Blessed I am for this great bounty! Blessed I am for this evident victory! Blessed I am for this power which could not be resisted by the powers of whomsoever is upon the earth!" <p161>

To him who is looking unto God! O thou who art gazing unto the Center of the Covenant -- may God confirm thee!

I supplicate God, beseech Him and pray to Him that He may deliver the souls from the deluge of tests and kindle the lamp of sincerity in the midst of the hearts. As to thee -- O thou who art sincere in the Cause of God, looking unto the Kingdom of God and uttering the praise of God! -- thank thou Him for that by reason of which He hath made thee wholly faithful in His Cause, kindled thy heart with the fire of the Testament, illumined thy mind with the light and conveyed unto thy spirit the glad-tidings of the breaths of the Holy Spirit in the world of effulgence. Therefore, roll up thy sleeves to serve the Covenant, make the hearts firm in the Covenant of the beloved Lord, create harmony and agreement among the believers and impart to them the glad-tidings of the confirmation which they will receive from God if the differences of opinion be removed and if they unite and agree, be firm in spreading the fragrance of God, divulging the traces and chanting the signs of God. Verily, I send thee good news of the confirmation which thou shalt receive, the like of which was never seen by the eyes in those regions, and of the success, the lights of which will brilliantly shine in those regions -- if thou wilt arise with all thy power to assist the Testament of God and to serve the Covenant of God.

Give all the beloved salutations and praise. El-Baha is upon you all, O people of El-Baha! <p162>

O ye who are turned towards the Kingdom and drawn unto the Holy Fragrance diffused from the Garden of El-ABHA!

Arise with every power to assist the Covenant of God and serve in His vineyard. Be confident that a confirmation will be granted unto you and a success on His part is given unto you. Verily, He shall support you by the angels of His holiness and reinforce you with the breaths of the Spirit that ye may mount the

Ark of Safety, set forth the evident signs, impart the spirit of life, declare the essence of His commands and precepts, guide the sheep who are straying from the fold in all directions, and give the blessings. Ye have to use every effort in your power and strive earnestly and wisely in this new century. By God, verily the Lord of Hosts is your support, the angels of heaven your assistance, the Holy Spirit your companion and the Center of the Covenant your helper. Be not idle, but active and fear not. Look unto those who have been in the former ages -- how they have resisted all nations and suffered all persecutions and afflictions, and how their stars shone, their attacks proved successful, their teachings established, their regions expanded, their hearts gladdened, their ideas cleared and their motives effective. Ye are now in a great station and noble rank and find yourselves in evident success and prosperity, the like of which the eye of existence never saw in former ages.

El-Baha and salutations be upon every one who is firm in the Covenant, free from dissension, sanctified from deceits and steadfast in the path. <p163>

O thou herald of the Kingdom of God!

Hearken with the ears of (thy) spirit to the Concourse of El-ABHA, and thou wilt hear, verily, the angels of the Supreme Concourse blessing and praising thee, while saying: "Be thou rejoiced, O thou who hast arisen to serve the Cause of God and to promote the Word of God, and be gladdened at the light of the gift of God!"

By God, the True One, verily, the gifts of God are in such profusion as to rush like a torrent, overflow as a sea, and shower as rain. Gird up thy loins, strengthen thy back, make firm thy feet, and exert thyself in quickening souls, dilating breasts, illumining insights, giving hearing to ears, and attracting hearts. Unseal the jars of the choice wine of the love of God, and give the craving ones to drink from this cup which is overflowing with the knowledge of God.

O my friend, the affection of my heart unto thee cannot be expressed through any interpretation, and I can hardly write it or acknowledge it: Turn with thy breast unto the heart of Abdul-Baha, and then this concealed fact will be disclosed, and the hidden mystery [be] unveiled unto thee.

Verily, I beseech God to make thee a tree with ripened fruits within reach, overshadowing those regions.

It is incumbent upon thee to be meek, to be humble, to be submissive and suppliant before the Threshold of the Merciful. It is incumbent upon thee to serve the beloved of God in that spiritual clime.

Send my greeting and praise to thy revered wife, to <p164> thy esteemed daughter and thy other children. I beg of God to enable all of them to render service to His Cause in His great vineyard.

O thou who hast arisen to render service to the Cause of God in His Great Vineyard!

Verily, I have already written thee several letters, and sent them to thee at different times. Now, I address thee with such words whereby the souls of the proximate ones are rejoiced, and the faces of the sincere ones are cheered.

O my friend, verily the Cause is great and great, and the penetration of the Word of God in the temple (body) of all the regions is similar to the pervasion of the soul in a sound body.

By the life of Baha', verily, the power of the Kingdom of God hath taken hold of the pillars of the world, and hath possessed all the nations. Thou wilt surely find the standards of the Testament waving in all regions, the chanting of the verses of unity raised in exalted assemblies, and the lights of the Sun of Truth and its heat dispersing the thick clouds massed on the horizon. Be rejoiced at this glad-tidings, whereby the hearts of the sincere among the beloved are cheered.

O my friend, isolate all thy faculties and senses from every other mention and thought, and follow the example of Abdul-Baha in servitude to the Holy and Exalted Threshold. Hasten to the field of sacrifice, craving for the most great martyrdom; expend thy life and all of thy grades of love for God and in attraction to the Beauty of El-ABHA. <p165>

By God, the True One, man should seek only this bounty, inasmuch as it is everlasting, eternal, divine, spiritual, luminous and merciful. Be sanctified from all the universe, and send my greeting and praise to the spiritual leaf, the being who relies upon the grace of her Lord -- the maid-servant of God, thy revered wife, and say unto her that she may address the veiled ones (those blind to the Truth), saying: "Verily, eyes are dazzled by gazing at the sun, and it is impossible to consider it because of the intensity of its rays; and verily the sea cannot be contained in a cup. The weakness of eyes does no harm to the sun, nor the smallness of the cup to the sea."

Then let her explain to the people, and make known to every questioner, by saying: "Verily, minds are limited, and the splendor of lights is so great as not to be comprehended by (man's) reflective faculties. Ye ought to have the sight of the heart so that ye may apprehend the reality of the mysteries of God which are deposited behind coverings."

O thou who hast sought illumination from the Light of the Guidance of God!

Verily I read thy words of thanksgiving to God for that He hath directed thee to His Kingdom, illuminated thine insight with the light of guidance, and baptized thee with the water which hath descended from heaven, with the fire which was ignited in the Sinaitic Tree, and with the Holy Spirit which quickeneth hearts and souls. Then, thank thou God for this gift whereby thy face is shining amid the concourse of Chosen Ones. <p166>

Know thou, verily, man before reaching (spiritual) maturity passes his days and only apprehends trivial things which are clear on account of their exoteric indications, but when he attains full development, then he grasps the reality of things and their esoteric facts. Every day after maturity is equivalent to

one year before it, on account of man's perception, understanding, apprehension and discoveries.

Now, thou hast reached development and apprehended the degree of maturity: Gaze at the grades of the existence, the realities of beings, the allegories in the epistles of God, and the mysteries in the Old and New Testament. By the life of Baha', the covering will be removed from off thee (i. e., facts will be unfolded to thee), and thou wilt be informed of that which all the philosophers and wise men are unable to apprehend. Verily, this is a gift which God assigns only to such of His chosen servants as He willeth. Verily, thy Lord will inspire thee with the mysteries of God, the Protector, the Self-subsistent.

Verily, I beseech the Lord of Hosts to increase thy faith each day over that of the previous day, to confirm thee through His Holy Spirit, to give thee capacity to partake of the lights of knowledge and wisdom, to make thee a herald of the Covenant in those regions, and to instruct thee in that which thou knowest not; so that thou mayest become a physician for bodies as well as souls, to heal bodies with the medicines which are useful and beneficial for physical (sickness), and to cure hearts and souls with that antidote which quickeneth hearts and souls.

O my friend, it is incumbent upon thee to be severed <p167> (from all else save God), to be attracted, to be sincere, and to spend thy life in the path of God. Be thou holy, spiritual, divine, lively, brilliant, godlike, sanctified, pure, with merciful character, firm in the Covenant, fluent and knowing; and gaze toward the Kingdom of El-ABHA with heart brimming over with the love of God, with tears flowing in the commemoration of God, with a face scintillating through the light of God, with a heart sincere to the beloved of God, and with a sword which divides truth from falsehood. By God, the True One, the Spirit of Baha' will assist thee with such strength that all the concourse of the earth will fail (to withstand).

O my Lord, my Hope![1]  
[1 May be said before meals.]

Praise be unto Thee, for Thou hast sent down unto us this spiritual table, supreme benefit and heavenly blessing. O our Lord! Strengthen us to partake of this heavenly food, so that its fine essence may run through the pillars of our spiritual being and that we may thereby obtain a celestial power for serving Thy Cause, promulgating Thy signs and adorning Thy vineyard with lofty trees, the fruits whereof shall be near (to gather) and of perfuming fragrances. Verily Thou art the Possessor of great bounty! Verily Thou are the Clement, the Merciful!

O my Lord, my Hope![1]  
[1 May be said after meals.]

Thanks be unto Thee for these foods and benefits. O Lord! Suffer us to ascend to Thy Kingdom and to sit at the tables of thy divine world. Nourish us with <p168> the foods of Thy meeting and cause us to attain to the sweetness of

beholding Thy beauty, for as much as this is the utmost wish, the mightiest gift and the greatest bestowal. O Lord, O Lord! Make this feasible unto us. Verily Thou art the Beneficent, the Giver! Verily Thou art the Bestower, the Mighty, the Merciful.

O thou seeker of the True One!

If thou wishest the divine knowledge and recognition, purify thy heart from all beside God, be wholly attracted to the ideal, beloved One; search for and choose Him and apply thyself to rational and authoritative arguments. For arguments are a guide to the path and by this the heart will be turned unto the Sun of Truth. And when the heart is turned unto the Sun, then the eye will be opened and will recognize the Sun through the Sun itself. Then (man) will be in no need of arguments (or proofs), for the Sun is altogether independent, and absolute independence is in need of nothing, and proofs are one of the things (of which absolute independence has no need). Be not like Thomas; be thou like Peter. I hope you will be healed physically, mentally and spiritually.

O maid-servant of God!

Thank God, thy faith increased and thou didst become attached to the Kingdom of the Merciful. Endeavor and supplicate and pray God that, day unto day, thy firmness and steadfastness may grow and that thy countenance may radiate through the light of guidance. Thus shalt thou stand solid as an iron mountain. For firmness attracts the bounty of God and steadfastness is <p169> a magnet to receive His strength. Pray thou God for this (attainment), and I will pray to Him to awaken the two people that they may avoid alcoholic drinks.

Hypnotism hath a weak influence over bodies, but hath no result. But the power of the Kingdom of God is great. If thou canst, endeavor to obtain a share of that power.

I ask God to help [thy son] in attaining faith and assurance and in directing himself to the desired One. Although young, he shall attain maturity. May the love of God take root in his heart from his youthful age.

O thou who art a young tree in the Garden of the Love of God!

I supplicate to God that He develop and flourish thee with the shower of mercy, the heat and light of the Sun of Truth and the soul-imparting breeze of the Paradise of ABHA and to bestow upon thee a great limitless delicacy and freshness.

O thou who art quickened by the Divine Fragrances!

I considered thy letter. Its expression was wonderful and indicated the brilliancy of thy heart and conscience. Be hopeful of the mercy of the Lord of Creation, whose grace is infinite and the sea of whose gift is boundless. I beg of the abundant favor of that Ancient Lord, that thou mayest decorate thy spiritual reality (being) with human perfections, be endowed with a new life, keep steadfast in the Covenant, diffuse the fragrances (i. e., teach the Truth) and deliver the Cause of God. <p170>

O thou who art acknowledging the Oneness of God!

Verily, I read thy letter which contained beautiful meanings and wonderful texts; was informed of thy turning unto God and thy attainment unto the bounty of the Kingdom, which is apparent and manifest by the appearance of God.

O maid-servant of God! Let not thy hands tremble nor thy heart be disturbed, but rather be confident and firm in the love of thy Lord, the Merciful, the Clement.

O maid-servant of God! Verily, all existence is [a book of] pages and tablets which utter the glad-tidings of the appearance of the Kingdom of thy Lord, the Supreme, the Great.

Observe the pages of the universe and discover the traces which appeared! Hast thou seen or heard in any of the previous centuries or generations that which is manifested in this Glorious Age? If the writings of the previous centuries, the middle centuries and the later centuries, be compared with that which is manifested in this single century, they will not weigh against it! Nay, rather, they are as drops of water in comparison with the ocean. Magnified is He, who hath crowned this century with the appearance of His Kingdom!

As to thee, turn unto God with a heart cheerfully swayed by His love and kindled by the fire of his desires, both day and night. The lights of God will appear unto thee, the mysteries of God be unfolded to thee and thy bosom healed by the exhortations uttered by the Supreme Pen.

Convey my greeting and praise to thy respected husband and say to him that the Jews are still expecting <p171> Christ and long to see Him in all anticipation and great zeal, while His light was manifested, His beauty shone forth, His call was raised, His trumpet blown, His standard hoisted, and His stars sparkled; but the Pharisees are yet in an amazing slumber, immersed in former traditions, and they make play with the signs of Thy Lord, the Merciful, the Clement.

Thank God that He guided thee unto the fountain of guidance, gave thee to drink from the cup of affection, summoned thee unto His Supreme Kingdom and chose thee from among those people. This is a favor wholly above comprehension and is not realized by the intellects which are negligent of the Lord of hosts and angels.

O thou friend! Endeavor so that thou mayest ascend to the station which is above the firmaments, near to the Generous Lord who created and made thee.

O thou bright pearl!

Endeavor, and spare no effort, and hasten to the Kingdom of thy Lord, the Lord of the shining and clear evidences and arguments.

Verily, by Truth, every seed cast in this great and magnificent century (period) will be cultivated by God and produce plants through the abundance of the clouds of His mercy, which preceded the postulates, and from which all the

existing beings have been awakened and issued, and to which they will return.

Therefore, use thy utmost power to sow and cast those pure seeds, the divine teachings, in the hearts which move and cheer by the fragrance of God.

Convey my greeting and praise to thy honored, <p172> noble-minded husband, for I love him with all that is within me.

O thou who art attracted by the Breaths of God! -- may God confirm thee!

Verily I read thy letter, which contained expressions like as of "the pure sealed wine," showing what throbs of the thoughts of the love of God in the mind of that righteous one (thyself) and that which shines of the lights of the knowledge of God in the heart of that beloved one.

I beseech God to ordain thee as a sign of His great signs, to confirm thee to shine as a light in the lantern of America; to cause thee to be stripped and cut from all positions, to announce the good tidings of God, to diffuse the breaths of God, to speak the praise of God and to turn thy face to the Kingdom of ABHA, to be freed from depending on this world, to be kindled by the fire of the love of God, to be adorned with the ornament of perfection; to be the center of those virtues and characteristics wherewith the inner qualities of man are ornamented, to be confirmed by the breaths of the Holy Ghost, to call on the name of God.

O my beloved one! It is incumbent upon thee to be firm in the Covenant and to stand up and serve the religion of God. Verily, this is the magnet of confirmation and assistance, the attracter of all success and the leader of hosts of gifts.

May God protect thee from all accidents! May the Glory of ABHA be upon thee!

Convey my greetings to the spiritual leaf, the servant of God, thy honored wife, the esteemed . . . . ., <p173> and say unto her: "Serve in the olive garden of God, that God may help thee by those confirmations by which intellects are astounded and the perceptions are cleared."

O thou who art sincere in the Religion of God!

Verily, the maid-servant of God, the assured leaf [thy wife] hath presented herself in the Sacred Spot and is blessed by the pure and holy dust, inhaled the fragrances of God from the meadow of Acca and remembered thee in the presence of Abdul-Baha. She will soon return unto thee, while being watched over by the glance of the providence of God.

I beseech God to cause thee to partake of the heavenly table, to be firm in the love of God and to transmit His lights in those regions; to make thee severed from all else save Him and to be a servant of His Cause, and to strengthen thee with a power which may penetrate into the reality of things.

O thou who art attracted by the Speech of Abdul-Baha!

Verily I speak unto thee through the tongue of my spirit, from the spiritual

direction, and explain for thee the mysteries of the kingdom and the meanings of the sacred, heavenly books. Direct thyself unto the Lord of the Supreme World and loosen thy tongue, so that He shall confirm thee by the spirit of Beyan (i. e., explanation) and breathe into thy mouth the Holy Spirit and move thy tongue with the best meanings and mysteries.

Trust in God and rely on His great bounty, because His bounty is overflowing like the seas, brilliant like unto the lights, flowing like currents of water and raining <p174> like the clouds. It is incumbent upon thee to be humble, lowly and submissive at the appearance of the lights of the gifts of thy Lord, in every instant. Serve the friends of God under all circumstances and conditions. This is the station of the spiritual ones; this is the honor of the Bahais; this is the glory of the sincere ones and this is the sovereignty of the unitarians.

O thou who art attracted unto the Beauty of ABHA!

Verily I call thee, from this Spot, with a speech whereby the spirit is breathed into hearts and bodies, and address thee with a calling whereby His clear wine overflows in the fountain of a heart which is consumed by the love of God.

Verily, I love thee with my heart, my spirit and my mind, and associate with thee in spirit (and converse with thee) by my innate tongue. I love for thee to arise for that to which I have arisen in servitude to the Sublime and Holy Threshold, turning unto God, hoping for martyrdom, so that thou mayest attain to the gift, the lights of which glisten in the eternal horizon [1].

[1 Eternal world.]

O thou whose heart is overflowing with the love of God!

Verily, I received thy beautiful letter and praised God for kindling the fire of His Love in thy heart and cheering thy spirit with the cup of the gift of thy Lord. I ask God to increase thy intoxication with this wine and gladden thy spirit with this great gospel. I wrote letters to those whose names thou didst mention in thy letter. Deliver them with rejoicing face, revived heart, and tongue uttering the name of the Merciful.<p175>

O thou who art confident in the appearance of the Kingdom of God!

Verily I read thy letter, which was beautifully composed and which proved thy great love, the extent of thy knowledge and the illumination of thy sight, by witnessing the signs whereunto the heads bow in reverence and faces show respect.

O beloved! Thank God that He chose thee for His love and elected thy wife for the calling of the appearance of the Kingdom of God. Verily, this is a great favor, and wert thou aware of the results which will follow it in the Kingdom of God, thou wouldst, verily, rejoice exceedingly and wouldst call with loud voice: "Blessed are we for this great favor, and glad-tidings be unto us for this glorious attainment."

Consider the past, so that thou mayest become informed of the mysteries which shall be disclosed in the future. When the disciples were calling in the name of Christ, the Jews scoffed, scorned and laughed at them. They were saying, "They (i. e., the disciples) are taken with madness, and madness is made an art." They even beat them with whips, threw stones at them, prevented the people from approaching them, and were saying, "This man (Christ) is naught but a sorcerer, blasphemeth God and is possessed of a devil."

Then observe how that persecution and scorn were changed to glory, honor and reverence. Ultimately, they (the Jews) honored their sublime stations and acknowledged their loftiness, which was exalted, promoted and glorified in the center of the horizons until it reached the degree of exaggeration in deeds. They <p176> made for them likenesses and pictures, decorated with jewels shining in the eyes; thy placed these likenesses or pictures in the temples, churches and monasteries built on the tops of the mountains, and worshipped them with respect, glory, majesty and reverence. This is the condition of the neglectful ones who are deprived of the Truth (the Manifestations of God) at the day of their existence among them. After the ascension of their (the prophets') spirits unto the Center of Purity and Piety, then the negligent ones repent and return, making likenesses and pictures according to their own ideas, which do not bear resemblance, and worship the same. This is the station of the ignorant ones who are as animals, following every croaker and shaken by every wind. "Forsake them to play in their shallow waters."

As to thee: Be happy because of what thy Lord, the Clement, the Merciful, hath given thee; choosing thee and thy esteemed wife for entrance into His Kingdom, for calling in His name, praising Him in assemblies, gatherings and meetings.

The truth I verily say unto thee, this divine grace cannot be exchanged for the sovereignty of the earth, the east or the west. For that (the worldly kingdom) is naught but dreams, torture to the spirit, trouble for the hearts; its mortality is certain and its destruction a well known fact -- while this spiritual kingdom and divine grace will shine, and it is an ABHA (Glorious) jewel which will glisten on the diadems of great glory in the course of centuries and cycles. <p177>

O thou who art directed unto God!

Thy revered wife, Mrs. . . . . ., is indeed confirmed by the fragrances of the spirit and rendered victorious by the hosts of the Kingdom. Verily, she hath abandoned comfort and ease; calleth in the name of God in those regions; hath remained firm in God's religion; and no power of test hath shaken her. Rest thou assured! Her light shall shine in the globe of the love of God and her face shall be illumined with the light of God's bounty!

I pray for a heavenly blessing to descend upon the heart of [thy wife], for she arose for the spreading of God's fragrances. I ask God to protect thee and her from the winds of trial. May thy tongue be moved to utter beautiful explanations and may the hearts of the people of Johnstown (N. Y.) become tender, so that they may be guided to the Fountain of the Water of Life and be

illuminated by the lights shining from the kingdom of heaven.

[1]Be not in despair, but rather smile by the mercy of thy Lord; and be not sorrowful when meeting with worldly difficulties and depressions, for they pass away -- and thine shall be immortality during ages and centuries, times and cycles.

[1 Following extracts from Tablets as received bore no opening line of address.]

[1]Be not sad on account of poverty, nor be sorrowful when the people scorn thee. Remember the poverty of Jesus, the persecution of the Jews to His glorious person and the scorn of Him. Verily, that poverty is the glory of the beginning and the ending. It is a light which hath illumined the heavens and the earth.

[1 Following extracts from Tablets as received bore no opening line of address.] <p178>

\*\*\*O thou who art attracted to the Kingdom of God!

\*\*\*Consider not the present state, for it is the time of sowing seeds in that country (America) and, of course, great difficulties are met with, differences and hindrances of the people being severe. Firmness must uphold us. As the servants and the maid-servants of the Merciful stand firmly and persevere, the good seed will soon grow and bear the fruit of blessing. Then will spirit and fragrance prevail, and joy and rejoicing come from the heavenly sphere; the sorrows and toils shall be forgotten and the eternal peace and rest appear. I trust, through the bounty of ABHA, that ye may be strengthened to serve and to spread the Word of God. \*\*\*

The giving . . . . . the ring [1] of the Greatest Name is very beautiful. The ring should be worn on the small finger of the right hand.

[1 Ring having stone of this design:]

The prayer for forgiveness [1] in behalf of those who have passed, ignorant, from this world, will be sent as requested.

[1 See following Tablet.]

Regarding the "two wings" of the soul: These signify wings of ascent. One is the wing of knowledge, the other of faith, as this is the means of the ascent of the human soul to the lofty station of divine perfections.\*\*\*

O Thou Forgiving Lord![1]

[1 A prayer for the forgiveness of souls who have departed from this world in ignorance of the Truth.]

Although certain souls finished the days of life in ignorance, were estranged and selfish, yet the ocean of Thy forgiveness is, verily, able to redeem and make <p179> free the sinners by one of its waves. Thou redeemest whomsoever Thou willest and deprivest whomsoever Thou willest not [1]! Shouldst Thou treat justly, we all are sinners and deserve to be deprived; and shouldst Thou observe mercy, every sinner shall be made pure and every stranger shall become

a friend. Therefore, forgive and pardon and grant Thy mercy unto all. Thou art the Forgiver, the Light-giver and the Compassionate!

[1 "Deprivest whomsoever Thou willest not," refers to the reward and punishment of the soul according to its deeds. There are many instances of this in all the heavenly Scriptures.]

O thou sign of the Love of God!

Be rejoiced that thou hast held the cup of providence in thy hand and drunk the choice wine of guidance, opened thine eye and witnessed the lights of the Kingdom, unstopped thine ear and heard the voice of the Lord of Hosts.

Be not grieved at the death of thy dear daughter. This divine bird flew away to the rose-garden of the Merciful and that plant of humanity hastened to the garden of the Kingdom of El-ABHA. That drop returned to the Most Great Sea and that ray betook herself to the Most Great Orb. Be happy and thankful because thou wilt see her face shining in the divine Kingdom and wilt find her as a lamp amid an assembly in the spiritual heaven.

O thou who art commemorating the praises of God!

Verily, I read thy letter of elegant expression, for which I supplicate to God to make thee meek, humble <p180> and fit for the effulgence of the light of His love among the maid-servants; and (I beg of God) to make all mankind the children of His mercy! This is the utmost mercy of Abdul-Baha for which he is endeavoring night and day and is summoning all to this fountain which is flowing with the pure water of the gift of God. Verily, I pray God to assemble all mankind in the shadow of the standard of peace and under the tents of love in the Paradise of El-ABHA; so that all of them may become the children of God and His beloved ones. Verily thy Lord is compassionate to the servants who are rightly guided.

As to thee: Appreciate the value of thy father, for he taught thee to await the manifestation of the Light of Lights. Verily he hath inhaled the fragrance of the Paradise of El-ABHA and his nostrils are therewith perfumed. Therefore, he bade thee to anticipate and prepare thyself for the appearance of the Kingdom of God.

O thou dear one!

Blessed art thou, for thou hast entered into the bosom of the training of God and drunk the cup of knowledge while thou art young in age among girls. Thank thou God for that He hath caused thee to taste the sweetness of His love at thy earliest childhood. I beg of God to protect thee from wavering in the Cause of God, to make thee firm in the covenant of God, to guard thy mother in the stronghold of His great Kingdom and to make thee a girl successful and nurtured from the breast of the love of God, refreshed from the milk of His knowledge in this great day. <p181>

O thou young in age and great in mind!

[There is] many a young child who is mature and grown up, and many an aged

[one] who is ignorant and stupid. Growth and maturity are in intellect and understanding and not in age and duration of life. Verily thou hast known thy Lord while thou art young in age; but there are thousands of women who are heedless of the commemoration of God, veiled from the Kingdom of God and deprived of the bounty of the gift of God. As to thee, thank thy Lord for this great gift. I beg of God to heal thy mother, who is revered in the Kingdom of God.

O my God, my God!

I am a servant attracted to Thee, humbly coming to the door of Thy Oneness and addressing the kingdom of Thy mercy.

Yes, my God, permit that I should be entirely Thine, occupied in thinking of Thee, inflamed by the fire of Thy love and separated from all except Thee, so that I may work in Thy Cause, spread Thy wisdom, transmit Thy knowledge and the joy of knowing Thee.

Yes, my God, I am a flame lighted by the hand of Thy power. Do not permit that it be extinguished by the winds of trials. Increase my love for Thee, my ardor for the Beauty of Thy Oneness, the fire that burneth in me in the Sinai of Thy Singleness, and the eternal life in me, through Thy bounty and grace; for Thou art the Protector, the Watcher, the Pitiful and the Merciful! <p182>

O thou who art attracted to the Beauty of God!

Verily, I was rejoiced when I read thy excellent letter, which portrayed a spiritual attraction and a rejoicing at the (news) of the merciful Kingdom! Know thou verily, the hand of divine Providence hath attracted thee to the Throne of the Kingdom, and the divine glad-tidings hath caused such joy and happiness in thee, that thou hast removed the covering and lifted the veiling from the Countenance of the Divine Beauty, beheld the Brilliant Face through thine insight, and became cognizant of the mysteries of purity and sanctity in this divine Cause!

Now, with a heart overflowing with the love of God, supplicate to God with all joy, and thank thou God for this guidance and this high gift. And know thou, that verily, the vanguards of the gifts of thy Lord shall overtake thee from all sides (parts) when thy feet become firm in the Path.

O thou who art attracted to the Light of Guidance!

Verily, I read the signs of thy thanks to God, for He hath guided thee unto the Path of the Kingdom, dispelled the darkness, caused thee to enter into the light of faith, and awakened thee to the proof and argument. This is through the grace of thy Lord, the Merciful, who hath chosen thee for His knowledge and hath adorned thy head with the crown of His love which is scintillating in the apex of glory and beneficence.

Verily, I beseech the Threshold of Mercifulness to kindle the lamp of light within thy heart, so that thy breast may thereby be dilated and thy soul rejoiced. <p183>

Thou art present in spirit in a meeting (in Acca) in which the gifts of God are radiating, even though thou art remote in regard to body in the far away land.

As to thy coming here now, this is not in accord with the wisdom revealed in the Gospels. But the time shall come and thou wilt attain to the gifts of thy Lord. But for the present, make thy tongue fluent in praising thy clement Lord at every moment and time, so that thou mayest attain to all good under the shadow of the Lord of Generosity and Beneficence.

O thou who hast gained illumination from the Light of Guidance!

Verily, I perused thy brilliant letter, which showed that thou hast advanced toward God, thy sight illumined by witnessing the signs of God, thy heart cheered by the sacred and spiritual breeze which is being blown from the garden of the Kingdom of God.

It behooveth thee to spend thy life, body and blood in the path of God, for this mighty gift.

Verily, I inhale the fragrance of faithfulness from the believers of that brilliant and pure city. I beg of God to make His beloved and maid-servants in that city as one band, united in soul, heart and tongue, even as stars assembled in the constellation of Unity, although the distance between them is extensive and the interval infinite.

O maid-servant of God! Know thou, the first bounty from the True One is love, unity and harmony, and without these all the deeds pass in vain and give no result. Love is the result of the Manifestation and <p184> the glorious purpose of the rising of Light on the Mount, in the Sinai of the Forgiving Lord.

It is incumbent upon you (to act) with merciful harmony and spiritual unity, so that the bounties of your Lord may embrace you and make you as waves in this sacred, moving sea. This is seemly of the believing women! This is the spirit of the assured women! This is the light of the peaceful women! This is the ultimate wish of the attracted women!

Verily, I beseech God to illumine thy sight by witnessing the light of hopes and cause thee to speak His praise among the maid-servants, and to make thee steadfast in this path, on which feet have slipped through the power of tests.

And I beg of Him to enable thee to confirm thy parents and make thee a servant in His great vineyard, and cause the consolation of thine eye, thy noble child, to enter the garden of His exalted Kingdom.

O thou who art attracted to the Fragrances of God!

Verily, I read thine excellent letter and was informed of thy turning unto God, thy drawing near unto the lofty holy Threshold, thy drinking from the Fountain of Life and that thine heart hath partaken of the lights of heaven. Verily, I beg of God to ordain for thee in the future to come to this Blessed and White Land, to cause thee to hear the melodies of the Dove and to grant that thou mayest present thyself before the hands of Abdul-Baha.

Exert thyself, O maid-servant of God, that thou mayest guide thy relatives and bring union and accord among the beloved ones and harmony among the maid-servants <p185> of God; and that thou mayest become of the myrtles of the Paradise of Oneness and of the trees of the Reality of Singleness.

Every flock of the sheep of God which is protected under the shadow of the Divine Shepherd will not be scattered, but when the sheep are dispersed from the flock, they will necessarily be caught and torn by the wolf.

Therefore, it is incumbent upon you to flock together! It is incumbent upon you to be united! It is incumbent upon you to expose yourselves to the fragrances of God at every time and moment!

Verily, I am with you when you turn unto God and are attracted to the fragrances of God, and I pray for confirmation, union, harmony and love in your behalf.

Deliver my greetings and praise to the maid-servants of God there.

O thou wonderful leaf of the Tree of the Love of God!

All that thou hast written was perused. It was read from beginning to end, and it caused joy and fragrance. But we write a brief but useful answer, on account of the lack of leisure. Engage thou in commemorating God at every morn and turn unto the Horizon of Mercifulness.

Take some honey, recite "Ya Baha-ul-ABHA," and eat a little thereof for several days. For these thy prevailing diseases are not on account of sins, but they are to make thee detest this world and know that there is no rest and composure in this temporal life.

I beg of God that thou mayest find a cheerful life, cause the increase of the longing of all present in the <p186> meetings of the maid-servants of the Merciful One and bring joy and happiness to the handmaidens of God; so that thou mayest diffuse the fragrances and chant the manifest verses. Supplication to God at morn and eve is conducive to the joy of hearts, and prayer causes spirituality and fragrance. Thou shouldst necessarily continue therein.

I beg of God that the closed door may be opened before the face of the friends and that they may be enabled to visit the Holy Threshold.

Trust thou in the divine grace and have hope in the merciful gift. If thou wishest for everlasting joy and happiness, engage thou in delivering (teaching) the Cause of God night and day, for the commemoration of God attracts confirmation and assistance like unto a magnet.

O thou maid-servant of God!

Thy letter was received and thy words produced effect in the hearts. For thy letter showed thy love for the Glorious Lord, proved thy knowledge of His Highness, the Merciful One, and indicated thy effort and exertion in unifying the beloved ones and creating harmony among the chosen ones.

O thou esteemed (or dear) maid-servant of God! All that thou hast looked upon -- even the dominion of Victoria, the Queen of England -- is but an image on the water and a mirage of phantasms! That which is a reality and is eternal and everlasting is the love of God, is the knowledge of His Highness, the Forgiver, is the spread of the perspicuous religion of God, the <p187> uplifting of the Word of God, and the diffusion of the lights of the guidance of God!

I beg of God, that thou and thy revered husband and thy affectionate father will be confirmed by the gift of the Merciful One; and that thy brother will also follow you, in order that he may, through the gems and pearls of the guidance of God, wear a kingly crown on his head.

O thou favored maid-servant of God! I give thee the name Natekah (i.e., Speaker -- gifted with speech; it can also be written Nategheh), in order that thou mayest find an eloquent speech in teaching (the Truth); that thou mayest kindle the lamp of light in those parts, especially in Baltimore, and bestow joy and happiness upon the hearts through the commemoration of God.

My good pleasure is in this, that thou shouldst devote thy time wholly to teaching (the Truth), so that thou mayest train the souls, illumine the eyes, and make the ears hearing.

O thou bird who art warbling in the Garden of the Guidance of God!

Verily, I read thy excellent and brilliant letter. It showed how thou hast sought the fire of guidance from the Sinaitic Tree, and art shining by the light of faithfulness of the Supreme Concourse.

Blessed art thou; again, blessed art thou! Glad-tidings be unto thee; again, glad-tidings be unto thee!

Appreciate the worth of this peerless and choice Pearl (of the Truth). By the life of God, verily, this <p188> is the most splendid jewel which glitters on the crown of glory, among all the people of the world.

O ye [1] two doves, flying in the verdant Gardens of the Kingdom!  
[1 Husband and wife.]

Thank ye your Lord for that by reason of which He hath guided you into the Path of Safety, led you unto the Fountain of Life, turned your faces unto the Lord of the evident Signs, and baptized you with the Water of Life, and the everlasting spirit of safety, in this new and glorious century.

Your pictures came to the presence of the servant of God, who is supplicating to His Kingdom that He may cause to descend upon you the heavenly blessings. He was rejoiced by seeing your likenesses, for his spirit is attached to the Spirit. And from the flowers, which were enclosed in your note, he has smelled the scent of the gardens of your hearts, which are ornamented by the flowers of faith and assurance; and I ask God to continue sending upon you the gifts of His merciful benevolence at all times.

O thou who art attracted to the Bounty of El-ABHA!

Verily, I have read thine excellent message, which announced thy praise to thy Supreme Lord, and I have understood thine effort and endeavor in spreading the perfume of guidance and propagating the Supreme Word!

Verily, I implore God to keep thee and thy wife steadfast in such service with which both of your faces may shine in the Concourse of El-ABHA! <p189>

Indeed, this is the treasure of the Kingdom, which (treasure) ceaseth not; and I beg of Him to cause you (both) to be in no need of the false beauty of the world and to be as two rising stars in the horizon of existence!

O thou messenger in the command of God!

Blessed art thou for guiding . . . . . unto the Fountain of the Water of Life, caused him to enter the Ark of Safety, demonstrated unto him the manifest signs, and proved to him the elegant proofs. May God reward thee with the best of rewards, in the end and the beginning. Therefore, continue spreading the fragrances of God in this new age, which dawns as the sun with the lights of favors unto the horizon of ages and centuries. \*\*\*

O thou maid-servant of God!

Be rejoiced at the mercy of God and be delighted by the remembrance of thy Master! Thank thou Him, for He hath removed the veils from thy sight and shown thee a Glorious Face! Blessed art thou, as thou hast sought martyrdom in the Cause of God! Know thou verily, He will strengthen thee to the service of His Cause in His vineyard.

O thou who art set aglow with the Fire of the Love of God!

Thy letter reached me and I noted its beautiful contents. I ask God to augment thy faith, certainty, steadfastness and firmness, that thus thou mayest be a cause <p190> for enkindling the fire of the love of God in the hearts of the maid-servants of God.

We sent thee a rosary, as thou didst so wish. Mention God [1] with this and thus thou mayest be strengthened in spirit and fragrance, in joy and love. [1 A rosary is generally used in connection with the daily mentioning of the Greatest Name.]

Convey my greeting and praise to thy honorable husband, Mr. . . . . . , the beloved, the precious and honored.

O thou who art advancing toward the Kingdom of God!

I received thy letter and was informed of the content of thy speech.

Know thou, verily, Baha' was the Sun of Love and Peace, who shone forth with the Light of Guidance and was a Spirit of Life to all regions. The signs of His effulgence shall appear when the love of God shall influence the hearts, just as the soul influenceth bodies. The clouds of darkness shall be dispelled from the manifest light of love and peace, and from the abundant bounty of reconciliation and tranquillity.

As to thee: Do not look at thy weakness and impotence; nay, look at the power of thy Lord, which hath surrounded all regions. The sea of forgiveness hath moved and the waves of pardon and beneficence have submerged the people of sin. Be isolated from the grades of self and desire, so that thou mayest succeed in that which behooveth the service of the Kingdom of God, and that thou mayest be healed from every disease and sickness.<p191>

As to the "white dove," it is the Holy Spirit. It shall flutter over thee and over the head of the beloved of God.

Verily I beseech God to assist thee with the spirit of knowledge and enable thee to be good and benevolent to all the people of religions.

O thou who art advancing toward the Divine Kingdom!

What thou hast written was understood and noted. Thou hast asked concerning the station of this servant. The station of this servant is servitude to the Holy Threshold (BAHA'O'LLAH) and I glory and honor in this. Abdul-Baha is the standard of the divine love, the sign of the gift of God, the servant of the assemblage of the merciful ones, the light of the meeting of the spiritual ones. He is the orb of peace and reconciliation and the light of love in the world of humanity. He is the herald of the Kingdom of the Merciful One and the promulgator of the religion of rectitude and security. This is the station of this servant! This is the Truth!

I hope through the divine grace that the brilliancy of the love of God will pervade all regions, and that he will remove warfare and strife from the world of existence. Then the human world will become expressive of the unity of the merciful world, the inferior world will become a clear and purified mirror reflecting the Supreme Concourse, the East and West will embrace each other like unto two longing ones and the North and South will shake hands and clasp each other <p192> in the arms like unto two beloved ones. This is the station of Abdul-Baha.

As to the light thou dost witness: It is not an earthly light (phenomenal); nay, rather, it is a heavenly light. It cannot be seen by the sight; nay, rather, it is perceived by the insight.

As to the resurrection of the body of Christ three days subsequent to His departure: This signifies the divine teachings and spiritual religion of His Holiness Christ, which constitute His spiritual body, which is living and perpetual forevermore.

By the "three days" of His death is meant that after the great martyrdom, the penetration of the divine teachings and the spread of the spiritual law became relaxed on account of the crucifixion of Christ. For the disciples were somewhat troubled by the violence of divine tests. But when they became firm, that divine spirit resurrected and that body -- which signifies the divine word -- arose.

Likewise the address of the angels to the people of Galilee, "That this Christ

will return in the same way and that He will descend from heaven," is a spiritual address. For when Christ appeared, He came from heaven, although He was outwardly born from the womb of Mary. For He said: "No man hath ascended up to heaven, but he that came down from heaven."

He said: "I came down from heaven and likewise will go to heaven." By "heaven" is not meant this infinite phenomenal space, but "heaven" signifies the word of the divine kingdom which is the supreme station and seat of the Sun of Truth.

To be brief: The mysteries of the Holy Books are <p193> many and require explanation and elucidation. I hope thine insight will be so opened that the divine mysteries may become manifest and clear.

O thou candle of the love of God!

I read what thou hast written. Its meanings were spiritual and its contents merciful. It indicated (thy) pure intention and expressed clear brilliancy.

I beg of God that thou mayest become an associate and partner of Abdul-Baha in servitude to the Holy Threshold of Baha', that thou mayest praise me in my pure servitude and summon all to the Most Great Guidance.

O thou who art advancing toward God!

What thou hast written was perused. Thou hast written concerning the meeting of His Highness Christ after the crucifixion and that some of the apostles perceived Him but did not recognize Him; but that they did recognize Him after the breaking of bread.

Know thou that the Messianic Spirit and the out-pouring of the Holy Spirit is always manifest, but capacity and ability (to receive it) is more in some and less in others. After the crucifixion the apostles had not in the beginning the capacity and ability of witnessing the Messianic reality. For they were agitated. But when they found firmness and steadfastness, their inner sight became opened, and thy saw the reality of the Messiah as manifest. For the body of Christ was crucified and vanished, but the Spirit of Christ is always pouring upon the contingent world, <p194> and is manifest before the insight of the people of assurance.

O thou seeker of the kingdom of God! If thou wishest thy speech and utterance to take effect in the hardened hearts, be thou severed from all attachment to this world and turn unto the Kingdom of God. Enkindle the fire of the love of God in the heart with such intensity that thou mayest become a flame of fire and a luminous lamp of guidance. At that time thy speech will take effect within the hearts, through the confirmation of the Holy Spirit. O thou sincere servant of the Lord of the Kingdom!

Thou art favored and accepted in the Threshold of His Highness the Incomparable One, and art beloved and praised in the presence of Abdul-Baha. Thy services in the divine kingdom are evident and registered and the most eminent reward and the most great bounty are destined and in store for thee. The confirmation which hath descended unto thee is conducive to unlimited favor. Therefore, be

thou engaged in the glorification of the Forgiving Lord.

O thou whose heart is filled with the Love of God!

I was informed of thy longing for meeting (me) and that thy breast is boiling with the love of God. Blessed are thou for this wish.

O maid-servant of God! Beseech thou God to be filled with His love and make thy tongue fluent with the glorification of God.

Verily, I supplicate God to forgive thy father and to submerge him in the sea of forgiveness and pardon. <p195>

Be not grieved at the death of that infant child, for it is placed in trust for thee before thy Lord in His great Kingdom.

Verily God will bestow upon thee that whereby thy heart shall be rejoiced and thy breast shall be dilated. Verily thy Lord is compassionate and merciful!

O thou favored maid-servant in the Threshold of the Almighty!

The letter which thou hast written was perused and its contents were noted. Thou hast written concerning spiritual hearing and insight. The insight (or inner perception) is a correct sight, for it never blundereth. But the outward sight doth err (or misjudgeth); it seeth the mirage as water, considereth the revolving flame as a circle, imagineth the images reflected in a mirror as a reality and judgeth huge bodies as small ones, from a remote distance. There are many evidences as to the blundering of the sight; but the insight apprehendeth the reality and discovereth the mysteries.

As to the difference between inspiration and imagination: inspiration is in conformity with the Divine Texts, but imaginations do not conform therewith. A real, spiritual connection between the True One and the servant is a luminous bounty which causeth an ecstatic (or divine) flame, passion and attraction. When this connection is secured (or realized) such an ecstasy and happiness become manifest in the heart that man doth fly away (with joy) and uttereth melody and song. Just as the soul bringeth the body in motion, so that spiritual bounty and real connection likewise moveth (or cheereth) the human soul. <p196>

As to truthful dreams: I beg of God that thy inner eye (insight) may be so opened that thou mayest thyself differentiate between truthful and untruthful dreams.

Treat thy friends and relatives in general with the utmost kindness and love; (deal in like manner) even with strangers (or outsiders). Convey my great compassion to the little maid-servant of God, . . . . . She must memorize and recite the following commune:

"O loving God! I am a young child, a suppliant, a captive. Be Thou my refuge, my support, my protector. I am in distress: give me the means of tranquillity. I am needy: bestow upon me the treasure of the Kingdom. I am dead: give me the Spirit of Life. I am weak: favor me with power and strength, so that I may be a

maid-servant in Thy Threshold, with perfect purity and sanctity; sacrifice myself unto Thee, be quit of myself and seek Thee, walk in the path of Thy good pleasure, speak Thy secret and witness the signs of Thy Oneness wherever I look. O God! Make me ablaze, like unto the fire of Thy love, and make me free from attachment to this mortal world, until I find the peace of soul and the rest of conscience.

"Thou art the Powerful, the Mighty! Thou art the Hearer, the Seer!"

O thou who art advancing toward God!

Blessed are thou, for the lights of guidance have shone forth upon thee and the bounty of the Supreme Kingdom hath illumined thy heart. The effect of the Spirit will surely increase within hearts, so souls will <p197> grow in advancing toward the Kingdom, the wonderful bounty shall appear from the invisible kingdom, the hidden exalted world, and your powers and firmness will increase in the Cause of God, the Lofty, the Mighty.

O thou Godlike person and spiritual friend!

Verily God hath, through His bounty and grace, removed the covering from off thine eyes and inspired thee the night in which the Morn of Guidance dawned and the Holy Spirit breathed in the being of "The Exalted, the Supreme"[1]. Ye went out [2], desirous to witness and visit the Lord, and awaited the appearance of the Great Bounty in that brilliant night. Is there any evidence greater than this to the discerning? No, by my Beloved, the ABHA! This is a gift to which ye have been assigned among mankind. Thank ye God for this bestowal in which the inspired ones glory in the kingdom of heaven.

[1 The BAB.]

[2 The mother of the one to whom this Tablet was revealed was an Adventist, who, in 1844, expected to "meet the Lord in the air." At that time the recipient was three months old.]

As to thee, strengthen thou thy back to spread that Spirit and diffuse that Light and arise to serve the Cause of God in His vineyard, so that thou mayest be of the first to call in the name of God and draw nearer unto the Kingdom of thy Lord, the Glorious, the Supreme. Truly, I say unto thee, if thou be steadfast in this Cause and arise with all thy power to promote the Word in those parts, and if thou render thine utmost efforts in breathing the Spirit of Life into the hearts of the righteous, thou wilt find thyself assisted <p198> by the angels of heaven and the hosts of the Supreme Concourse; thou wilt hoist the banner of peace and the sounds of the trumpet will be heard in the tunes of love and union throughout those countries; thou wilt guide people (literally, souls) to the running water of life and lead them to the field of knowledge; thou wilt give them to drink the wine of assurance and quicken them with the fragrances of the Merciful One; thou wilt clothe them with the robes of bestowal and give them to drink the wine of faithfulness in love for Baha', so that they will be awakened from the sleep of selfish desires and behold the signs of their Mighty Lord in this exalted life. This is better for thee than all the glory and dominion of the world.

As to thy coming at this time to the Blessed Spot (Acca), this is not in accordance with the wisdom revealed in the tablets. Send unto us some of the traces of thy pen (writings) so that we may see it and pray God to assist and render thee successful in everything.

O thou whose face is illumined with the Light of the Love of God!

The answer already hath been delayed, but there is no harm in that. For, verily, my heart is gazing unto thee, my love is constant and permanent for thee and the fragrances of holiness are wafting (over thee) and my spirit is pouring upon thee, and the spiritual communication is extended between us.

O maid-servant of God! It is incumbent upon thee to show forth the greatest steadfastness; it is incumbent upon thee to stand the tests of the Lord! Be <p199> thou firm in the love of thy Lord, the Clement, the Merciful! \*\*\*

O thou who art enkindled with the Fire of the Love of God!

Thy letter was received and I was informed of the contents. It was a proof of truthfulness and sincerity and an evidence of spiritual feelings. Consider how the radiance of the light of the Holy Spirit doth illumine the court of the soul, that it bringeth about spiritual discoveries and produceth merciful attachment! The essential meeting is that spiritual attachment( or union) and heartfelt feelings; when this gift becometh manifest, heavenly bounties will be attained and hopes shall be fulfilled. It is the same as I have written: Thou shalt attain to visit Acca; but now a physical visit (or presence) will lead to interference on the part of the ignorant and cause the tumult and commotion of the unwise. For the present, satisfy thyself with a spiritual union. God willing, thy coming will be also brought about afterward.

Occupy thyself with the Kingdom as much as thou canst and forget all else save the True One; in order that thou mayest, day by day, find a new power in the Cause of God and gain a great stability.

O thou who art advancing toward the Threshold of Mercifulness!

Verily, I have read the expressions of thy longing for the visit and thy craving to come to this Brilliant Spot. But the violators of the Covenant of God have stirred up the dust of deception, and besides this, there <p200> are numerous obstacles and it is impossible for thee to come in these times. But verily, I pray my Lord to make this success feasible unto thee in a future time. There is for this a mature wisdom concealed from sight, but it shall appear as clear as the sun in midday.

As to thee, be rejoiced at the glad-tidings of thy Lord and trust in His great gifts, the lights of which have shone forth upon the horizons of hearts and souls, and trust in the assistance of thy Master, and ask what thou wishest of the gifts of thy Lord, the Unconstrained! Draw nigh unto Him with a pure heart, cheerful face, gazing eye and a joyful spirit and plunge with thy whole being into the sea of the love of God and forget all else save Him, so that thou mayest be filled with such spiritual sentiments from the kingdom of God, which

will take the reins of desire from thy hands and move thee with the power of thy Lord, just as the wind moveth a mote in the open air as it willeth. At that time we will draw unto each other in spirit, a nearness which will be eternal, everlasting and endless.

O thou who art attracted to the Fragrances of God!

Verily, I considered the meanings of thy beautiful words and found them as a peerless, brilliant pearl, shining with a luster of the lights of the love of God. God shall surely enable thee [to speak] in more eloquent and wonderful words through a confirmation from the Spirit of the gift of God. \*\*\*

O maid-servant of God! Verily, the picture (photograph) is an indication of what is in the heart of man. There are faces which are rejoiced and brilliant like <p201> unto the garden of paradise and faces which are dusty and dark and are covered with the dimness of fire.

Verily I beg of God that He may strengthen thee in whatever matter thou mayest undertake and unto which thou mayest advance.

O maid-servant of God! Thy heart shall surely have attractions and revelations through the power of the beauty of El-ABHA, which will be followed by glad-tidings and signs, in every minute and instant. Verily, I reveal unto thee in spirit and address thee in heart, a speech which will open unto thee the doors of mysteries which are concealed behind veils. When mirrors become pure and the lights shine, the signs of the Sun of Truth shall reflect therein with most wonderful splendors.

O maid-servant of God! Verily, I have not forgotten thee and will not forget thee. Trust thou in the love of Abdul-Baha, for verily, nothing equals it.

O maid-servant of God! Verily, the Household [1] present unto thee greeting and praise, with all longing and attraction.

[1 At Acca.]

O thou who art attracted to the Fragrances of God!

I pray to God that He may cause to descend upon thee a heavenly blessing, quicken thy heart with the Holy Spirit into an everlasting life and make thy heart a source of merciful sentiments; so that thy breath may become a quickener of the souls, thine attractions may move the heart of the world, thy strong love may attract the hearts of men, and that thine abundant affection may become a mercy to mankind in the world <p202> of existence. Verily, my Lord is Powerful, Potent and the Bestower!

Be thou loving to every afflicted one, a dispeller of sorrows to every grieved one, a refuge to every fearful one, a heavenly food to every destitute one, a balm to every wounded one, a consolation to dejected hearts, a blessing to unfortunate souls, a treasure to every begging one and a succor to every lamenting one -- so that thou mayest be a banner of guidance and the essence of piety among the maid-servants of thy Supreme Lord. Verily, thy Lord is the Beneficent, the Gracious, the Bestower!

O maid-servant of God!

\*\*\* I beg of God that He may make [that place] a center of merciful events and a point whereon the lordly favors may fall; and that He may make thee so ablaze with the fire of His love that the flame of the love of God may pervade all those parts.

O thou dear maid-servant of God!

Thy letter was received and a sweet odor wafted from the rose-garden of its meanings. Thou hast offered thanks before the threshold of the One God, for that thou hast stepped into the court of the Manifestation in such a blessed day and hast partaken a share and portion from the bounties of the Pre-existent Beauty [1]. This mortal world is fickle and unstable like unto a shifting shadow, and the human life is like unto a mirage and a reflection on the water. When thou lookest at the result thou wilt consider the preliminaries as <p203> important, otherwise, preliminaries without a result are of no fruit or harm; they are pure fancy and sheer darkness. Therefore even a short duration of life is sufficient.

[1 BAHA'O'LLAH.]

I beg of God that He may render thee successful so that thou mayest find the result of the supernal life from the temporal life and attain to the gift of the heavenly food and be strengthened to serve the Cause of God.

O thou who art esteemed in the Threshold of the Almighty!

Praise thou God, for that thou hast found the Light of Guidance, recognized the Lord of the Kingdom, art engaged in the service of the Divine Garden and hast guided a number of souls and led them to the Kingdom of Existence. When thou occupiest thyself with all thy strength in service, thou wilt become a magnet of attraction and cause every seeker to reach the presence of the Desired One; thou wilt raise a great clamor in the world and evince such an ecstasy and rapture that will astonish the minds.

Send my loving greeting to those souls whom thou hast guided unto the divine kingdom and say unto them: "Ye must appreciate Miss . . . . . Move your tongues in thanksgiving and be obliged for her great effort; for she gave you to drink the wine of guidance from the cup of the love of God and led you to the kingdom of lights. Were you to thank her for many years as a reward for this guidance, ye will not be able to repay your obligation for this gift."

<p204>

Thou hast written concerning the Impersonality of the Divinity. Personality is in the Manifestation of the Divinity, not in the Essence of the Divinity. The reality of the divine world is purified and sanctified from limits and restriction. But the pure Mirror, which is the Manifestor of the Sun of Truth and in which the Sun of Truth is manifest in full appearance -- that mirror is restricted, not the lights. The soul pervadeth throughout the whole body, and its commands are effective in all the parts and limbs of man. Notwithstanding its utmost sanctification (or abstraction) this soul is manifest and evident in

all its grades, in this material form. By seeing God is meant beholding the Manifestation of Himself; for witnessing the sun in its entire splendor, in a clear glassy surface, is identical with witnessing the essence of the sun itself.

When the souls of the sincere depart (from this body), then their unreal vision (i. e., seeing) is changed into a vision of reality. Even as man, when in the age of babyhood and imperfection, though he seeth things, yet that vision is superficial and external. But when he reacheth the world (or age) of perfection and becometh endowed with reasoning faculty and (the power of) discrimination and comprehension, then that vision of his is a vision (i. e., seeing) of reality [1] and not the unreality.

[1 Insight.]

It is evident that the divine nearness is an unlimited nearness, be it in this world or the next one. This is a nearness which is sanctified from the comprehension of the minds. The more a man seeketh light from the Sun of Truth, the nearer he will draw. For <p205> instance, a clear body is near unto the sun, and a black stone is far from the sun. This nearness dependeth upon clearness, purity and perfection and that remoteness is due to density, dullness (or obscurity) and imperfection.

As to the question whether the souls will recognize each other in the spiritual world: This (fact) is certain; for the Kingdom is the world of vision (i. e., things are visible in it), where all concealed realities will become disclosed. How much more the well-known souls will become manifest. The mysteries of which man is heedless in this earthly world, those will he discover in the heavenly world, and there will he be informed of the secret of truth; how much more will he recognize or discover persons with whom he hath been associated. Undoubtedly, the holy souls who find a pure eye and are favored with insight will, in the kingdom of lights, be acquainted with all mysteries, and will seek the bounty of witnessing the reality of every great soul. Even they will manifestly behold the Beauty of God in that world. Likewise will they find all the friends of God, both those of the former and recent times, present in the heavenly assemblage.

As to the difference and distinction between Lazarus and that "rich man": The first was spiritual, while the second was material. One was in the highest degree of knowledge and the other in the lowest depths of ignorance. The difference and distinction will naturally become realized between all men after their departure from this mortal world. But this (distinction) is not in respect to place, but it is in respect to the soul and conscience. For the Kingdom of God is sanctified <p206> (or free) from time and place; it is another world and another universe. But the holy souls are promised the gift of intercession. And know thou for a certainty, that in the divine worlds, the spiritual beloved ones (believers) will recognize each other, and will seek union (with each other), but a spiritual union. Likewise, a love that one may have entertained for any one will not be forgotten in the world of the Kingdom. Likewise, thou wilt not forget (there) the life that thou hast had in the

material world.

O thou maid-servant of God! Hold fast to the Most Strong Handle [1] and be thoroughly attracted to the Kingdom of ABHA, until thou mayest at every instant find a new confirmation and attain to a wonderful gift and become a cause for the guidance of souls.

[1 The Manifestation of God.]

O thou who hast attained to Truth!

I beg of God that the divine light which is spoken of in the Twelfth Chapter of John may shed its rays upon thee forever, so that thou mayest always be in light. The life of man in this world is short and will soon draw to an end. Consequently one must appreciate (or count as gain) every breath (or moment) of his life and endeavor in that which is conducive to eternal glory.

Thou hast written concerning the shining assembly of Washington (D. C.): This caused me great joy, for that assemblage is a rose-garden of mysteries and very sweet fragrances are being inhaled from it. I hope that through the sincerity of heart of the friends and maid-servants of God, that assembly will continue and <p207> be extended (or grow) day by day, will increase in luminosity every moment and that the members of that assembly will make extraordinary progress in the Divine Threshold.

If the health and well-being of the body be expended in the path of the Kingdom, this is very acceptable and praiseworthy; and if it is expended to the benefit of the human world in general -- even though it be to their material (or bodily) benefit and be a means of doing good -- that is also acceptable. But if the health and welfare of man be spent in sensual desires, in a life on the animal plane, and in devilish pursuits -- then disease is better than such health; nay, death itself is preferable to such a life. If thou art desirous of health, wish thou health for serving the Kingdom. I hope thou mayest attain a perfect insight, an inflexible resolution, a complete health and spiritual and physical strength in order that thou mayest drink from the fountain of eternal life and be assisted by the spirit of divine confirmation.

Say unto . . . . . : "Thou art sowing pure seeds, but that soil (wherein the seeds fall) is full of useless plants, weeds and rubbish. Therefore the seeds are wasted. Consequently, come and sow those seeds in a pure, sweet and fertile soil, in order that they may vegetate, become fresh and verdant and form into heaps on heaps of harvest."

Send my greeting to . . . . . and say unto her: "The sun is in the utmost effulgence but the surface turned toward it must be a mirror; the clearer and purer it is, the more lights shall be reflected therein."

Send my loving greeting to his honor . . . . . and <p208> say unto him: "Do not miss the opportunity. Now is the springtime and the bounty of heaven is pouring on earth and the fields and rose-gardens are in growth and development. Exert thyself as much as thou canst, in order that through this everlasting bounty and the sprinklings of the clouds of the divine gift, thou mayest grow

and thrive like unto a fruitful tree, with the utmost freshness and purity."

That matter (or substance) which is the cause of the moderation and perfection of the body is that perfect moderate temperament which is produced by the organization and admixture of constituent elements; that matter (or substance) is material (or physical) not spiritual. But reason, which comprehends (or detects) the realities of things, is a spiritual reality, not physical (or material). Therefore the animal is deprived of reason, and it (reason) is specialized to mankind. The animal feeleth realities which are perceptible to the senses, but man perceiveth intellectual realities (or things perceptible to reason). Consequently, it hath become evident that reason is a spiritual faculty, not physical (or material).

The Holy Land is not tranquil in these days.[1] Consequently, let thy presence (or coming) in the Holy Land depend on some other time. Endeavor night and day in serving the Cause of God; this service is real visit, and this is meeting, itself.

[1 Revealed in 1903.]

Deliver my greeting to each one of the friends of God and maid-servants of the Merciful with the utmost love.

That blessed name which thou hast asked to remain <p209> with thee forever and become the cause of spiritual progress -- that name is "Aseyeh," which is the name of the mother of Abdul-Baha. I give the blessed name to thee. Be therefore in the utmost joy and happiness, and be engaged in all gladness and attraction (or ecstasy) for thou hast become the object of such a favor.

O thou who art attracted to the Fragrances of God!

I know how great a love thou hast! Thou art like unto a blooming rose in the rose-garden of the love of God and thou art like unto a fruitful tree on the bank of the stream of knowledge of God. I beg of God that thou mayest always enjoy spiritual nearness and ever be rejoiced. Reveal thou (or teach thou) the Word of God; be not grieved at the people's lack of hearing. Do thou sow the seed, and God will make it grow and the cloud (or rain) of mercy will develop it.

Convey greeting to the beloved of God and to the maid-servants of the Merciful.

O thou maid-servant of God!

Thy detailed letter was perused. On account of the multitude of occupations and work, a brief answer is written. This brief Tablet is most significant. Thou art forever in my memory and in reality thou art present. Thou art never forgotten!

Blessed is thy state that thou art firm in the Covenant and steadfast in the Cause of God. Rest thou assured of the bounty and providence of the Heavenly Lord. Be thou rejoiced! Be thou a merciful being! Be thou illumined! Associate with all the maid-servants <p210> of the Merciful with utmost love and kindness, also with other women of the world.

I have prayed for the outpouring of the blessing upon those souls for whom thou hast asked supplication of the Holy Spirit (in their behalf). I hope that they may become quickened through the breeze of life wafting from the garden of immortality and be gladdened with utmost happiness and joy. But the capacity is necessary for the descent of rain, and preparation of soil is of great importance. The heavenly outpouring will develop from the pure ground roses and hyacinths. We also hope that such things will appear from them.

Convey my respectful greeting to the attracted maid-servant of God. . . . .  
. I am always engaged in her remembrance, beseeching for her merciful gifts from the Heavenly Father. Utmost bounty is extended toward her.

Exert thyself in studying the Persian language in order that with perfect eloquence and fluency thou mayest talk, read and write.

Know thou the value of . . . . . for she hath an illumined heart and a soul gladdened with the love of God. She hath presented herself at this blessed Spot, hearing the utterances of Abdul-Baha with her own ears. Blessed is she, and again, blessed is she!

O thou dear maid-servant of God!

The letter that thou hast written in Persian was highly appreciated. I have read it from beginning to end. It contained wonderful thoughts.

Convey my longing greetings to all the friends in Washington (D. C.). Also present my respectful greetings <p211> to the maid-servants of the Merciful. Present my respectful salutations to the maid-servant of God, the Eternal, the Protector, Mrs. . . . . . , for she is near and dear in the Threshold of Oneness. I beseech God that she may be confirmed and assisted in all stations and attain the heavenly confirmations.

O thou who art attracted to the Kingdom of God!

The letter written by you \*\*\* was received. Its contents become evident. The expressions (of thy letter) evinced utmost attraction and cause joy and fragrance.

Thou hast asked for permission to come to our presence with his honor . . . . .  
. . . I am also longing greatly after the meeting of the friends. If there was no obstacle, it would be very acceptable, but in these days, thy presence (in this land [1]) is not according to wisdom. Besides this, thou must be engaged in the service of the Kingdom in those parts. Also, the presence of his honor [2] . . . . . is of utmost necessity in those parts, for we henceforth forward all the Tablets to him for translation, that he may send to the believers. If he should move, this work would be neglected. Therefore now thou must wait until some happy occasion will bring this about later on.

[1 The Holy Land.]

[2 One of the translators.]

Also, thou hast written concerning the meeting with the minister of Persia. This is very acceptable. The believers of God must render utmost consideration

toward Persian ministers and officials.

Also convey respectful greetings from Abdul-Baha to all the friends of God.

<p212>

O thou maid-servant of the Blessed Perfection!

Thy letter was received. It was written in Persian. I was very much pleased. I hope thou wilt memorize all the poetry of the Blessed Perfection and chant with wonderful melody in the assemblages and gatherings. These verses will soon be translated into English poetical form and then this Divine Song will rise from those lands and reach the ABHA Kingdom in utmost joy and happiness.

Thou hast written that . . . . . is giving lessons of [the Book of] Ighan [1]; this news brought me real joy.

[1 See page 107.]

Thou hast written that . . . . . hath started upon her trips again, to be engaged in the service of the Kingdom. In reality she is attracted and will bear every calamity and trial in the path of the Blessed Perfection and this very thing will be conducive to her spiritual development.

O thou attracted one! If thou art able, be thou engaged in the promotion of the Cause of God, either with . . . . . or alone.

O thou maid-servant of God! Whatever thou dost and upon whatever occasion thou showest any effort, the end will prove fruitless except in teaching the Cause of God and in serving the divine Kingdom.

If the means of thy travel to these parts [1] be brought about, it is better to come alone, because . . . . . must remain in those parts and be engaged in the service. The confirmation of the Holy Spirit will descend upon him uninterruptedly.

[1 The Holy Land.] <p213>

Convey respectful greeting to the beloved maid-servant of God . . . . . and love her.

O thou attracted maid-servant of God!

Thy letter \*\*\* was received and its contents produced happiness and joy, for it evinced affinity and love among the maid-servants of the Merciful One gathering in the assemblages and commemorating the name of the True One. \*\*\*

Convey my respectful greeting to . . . . . and announce to her: "This period is a blessed period; endeavor that thou mayest live according to the requirements of this Glorious Age."

Convey my greeting to . . . . . and say: "The Heavenly Table is descended; become thou hungry in so far as thou canst and partake of that Food."

Announce thou to . . . . . : "At a time when the light of the Sun of Truth hath penetrated into all those regions, then the spiritual oneness will

become realized. Therefore, make thou an effort that the souls may become attracted with the light of the Kingdom and the shining heavenly lamp become ignited in thy house. I beseech God that thou mayest become a center of merciful feelings in those regions and seek after the everlasting glory."

I prayed for those whose names thou hast mentioned in thy letter, asking from God confirmation and assistance in their behalf. Say to the beloved maid-servant of God, . . . . . , to write the book which she had in mind.

<p214>

O thou favored maid-servant of God!

Thy letter was received . Thou has expressed joy on account of thy visit to the friends in Chicago. I also yearn to visit them. At the time when ye were assembled in the house of Mrs. . . . . . , Abdul-Baha was also present with heart and soul.

I hope that thou mayest become an incarnation of love and an embodiment of spirit and personification of kindness and that thou mayest progress day by day in the spiritual attributes through the Beauty of ABHA.

Convey respectful greeting on my behalf to the dear and kind maid-servant of God, the assured leaf, . . . . . Behold thou how attracted and enkindled she is! Love and have great consideration for the attracted maid-servant of God, . . . . . Exercise the utmost affection and kindness toward the dear maid-servant of God, . . . . .

O thou maid-servant of God! No one hath any way to the Reality of Deity except through the Instrumentality of the Manifestation. To suppose so is a theory and not a fact.

Convey greeting on my behalf to . . . . . and say: "If thou art desiring the refulgent light, add to thy love for God. If thou art begging for the breaths of the Holy Spirit, become thou engaged in the commemoration of the Beauty of ABHA. If thou art seeking everlasting glory, choose humility in the path of the True One. If thou art aspiring to eternal life, sacrifice thy soul in the way of God."

Announce my love and affection to the attracted maid-servant . . . . . and say: "Every eye which is weeping for the sake of the love of God is blessed; <p215> every ear which is hearing the divine call is blessed. Then may thine eyes flow with the tears of joy because of the coruscation of the fire of the heart and may thy soul and thy spirit be attracted to the Beauty of the Beloved."

Show forth kindness on my behalf to the maid-servants of the Merciful whom thou hast mentioned by name in thy letter and impart to them the glad-tidings of the Kingdom.

Give especial greeting to . . . . . and say: "There lie glorious meanings in the word "Allaho-ABHA".[1] I hope thou wilt discover those significances."  
[1 The Greatest Name.]

O thou spiritual maid-servant of God!

Thy letter was received and its contents became known. God willing, the vision will become actualized. Announce thou to . . . . . : "Become thou a new creation and be thou patient and forbearing. Be baptized by the fire of the love of God and by the spirit of the knowledge of God, in order that thou mayest become characterized by the spiritual attributes; attain to the nature of that kind Beloved; be so enkindled that thou mayest illumine a region, become a sign of guidance and an ensign of the love of God."

O thou maid-servant of God! I know that thou hast spiritual love for Abdul-Baha and this is confirmed and beyond doubt.

Say to . . . . . : "Leave thou the "New Thought" and seek after the New Kingdom. The "New Thought" is part of the New Kingdom. When thou hast found the latter, thou hast found the former; nay rather, thou hast found all things." <p216>

O thou attracted maid-servant of God!

Thy letter was received. Thou hast manifested cheerfulness and gladness on account of the news of my happiness. Abdul-Baha hath the glad-tidings of the Kingdom of ABHA. His happiness hath no sorrow in its trail and His life is not followed by any death. To him, prison is a court; to him, a tomb is a spacious palace; to him, a well is the apex of heaven; and to him, manacles and chains are the throne of ether.

If at times he becometh sad, it is not on account of affliction and adversities, but that grief is produced from a word or an act which is against the exhortations and behests of the Blessed Perfection.

For instance: I hope that the believers of God may become the cause of the unity and agreement of the human realm, and suffer other nations and communities of the world to enter under the shade of the Canopy of Oneness. Now, when the news reacheth me that the slightest differences have crept in among the believers of God, I become sad and heartbroken.

The point is this: Afflictions or hardships, ordeals or trials, do not make me weak or faint, nor do they in the slightest degree make me sad or unhappy.

Thou hast written regarding the feast\*\*\* I became very happy therefrom. Convey greeting on my behalf to the favored maid-servant of God, . . . . . and say: "On that night thy house was the nest and the shelter of the birds of God. The divine melodies and the celestial lyres made that place a feast of heaven and an assembly of the Kingdom. Abdul-Baha was present there in heart and soul and was joyful and happy. Thank thou God." <p217>

Announce salutation to Mrs. . . . . . and say: "A thousand times, Well done! -- that thou art working in the vineyard of the Kingdom and hast arisen to faithfulness and art engaged in the service of His Highness, the Almighty! Thou art helping the helpless ones and art comforting those who are insane."

Convey respectful greeting to Mrs. . . . . . and say: "May thy joy be unending and thy comfort and happiness everlasting! May thy life be eternal and the light of thy thought the heavenly glad-tidings."

Convey greeting and kindness to the maid-servant of God, . . . . . , and say: "If thou art desiring an illumined house, enkindle thou therein the lamp of the love of God; and if thou art seeking after a heavenly palace, make thy house the gathering place of the believers of the Merciful One; so that the splendors of the Sun of Truth may cast therein rays spiritual and the harmony of holiness ascend to the Kingdom of ABHA."

Say to the maid-servant of God, . . . . . : "Thy voice and thy melody in singing reached the ears of Abdul-Baha, and produced joy and fragrance."

O thou maid-servant of God! The feast given by Mrs. . . . . . became highly acceptable and the respected personages who served in that feast, as did . . . . . , Mr. . . . . . , Mrs. . . . . . and Mrs. . . . . . , are reality worthy of all praise. They were engaged in the duty and the work of Abdul-Baha and have arisen to serve the believers of God.

Convey my greeting to his honor . . . . . and say: "Thou didst deliver a wonderful talk on that night. Well done! Well done! That talk was given <p218> in the West yet Abdul-Baha became happy from it in the East."

I congratulate and compliment the maid-servant of God, . . . . . , in her firmness and steadfastness in the Cause of God. Truly, I say, she is illumined, spiritual, heavenly and celestial. She taketh care of the strangers among the friends and serveth and praiseth the servants of God.

O thou maid-servant of God! Do not be slow in the study of the Persian language and be thou engaged in the service. O thou who art firm in the Covenant!

Thy letter was received. Thou hast written regarding thy trip to the Holy Land. God willing, this desire of thine will be realized.

The name Aseyeh is acceptable in the Threshold of Oneness, for the daughter of Pharaoh had this name, who, when (Moses) the Light of Guidance dawned, became confirmed by the Merciful One, left the court of Pharaoh with its grandeur and sovereignty and became perfumed with the fragrances of holiness. Then she assisted in the service of His Holiness (Moses) -- upon him be peace! Also, Aseyeh was the name of my mother.

Thou hast written that thou lovest the Bible. Undoubtedly, the friends, and the maid-servants of the Merciful should know the value of the Bible, for they are the ones who have discovered its real significances and have become cognizant of the hidden mystery of the Holy Book. \*\*\* <p219>

Deliver my greeting to . . . . . and say: "I supplicate God that thou mayest gladden and rejoice the heart of . . . . . with the melody of the Kingdom, rend asunder the veil of her concealment, enlighten her face with the light of the Most Great Guidance and make her eyes see and her ears hear."

Say on my behalf to the maid-servant of God, . . . . . , "The end of every (material) work is without result, because it is perishable and inconstant, but the first (real) work is attraction to the fragrance of God, enkindlement with the fire of the love of God, reading the verse of Unity and beholding the lights from the Dawning-place of Mystery.[1] After that cometh the training of the soul, purification of character and service to humanity. If thou art able to accomplish any one of these, the result is eternal and the fruit everlasting."

[1 i. e., as the sun rises out of the darkness.]

Thou hast written regarding thy coming to the Holy Land; do not hasten, for then thou mayest travel with comfort. It would be better not to resign from the school, nay rather, avail thyself of the opportunity during vacation time which is in the season of summer, and present thyself in this land; because thy presence in that school is fruitful. Thou shalt finally study the Persian language. \*\*\*

O thou whose breast is dilated with the Fragrances of God!

I received thy letter which showed thine advance toward the Kingdom of God.

O maid-servant of God! Verily, the weakness of body and its strength do neither harm nor benefit; nay, rather the spirit must be strong through the breath of the Holy Spirit, at this time, so that it may apprehend the consummate wisdom which is deposited in this great age. I beg of God that He may increase joy and fragrance in thy spirit, give thee power and strength, and that He may help thee at every moment in faith and assurance. Verily my Lord is powerful in all things! Trust thou in the grace of thy Master and ask that which thou wishest from His Name, the Clement, the Merciful.

O thou who art rejoiced at the Kingdom of God!

The letter indicating thy great wish to be a maid-servant of the Cause of God in His wonderful and excellent vineyard, was received.

Thank thou God that He hath remove the veil and hath manifested unto thee the reality of things until thou hast apprehended that, verily, the world and all of its concerns are but confused dreams and of non-duration.

Verily I beg of God to grant thy greatest wishes and bestow upon thee the good of this and the world to come.

O thou herald of the Kingdom!

Thou wast not alone in the trip thou didst undertake in various places. The spirit and soul of Abdul-Baha was with thee. Although thou hast been afflicted with many and severe persecutions, hast heard derision, scorn and contempt and observed the opposition of the heedless ones, yet this is conducive to thy glory, that thou hast been made a target for the arrow <p221> of opposition in the Path of God and hast drunk the cup of affliction. Consider this, how many a calamity was submitted to by those sanctified souls in bygone ages and to how many sufferings they were resigned! Thou also must endure dire oppression and

ordeals in the Path of ABHA and maintain the feet of steadfastness and firmness. Then thou shalt behold the confirmation of God surrounding thee. Rejoice thou and be happy that thou hast attained to this station and walked in the footsteps of the holy souls.

Announce on my behalf longing greeting to Mr. . . . . . and say, "The melody of the Kingdom is that which hath caused the motion of the universe; the musk-diffusing fragrance of the rose-garden of God is that which hath perfumed the nostrils; and the reflection of the Sun of Truth is that which hath illumined the whole earth. Now is the beginning of illumination! Therefore, the people of darkness imagine that they can oppose (this Revelation); yet, ere long they shall find themselves in loss and consternation! They shall observe that the power of the Word of God hath subdued East and West. Be thou not sad and dispirited on account of the opposition of the heedless ones. Soon they shall regret sorely. Reflect thou how the Pharisees persecuted and looked down in contempt upon His Holiness the Christ. The result was that His lamp became ignited, His light began to shine and His followers sparkled like unto the stars from the horizon of existence; and the consequence to the Pharisees was the pangs of remorse and regrets."

Convey, also, greeting to the maid-servant of God, Mrs. . . . . . and say, "Thy house is the nest and <p222> the shelter of this heavenly bird. Undoubtedly, thou must enkindle the lights of the Kingdom therein."

Likewise convey respectful greeting on my behalf to Mrs. . . . . . and say, "I ask of God that thy house may become the gathering-place of the spiritual ones and the assembly of the godly ones; that the light of Truth may shine therein and make it brilliant and resplendent."

Also convey longing greeting to Mr. . . . . . and say, "Those souls who, in the time of His Highness Christ, turned their faces toward the Kingdom and quaffed the wine of guidance from the cup of the Word of God, had their troubles changed into everlasting bliss. No matter how much they heard the rebuke of the heedless ones, observed the censure of the relatives, were afflicted with the injury of the oppressors and thrown into abjection, yet that ignominy finally became eternal glory. Thou must show the utmost love and kindness towards the heedless ones and the oppressors and ask from God forgiveness and pardon for them, for they are ignorant. if they understood, they would not oppress; nay, rather would they arise (to serve the Cause) with faithfulness."

Announce, also, respectful greeting from me to Mrs. . . . . . and Mr. . . . . . and say. "The sons of the Kingdom are scattered throughout the whole world, but the ignorant Pharisees have arisen with the utmost hatred instigating persecutions. They imagine that persecution and suffering will hinder the promulgation of the Cause; whereas no rampart is able to obstruct the descent of the waves of the Most Great Sea; no veil can conceal the rays of the Sun of Truth; no wall can stay <p223> the wafting of the Divine Breeze; and no power is able to resist the Spirit of God. Be ye not sad nor dejected on

account of the disturbance and uproar of the people of desire and passion. Ere long the symphony of the Kingdom shall silence all the other noises. Rest ye assured and illumine your house with the lights of divine commemoration."

Give my greeting to Mr. . . . . . and announce to him, "Caiaphas and Annas were the colossal pillars of the Mosaic Dispensation in the day of His Highness the Spirit; but as they did not acknowledge the Word of God, they fell from the apex of glory to the bottom of the pit of the greatest abasement. But Peter was a catcher of fish; as he turned his face toward the Word of God, the fame of his imperishable, deathless and immortal glory encircled East and West; and he found in the sovereignty of the Kingdom, eternal and everlasting majesty. It is the same in these days."

O thou who art attracted to the Kingdom of God!

Thy letter was read with the utmost attention. The poetry was beautiful.

Praise be to God, thou art severed from all else save the Heavenly Father. Thou hast been of the earth -- thou art now of the Kingdom. Thou hast been of the world -- thou art now of the Realm of Might. Thou art spreading the divine Teachings. Thank thou God, thou art bearing trials in the path of the Kingdom and art enduring persecutions and sufferings. These afflictions are conducive to the spiritual development and the descent of the Holy Spirit.

O thou dear maid-servant of God! I supplicate God <p224> that He suffer thee to become a herald of the Kingdom in all those places, so that thou mayest proclaim the glad-tidings of the Lord of Hosts.

O thou beloved and benevolent daughter of the Kingdom of God!

The letter which thou hast written was received. I read it with the utmost love; thy services became known and thy forbearance in the afflictions became evident and manifest. Happy is thy condition, for thou art spending thy days in heralding the Kingdom and art crying, "O ye concourse of men! Make ye straight the path; walk ye in the direct road!" Thou hast abandoned ease and accepted thousands of hardships and traveled for the purpose of promoting the Word of God.

Convey on my behalf love to Mrs. . . . . . and say, "Praise be to God, thou art set aglow with the fire of the Love of God and hast arisen in the service of the Cause of God."

Announce my affection to the maid-servant, . . . . . and say, "Thank thou God that thou hast become related to the Kingdom and art an object of the favors of the Lord of Might."

Gladden the heart of Mrs. . . . . . by the divine glad-tidings and say, "Be thou like unto a bird and unweariedly soar upward until thou reachest the Supreme Apex."

Say thou to Mr. . . . . ., "When engaged in useless service the end is

loss within loss. Therefore, serve thou the Lord of the Kingdom, which in the end is profit within profit." <p225>

Announce my respectful greeting to Mrs. . . . . . and her daughter and say, "Thank ye God that ye have illumined faces with the light of Guidance and ye have perfumed the nostrils with the holy fragrances of the rose-garden of the Kingdom of ABHA."

Proclaim the glad-tidings of the bounty of the Almighty to Mrs. . . . . . and deliver my respectful greeting to Mrs. . . . . . and say, "In the churches turn thy face toward the Kingdom of ABHA and supplicate the help of the Holy Spirit, and, with a detached heart, begin to talk."

Convey respectful greeting to Mr. and Mrs. . . . . . and say, "Be ye thankful to God that your house became the nest of the birds of the divine garden and the shelter of the flocks of heaven. They sit together, read the holy Tablets, are engaged in the commemoration of the True One and strive and endeavor to promote the Word of God."

O thou maid-servant of God, Mrs. . . . . .! Regarding the star with five points, thou hast made an excellent comparison.

O thou maid-servant of God! If it is possible, change the meeting of every nineteen days into a feast, \*\*\*

O thou maid-servant of God! Those fishes which thou hast seen in the vision are the souls who are swimming in the sea of this nether world. God willing, thou wilt bring them out of the nether world, with the net of the love of God, into the immensity of the Kingdom. Those brilliant stars which thou hast beheld are the children of the Kingdom. That brilliant crescent is the Cause of God. The appearance of His Highness <p226> Christ and His white robe and resplendent light in His blessed face is the proof of the power and the promulgation of the Word of God in America.

Therefore, it is the same thing which I said: "The night is drawing nigh and then no one can work." Consequently, one must hasten to perform something and show forth exertion.

[1]Thy letter was received. It became conducive to happiness. Up to the present thou hast been serving in the Kingdom of God and hast been assisted. I hope that, in the future, thou wilt become assisted more and serve more. Praise be to God! Thou art watched by the glances of Providence and art encircled with endless bounties. I hope that, day by day, thou mayest step further, become characterized with a godlike nature and disposition, manner and morals, in order that thou mayest become the cause of the guidance of many souls and the instrument for the illumination of a region.

[1 Following Tablet as received bore no opening line of address.]

O thou beloved maid-servant of God!

The letter, which thou hast forwarded through Mrs. . . . . . was received. Thank thou God that thou art assisted in the thralldom of His

Threshold, art favored in the Kingdom, art heralding the Name of the True One, art speaking of divine praises, art guiding the souls to the Sun of Truth, art quickening the dead with the breaths of the Holy Spirit and art endeavoring with heart and soul to spread the Cause.

Thou hast Mrs. . . . . . as thy partner and sharer, <p227> co-operating with each other to serve, and hast lived in her house.

Show thou forth love to Mrs. . . . . . and convey to her greetings on my behalf. Associate with her and seek her companionship as far as possible, for it is conducive to the development of you both.

O thou who art advancing toward God!

Verily, I received thy letter, which showed that thou hast turned unto the Kingdom of God and advanced toward the Beauty of El-ABHA.

Verily, thy Lord hath chosen thee for His love, elected thee for His knowledge and selected thee for entering the Paradise of El-ABHA, so that thou mayest attain to the mightiest bliss and greatest honor: It is no other than the Light which is shining upon hearts and sights and the Spirit which is thrilling and glowing within veins and nerves!

Verily, thou hast attained thereto, for thou hast acknowledged the Oneness of God and His Singleness, and turned unto His Face, the lights of which are shining from the horizon of the unseen, upon all regions!

O thou who art attracted to the Call of the Kingdom!

Thy letter was presented and I was informed of thy expression. And it was glorious proof of thine abundant reliance upon the Kingdom of thy Lord and of thine excessive love for thy great Master.

Know thou, verily, the Kingdom is a magnet of the divine world and it attracteth the iron of pure hearts which are capable of the bounties of the Lord of Might. Blessed art thou, for thou hast turned unto <p228> the Lord of Heaven, thy heart hath relied upon the light of guidance, thou hast advanced toward the center of righteousness, and thy spirit is cheered by the bounty of the Supreme Concourse.

Verily, I beseech God to strengthen thee with the Most Great Power, so that the Spirit may pour upon thee the teachings of the Beauty of El-ABHA, and to baptize thee with the water of life, the fire of the love of God and with the spirit of confirmation among the maid-servants.

O maid-servant of God! It is incumbent upon thee to supplicate to thy Lord, to seek His nearness with thy heart, to be submissive and humble before His maid-servants and to serve His great vineyard.

Forsake the mortal grades (i. e., things of the world) and be engaged in praising thy Lord; so that His Holy Spirit may assist thee; may make thee a sign of faith and illumine thy heart with the light of assurance, and that thou mayest become a sign of peace, a servant of reconciliation, love and security.

Verily, my Merciful Lord is gracious under all aspects!

As to thy question concerning Christ: Know thou, He was perfect in respect of spirit as well as body. His material (body) was a perfect body in every respect; none of His material conditions were imperfect at all, inasmuch as imperfection is contrary to perfection. His heavenly condition was also a perfect one, comprising all the divine perfections. Reflect thou upon these words, so that the door of knowledge may be opened before thy face.

Verily, I beseech God to strengthen the assured <p229> leaves (or women) whom thou hast mentioned in thy letter, under all grades, aspects and circumstances.

O thou who art turning unto the Kingdom of God!

Thy letter came and I was informed of its wonderful contents. Know thou, verily, all the doors are closed except the door of the kingdom of God! All the trees are without fruit except the Tree of Life planted in the paradise of God! All the winds are disquieting to the souls except the breeze of God! All the cups are turbid except the cup of the love of God! Every benefit vanisheth except the food of heaven. It is incumbent upon thee to partake thereof.

Verily, I beg of God to strengthen thee in these divine gifts, merciful bestowals and supreme favors. Exert thyself, so that thou mayest abundantly enjoy this glorious grace.

O my God! O my God![1]

[1 Supplication begging the forgiveness of God for Dr. . . . . . , who hath ascended to the Kingdom of God.]

This is a servant who hath ascended to the Kingdom of Thy Mercifulness; supplicated to the realm of Thy Might and Singleness; is rejoiced at the appearance of Thy Kingdom; the effulgence of Thy lights and the spread of Thy signs. He hath believed in Thy Verses, been overtaken with the ecstasy of Thy love and with the cheer of Thy affection, until his soul craved to behold Thy Beauty -- and could not (or was unable to ) endure the grief and violence of the fire of separation, hastened unto the Supreme Friend and betook himself <p230> to Thy Threshold of Holiness at the visiting places of grandeur!

O my Lord! Suffer him to abide in a blessed abode and cause him to enter into a retreat of faithfulness and favor him to everlastingly dwell in the heavenly paradise, the precinct of meeting in the shelter of Thy great mercy!

Verily, thou art the Beneficent, the Merciful, the Powerful, the Forgiving, the Mighty, the Bestower!

O thou who art honorable and faithful to God!

How many men and women awaited the manifestation of the Messiah after Moses? Yet when His beauty shone forth and His face appeared, they (the people) did not recognize Him, but continued to follow the superstitions of the Pharisees, who used to say: "Where is the authority of the Messiah? Where is the throne of David, the Glorious? Where is his iron rod? Where are his innumerable hosts?"

Where are his attacking armies? Where are the angels of heaven? Where do we see justice of government existing among people and even among beasts and insects? Where is his great majesty? Where is his power, which shaketh heaven and earth? Is not this a claim of one who is bewildered and wandering amidst valleys and hills? Doth he not ride upon an ass, while on his head there is a crown of thorns and he is despised?"

Indeed, all of the foregoing statements are of the evil opinions which the Pharisees used to proclaim through every man's tongue. But those who had listening ears and clear insight, listened not to such misleading <p231> speeches, but realized the Messiah as the rising Sun with His effulgent face, and that the radiance of His illumination was diffused over the whole world. They regarded even the ass on which He (Christ) was mounted as a splendid throne and also the thorns which were upon His head as a brilliant diadem!

Verily, direct thou thine own self towards His Kingdom, that thou mayest perceive that His traces and authority continue forever and will never cease!

O thou whose heart is empty and pure through the Light of the Word of God shining therein!

I have read thy brilliant letter which proveth thy humbleness before the Divine Might and thy cheerfulness by the fragrances of God emanating from the gardens of expression and facts. I ask God to make thee, thy relations and kindred attentive to the Merciful Might and the Supreme Kingdom and to illumine their sights and hearts by the light of the knowledge of God. And [be] thou rejoiced at the mercy of thy Lord and this great abundance from the Kingdom of Mysteries. Be thou a strong and fortified refuge and a high cave. This is naught else than to cut thyself from everything beside God, to be drawn by the fragrances of God and to be happy and joyful by the gift of God.

O thou who art shining with the Kingdom's Lights!

Verily, I am informed of thine earnest desire for the Kingdom of God, thy sparkling by the love of God and thy longing for the service of the sacred and effulgent Threshold. I pray God to kindle and light the lamp of knowledge in the glass of thy heart, so that it may <p232> shine upon all parts of the world and bring thy husband to the life by the Spirit of Life, assist thee to announce the good news by the illuminating Light, and remove the covering of thy sight so that thou mayest see God's Beauty and His Essential Perfection, His astonishing profusion and His appearance to the hearts and spirits. \*\*\*

O thou maid-servant of God!

Thy letter \*\*\* was received; its contents were very sweet. The sweetness of the meanings was unlimited. I ask God that thou mayest find rest and comfort in the shelter of the holy Banner of Peace and Concord; become the means of spreading the love of God; attain boundless health and security; grow joyfully, day by day, through the glad-tidings; soar on high through ecstasy and delight; sing the melody and proclaim the call, "Ya Baha-ul-ABHA!"

O maid-servant of God! That call to which thou didst listen is from the Kingdom of ABHA. Therefore, praise and glorify the Possessor of that Call, so that the call may be repeated.

As to the interpretation of the vision, it is thus: Ascent from earth to heaven indicateth growth in the love of God and development in the knowledge of God. The more thou dost develop, the brighter and more spacious becometh the pathway to the Kingdom. The building in front of which thou didst stand is an edifice of divine edifices, a station of the spiritual stations. I hope that thou mayest attain to that station, also to other stations which are the other edifices.

I supplicate and implore the Kingdom of ABHA in <p233> behalf of thine honored husband and all the family and the friends in Cincinnati. I pray that the heavenly blessings may descend, the divine bounties become possible and that thou mayest become a true caller of the Word of God.

O thou who art turned to the Kingdom of the Lord, the Forgiving!

With prayers and supplications and with submissive songs of the Texts of God, I plead to Him to accept thee in His Kingdom; to clothe thee with the mantle of sanctity; to gloriously cover thee with the veil of abstinence; to illumine thy brow with the light of singleness; to console thine eyes with the seeing of the Texts of the Kingdom in the human form; and to make thee utter the mentioning of Him, rejoicing through His bounty, heralding His Kingdom with a bright face, whose light will illumine all sides.

O thou maid-servant of God!

It is incumbent upon thee to turn thyself wholly to the kingdom of God, to sever thyself from aught else but Him, to be filled by the love of God, to put on the garment of sanctity and continence, which is free from worldliness, to [become] transfigured in the mantle of the gifts of the kingdom of God and to be a great sign among the maid-servants of God; that the Supreme Concourse may send out through thee a fragrance by which hearts may be cheered and spirits rested.

Give this Truth to every pliable soul that thou mayest deem ready to harken unto the voice of God; for <p234> this is better unto thee than the earth and that which is thereupon.

O thou who art longing to witness the lights from the Beauty of El-ABHA!

Thy letter reached me at this moment and I was rejoiced at thine excellent words which proved the enkindlement of the fire of the love of God in thy heart. Be confident in the bounty of thy Lord. Verily He will make thee a manifest example and an evident proof for the attainment of His Kingdom in this glorious century. Then the fire of His love will flame in thy heart, the light of His knowledge will shine in thy face, thy tongue will speak with eloquent explanation and thy spirit will be attracted unto the kingdom of knowledge.

O maid-servant of God! The Spirit knoweth the spirit, the Spirit addresseth the

spirit and the Spirit associateth with the spirit. \*\*\*

O thou spiritual clarion!

The voice of the physical clarion may travel the distance of three miles, but the harmony of the spiritual Clarion reacheth to the East and the West. The effect of that is only in the bodies; but the effect of this is in the spirits.

The first proclaimeth the time of prayer; the second announceth the appearance of the most Great Resurrection. That hath no conscious knowledge of its own voice; while this is exhilarated and rejoiced by its own melody.

How significant and eloquent were those new verses, for they were the notes of the clarion of the love of God! <p235>

Raise thou this call as much as thou canst, and sound and blow this clarion continually night and day, so that the souls may become quickened and the people find eternal life.

O thou dear maid-servant of God!

What thou hast written hath caused joy and happiness, for it was an evidence of turning to the Kingdom and of seeking the bounty of heaven. I ask God to provide means whereby that which is thy utmost hope may be realized.

Concerning the young Japanese, the answer to his letter is enclosed herein. Perchance this youth may be the cause of guiding his family and people. \*\*\*

O thou flower of the Rose-Garden of the Love of God!

The letter which thou hast written was read. Thou hast written regarding the arrival of the beloved maid-servant of God, Mrs. . . . . . ; that she has lived for eighteen days in your house and become the cause of joy and fragrance among the believers.

Praise be to God! that thou hast seen the effulgence of the light of the Covenant which hath enlightened all the countries. Invoke thou God that day by day the splendors of the Orb of regions may become manifest and evident more and more.

Thou hast asked for permission to present thyself with thy dear husband in this Blessed Spot. In these days it is not according to wisdom. Postpone this matter until some other time.

Convey greeting and kindnesses on my behalf to all the maid-servants of the True One. <p236>

O thou who art kindled with the fire of the Love of God!

Blessed art thou, for thy letter was presented at the Blessed Spot and was read by Abdul-Baha with a delight and love which is journeying out towards all directions.

O servant of God! Be thou a sign of guidance, a standard of the Supreme Concourse and a light shining in the meeting of the maid-servants.

Verily, I beseech my Lord to grant thee thy greatest wishes and to bestow on thee the privilege of entering into the center of the Kingdom of God; and to make thee a herald in His name, in that vast and extensive region.

Deliver my greeting and praise to all the maid-servants of God.

O thou dazzling gem by the light of the love of God!

Verily I read thy beautiful, elegant and expressive letter which informed [me] of thine extreme love for God, which (love) impresseth the souls and dilateth the breasts and which causeth thy heart to become filled with the knowledge of God and overflow with the favor of God.

I ask God to make thee a sign of mercy and an exemplar of servitude to the Sublime Threshold.

Thank God for saving thee from baseness, trouble, selfishness and death, and [that He] took away the veil from before thine eyes, manifested unto thee the Beauty of El-ABHA, granted thee healing, planted in thy heart the seed of love and thereby chose thee from among the <p237> maid-servants. Therefore, endeavor so that thou dedicate (thyself) entirely to God; no thought or mention should remain in thee save the name of thy Supreme Lord. Endeavor so that those countries become illumined by the light of the gift of God.

Embrace the light of thine eyes (thy son) on my behalf in the Kingdom of God.

O maid-servant of God!

Thy letter was received and its contents read. Thank God that thou wast guided by the light of guidance and attracted to the Kingdom of ABHA. Serve God day and night and seek happiness from His name. Although thou hast met with many difficulties and passed through many trials, yet thou must thank God that thou didst attain to the light of guidance and directed thyself to the Kingdom of Glory.

I hope that thou mayest be a cause of guidance to people and that thou mayest seek absolute spirituality. Train thy dear son in such a manner that he will attain the illumination of the Kingdom, will become a true servant of God, a light of love and a radiance of harmony.

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

Thank thou thy revered friend and thy attracted (spiritual) sister who hath guided thee to this right path and given thee to drink the choice wine of knowledge from the cheerful cup. Wert thou duly informed of this divine bounty, thou wouldst kneel sown and <p238> prostrate thyself before her for this great gift. For, verily, thou wert athirst and she was a clear running fountain. Thank thou for that He hath favored thee with her meeting, that thou art benefited by her clouds and sought light from her lamp. Wert thou to expend all that is in the earth, thou wouldst not appreciate her due value. Glorified is He who hath enabled her to illumine thine insight, to purify thy heart, to dilate thy breast and to sanctify thy soul!

Then know thou, if thy revered husband herald the Kingdom of God among the peoples, he would find the doors of the Kingdom open before his face among the nations, and then his breath would take effect within the heart of the world through the breath of the Holy Spirit.

I beg of God to guide him unto that whereunto He hath guided thee, and to favor him with that with which He hath favored thee. At that time the lamps of gifts will be enkindled among thy kinsmen and people.

Verily, thy Lord is the Beneficent, the Merciful, the Giver!

Upon ye be greeting and praise!

ABDUL-BAHA ABBAS.