

Tablets of Abdul-Baha v3

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Tablets of Abdul-Baha Abbas Vol. III

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This text is based on:

"Tablets of Abdul-Baha Abbas"

Translated by Edward G. Browne

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By Abdul-Baha

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For complete information pertaining to the compiling and publishing of the Tablets of Abdul-Baha, the reader is referred to the Introduction in Volume I.

As stated therein, these Tablets were originally written in Persian and all bear the caption, "He is God" and close with the 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.

As an aid to the reader in interpreting the typographical symbols employed, we mention the following:

Omission of names of persons has been designated by the sign, thus ; omission of purely personal portions of the 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 " ".

For the information of those who know little or nothing of the Bahai Revelation, and who may not have Volume I at hand we reprint 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 Bagdad, and later to Constantinople and Adrianople, under the surveillance of the Ottoman Government.

It was 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 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 a 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.)

"If the people live and act in accord with the General Tablets which are revealed to the beloved of the East and of the West, this universe will become another universe, and the whole existence of this world will be clad in another garment." Abdul-Baha Abbas. <p485>

O thou who art firm in the Covenant!

Thou hast asked regarding the phrase, "He is God!" written above the Tablets. By this word it is intended that no one hath any access to the Invisible Essence. The way is barred and the road is impassable. In this world all men must turn their faces toward "Him-whom God-shall-Manifest." He is the "Dawning-place of Divinity" and the "Manifestation of Deity." He is the "Ultimate Goal," the "Adored One" of all and the "Worshipped One" of all. Otherwise, whatever flashes through the mind is not that Essence of essences and the Reality of realities; nay, rather it is pure imagination [1] woven by man and is surrounded, not the surrounding. Consequently, it returns finally to the realm and conjectures.

[1 See page 562]

O God! O thou Attracted of the hearts of the favored ones toward the Manifest Horizon!

Verily, Thou art witnessing that the fire is ablaze in the breasts, the tears are streaming from the eyes and the period of patience and silence hath come to an end. The eyes of the beloved ones, O my God, are swimming in tears; the hearts of the yearning ones, O my Beloved, are wandering in the wilderness of Thy mercifulness; and the souls of the attracted ones, O my Desire, are afflicted with anguish on account of Thy separation!

Verily, they have heard Thy universal proclamation, <p486>

O my God, and what Thou hast revealed in the Koran: "Say! Travel ye on the earth, so that ye may behold the signs of the mercy of God." Thereupon, after Thy ascension, the people of faithfulness have arisen, traveling to distant lands and hastening to far and remote regions of the world, in order to cry out Thy Name, to remind the souls of the arrival of Thy days, to lead the minds to the fountain of Thy signs, to demonstrate to all the inhabitants of the world Thy proof and Thy religion, to guide the truth seekers to the right path and to indicate the straight highway to the strivers. From among them is Thy servant . . . who is firm in the Ancient Covenant, fleeing from the people of darkness, drinking from the water of eternal life and intoxicated with the wine which is overflowing from the divine cup. Verily, he hath left his native abode, waved the hand of farewell to his relatives, forsaken ease and comfort, hastened to strange and unknown kingdoms and accepted hardship and adversities while heralding Thy Name, commemorating Thy glorification, attracted to Thy beauty, stirred by the fragrances of Thy holiness, speaking Thy praises, voicing Thy Cause, guiding others to Thee, proving Thy religion, demonstrating Thy irrefutable truth, becoming an answerer to every questioning one and a guide to every one held in error!

O my Lord! O my Lord! Verily, he endured every affliction in Thy path and bore patiently every hardship and adversity in Thy love. A breath of rest hath he not breathed, neither hath he sought after any favor, abode or habitation in this world; nay, rather hath he walked in the footsteps of Thy most exalted Word, His <p487> Highness Christ, for he hath taken the stars for his lamp, the earth for his bed and the herbs for his food. Notwithstanding this, his cry was raised in the assemblages and his voice was heard in the meetings. The seekers flowed toward him and the thirsty ones hastened to drink from the water of his utterance. O my God! This in no other than through Thy generosity, Thy beneficence, Thy mercy, and Thy favors. O my God! Help him by the hosts of the approximate angels, assist him by the cohorts of the Supreme Concourse amid Thy creatures, make him a lamp of guidance in that distant part of the earth and a luminary shining and sparkling from the dawning-place of faithfulness, in order that he may serve Thy holy threshold, falling prostrate upon the ground thanking and praising for Thy bounty, liberality and gifts to him; girding up his loins of endeavor in Thy service and becoming reinforced and empowered in Thy adoration!

O my Lord! O my Lord! Assign for him every bounty and suffer him to become the sign of Thy gifts amid Thy people. then have pity upon me, forgive me, show me Thy mercy and make me a sharer in his services, a partner in his adversities

and a companion in his loneliness.

Verily Thou art the Confirmer, the Assister, the Mighty, the Generous, the Compassionate and the Merciful!

O thou who art firm in the Covenant!

Your letters have been received.

God willing, answer will be given very soon, but as a matter of great importance is on foot (afloat), therefore I write it to <p488> you in brief and it is this, that his honor Mr. . . . must compose a letter of thanks on behalf of the believers of America in general and that letter of thanks should be addressed to a very eminent and lofty personage. (The contents of that letter must be of this nature:) "That excellent news hath reached American countries that His Royal Highness, the noble Prince, hath dealt with utmost justice with the subjects and the people and hath treated all the subjects with perfect equality.

He hath protected the rights of all and forbidden the exhortations of the tyrants.

He is dealing with utmost kindness and affinity and is an asylum for every oppressed one and an open treasury to every indigent one.

He decides with justice the case of every pleader and is a refuge and protection to the helpless.

Consequently, we in general, who are the well-wishers of the government and Persian nation, with utmost gratification are praising and commending the justice of His Royal Highness, the Prince, and are content and glad; and in order to manifest our thanks we present this petition; and whatever in the line of service is commanded us, we are ready to comply with the most extreme diligence.

We ask earnestly from God that the Imperial Government become everlasting, His Imperial Majesty, the just Shah, remain and live long, and His Royal Highness, the Prince, become to every subject a divine gift and that he may become confirmed and helped in all affairs."

Let there be two copies of this petition and the more the believers sign each of these two copies, the better it is. Each person must sign personally. Then (when they are finished) you must forward them here. We will <p489> write them the address and forward to that destination. Wisdom does not permit the mentioning of the name of these two distinguished personages; therefore, it is better to be left unknown.

His honor Mr. . . . must compose these two petitions in English with utmost eloquence and perfect style. You, likewise, must translate them and forward them here with translations.

Upon thee be greeting and praise!

O thou who art firm in the Covenant!

Now I have found the opportunity to answer the petitions recently received and forward them to you in this mail.

Regarding the subject of Persia: Praise be to God! she became the East of the Sun of Truth in this age. The Light of Eternity dawned, the Everlasting Glory unveiled her countenance and the Reality of Mercifulness became manifest. This is the prosperity of Persia. Undoubtedly she will progress day by day under the shade of the Blessed Tree until her illumination shall penetrate throughout the wide expanse of the earth.

Regarding the question of the establishment of the National Assembly: This National Assembly [1] will not bring any rapid results. Now some of the agitators are harboring evil intentions and do not let agreement and union be realized between the nations and the government. They are instigating the hopeless ones at every moment and sending them to the British Legation, while on the other hand they ask private assistance and protection <p490> from the government so that they may procure wealth. Each and all of the clergy are thinking in this line.

[1 Established Sept. 12, 1906]

However, we have nothing to do with these proceedings and counter-proceedings. We are commanded to quicken the souls, to train the characters, to illumine the realm of man, to guide all the inhabitants of the earth, to create concord and unity among all men and to lead the world of humanity to the Fountain of the Everlasting Glory. The reformation of one empire is not our aim; nay, rather we invoke from God that all the regions of the world be reformed and cultivated; the republic of men become the manifestors of the bounty of the most glorious Lord; the East and the West be brought nearer together; and that the Turk and Tajik, Iran and America, India and Arabia, Japan and Persia, China and Germany; in brief, all the nations and peoples of the world become as one soul and one spirit, in order that strife and warfare be entirely removed and the rancor and hostility disappear so that all become as the waves of one ocean, the drops of one sea, the flowers of one rose-garden, the trees of one orchard, the grains of one harvest and the plants of one meadow.

Regarding the statement that hath been given out as the saying of His Majesty the Shah: This hath no connection whatever with the Bahais; nay, rather it hath meant the Babis. Mirza Yahya, the son of Mirza Hadi of Doulet Abad, and a few souls of Ezelis [1] who are living in Teheran and were at one time secret friends of Jamal-ed-Din of Afghan, have allied themselves with the party, which is working against the government, <p491> and is engaged in the work of instigating and inciting the people. His Imperial Majesty did mean these souls, that is, the Babis, not the Bahais. But it is an established fact that the Bahais are the well-wishers of the nation and the government; are showing forth obedience and displaying good intentions; are not interfering in political matters; are engaged in the education and spiritualization of characters and are occupied with the training of the ignorant ones.

[1 Followers of Subi-Ezel who disturbed the Babis by claiming to be the One promised by the Bab.]

O thou who art firm in the Covenant! The general historical report about the Cause of God in that country,[1] that thou hast forwarded to Menshadi,[2] became very acceptable. Undoubtedly you must, every few months, write a report about the general conditions and attitudes of the Cause of God in America and forward it to Acca, so that we may send it to Persia to be printed and spread among the people.

[1 America.]

[2 One of the well-known Bahais of Egypt.]

O thou yearning servant of the Beauty of ABHA! In the time that all the ulemas and sages, leaders, merchants and traders, nay, even the public itself from the highest to the lowest have taken refuge in the British Legation and began to complain and clamor that they are oppressed, His royal highness Shoa-Us-Saltanah, the son of the Shah, cried in the Assembly of Nobles: "These ulemas and Sheite leaders are always stigmatizing the Bahais, saying, "They are the ill-wishers of the government and the corruptors of nations!" Now consider ye with the eye of justice! Sixty years have rolled by and the Bahais have been the object of the sword of affliction and the target of the arrows of oppression. Thousands of houses have been destroyed, <p492> children became captives, women became prisoners, property was pillaged and not even a small child remained safe; yet, notwithstanding all of this, not one single Bahai took refuge under the flag of a foreign power! Now these Sheites, though they have always been treated with the utmost favor and benefit by the government, yet without the slightest reason they went under the protection of a foreign power and brought down such humiliation and dishonor upon the nation and the government! If they presented primarily their petitions to the government, their wishes would be complied with in a better and more effective way. This is the difference between the Sheites and the Bahais!"

O thou who art firm in the Covenant!

I have received the eloquent article which thou hast written at the moment of the arrival of the most great glad-tidings regarding the establishment of the National Assembly and organization of the constitutional and judicial government of Persia according to the evident command of the Book of Akdas, and the spontaneous joy and the genuine sympathy demonstrated by the people of science and discernment in America at hearing this soul-refreshing news, and the utmost happiness to the members of the Legation. I read it and it became the cause of the utmost joy and fragrance.

The Constitutional Government, according to the irrefutable text of the Religion of God, is the cause of the glory and prosperity of the nation and the civilization and freedom of the people. However, according to what is known, the hands of the selfish leaders from among the ulemas (Mohammedan clergy) are in this <p493> affair. Outwardly they are desiring the establishment of the National Assembly and at every moment they are crying and clamoring (for its

immediate realization), but inwardly they are sowing the seeds of corruption and agitation and try to put at naught the noble intention of the government. In the secret of their hearts and souls they do not favor the upbuilding of the National Assembly, the civilization of Persia, the awakening of the people, the advancement of the age, the spreading of knowledge and public instruction, Thieves like to lurk in darkness; fishers desire disturbed water; the bat shuns the rays of the sun; the black beetle dislikes the fragrance of the rose-garden; the ferocious wolf is in expectation of the sleet and snow; and the wine seller sees his advantage in the inebriate, irrational drinker. These leaders of religion also desire to behold the nation thrown into a weltering chaos of ignorance so that the rein of affairs remain in the hands of the arrogant ulemas. They know that if the nation began to adore wisdom, truthfulness, progression and fidelity, it would bring about their (the ulemas) degradation.

However, rest ye assured upon the favor and bounty of His Highness the Almighty; for the Imperial throne of Persia is confirmed and the Crown of the Sovereignty of the East is protected. Undoubtedly the noble purpose of His Imperial Majesty will play an important role in the development of Persia. May God help and send victory from the Supreme Kingdom, the heavenly powers become supporters and the mercy and bestowal of His Highness the Merciful One become the helpers! Be ye engaged in prayer that with the utmost good-pleasure <p494> the nation obey the government, comply with the wise counsels of the attendants of the central dominion, give no heed to the hearsay of the agitators and rise not to quarrel with to protest against the government like unto the Russian Douma, so as to throw the whole empire, the nation and the kingdom into a sea of anarchy and lawlessness. Much prayer is needed so that God may help and protect.

The marks of kindness that thou hast shown to his honor Mr. became highly acceptable. You must treat the strangers, at all times, in this manner and help, as far as possible, all the nations of the world.

O thou who art firm in the Covenant! Truly, I say, thou art firm and have risen to perform the conditions of firmness. This very matter of his honor Mr. is a sign of wonder to all men and the greatest proof of the power of the Word of God and the penetration of the servitude of Abdul-Baha. As thou art walking in this road and art steadfast in this path, know thou of a certainty that the assistance of Providence will descend upon thee and the confirmation of the Kingdom unveil herself to thee.

O thou who art firm in the covenant!

An article in the Broadway Magazine of September, 1906, written by G.

A.

Dobson and published in New York, was read.

It is entitled, "The Strangest Religion in New York."

Unquestionably, you get that magazine and read it.

The writer complains of the Ottoman government and its treatment toward the Bahai community.

There is no doubt that this article will be read by His Excellency the Turkish Minister or the <p495> members of the Legation.

The truth is that His Imperial Majesty the Sultan Abdul Hamid Khan hath exercised the utmost justice towards Abdul-Baha.

Although the internal and external enemies entered into an alliance, wrote reports full of pure calumnies and baseless impositions, became themselves the complainers and witnesses, a body of examiners came from Constantinople for the investigation of the true situation and that committee of commissioners became united with the outside and inside enemies, ratifying all the impositions and adding to those some more important matters, yet His Imperial Majesty Abdul Hamid Khan -- may God assist him! -- acted with deliberation until it became known and evident that all these calumnies were founded upon rancor and hostility.

Therefore, he hath treated us, until this present time, with the utmost justice and because of this treatment we are exceedingly happy.

If there were any other king beside His Imperial Majesty Sultan Abdul Hamid Khan, he would exercise his authority in another way in the face of these unjust imputations and conspiracies of the external and internal foes.

Nevertheless, the justice and equity of the Sultan prevented the attacks of the enemies and the reports of the people of oppositions and falsehood from producing any effect.

Therefore, all the friends must pray from their hearts in behalf of their Imperial Majesties the Padeshah of the Ottomans and the Shah of Persia.

As in these days His Imperial Majesty Sultan Abdul Hamid Khan is in a state of illness and indisposition, therefore the believers of God, in meetings and assemblages, in private and public, must invoke from the Threshold of Oneness <p496> swift recovery for him.

The friends and strangers must know and realize that all the believers of God have the utmost love for His Majesty the Padeshah of the Ottoman empire and that they are entreating for him protection and confirmation.

O thou who art firm in the Covenant!

The International Congress of Religions was organized this year [1] in the capital of Japan. Many souls hastened to that empire from different parts of the world, in order that they might talk of and discuss the principles of their own religions, each one longing to convert that assembly to his own religion and establish the validity of his own particular belief. This congress had under discussion the politics of the religions. In truth, it is not a political affair and not the attraction of the heart, faith, advancement toward God nor

enkindlement with the fire of the love of God. This congress will not produce a lasting effect, for it is essentially politico-religious. What is effective and conducive to the penetration of the Word of God and the attraction of hearts is the fragrances of holiness and the divine glad-tidings, which the members of the congress do not in the least comprehend.

[1 During 1906.]

Consequently, if the believers of God go to that country -- not to the congress -- and through the power of the Word of God, the breath of the Holy Spirit, the reading of the verses of Oneness and associating with the individual inhabitants of that kingdom, undoubtedly untold and tremendous results will be realized and the sweet fragrance of the rose-garden of mysteries will <p497> perfume the nostrils of the people of those regions. It is significantly useful if some of the friends of God put forth an effort and hasten from America to those parts (Japan).

O thou servant of God! Unquestionably, through the manifestation of the Infinite Power in this glorious age, wonderful signs will appear in the world and great changes are seen in the present and promised in the future, for the Word of God is like unto the Spirit, and the contingent world like unto the embryo in the womb of the mother. Through the power of the Spirit such various changes and metamorphoses become apparent, transforming them from one form to another. Especially in Persia, through the power of the Word of God, wonderful signs will appear.

O thou servant of the True One! Though I had not the opportunity of reading one line of the paper * * * yet I read it with the utmost attention. Truly, I say, it was a superior paper and the details of the reception of the two great ambassadors in the house of the favored and attracted maid-servant of God, Miss , became known. Such receptions are very acceptable and praiseworthy. You must all show forth the utmost consideration to these two ambassadors, neither do ye fall short in serving them in whatever manner possible.

It is very acceptable for you to present to them the excellent praises which the Blessed Perfection hath made in behalf of these two governments, the exhortations which He hath delivered for obedience to them and the prayers He hath written for the confirmation and protection of His Imperial Majesty the Shah. <p498> Likewise, the advices and recommendations that this servant (Abdul-Baha, himself) hath written in Tablets to Persia and America; also the irrefutable command that the Blessed Perfection hath given in Tablets that the believers must obey the kings with the utmost sincerity and fidelity, and He hath forbidden them to interfere at all with political problems. He hath even prohibited the believers from discussing political affairs.

Convey respectful greeting on my behalf to the favored maid-servant of God, Miss , with the utmost kindness and announce to her: "These services and self-sacrifices of thine in the Kingdom of God are acceptable."

O thou servant of the Blessed Perfection! Since I have found this paper very eloquent, I send it to Persia.

O thou dear friend! I entreat from His Highness the Desired One that He may grant divine confirmation to that illumined youth to such an extent that he may become the main-spring of spiritual emotions in those regions.

Convey respectful greeting with the utmost longing to all the friends of God on behalf of this servant.

[1]Thy letters were received. Although thou hast complained on account of not receiving answers to the petitions of the people, yet thou hast no right to do so, for the letters coming from those regions are like unto a sea -- who is able to answer all of them? Some of the letters are not received and this is not the fault of the friends and, as the administration of the post is not well organized, many letters are lost in the mail. But <p499> to those letters which are received, God willing, no neglect will be displayed so far as there is time to answer them.

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

Thou hast written regarding the formation of three gatherings for spreading the Tablets; this is very acceptable.

Convey greeting on my behalf to the maid-servant of God, Miss I have written two Tablets with my own hand to her so that she may realize that her services are accepted. Likewise, I have written a Tablet to his honor Mr. , with my own hand, so that he may know also that his endeavors are praised.

Thou hast forwarded the copies of six letters addressed to thee from different assemblies in America. I have not yet found time to read them, but, God willing, I will read them. Rest thou assured.

I have not time at the present for more than this.

Upon thee be greeting and praise!

O thou who art firm in the Covenant!

Thou hast written regarding the articles and papers which are written by the believers of God and the forwarding of them to this land for correction. This servant, on account of the multitude of works and occupations, hath no time whatever to attend to this matter. If these articles are read in the spiritual assembly of each city in America and the printing and spreading of them is advised and approved by the assembly, it is acceptable. This permission is granted so that those souls do not become disappointed and may be engaged in the composition and printing of instructive papers. <p500> Mr. will arrive here and we will discuss with him regarding this matter.

Say to Mr. : "If he writeth any article and the spiritual assembly of Washington doth approve its circulation, the spreading will be of good results."

His honor hath not displayed the slightest shortcoming or omission in forwarding the letters and papers to this land. Know ye this for a certainty. Some of the letters have been received, but there hath not yet been time to

answer them; while on the other hand some of them are lost in the mail.
Whatever hath been received, its answer dependeth upon time and opportunity.

But regarding the articles: These articles must be revised and corrected by those souls who know the history of the Cause. If they approve their circulation undoubtedly it will lead to the rapid promotion of the Cause. For this servant hath no time whatever (to revise those articles).

Regarding the receipt of letters and their early acknowledgement: A new and complete system is organized. God willing, it will become perfected and put into execution.

O thou who art firm in the Covenant! Convey the longing greeting of this servant to his honor ProfessorThe association which he hath organized is acceptable and beloved. God willing, he will become assisted and the confirmations of the Kingdom of ABHA will descend. Today any soul who is planted, like a tree, along the stream of this divine rose-garden, will grow and develop through the infinite outpourings. For the rays of the Sun of Truth will shine forth, the Divine <p501> Husbandman will irrigate and the soul-refreshing breeze will waft from the direction of grace. Consequently, that tree will find the utmost freshness and delicacy, producing delicious fruits. Deliver to him the enclosed Tablet.

Thou hast written regarding his honor Mr. This personage is a believer and assured; he is attracted, enkindled and of the utmost sincerity. The believers of God must have the utmost consideration toward him; they must not avoid him; they must seek his companionship in a cheerful manner. For this servant (Abdul-Baha) is intoxicated with the wine of servitude and he is happy and joyful in the thralldom of God. Therefore, all must declare and do whatever is the wish of his heart and soul. The point is this: The believers must associate with Mr. with joy and love.

Thou hast written regarding the reception at the Persian Legation and the presence of the people of intelligence, His Excellency the Turkish Minister, and the conversation of the attracted maid-servants of God, and This news imparted the greatest joy and happiness.

O heavenly one!

The maid-servant of God hath praised thee! I hope thou wilt acquire great proficiency in writing literature, composition, eloquence of tongue and fluency of speech, co-operating with the maid-servant of God in the service of God, becoming an esteemed servant in the Threshold of Oneness and partaking of a share of the heavenly gifts, and progressing day by <p502> day until thou attain to the apex of the excellencies of this human world.

O ye [1] illumined friends and the maid-servants of the Merciful!
[1 To the Fair Hope (Ala.) assembly.]

When the darkness of ignorance and heedlessness concerning the realm of

eternity and bereavement (or deprivation) from the True One had encircled the universe, then the resplendent Luminary dawned and the brilliant Light illumined the horizon of the East. Hence, the Sun of Reality shone forth, scattering the sparkling lights of the Kingdom to the East and to the West. Those who had seeing eyes found the Most Great Glad-tidings, began to cry the call, "O blessed are we! O blessed are we!" -- and have beheld the reality of things in themselves, have discovered the mysteries of the Kingdom, were released from superstition and doubts, perceived the lights of Truth and became so intoxicated with the cup of the love of God, that, wholly forgetting themselves and the world while dancing, they ran with utmost joy and ecstasy to the city of Martyrdom, sacrificing their minds and their lives upon the alter of Love.

But those who were blinded became astonished and on account of these joyous acclamations were bewildered and beginning to cry, "Where is the light?" and said, "We do not behold any light, we do not see any rising sun! It is void of any truth! This is pure imagination!"

However, they have hastened bat-like in the darkness below the ground, and according to their own <p503> thoughts they have found a little comfort and tranquility. Nevertheless, it is yet the early dawn and the strength of the heat and rays of the Sun of Truth have not yet made their torrid and complete impression. When it reacheth the zenith, the heat will interpenetrate with such great intensity that it will move and spur to the greatest velocity even the insects below the earth. Although they are not able to behold the light, yet the penetration of the heat will move and agitate all of them.

Consequently, O ye friends of God, be ye thankful that in the Day of Effulgence ye have turned your faces to the Orb of the regions and beheld the Lights! Ye have received a portion from the rays of Truth and are endowed with a share from the Everlasting Outpouring. Therefore, ye must not rest one minute, but thank Him for this bestowal.

Be ye not seated and silent! Diffuse the glad-tidings of the Kingdom far and wide to the ears, promulgate the Word of God, and put into practice the advices and covenants of God; that is, arise ye with such qualities and attributes that ye may continually bestow life to the body of the world, and nurse the infants of the universe up to the station of maturity and perfection. Enkindle with all your might in every meeting the light of the love of God, gladden and cheer every heart with the utmost loving-kindness, show forth your love to strangers just as you show forth to your relations. If a soul is seeking to quarrel, ask ye for reconciliation; if he blame ye, praise [him]; if he give you a deadly poison, bestow ye an all-healing antidote; if he createth death, administer ye eternal life; if he <p504> becometh a thorn, change ye into roses and hyacinths. Perchance, through such deeds and words, this darkened world will become illumined, this terrestrial universe will become transformed into a heavenly realm, and this satanic prison become a divine court; warfare and bloodshed be annihilated, and love and faithfulness hoist the tent of unity upon the apex of the world.

These are the results of the divine advices and exhortations, and the epitome of the teachings of the Bahai Cycle.

O thou who art advanced toward the Kingdom!

Thy letter was received and its contents created joy, for it showed thy faith and assurance. Thou hast written that they have expelled thee from the church and thy friends are manifesting aversion toward thee. This is the beginning of thy trials. There are greater trials than these. Therefore, be thou not sad, nay rather, be thou happy and full of glad-tidings. There is no harm done if they have expelled thee from the church. Thou hast stepped into the Kingdom of God. Thou hast entered into the Heavenly Jerusalem and discovered the Way to the Holy of Holies of the Kingdom. That church is of stone and cement, whereas this Holy of Holies is of overwhelming Light.

But the more the tormenting friends shun thee, go thou nearer to them. The more they deride and blame thee, show thou forth the greater love and affection. Do not look upon their shortcomings. Look thou upon all of them as the people of God and endeavor thou in right-doing and well-meaning. Ignorant <p505> are they; understand they do not. Therefore they are avoiding, criticizing and scorning thee.

Do not pursue thy friend, . . . ; leave him to himself.

In the time of invocation to God, I remember thee and supplicate and entreat Him to confirm thee and assist thee in the service of His Holy vineyard.

O thou yearner after the Kingdom of God!

The maid-servant of God, Aseyeh, hath mentioned thy name in her letter, praising and commending thee. Likewise thy letter was received. I was exceedingly happy on account of the love of the maid-servant of God, Aseyeh, for thee. The advent of the prophets and the revelation of the Holy Books is intended to create love between souls and friendship between the inhabitants of the earth. Real love is impossible unless one turn his face towards God and be attracted to His Beauty. The maid-servants of the Merciful should love each other with heart and soul; for though there be many bodies, the spirit of faith is one and the outpouring of the Holy Spirit is universal. There is one Light but many lamps; there is one Wine but the glasses differ. So thou shouldst love with all thy heart and soul the maid-servants of the Merciful and associate with them in utmost affection in order that thou mayest realize divine happiness and behold the outpouring of mercy.

I beseech God that heavenly blessings may descend upon thee, guiding thy relatives, adding day by day to thy joy and happiness, so that thou mayest become a heavenly herald, leading others to the Light of Truth. <p506>

O thou attracted maid-servant of God!

Thy letter was received. Its contents were redolent with spiritual emotion. Praise be unto God! who hath created sanctified souls, illumining them with the reflections of the Sun of Truth, and raising certain persons for the service of

the Kingdom and gardening in the divine orchard. I hope thou wilt become a fruitful tree producing sweet fruits. Trust thou in the bounties of God and engage thyself in His service.

Praise be to God! that thou feelest progress in the luminous realm through divine love. This very fact denotes that, God willing, thou art to be a fruitful tree; nay, rather, thou wilt become a rose-garden of the hyacinths [1] of realities and significances. Supplicate God that thou mayest become so. Verily, this is not impossible for God to fulfill!

[1 See foot note page 479. Here it implies the wisdom which comes from knowledge of realities and significations.]

O ye two dear maid-servants of God!

Your longing to visit the Sacred Soil [1] is expressed and evident and your presence will be the source of pleasure to me.

[1 Acca.]

But the best of meetings is the spiritual meeting; for in these days visits to these regions are accomplished with difficulty.

I ask God that that spiritual meeting become realized so that the illumined bounty may prevail, the inner susceptibilities may be awakened and the eternal meeting in the Kingdom of God may be attained.<p507>

O ye two [1] dear hand-maidens of God!

[1 Addressed to two maid-servants living in the same household.]

Man must prove whatsoever he speaketh by deeds and actions. If he claim faith, he must live and do according to the teachings of the Kingdom of ABHA.

Praise be to God! you have proved your words by deeds, were confirmed by divine strength and have gathered together the Bahai children in the morn and taught them communion (prayers). This deed is very acceptable and the joy of hearts, that children gather every morn and turn to the Kingdom, mention God and commune in the utmost of sweetness and bounty.

Those children are like plants and this teaching and praying as rain which gives freshness and delicacy and as the zephyr of the love of God which revives.

Blessed are ye and good is your end! [1] Say to [Dr.] . . . that "he studied physical medicine and he cured physical diseases. I beg of God that he may become a spiritual physician and heal the sickness of the ignorant ones."

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

[1] Convey my respectful greetings to [Dr.] . . . and say : "Have confidence in heavenly bounty and be sure of the favor of the Lord of the Kingdom. Soon thou shalt see that the East hath embraced the West and that the Occident and Orient are attracted to each other. They will become as one soul, one heart and one body."

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

[1] Express my affection to Mrs. . . . and say: "The grace of God hath chosen thee and distinguished thee for His love, that thou mayest thank Him a <p508> thousand times in every moment. Because of this bounty, you must choose to serve the maid-servants of the Merciful."

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

O thou who art attracted to the Kingdom of God!

Thou wert an extinguished candle; now -- praise be to God! -- thou art ignited; silent wert thou, but now thou hast become a speaker, a seer, a hearer, living and endowed with eternal life!

Today, any soul who looseth his tongue in the delivery of Truth and is engaged in the diffusion of the fragrances of God, he shall undoubtedly be assisted and confirmed by the Holy Spirit and can resist the attacks of all the people of the world, [for the] power of the Realm of Might shall prevail. That is why thou seest that, although the disciples of Christ were physically weak and apparently vanquished by the persecution of every king, yet in the end were victorious over all and brought them under their protection.

O thou maid-servant of God!

Thy letter was received. Thou hast written of the organization of an assembly in that city. Look not at the small number; nay, rather seek the pure hearts. One holy soul is better than one thousand other souls. If a few souls gather together in a beloved meeting with the feelings of the Kingdom, with the divine attractions, with pure hearts and with absolute purity and holiness, to consort in spirit and fragrance, that gathering will have its effect upon all the world. The conditions, the words and deeds of that gathering will lead a world to eternal happiness and will be an evidence <p509> of the favors of the Kingdom. The Holy Spirit will strengthen them and the hosts of the Supreme Concourse will render them victorious and the angels of ABHA will come in succession. By angels is meant the divine confirmations and heavenly powers. Angels are also those holy souls who have severed attachment to the earthly world, who are free from the fetters of self and passion and who have attached their hearts to the Divine Realm and the Merciful Kingdom. They are of the Kingdom, heavenly; they are of the Merciful One, divine. They are the manifestations of the divine grace and the dawns of spiritual bounty.

O maid-servant of God! Thank God! Thy dear husband inhaled a breath of the rose-garden of the Kingdom. Now thou must draw him nearer daily through the love of God and good conduct.

The San Francisco [1] occurrences were great. Such events ought to awaken people and they should attach themselves less to the mortal world; for the earthly world hath such painful experiences and offers such cups from the bitter wine.

[1 Refers to the earthquake and fire, April 18, 1906.]

O thou dear maid-servant of God!

Thy letter and that of thy revered daughter were received last year, but the storm of trials was so severe as to hinder the writing of the answers. You will certainly excuse. But I have implored and supplicated the Kingdom of ABHA for you and have sought help and grace (in your behalf). Thus may your hearts be set aglow with the fire of the love of God and [may it] <p510> burn away the self-life. Night and day may you serve the divine garden, endeavor to promulgate the lights of the knowledge of God, attract souls and set aglow the hearts. I am hopeful that thus will ye do. If ye reach this most glorious and sublime station, ye will receive congratulative letters from the Kingdom of ABHA.

O thou confident leaf!

Thank thou God that thou hast been guided by the light of guidance and illumined by the brilliance of the Supreme Concourse, kindled by the fire of the love of God and hath directed thyself to His Kingdom, partook of the heavenly table and enjoyed the fruits of the Tree of Life!

Thou hast been confirmed in serving those who are nigh unto the divine household. Thou hast been cut from aught else save God and hast been made a maid-servant for the men of God [1].

[1 The first meetings of the House of Justice (House of Spirituality) in America, were held in the household of the recipient of this Tablet -- Librarian.]

This is not servitude but sovereignty, and this is not service but chieftainship and greatness! This is the garment of everlasting glory with which thou hast clothed thyself, and this is the rose of eternal exaltation with which thou hast adorned thy head. It is said in the New Testament: "Whosoever will be chief among you, let him be your servant." In short, thou shouldst thank God a hundred-thousand times for having been confirmed and strengthened in obtaining such a great gift! Know thou the value thereof and consider that its price is highly appraised. <p511>

O ye two [1] advancers towards the Kingdom of God!
[1 Husband and wife.]

I supplicate to God that ye may be enkindled, like unto two candles, with the light of the love of God: that [your children] may be educated under the shadow of the Tree of Life; that all the family may discover the way to the temple of the Lord and gather in the Kingdom of ABHA.

You have written that the Cause of God is progressing in that city. Through the showers of the glad-tidings of the Cause of God a small mustard seed hath become a fruitful spreading tree -- its roots in the hearts of the people. I pray, also, that God may in such wise cultivate and nurture that Tree that it cast its shadow over that vast and great country, distributing to all the fruits of divine knowledge and eternal life.

O ye two lovers of the Beauty of ABHA! Ere long the Word of God will display a wonderful influence and finally that region (America) will become the paradise

of ABHA. Consequently, strive ye bravely that this aim may be accomplished in the near future. Striving means this: Ye must live and move according to the divine commands and behests, be united in loving with ecstasy and joy; do not take any rest but engage continually in the service of the Cause of God.

O thou maid-servant of God!

What thou hast written was subjected to my consideration and I was informed of the contents. If thou seekest to be intoxicated with the Cup of the Most Mighty Gift, cut thyself from the world and be quit of self and desire. Exert thyself night and day until spiritual powers may penetrate thy heart and soul. Abandon the body and the material, until the merciful powers may become manifest; because not until the soil is become pure will it develop through the heavenly bounty; not until the heart is purified, will the radiance of the Sun of Truth shine therein. I beg of God that thou wilt day by day increase the purity of thy heart, the cheerfulness of thy soul, the light of thy insight and the search for Truth.

O thou honorable one!

Thank thou God that thou art instructed in music and melody, singing with pleasant voice the glorification and praise of the Eternal, the Living. I pray to God that thou mayest employ this talent in prayer and supplication, in order that the souls may become quickened, the hearts may become attracted and all may become inflamed with the fire of the love of God!

O thou seeker after Truth!

The question of the Trinity, since the time of His Holiness Christ until now, is the belief of the Christians, and to the present time all the learned among them are perplexed and confounded. All have confessed that the question is beyond the grasp of reason, for three cannot become one, nor one three. To unite these is impossible; it is either one or three. If we say the Essence of Divinity is divided, even in some aspects, division is one of the necessities of the contingent world and of generation, but the Ancient is holy (i. e., whole and indivisible). If we say that the Trinity was originally one and was later divided, change and transformation will be necessarily applied to the Essence of Oneness, and change and transformation are necessities of the contingent world and not of the Essence of Divinity. If we say this number is Ancient, three Ancients become necessary, and among the three some are distinguished which are also Ancients. In this wise five Ancients are the result, and among the five are those who are distinguished and thus nine Ancients become necessary, and so on ad infinitum.

Thus considered, Trinity is made a necessity, although the falsity of Trinity is evident. furthermore, the signs of oneness are evident and plain in all existence. If thou shouldst gather all existent beings, thou wouldst be unable to find two alike in all states and qualities; of necessity there is difference. Thus the signs of oneness are manifest and evident in all things. How much more is the Creator of all things!

But there are, in the Gospels, clear expressions indicative of Trinity; among them : "The Father is in the Son and the Son is in the Father." As Christians did not understand the meaning of this expression, their thoughts were scattered.

The reality of this question is as follows: Divine Oneness is proven and He revealeth Himself in the Holy Essences. The sun is one sun but manifesteth itself in different mirrors. If thou lookest into the mirror and seest the manifestation of the sun, thou wilt say, the sun is in the mirror and this sun manifest in the mirror is the same sun of the heavens; although two suns, yet in reality they are one. The sun hath not descended from its high and lofty station, it hath not <p514> taken up its abode in this mirror, but hath manifested itself therein.

The Christ reality was like unto a pure mirror and the Sun of Reality shone upon it from the Holy Horizon. Therefore, it became evident that the sun is one with regard to reality but manifesting itself in all mirrors.

This question was explained in full for Miss , who translated it upon paper. Thou wilt soon learn thereof [1]. This difficult question in its entirety was elucidated, explained and proven.

[1 Incorporated in book entitled " Some Answered Questions,"compiled by Miss L. C. Barney and published in 1908 by Kegan Paul,Trench, Traubner Co., London, Eng.]

O thou yearner after the Truth!

The Supper of the Lord which His Highness the Spirit (Christ) ate with the apostles was a heavenly supper and not one of material bread and water, for material objects have no connection with spiritual objects.

As at that time material food was also present, therefore the leaders of the religion of Christ thought that it was material food which was changed into spiritual food.

The proof that it was not material food is this: The apostles upon many occasions partook of material food with His Highness Christ, yet the supper of that night became designated as the "Lord's Supper." From this designation it is plain and evident that they ate heavenly food at that supper. That heavenly food consisted of the love of God, the knowledge of God, the mysteries of God and the bestowal of God.<p515>

O thou seeker of Truth!

The Lord of Hosts became manifest in Moses and the children of Israel in a pillar of fire, and appeared to Christ in the fire of the love of God. This is that of which it is said in the Gospel: one must be baptized with fire and spirit.

Now the lights of the divine bounties of the fire of the love of God have shone forth in the word and

letters. That is, the words and letters are similar to a mirror, and the Sun of Truth and the Rays of Significances have become manifest and shone forth in these mirrors of words and letters.

Seek thou from God that thy heart may be as one of these letters, until the Eternal Bounty may cast a ray of splendor therein.

Pay attention minutely and cogitate, until thou mayest apprehend the meaning of this explanation and advance day by day, like unto thy dear mother.

O thou that mirror in which the Light of Guidance is printed!

I was informed of thy prayer, thy supplication and thy beseeching. Know thou verily:

My throne is my mat!

My glorious crown is my servitude toward God!

My standard is the commemoration of my Lord!

My hosts are the knowledge of my Master!

My sword is the guidance of God!

My dominion is my humility, my submissiveness, my lowliness, my abasement, my supplication and my beseeching unto God -- this is that permanent reign which no one is able to dispute, gainsay or usurp! <p516>

I beg God to cause thee to be one of the pillars of this divine reign, that thou mayest abundantly partake of this joy and gladness, and I invoke God that He may register thy name in the published Tablet, in the pages of the Kingdom of God. I beg God to cause thy kinsmen (those who are near and dear to thee) to attain that which thou hast attained, to drink from that Cup where from thou art exhilarated, to brighten their eyes through that Light whereby thine eyes were brightened and to cause them to hearken to that Call whereby thine ears were delighted; and that He may make you assemble under the shadow of the Tree of the Testament, and cause you to be of the hosts of His Kingdom, that ye may conquer the East of that region as well as its West, through the sword of peace and the weapons of love, union and agreement, and that He may make thee to be a server in His blessed Olive Garden, and in his El-ABHA (i. e., Most Glorious) Paradise, and in His Holy Garden of the Supreme Kingdom.

O thou who art always calling on God!

Thank thou God for He hath guided thee to the path of His Kingdom and provided thee with the fruit of the Tree of Life, which is planted in the middle of the Ferdowce (i.e., the highest Paradise). Yea, this fruit is the knowing God and love for God, and reliance upon God and is the virtue with which the reality of man is adorned, and it is the perfections which are the great gift for the child of Adam (i. e., mankind) in this first creation.

Verily, I beg of God to bestow upon thee and thy relatives the blessing of His clemency and to assign for <p517> thee and for them everlasting glory and eternal life in the visible world and in the Kingdom.

O thou who art attracted by the Fragrances of God!

Verily, the maid-servant of god, Mrs. . . . , hath greatly praised thee; she hath given in words her thankfulness, for thou hast guided her to the Kingdom of her great Lord.

Verily, I say unto thee, this is better for thee than to possess the treasures of the world, because by this means thou wilt be drawn nigh to the Kingdom of God and the protection of the Merciful One will always possess thee.

O thou who art attracted by the Fragrances of God!

Beloved art thou, for thou hast lighted the lamp of the love of God in the glass of America, called out in His Name among the people and guided them to the Kingdom of El-ABHA.

O maid-servant of God! fly away with joy, for God hath strengthened thee in this great gift, which is a glorious crown, the gems of which are scintillating with the light of guidance. Blessed is thy head for it is decorated with this crown. Verily, this is better for thee than the dominion of the world!

O thou who art calling in the cities, the bearer of the Gospel of the Kingdom of God!

Verily, I read thy wonderful and eloquent letter, which proved thy being attracted by the utterances (or fragrances) of God, in the new day and glorious century. <p518>

I praised God for the spreading of His fragrances in those regions and for the display of His manifest signs.

Thank thou God for that He revived thee by the Spirit of Life and awakened thee by the life-giving breeze, which is emanating for the people of the world.

I ask God to make thee a lamp shining and illuminating in the assemblies of knowledge, that thou shine forth by the lights of love and peace among the maid-servants of God, the Merciful.

O maid-servant of God! Be a caller to universal peace, a standard of love among the people, a spreader of the spirit of concord and union among nations and sects, an utterer of exhortations, a demonstrator of the proofs of the appearance of the Kingdom of God, by a power whereby the hearts of the chosen ones become attracted, confirmed by a might whereto the necks of the proud men bow and those of great people are humbled.

Take hold of the hem of the Garment of God and preach the Kingdom of God and baptize the spirits by the fragrances of God which have perfumed the horizons.

Verily, I say unto thee that this holy fragrance is the Water of Life, the Fire of the Love which hath flamed in the Tree of Sinai and the Spirit of Life which reviveth the dead.

We send thee herewith answers to the letters thou sent us. This is on account of my utmost love for thee, my great kindness to thee and my extreme sympathy

for thee. Thank thou God for this great favor. <p519>

O thou who art set aglow with the Fire of the Love of God!

Verily, I read thy long letter and was informed of thy visions, which art for whosoever follows the path of the Kingdom of God.

These visions repeat themselves, pass away, and appear to the human sight every instant; but the matter which hath stability and upon which confidence is laid, is the bounty of the Kingdom of God and the Center of Lights.

As to the zodiac of the stations of the Sun of Truth, it is the station of the attainment of the mystery of sacrifice, whereupon the lights of love, harmony and salvation shine forth and the manifestation of firmness dawns, in a cause unendurable by the lofty mountains.

I ask God to confirm thee therein and to make thee a sign of salvation, a banner of progress, a spreader of the fragrances of God and a caller in the Name of God.

Shouldst thou make firm thy feet in the love of God and hold steadfast to the Great Cause, God will reveal unto thee mysteries unheard by the ears and incomprehensible by the intellects.

As to thy question regarding the meeting of trinity, it is incumbent on thee to make it a meeting of unity, an exposition of the mysteries of singleness, the elevation of the standard of universal love, the spreading of the knowledge of thy Merciful Lord, the guidance of the souls unto the path of the Kingdom of God, the animation of the hearts by the spirit of the love of God, and the purification of the eyes by the light of the knowledge of God.

Verily, I pray God to confirm thee in lighting the <p520> lamp of God's love in the hearts and spirits. It is incumbent on thee to organize a spiritual assembly in that city, wherein the mysteries of the Kingdom of thy Lord be spread and this wondrous Manifestation promulgated.

This is beneficial for thee both in the world and in the Kingdom, and all else vanisheth away.

O thou who art attracted by the Fragrances of God!

I have read thy recent letter and noted its beautiful contents.

I thank God that He hath opened thy sight for thee, unfolding to thee His word of love and chosen thee from among women.

Thus thou responded to the call, wast attracted to the lights of the Kingdom of the Lord of Manifest Signs, proclaimed the Truth and called in the Name of the Lord of the high heaven.

O maid-servant of God! This day is not a day of seclusion and solitude, but a day of proclaiming the manifestation of the light of the Beauty of thy Supreme

Lord.

Therefore, abandon silence and seclusion and solitary nooks and go forth into the arena of explanation. Convey the Message of thy Lord with clearest speech and most complete elucidation. This is better for thee than solitude.

The season of seclusion in quiet nooks is the season of winter when the cold and the winds increase. But during the spring, the wafting of gentle breezes, the passing of fragrances from the rose, the state of equilibrium in the atmosphere and the green hue of <p521> valleys and prairies, it is best for man to leave solitude and enjoy out-of-door blessings. Thus be thou happy in the commemoration of thy Lord.

Go out from the solitary place like unto a shining star blazing on its horizon. This is better for thee in the Kingdom of the Lord of the worlds. Thus, hearken unto the melodies of the birds of holiness, in the garden of fellowship, upon the branches of purity; to the murmuring of its waters, the rustling of the trees, the blowing of its breezes and the cooing of its doves.

O thou beloved maid-servant of God!

The Divine Providence hath chosen thee, made thee the object of favors and guided thee to the Heavenly Father. He bestowed upon thee the eternal outpouring and granted thee the life everlasting.

I hope that thou shalt discover the hidden significances of divine verses, and through the bounty of the Almighty, thou mayest become informed of the concealed mystery and recondite symbol of the stone of the Most Great Name [1]. These mysteries can neither be written nor uttered. Whenever the eye of insight is opened, the reality of meanings is understood.

[1 Ring stone having this design:]

In reality, all the souls are silent and speechless, but be thou a speaker. God willing, thou wilt become such.

O thou dear maid-servant of God!

Mr. . . . hath greatly praised thee that -- praise be to God! -- thou art like unto a melodious nightingale, singing and warbling in the rose-garden of the love of God, and art uttering of the mystery of the Kingdom; <p522> that thy house and dwelling is a meeting-place of the spiritual ones and thy nest and abode is a shelter for the birds of heaven. Nothing is better than that man should become a manifestor of the powers of God and the cause of illuminating the creatures.

O thou who art advancing toward the Kingdom!

Thy letter was received. From its contents it became known that thou hast turned thy face toward His Highness, the Merciful One, after the reading of the Book of Ighan [1], and hast become a new creation.

[1 See foot note page 107, Vol. I, or page 322, Vol. II.]

I trust in the favor of the True One, that thy sisters and brothers may

likewise attain, and that thou mayest become confirmed with the confirmation of the Holy Spirit, in order that thou mayest be the cause of teaching many souls, and guide every person with whom thou hast association and intercourse.

I ask from God that thou mayest be the cause of the awakening and mindfulness of thy father and mother, and that many of thy friends may rend asunder the veils of superstition and behold the Light of Truth.

O thou advancer toward the Kingdom! Endeavor thou day by day to increase thy yearning and attraction, so that the attitude of supplication and prayer may be realized more often.

If we do not meet in this physical world, I ask from God that we may meet in the realm of vision, and that day by day the revelation of the Kingdom may become greater. ***

Convey my respectful greeting to Mr. I hope that he will become confirmed and assisted in his <p523> voyage to India; and that the power of the Word of God will penetrate in such wise in those parts (India) that Mr. himself will stand astonished and add to his faith and assurance.

O thou tree planted in the Garden of the Love of God!

Although thou art absent in body, yet, praise God! thou art present in spirit and art illuminated by the lights of the Divine Love. Thou must develop day by day and become more rejoiced than before through the fragrances of the Holy Spirit and illumine the hearts of others by the light of the love of God. I ask God to confirm thee in the service of the Threshold of God and to strengthen thee in His servitude, like unto Abdul-Baha. Thus thou mayest be thrilled with the ecstasy of the wine of the Covenant and give a drink thereof unto the world.

O maid-servant of God!

Thy letter was read. The doors of the Kingdom are open and the bounty of God is like unto spring rain. Although the signs of material bounty are great, yet the true bounty is that of heaven, spiritual, which is gives life eternal. Follow this and thy heart will become as beautiful as a garden, thine eyes bright, thy spirit happy and thy thought a comfort to souls.

Be a well-wisher of humanity and a servant of mankind. Thus the strength of the Kingdom will uphold thee and the avenues of revelation open to thee. Because today every servant is served and is an honorable lord and every maid-servant the queen of horizons. <p524> Grow in humility and meekness daily, until thou attainest eternal glory and everlasting grace.

O thou who hast turned thy face toward the Kingdom of God!

Thy letter was received. In reality thou art spiritually hungry and athirst for the Water of Life. Therefore I send to 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.

Educate and train thou that dear child with the utmost perseverance.

O thou yearning one!

Be thou a physician to every sick one and teach thou every ignorant one; that is, show thou to others the way of the Kingdom and guide them to life eternal.

Praise be to God! I became known and revealed myself to thee in the world of vision and instructed thee in the search of Truth. Seek thou the light of God, relate thou the mysteries of the True One and walk thou in the path of the Kingdom, so that thou mayest behold wonderful signs and observe universal confirmations.

O thou who art attracted by the Fragrances of God!

Verily I am in receipt of thy last letter which indicateth thy exceeding love for Abdul-Baha, thy confidence <p525> in God, and thy good and sincere intention in the service of the Cause of God.

Excellent is the statement given by thee in that precious letter -- that ye are in need of love and affinity in that country to unite the hearts and spirits.

This is the truth and there is naught beyond the truth save error. Know thou assuredly that-

Love is the mystery of divine revelations!

Love is the effulgent manifestation!

Love is the spiritual fulfillment!

Love is the light of the Kingdom!

Love is the breath of the Holy Spirit inspired into the human spirit!

Love is the cause of the manifestation of the Truth (God) in the phenomenal world!

Love is the necessary tie proceeding from the realities of things through divine creation!

Love is the means of the most great happiness in both the material and spiritual worlds!

Love is a light of guidance in the dark night!

Love is a bond between the Creator and the creature in the inner world!

Love is the cause of development to every enlightened man!

Love is the greatest law in this vast universe of God!

Love is the one law which causeth and controlleth order among the existing atoms!

Love is the universal magnetic power between the planets and stars shining in the lofty firmament! <p526>

Love is the cause of unfoldment to a searching mind, of the secrets deposited in the universe by the Infinite!

Love is the spirit of life in the bountiful body of the world!

Love is the cause of the civilization of nations in this mortal world!

Love is the highest honor to every righteous nation!

The people who are confirmed therein are indeed glorified by the Supreme Concourse, the angels of heaven and the dwellers of the Kingdom of El-ABHA! But if the hearts of the people become devoid of the Divine Grace -- the Love of God -- they wander in the desert of ignorance, descend to the depths of ruin and fall to the abyss of despair where there is no refuge! They are like insects living in the lowest plane.

O beloved of God! Be ye the manifestations of God and the lamps of guidance throughout all regions shining with the light of love and union!

How beautiful the effulgence of this light!

O my friend! Let this letter be spread among the beloved in America, that they may agree, unite and love one another; nay, rather that they should love all the people, and (be willing to) sacrifice even their lives for one another.

This is the Path of El-Baha!

This is the Religion of El-Baha!

This is the Law of El-Baha!

He who hath not this hath no portion with El-Baha! <p527>

O thou maid-servant of God!

I ask from the favors of the Sun of Truth the splendors of the eternal outpouring for thee; I beg everlasting glory and desire for thee and thy family divine gifts, so that all of you may become united and harmonized, rest under the shade of the Tree of Life, and become eternal and established in the Kingdom of Being.

O thou who art turning toward the Kingdom of God!

I was informed of the contents of thy excellent letter and supplicated the Holy Threshold, the Circuit of the Supreme Concourse, to baptize thee with the water of knowledge and the fire of the love of God and to make thee a perfect and faithful servant in His Great Vineyard, so that thou mayest water the trees of the love of God in the Paradise of ABHA; and to make thee a sign of meekness and humbleness among the maid-servants of God and a promulgator of His Cause in those vast and extensive regions.

O thou pure soul [1] who hath turned with a submissive heart to the Kingdom of God!

[1 To the Ithaca (N. Y.) assembly.]

Turn thy face to the Assembly of the Covenant and [hear Him] say: "Salutations and praise be upon you, the fragrances of God be upon you! for that by reason of which ye have awakened from your sleep, arisen from your negligence and heedlessness, aroused from your couches, relied upon your Creator, depended upon your Maker and been kindled with the fire burning in the Spirit on Mt. Sinai and in the Heart of Mt. Paran <p528> -- from this conflagration shall

appear dazzling lights, which shall shine upon all regions.

"Consider the first century of the time of Christ-glory be unto Him! -- and the beginning of His Cause. In that time no one but a certain few persons believed in Him; and the great one among them was Peter the disciple, who, through the burning of the fire of test and persecution, was in great fear and denied Christ three times; then the Jews who were scoffing persecuting, deriding and laughing at Him, despised Him as though He were a thief, a murderer, or a villain, and committed against Him that which made the hearts lament, distressed the minds, caused tears to flow and the foundations of existence to tremble and shake! They thought that they had done well, that they had extinguished the Lamp, and that they had quenched the Fire which flamed in the tree of Christian certainty; nay, verily, that Lamp hath diffused its dazzling rays unto the Supreme Height and that Fire hath burned until it kindled the hearts of the righteous!"

"Then consider this day, and the day of His existence among those people -- how they crowned Him with a diadem of thorns and now how thousands of people adorn their heads in His name, with the Most Brilliant Gem, glittering to the sight! Woe, woe unto the like of such heedless people! Alas for the souls, because of what they have committed against the Word of God in the day of His Appearance -- and today they worship the dust which the feet of His Beloved have trod! Such is the condition of the people. Abandon them and let them play until they fall in abasement and loss!

"But as to ye, O ye beloved of God, let your breasts <p529> be dilated with joy for that by reason of which ye have attained unto the Day of God, entered the Kingdom of God, and tasted the food of Knowledge which hath descended from Heaven!"

O thou who art advancing toward the Kingdom of God!

Thy letter was read; its contents had bearing upon Guidance. Praise be to God! thou possessed a perceiving eye and an attentive ear! Now is the time for thee to give thanks to God with an expressive tongue; to appreciate this bounty.

Consider in what a great age thou hast stepped into the world of existence and under the shadow of what an Ensign of Guidance thou wert sheltered and attained the hope and greatest desire of the saints!

If thou dost arise to comply with that which is deemed worthy of this favor and is a duty, thou shalt observe that this Guidance is the crown of eternal sovereignty and this attainment is everlasting glory, happiness and the means of the forgiveness of sins and the lamp of eternal life in the Kingdom of Heaven.

O thou who art witnessing the Light of Guidance!

Verily I read thy excellent letter and praised God, for He hath removed the veil (from thy sight), caused the light of guidance to appear, filled for thee the cup of bestowal and directed thee to His Kingdom.

I supplicated God to increase thy faith, to encircle thee with the lights of the Kingdom, to guide thy thirsting and craving sons to the Fountain-head of Mercifulness. And (I beg of Him) to enable thee <p530> to teach His Truth, to deliver His Cause, to promote His Word, and to train the souls whom superstitions have veiled from witnessing the lights of the Bounty of these days.

O maid-servant of God! Be filled with joy, so that thine eyes may be overflowing with tears of happiness and beatitude, and beseech thou God to remove the veil from the face of your sons so that they may find a spiritual understanding of the existence of God and may know how the human soul can receive bounty from the divine Spirit.

O thou kind maid-servant of God!

Thy letter was like a perfumed nosegay and from that nosegay the fragrance of faith and assurance was inhaled. Well done! Well done! that thou hast turned thy face toward the invisible Kingdom. Excellent! Excellent that thou art attracted to the Beauty of His Highness the Almighty! Well done! Well done! How happy thou art that thou hast attained to this Most Great Gift!

O thou beloved maid-servant of God!

Thank thou God that thou hast stepped into the arena of existence in such a blessed Age and hast opened thine ears and thine eyes in such a Promised Day. The Splendor of the Sun of Truth thou hast beheld and the divine Call thou hast heard. To thine ultimate desire thou hast attained and from the sweetness of the love of God thou hast tasted. Consequently, supplicate ardently for spiritual attraction and ecstasy.

O thou beloved maid-servant of God! If thou art <p531> not seeing dreams (and visions), be thou not sad. Thou art going to see, whilst thou art awake. A wakeful eye is acceptable in the Threshold of the Almighty. Therefore, I hope that thou wilt open the eye of thine insight, travel in all the realms of God, see the splendor of the Kingdom and behold the effulgence of the Realm of might.

Show thou forth love and kindness on my behalf toward thy dear husband and convey to him longing greeting. I supplicate from God in his behalf, and invoke assistance and confirmation for you both.

O ye [1] friends of Abdul-Baha!

[1 To the Montreal (Canada) assembly.]

His honor Mr. wrote a letter and in that letter he mentioned your names, asking divine favor on your behalf. While reading your names I opened my tongue in thanksgiving in the Threshold of Oneness, that he hath granted such favor and bestowed such providence. He guided the souls and pointed out to them the entrance to the Kingdom. Such confirmation deserveth thanks and praise, and such guidance is the most great bounty of His Highness the One.

Likewise, you must be engaged day and night, with all your soul and heart, in

thanksgiving and in the glorification of His Highness the Desired One who hath created you in such a glorious period, made you the manifestors of guidance in the Day of the Lord, imparted to you the insight and enkindled your souls and spirits with the fire of love. Today the grandeur, the majesty, the splendor and the magnitude of this station is not clear and manifest because it is the time of seed-sowing and <p532> the beginning of the planting of trees in the orchard of the Merciful One. When that seed is grown and the tree reacheth the time of its fruition, then many harvests shall be gathered and all regions and kingdoms shall be adorned with its blossoms and fruits.

Ere long the Adored One of this providence will become the Beloved of the assemblages of the world and the rays of the Sun of Truth will illumine every house, every place and corner. At that time the greatness and superiority of the friends of God will become evident and demonstrated.

Consider ye! In the day of His Highness Christ, the grandeur and majesty of their Holiness the Apostles, was not known. After three-hundred years the loftiness of the station and the exaltation of their attainment became manifest. Ere long the result of the deeds in this cycle of BAHÁ'ÓLLÁH will appear and every one of the friends and the maid-servants will be crowned with a diadem whose splendid gems will radiate brilliancy and effulgence throughout cycles and ages.

Therefore, O ye servants of God and the maid-servants of the Merciful One, do ye not rest for one moment! Do ye not seek any composure! Do ye not wish for any rest and ease! endeavor and make ye an effort with all your heart and soul to spread the fragrances of Paradise, to raise the eternal melody of the Kingdom of ABHÁ, to establish the gathering of fellowship, to become assisted with the confirmations of the Holy Spirit; to clothe the temple of existence with a new garment; to bestow eternal life upon the reality of souls; to become a cause of the civilization of the <p533> human world; to characterize the bloodthirsty animals with the heavenly attributes and divine commemorations; to pacify the world with peace and salvation, and to adorn man with the favors of His Highness the Merciful One; that perchance ignorance, animosity and strangeness may be removed entirely from among the denizens of the world, and the Banner of Reconciliation, Freedom, Nobleness and Oneness be hoisted; for the chains of existence contain countless links, each connected with the other. This connection is the cause of the appearance of the invisible powers of the world of the visible.

O ye real friends! Make ye an effort that this universe may become another universe and this darkened world find a ray of the Sun of Truth and become luminous and refulgent.

I entreat God that this favor may be realized and this unending outpouring become manifest and apparent, and the friends of God be confirmed by every bounty.

O ye [1] blessed souls!
[1 To a family.]

On the night of the feast ye entertained the beloved and were occupied in the service of the friends of God and the maid-servants of the Merciful One. Service to the sons and the daughters of the Kingdom is the diadem of everlasting glory with which ye have crowned your heads, the garment of eternal sovereignty with which ye have adorned your bodies, and the throne of majesty and grandeur of heaven upon which ye sat. Abdul-Baha found the utmost rejoicing from that feast <p534> and he was a host in his heart and soul, praying and entreating at the Threshold of Oneness that the breaths of the Holy Spirit waft, the angels of mercy descend and the confirmations of the Kingdom of ABHA surround you upon all sides.

Rest assured that ye will become illumined, spiritual and celestial, and your services were accepted and praised at the Threshold of Oneness.

O ye two [1] kind and beloved maid-servants of God!
[1 Mother and daughter.]

A splendor from the Supper of the Lord was cast upon the table that ye have spread and the spiritual food descended. It was on this account that the souls were rejoicing and happy and the spirits of those who were present were uplifted. The soul and heart of Abdul-Baha was present and manifest. What a happy night that was, and what a blessed feast! It became conducive to the happiness of the people of the Supreme Concourse, and the cause of joy and bliss to the inhabitants of the Kingdom of ABHA. I beg of God that He may assist and confirm you so that ye may bring about such feasts.

O thou who art attracted to the Kingdom of God!

Be thou thankful and grateful to the favored maid-servant , for she became the cause of thy utmost joy and bliss; she delivered thee from the narrow way of doubts and imaginations and ushered thee into the delectable meadow of happiness and beatitude. She led thee from the inferior world to the exalted realm of divinity; she took thee away from darkness <p535> and guided thee to light, and while thou hast been deprived, she made thee confident of the mysteries of the Kingdom.

I supplicate God that the coverings may be removed, the Beauty of Truth become apparent and evident; in order that thou mayest be taught in the wisdom of God, become a great teacher in the world of humanity and all thy desires be attained.***

O thou seeker of the Kingdom!

The letter was received and I became acquainted with its contents.

The Cause of BAHA'O'LLAH is the same as the Cause of Christ. It is the same Temple and the same Foundation. Both of these are spiritual springtimes and seasons of the soul-refreshing awakening and the cause of the renovation of the life of mankind. The spring of this year is the same as the spring of last year. The origins and ends are the same. The sun of today is the sun of yesterday. In the coming of Christ, the divine teachings were given in

accordance with the infancy of the human race. The teachings of BAHA'O'LLAH have the same basic principles, but are according to the stage of the maturity of the world and the requirements of this illumined age. O thou seeker of the Kingdom! Make thou an effort so that thou mayest partake from the spiritual Supper of the Lord. At that time every difficulty will become easy, and every trouble will be conducive to the tranquility of the heart and soul.

I supplicate God that thy spiritual sight be opened so that thou mayest behold the mysteries of the Kingdom <p536> and become the cause of ease, adornment, reconciliation, faithfulness and uprightness in the human world.

O thou who art guided by the Light of Guidance!

The material world is gloomy. Praise be to God! thou hast been led to the illumined realm. Darkness hath environed all the inhabitants of the globe, but thou hast found guidance. The souls are dead; thou hast been quickened through the Spirit of Truth. The eyes are blind; thine eyes became bright by beholding the lights. The ears are deaf; thou hast heard the voice of the Merciful One.

Thou must express the utmost satisfaction and thanks to Mrs. , for she hath guided thee and beckoned thee to the everlasting universe. For thee she desired perpetual glory and for thee she asked life eternal. Therefore strive in order that in the divine vineyard thou mayest become a gardener of Truth and live with such deeds and words that thou mayest become the cause of the enlightenment of the world.

O thou wooer of Truth and attracted one toward the Kingdom of God!

Thy detailed letter was received and its reading produced the utmost joy, for it was a glorious proof of the loftiness of thy aim and the exaltation of thine intention. Praise be to God! that thou art the well-wisher of the human world, art attracted to the Kingdom of ABHA and art aspiring for the advancement of the realm of humanity. I hope that, through the instrumentality of these lofty thoughts, attractions of <p537> heart and heavenly glad-tidings, thou mayest become so illumined that, through the mildly beaming splendor of the love of God, thou mayest shine and gleam throughout centuries and cycles.

Thou hast written that thou art a student in the progressive spiritual school. Happy is thy condition! If the various progressive schools join themselves to the universal university of the Kingdom, such knowledge and sciences will be brought into light that man will see that the potentialities of the "Open Tablet" of existence are infinite; will realize that all the created things are as letters and words; will be instructed in the lessons of the degrees of significances; will perceive the signs of oneness in the primordial atoms of the earth; will hear the voice of the Lord of the Kingdom; will behold the confirmations of the Holy Spirit and will find such ecstasy and joy that, being unable to contain himself in the vast area of existence, he will prepare himself for the journey toward the Kingdom and will hasten to the immensity of the Realm of Might. As soon as a bird is fledged, it cannot keep itself on the ground; nay, rather it soareth up toward the Supreme Apex -- except the birds

whose feet are tied, whose wings are clipped and feathers broken and who are soiled with water and clay.

O seeker of Truth! The realm of the Kingdom is a unit. The only difference lies in this: That when the season of spring dawneth, a new and wonderful motion and rejuvenation is witnessed in all the existing things; the mountains and the meadows are revived; the trees find freshness and delicacy and are clothed with radiant and bright leaves, blossoms and fruits. In a <p538> like manner the preceding Manifestations form an inseparable link with the subsequent dispensations; nay, rather they are identical with each other. Since the world is constantly developing itself, the rays become stronger, the outpourings becometh greater and the sun appeareth in the meridian orbit.

O thou yearner after the Kingdom!

Each Manifestation is the heart of the world and the proficient Physician of every patient.

The world of humanity is sick, but the skilled Physician hath the healing remedy and He bestoweth divine teachings, exhortations and advices which are the remedy of every ailment and the dressing for every wound.

Undoubtedly, the wise physician discovereth the needs of the patient at every season and prescribeth medicine.

Therefore, when thou wilt compare the teachings of the Beauty of ABHA with the requisitions and necessities of the present time, thou wilt conclude that they are to the sick body of the world the swift healing antidote; nay, rather they are the remedy of everlasting health.

The prescription of the proficient physicians of the past and the future will not be the same; nay, rather they will be in accord with the ailment of the patient.

Although the medicine is changed, yet all of these are for the sole purpose of the healing of the sick.

In former dispensations the sick body of the world could not bear the strong and overpowering remedies.

That is why His Highness the Christ said: "I have yet many things to say unto you, but ye cannot bear them now.

Howbeit, when He, the Spirit of the Comforter, who is sent by the Father, is come, He will guide you into all truth."

Therefore, in this age of lights, specific teachings have become universal, <p539> in order that the outpouring of the Merciful One environ both the East and the West, the oneness of the Kingdom of humanity become visible and the luminosity of truth enlighten the world of consciousness.

The descent of the New Jerusalem is the heavenly religion which secures the prosperity of the human world and is the effulgence of the illumination of the

realm of God.

In reality Emmanuel was the forerunner of the second coming of His Highness the Christ and the herald of the path of the Kingdom.

This is self-evident that the letter is an organic member of the world. This membership denotes subordination; that is, the letter draws its life from the word and hath spiritual relationship with it and is accounted a part of it. The apostles were the Letters and His Highness Christ the Essence of the Word; and the significance of the Word, which is the Everlasting Outpouring, cast a splendor upon those Letters. Since a Letter is a part of the Word itself, it is intrinsically identical with the Word.

I hope that thou shalt arise to perform all that which His highness Emmanuel hath predicted. Know thou this of a certainty that thou shalt become assisted. The confirmations of the Holy Spirit are descending uninterruptedly. The power of the Word shall penetrate in such wise that the Letter will become the reflective mirror of the Sun of the Word, and the radiation of the lights of the Word shall illumine the whole earth. But the heavenly Jerusalem, which is established upon the Apex of the world and the Holy of Holies of the Almighty, which hath hoisted its banner, comprehendeth and includeth in it all the perfections and teachings of <p540> the former dispensations. Likewise, it is the herald of the oneness of the world of humanity, the ensign of universal peace, the spirit of eternal life, the lights of divine perfections, the surrounding bestowal of the realm of existence, the adornment and grandeur of the world of creation and the cause of the tranquility of human-kind.

Turn thy attention toward the holy Tablets. Read and reflect upon the Tablets of Ishraghat, Tajalliat, the Words of Paradise, the Glad-tidings, Tarazat and the Book of Akdas.[1] These divine teachings in this day are the remedy of the ailments of the world of man and the dressing for the wounded body of existence; they are the Spirit of Life, the Ark of Salvation, the Magnet of the Everlasting glory and the penetrative power in the reality of man!

[1 All revealed by BAHÁ'Ó'LLÁH.]

O thou dear wise man!

Thy letter *** was considered. Its contents were in the utmost of beauty and great joy was realized therefrom.

Thou hast asked "Is it possible that this new and living Cause is to take the place of the dead religion of England when there hath been organized certain sects who have arrived at high stations of spiritual knowledge and to exalted degrees of merciful powers, and have become distinguished in virtue from all predecessors; notwithstanding this, it is possible that this new Cause will attract the attention of such people to such a degree as to unite their hearts, and gather them under its over-shadowing protection?" <p541>

O thou dear friend! Know thou that the Distinguished Individual of every age is according to the virtues of that age. The distinguished Personage who was in the former cycle, His power and virtues were according to the former age, but

in this brilliant age and divine cycle, the Noble Personage, the Radiant Star, the Distinguished One, will manifest with virtues which will eventually amaze the peoples, for He is in spiritual virtues and divine perfections loftier than all the Individuals; nay, rather He is the Source of Divine Benediction and the Center of the Radiant Circle. He is certainly comprehensive. There is no doubt that He will reveal Himself to such a degree as to bring all under His over-shadowing shelter.

When thou considereth carefully thou wilt find this order and system to be established in all things. The whole attracteth the part, and the center of the circle is the axis of the compass. Consider His Holiness the Spirit (Christ): Since He was the Center of spiritual power and the Origin of divine benediction, although in the beginning He gathered but a few under His power, yet later through that conquering power, He ushered all sects under the shadow of the Christian tabernacle. Compare the present with the past, see the great difference. By this thou canst measure and reach the reality and know for a certainty that the difference among the sects of the world is due to the difference of comprehensions. As long as the perceptive powers differ, surely the opinions and thoughts also differ. But if One Great Perceptive Power which comprehendeth all, cometh to the Center, the differing opinions become united, and ideal unity and oneness are revealed. <p542> For example: when His Holiness, the Spirit (Jesus Christ) appeared, the comprehensions of the creatures, the susceptibilities and minds of the sects then present, such as the Romans, the Greeks, Assyrians and Israelites were different. When the universal power of the Spirit of God appeared in the Center, eventually after three-hundred years, all the differing minds gathered under the protection of the One Center. The same spiritual susceptibilities were attained.

For the sake of illustration (literally, likeness), I will say: When an army is under the command of generals who have differing opinions, certainly it will disagree in regard to maneuvers and in the order of marching to the battlefields. But when the great commander-in-chief who is expert in the arts of warfare cometh to the front, all the differing opinions will be erased and one opinion will prevail; the commander-in-chief will bring all under his own direction. This is an instance and not a likeness.

Now if thou shouldest say, the generals of this army are every one artists in the art of warfare, expert and experienced, why should they obey one person, even though he may have accomplished a great feat -- this saying does not deserve attention, for this matter is certain and there is no doubt therein.

Likewise the Holy Manifestations, especially the reality of the Greatest Name, the Beauty of ABHA, when unveiled amid the assemblage of the world, like unto Joseph of Canaan, in the divine Egypt, will appear with such Beauty and Sweetness as to make the lovers of the world His captives. <p543> As to the souls who are born into this world radiant entities and who through excessive difficulty are deprived of great benefits and thus leave the world -- they are worthy of all sympathy, for in reality this is worthy of regret. It is for this purpose (that is, it is with regard to this wisdom) that the great

Manifestations (of God) unveil themselves in this world, bear every difficulty and ordeal -- to make these ready souls dawns of light and confer upon them eternal life. This is the real atonement that His holiness Christ made--He sacrificed Himself for the life of the world.

As to the question that the holy and spiritual souls influence, help and guide the creatures after they have cast off this elemental mould -- this is an established truth of the Bahais. Nay even the Holy Manifestations of God extend a great Bounty and an evident Light after their ascent from this world. For His Holiness Christ there was more and greater promotion of the Word, manifestation of divine power, conversion of holy souls, and the giving of eternal life, after [His] martyrdom. Likewise for the Blessed Beauty (BAHA'O'LLAH) there was greater bounty and dawning of light, manifestation of divine power, and effectiveness of the Word after His Ascent; and ere long the Sun of His Reality will encircle the world with its motion, heat, radiation and bounty.

Be not sorry on account of the limited extent of the progress of the Bahai Cause in that country [1]. This is the beginning of the dawn. Consider the Cause of His Holiness Christ, which took three-hundred years to produce great effect. Now sixty years have not passed <p544> since the beginning of this Cause, and Its Lights are shed upon all horizons.

[1 England.]

Regarding the Society for healing of which thou art of a member; when it comes under the protection of the Cause, its power will be a hundred fold.

Thou hast observed how extensive is the love of the Bahais and that the foundation is love. As the power of love among the Bahais is in the utmost degree and superior to that in other religions, it is even the same on other relations, for the cause of all is Love.

As to the question of translating the Books and Tablets of the Blessed Beauty; it will soon be done in all languages with the utmost eloquence and excellence. When the Tablets of His Holiness (BAHA'O'LLAH) are translated in accordance with the original, with excellence and eloquence, then the Lights of Significances will dawn and brighten all the eyes. Endeavor thou with all thy power to make the translation as the original.

The Blessed Beauty went to Haifa many times, and thou hast seen Him [1]. I hope thou mayest attain the real meeting and that is the witnessing with the eye of insight and not of sight.

[1 While in Haifa, some years ago, before he became a believer, the recipient of this Tablet saw BAHA'O'LLAH and some of the followers and was attracted to Him, but owing to circumstances had no means of communicating with Him at that time.]

The essence of the teachings of His Holiness BAHA'O'LLAH is Universal Love, which comprehendeth all the virtues of the world of humanity, is the cause of eternal life and of the progress of all the individuals of the human race. Soon thou wilt see that these <p545> heavenly teachings, like unto the light of

reality, will envelope and enlighten the world.

The short prayer which thou hast written at the end of thy letter is in reality original, beautiful, sweet and effective. Chant it always.

O thou esteemed maid-servant of God!

Be thou hopeful and be thou happy and rejoiced. For I have supplicated and beseeched before the Threshold of the Almighty that thy wish may be realized, so thou mayest overcome the self and perform charitable deeds and that human perfections may appear from thee; that thou mayest be endowed with lofty gifts; find thy way to divine wisdom and show forth the manners and conduct of those who are favored in the Threshold of the Almighty.

The essence of all exhortation is that thou shouldst abandon thyself and sacrifice life, body and heart for the Beloved One of the world.

O thou servant of God!

Thy letter was received and the sign of the hand was observed. This sign was a mystery of the perfection of Love. I ask God that it may become realized, and day by day, thou mayest walk more and more in the path of the Kingdom, in order that thou mayest be freed from the strangers and friends, be disengaged from attachment to the material world and be attached wholly to the divine Kingdom. At that time thou wilt behold the lights of the most great gift. <p546>

O thou maid-servant of God!

Thy poetry was received. The context was elegant. The words were eloquent and the theme, the Manifest Light. Consequently, it was highly appreciated. Endeavor, so far as it is possible for thee, that day by day thou mayest string the pearls of poesy with sweeter rhythm and more eloquent contents, in order that it may become conducive to the perpetuity of thy name in the spiritual meetings. Upon thee be greeting and praise!

O thou servant of God!

What thou hast written was perused. Be thou rejoiced on account of hearing the glad-tidings of the Kingdom. To render thanks for such a bounty is to show forth praiseworthy deeds.

Sacrifice thyself for the well-being of the people and be thou a kind comforter to all the inhabitants of the world. Ask and pray to God that thou mayest become an enkindled lamp, to shed light upon the assembly, to become a lover of men and a well-wisher of human kind; nay, rather, thou mayest become the manifestation of the divine providence, finding out the heavenly gifts, enlisting thyself among the soldiers of the kingdom of peace and reconciliation, delivering the people as far as possible from war and carnage, spreading righteousness and friendship and becoming the cause of tranquillity and composure to the world of humanity.

O thou seeker of Truth!

The letter which thou hast written to was received and its contents became known. If thou <p547> ask my name and title, it is Abdul-Baha and any name beside this is unknown here. Whosoever calleth me by this name, accept from him -- otherwise reject.

But about the three questions which thou hast asked for thyself: The first is true. Undoubtedly, when a soul engages in commemoration of the True One, he will naturally feel the rest of soul and tranquility of heart.

The second question about the supernatural power: Without advancing toward the Kingdom of ABHA, it is impossible and inaccessible. But should a soul enter under the shadow of the Blessed Perfection, step into the divine Kingdom, act according to the councils and exhortations of God and practice the New Teachings, unquestionably he will become endowed with a supernatural power.

But about thy third question: "Have I been subjected to such troubles and vicissitudes before?" and the indisputable answer, "No!" -- this is also true.

For any soul who walketh in the path of guidance, there is no doubt he shall endure hardships. Consider thou their Highness the Apostles; likewise the Assembly of Christians, who were sanctified souls; what calamities and persecutions hailed them in the Cause during the first and second century and even up to the third century!

Look thou around the world of existence: A little worldly transaction cannot be brought about except through surmounting many an obstacle. How much more important are the objects of the Supreme World! Certainly there existeth troubles, trials, afflictions, persecution, censure and contempt. When thou didst occupy <p548> thy time in the past to give out religious exhortations and advices, thou experienced some persecutions and trouble. But thou canst not realize in this present moment what great ordeals are in store and what unbearable calamities, affliction and adversity exist, and that to give up life is the easiest of all those calamities. But the end of all these is bliss, overflowing joy, everlasting exultation, happiness and supreme contentment. It is eternal life, never ending glory, a lordly gift and divine sovereignty!

In brief, thou hast asked concerning my desire for thee: I wish, if thou art worldly, to become heavenly; if thou art of the world of possession, become thou celestial; if thou art of the material sphere, become an inhabitant of the realm of Light; hasten from the world of darkness to the world of illumination and become the manifestor of the exhortations, advices and instructions of the Blessed Perfection. This is my greatest desire for thee.

O ye [1] seekers of Truth!

[1 Husband and wife.]

Your letter was received and its contents became known. The new Kingdom hath raised its tents in all regions and hath enveloped East and West, but the blind ones cannot see and the deaf ones cannot hear. In the time of Christ, the doors of the divine Kingdom were opened, but the people, being veiled, were negligent and in a deep sleep. Therefore, they were deprived of the spiritual glory. Now,

thank ye God that ye have found the way to the Kingdom of peace and salvation and have heard the call of the True One.<p549>

Supplicate God that ye may become heavenly hosts, spreading the oneness of the world of humanity, taking in hand the armor of peace and conquering the hearts with the sword of love.

Ye are people of the earth, become ye angels of heaven; ye are from the West, draw ye bounties from the East! Be ye illumined, become ye heavenly, become ye merciful and show kindness to all the people!

O thou dear friend!

Although a person of good deeds is acceptable at the Threshold of the Almighty, yet it is first "to know," and then "to do." Although a blind man produceth a most wonderful and exquisite art, yet he is deprived of seeing it. Consider how most animals labor for man, draw loads and facilities travel; yet, as they are ignorant, they receive no reward for this toil and labor. The cloud raineth, roses and hyacinths grow; the plain and meadow, the garden and trees become green and blossom; yet they do not realize the results and outcome of all these. The lamp is lighted, but as it hath not a conscious knowledge of itself, no one hath become glad because of it. Moreover, a soul of excellent deeds and good manners will undoubtedly advance from whatever horizon he beholdeth the lights radiating. Herein lies the difference: By the faith is meant, first, conscious knowledge, and second, the practice of good deeds.

Thou hast asked concerning reincarnation: Reincarnation as understood by the people, is untrue; but in the Gospel, "return" is referred to, and that is the return of qualities [1] and not the return of entities. This <p550> matter is explained in detail in the Book of Ighan, which is translated and published. Study that Book.

[1 i. e., the return of the qualities, powers, and attributes in another human being.]

But the difference between Christ and others is this: Christ was the Spirit, others were bodies; Christ was the Sun, others were mirrors; Christ was the Truth and was bestowing eternal life, others were dead and imparting deadness and negligence.

Thou hast asked concerning the spirits of men: They are not at all annihilated -- they are immortal.[1] The spirits of heavenly souls will find eternal life, that is, they will attain the highest and most great stations of perfection; but the spirits of the heedless souls, although they are eternal, yet they are in a world of imperfection, concealment and ignorance. This is a concise answer. Contemplate and meditate upon it, in order that thou mayest comprehend the reality of the mysteries in detail. For instance: No matter how much the mineral has an existence and life, yet in comparison to man, it is entirely non-existent and deprived of life. For where man is translated from life to death, his comparative station will be that of a mineral existence.

[1 i. e., in the sense of continued existence after the death of the body.]

O ye [1] seekers of Truth!

[1 Husband and wife.]

Your letter was received and a sweet fragrance was inhaled from the rose-garden of its significances. It was an evidence of your insight, hearing and spiritual life. For, no matter if the people are living in appearance, yet they may be dead in reality. That is why His Holiness Christ, sayeth in the Gospels: "Let the dead bury the dead!"<p551>

Praise be to God! that you have found eternal life from among the dead; that is, you have heard the call of the divine Kingdom, are attracted to the Heavenly Countenance and have turned your faces toward the Center of the Light of Truth. I hope that you continue to be a living, eternal light!

Two stones of the Most Great Name are sent enclosed with this Tablet.

O thou Glorious Lord![1]

[1 This Tablet bore the following heading: "Chant thou this commune."]

Make thou this little maid-servant a brilliant-starred daughter of the Kingdom; endear her in the Threshold of Oneness and overflow her with the cup of Thy love, in order that she may raise the cries of joy and ecstasy and mix ambergris with musk.[1]

[1 This metaphor means the state of spontaneous prayer and communion with God.]

Verily, Thou art the Powerful and the Mighty, and Thou art the Wise, the Seer!

O thou plant of the Garden of Love of God!

Thy letter was received. Its content was of utmost grace and sweetness. As thou hast turned thy face toward the Supreme Kingdom, I hope thy disposition and nature will prove agreeable and comforting to thy brother and sister.

Although thou art small, yet I hope thou wilt become great in the Kingdom. His Highness Christ, sayeth: "Happy is the condition of the children!" God willing, thou art one of those children.

Be obedient and kind to thy father and mother, caressing brother and sister, and day by day adding to thy faith and assurance.<p552>

O thou dear friend!

What thou hast written was perused. Thank thou God that the doors of the Kingdom are opened and the way of the Truth become manifest and evident. Therefore, enter thou completely into this divine Kingdom; that is, acquire heavenly bliss and beatitude and turn thy face to the Luminous Realm, so that the hurtful powers may be dispersed at once, eternal felicity, composure and tranquility become realized, the heart find glad-tidings, the soul, peace, and even the body, grace and beauty.

O thou faithful one!

Our requirements of faithfulness is that thou mayest sacrifice thyself and, in the divine path, close thine eye to every pleasure and strive with all thy soul

that thou mayest disappear and be lost, like unto a drop, in the ocean of the love of God.

O thou who art advanced toward God!

Thy letter was received. Its contents indicated that thou hast become alive through the spiritual breaths of his honor, Mr. . . . Thank thou God that thou hast attained to this bounty and hast caught the light of guidance. Thou must be thankful to his honor, Mr. . . . , to the end of thy days, for from his hand thou hast drunk this overflowing cup of the Most Great Guidance.

Now show thou forth firmness and steadfastness without wavering. If any test fall upon thee, it will be conducive to the strength of thy faith. <p553>

O thou servant of the True One!

Thy letter was received. The meeting *** which was arranged with the utmost union in the studio of Miss . . . was in reality spiritual, merciful and illumined. The friends of God were associating with great harmony and friendship. I hope that all the people of the world become united and cemented. The Blessed Perfection hath appeared for the sole purpose of the unification and solidarity of the people of the world, so that all of them may enter under the shade of one tree, sing one melody in one rose-garden and adorn the universe with love and oneness.

Every meeting which is organized for the purpose of unity and concord will be conducive to changing strangers into friends, enemies into associates, and Abdul-Baha will be present in his heart and soul with that meeting.

I entreat from God that the believers may at all times strive to bring about union and harmony, in order that this power of unity may display an effect in this world; each country become illuminated, the darkness of foreignness be dispelled gradually and the light of unanimity dawn and shed its rays to all parts.

O thou heavenly one!

Organize ye spiritual assemblies; lay ye the foundation of union and concord in this world; destroy ye the fabric of strife and war from the face of the earth; construct ye the temple of harmony and agreement; enkindle ye the light of the realm of the oneness of humanity; open ye your eyes; gaze and behold ye the other world! The Kingdom of peace, salvation, uprightness <p554> and reconciliation is founded in the Invisible World, and it will by degrees become manifest and apparent through the power of the Word of God!

I supplicate God that ye may become the army of that Kingdom, in order that by the power of the Most Great Name, the friends of God may conquer this world through love, friendship and the strength of the Kingdom of peace; the human race become compassionate, and bloodshed and carnage be completely effaced from the universe.

The Spirit of truth is soaring on the Supreme Apex, like unto a bird, in order

that it may discover a severed heart and alight therein and make its nest.

I hope that all the friends become manifestors of knowledge and the centers of merciful feelings. Each of them become like unto an angel and radiate heavenly deeds, thoughts and actions.

O thou who art attracted to the Kingdom!

Thy letter contained meanings full of sweetness. I therefore took it in my hand with the utmost love and became informed of thy desire.

O thou maid-servant of God! Glad-tidings be unto thee! As thou art faithful and art going to remain firm, the favors of the Bounty of ABHA will encircle thee; thou wilt become a cause of the illumination of the human world, and be assisted by the heavenly confirmation.

O ye spiritual assembly![1]

[1 To the Buffalo (N. Y.) assembly.]

As ye were gathered in the meeting of hospitality with the utmost longing for the knowledge of God, that <p555> meeting was mentioned in the divine Kingdom and you became favored with special bounty. Such gatherings are very praiseworthy and acceptable, for all beget joy and fragrance, the hearts become illumined and the despondent souls become heavenly.

Likewise, though I was remote in so far as the body is concerned, I was near to the friends in heart and spirit and close to the believers in that assembly.

I entreat God that your assembly wax greater day by day and the meeting of the love of God become adorned with celestial attributes, so that the confirmation of the Kingdom of God descend continually.

O ye Friends![1]

[1 To the Buffalo assembly.]

Thank God that the Light of Truth shone in that city, the bounty of guidance was granted, the fire of the love of God was ignited and the veil of superstition was burned away.

Some souls have arisen who have unsealed their eyes, unstopped their ears, witnessed the great signs and heard the eternal melody of the Supreme Concourse. Each of them became a faithful tree in the orchard of the love of God and a shining luminous star in the horizon of the knowledge of God. This is from the eternal bounty and the everlasting gift.

I entreat and supplicate in the Threshold of the Almighty and ask for your confirmation and assistance, that you may be born wholly out of the physical world into the Realm of Divine, to seek after the eternal life and wish for the everlasting gift, so that you may shine upon ages and cycles like unto the morning star!<p556>

O thou lamp of the Love of God!

Thou hast made the wish for the great martyrdom in the path of Baha', that thou

mayest become intoxicated with that overflowing cup and sacrifice this ephemeral life upon the divine altar, in order that thou mayest walk in the road of faithfulness and show forth firmness and steadfastness for the sake of the love of Baha'.

This is the ultimate desire of the people of sanctity. If the eternal prosperity favor and befriend thee, thou wilt undoubtedly attain to this bounty. But for the present this very attitude is sacrifice and martyrdom. Blessed art thou, and again, blessed art thou! ***

O thou daughter of the Kingdom!

Thy letter was received; its contents were of the utmost sweetness. No sooner had I heard it, than I supplicated to God in thy behalf that thou mayest become a strong growing tree, protected and guarded from the winds of tests and attain to heavenly guidance.

Know thou the value of Miss Truly I say, she was an angel of heaven and light beaming and sparkling. Endeavor thy beloved daughter, Entreat God that she and may become two shining lamps in the assemblage of the world and the cause of the grandeur and promotion of the divine teachings.

Blessing be upon thy dear son and his family. Endeavor thou in their training.

Convey on my behalf, spiritual greeting to the new bridegroom and bride and say to them: <p557> "You must become the young trees in the divine garden and produce good fruits."

Convey my love to I prayed in behalf of all the family that they may be confirmed with the most great guidance and sacrifice their abilities, talents and possessions in the Path of God.

O thou maid-servant of God! This celestial music hath moved the hearts of the people in the world and the Blessed Tree embraced all communities and nations under its shade!

O thou who art attracted toward the Kingdom!

Be thou not unhappy; the tempest of sorrow shall pass; regret will not last; disappointment will vanish; the fire of the love of God will become enkindled, and the thorns and briars of sadness and despondency will be consumed! Be thou happy; rest thou assured upon the favors of Baha', so that uncertainty and hesitation may become non-existent and the invisible outpourings descend upon the arena of being!

If thou art seeking after spiritual tranquility, turn thy face at all times toward the Kingdom of ABHA. If thou art desiring divine joy, free thyself from the bands of attachment. If thou art wishing for the confirmation of the Holy Spirit, become thou engaged in teaching the Cause of God.

If the friends and relatives are keeping themselves at a distance from thee, be thou not sad, for God is near to thee. Associate thou, as much as thou canst,

with the relatives and strangers; display thou loving kindness; show thou forth the utmost patience and resignation. The more they oppose thee, shower thou upon <p558> them the greater justice and equity; the more they show hatred and opposition toward thee, challenge thou them with great truthfulness, friendship and reconciliation.

Praise be to God, thou art near to the Kingdom of ABHA! Rest thou assured. With all my soul and spirit, I am thy companion at all moments. Know thou this of a certainty!

I prayed in behalf of thy relatives and family, supplicating from God confirmation and assistance for them.

O ye [1] friends of Abdul-Baha!

[1 To the Hoboken (N. J.) assembly.]

The glad-tidings of your attraction and enkindlement, ecstasy and exhilaration, hath reached us before and a special Tablet hath been forwarded to you. Mr. and Mr. arrived and praised you with the utmost enthusiasm, that "the friends of Hoboken are firm, steadfast and eloquent (in delivering the Truth)." In that region they have adorned a meeting with the fragrances of holiness and organized an assembly like unto the delectable paradise. Each one of them is like unto a lamp brilliant with the light of guidance and a conquering host invincible with the power of the love of God. Likewise, they gave the utmost praise to all the beloved throughout the regions of America, and they were extremely happy and grateful. They praised and commended highly the spiritual assembly of New York, saying that day and night they were engaged in the service of the Kingdom; likewise they were very grateful to Mr.

Briefly, four days and four nights were they the <p559> guests in the house of this imprisoned one, continually praising and commending the beloved of God and giving the glad-tidings of the attraction of the friends with the fragrances of God. In this prison, Abdul-Baha hath no happiness except the arrival of the good news of the believers. Whenever one praises them, the heart is dilated and the soul is rejoiced.

Therefore, O ye companions of Abdul-Baha, display ye an effort, so that ye may make that region (America) the Paradise of ABHA, hoisting the banner of the Most Great Peace and spreading the teachings of the Beauty of ABHA; in order that the slumberous world become awakened, the unconscious become mindful, the universe become another universe, the human world become the realm of the Kingdom, earthly emotions become heavenly attractions, cruelty and oppression be changed into love and faithfulness, the clattering of the sword be transformed into the sweet melody of the pen and the discordant sound of war become the wonderful song of love and intelligence; in order that all the individuals of humanity embrace each other and live among themselves in perfect love and affinity.

[1]O thou who hast addressed Abdul-Baha!

[1 The following four Tablets are addressed to a Japanese residing in the

United States.]

Verily, I pray my Lord to teach thee a language and writing of the Kingdom which will satisfy thee, so as to dispense with all things; for that spiritual writing and instructive tongue are eloquent, clear, laudable, legible, read by the tongue and preserved in the heart. Blessed is he who knows it in the world of man! <p560>

Know, verily, that the Ocean is waving, the Sun shining, the Stars dawning. (Understand what I say!)

The tree will grow, the earth will send forth hyacinths [1] and give blessings, and man will become of the heavenly angels. Feed on the light of guidance and impart light to the people. The bird of heaven will warble melodies unknown save by the birds of heaven; then tear asunder the veil and see the realities of things with the eye of God. Verily, thy Lord guideth whomsoever He willeth unto the Straight Path!

[1 Hyacinth -- the flower symbolic of Knowledge]

The Promised Spot will be made a racecourse for the steeds of the race of Knowledge and the lights of the Merciful will shine upon it. The dispersed ones will return to the Center of Gathering and the birds will return from the meadows of the world unto the Nest of Harmony. This is a preordained matter.

As to thee: Thou hast borne every difficulty and hardship and soon will be rewarded by God with a good reward. He will destine to thee all that is good, and choose for thee the manifestation of His mercy among the servants; that they may thus see that the Sons of the Kingdom have gone out [1], while there hath come a soul from the remotest horizon who hath entreated the Kingdom of God.***

[1 Comparing those near at hand who disobeyed the command of BAHÁ'O'LLÁH, with the recipient of this Tablet -- a Japanese.]

O thou who art the single one of Japan and the unique one of that extreme Orient!

That country hath been deprived of the divine breath until this time; now, God be praised! thou art initiated <p561> in the mysteries and conscious of the secrets of the lights.

Thou hast been earthly, I hope that thou wilt become heavenly; thou hast been gloomy, I desire that thou wilt become luminous. Thou wert wandering in the wilderness, thou hast found a way to the abode of the Beloved One; thou wert a thirsty fish, thou hast attained to the endless Ocean; thou wert a roving bird, thou hast reached the divine Rose-garden; thou wert spiritually sick and thou hast found real health!

Now is the time that thou shouldest entirely abandon the comfort, ease, enjoyment and life of this transient world, and wholly arise to guide the people of Japan, illuminating faces, perfuming nostrils and conquering, through the heavenly hosts and divine reinforcements, the hearts of the people of that

region.

Do not wonder at the favor and bounty of the Lord. By the favor of God, how often a drop hath become undulating like a sea, and an atom hath become shining like the sun!

The Sun of Truth hath enlightened the divine world and illumined the universe. The rays of His grace have shone upon the East and West, and His heat hath caused vegetation in all countries. So the lights and the heat of the Sun of Truth being help and assistance, what more dost thou need?

Thou must warble, like the nightingale of significances, in the rose-garden, so that thou mayest inspire all the birds of the meadow to chant and to sing.

O thou youth of God!

Thank God that thou hast found thy way to the <p562> Radiant Kingdom, torn asunder the veil of superstition and learned the reality of the mysteries.

All the people have formed a god in the world of thought, and that form of their own imagination they worship; when the fact is that the imagined form is finite and the human mind is infinite.[1] Surely the infinite is greater than the finite, for imagination is accidental (or non-essential) while the mind is essential; surely the essential is greater than the accidental.

[1 Infinite in regard to imagination, for without the mind there would be no imagination. Another translation of this paragraph is as follows: "All the people have formed a god in the world of thought and they worship that form of their own imagination, while the fact is that the imagined concept is comprehended by the mind which is comprehensive. Surely that which comprehends is greater than the comprehended for imagination is accidental (non-essential), while the mind is essential. Surely the essential is greater than the accidental."

Therefore consider: All the sects and peoples worship their own thought; they create a god in their own minds and acknowledge him to be the creator of all things, when that form is a superstition -- thus people adore and worship imagination (or illusion).

That Essence of the Divine Entity and the Unseen of the unseen is holy above imagination and is beyond thought. Consciousness doth not reach It. Within the capacity of comprehension of a produced (or created) reality that Ancient Reality cannot be contained. It is a different world; from it there is no information; arrival thereat is impossible; attainment thereto is prohibited and inaccessible. This much is known: It exists and Its existence is certain and proven -- but the condition is unknown.

All the philosophers and the doctors knew that It is, but they were perplexed in the comprehension of Its existence and were at last discouraged, and in great <p563> despair they left this world. For the comprehension of the condition and mysteries of that Reality of realities and Mystery of mysteries there is need for another power and another sense. That power and sense is not

possessed by mankind, therefore they have not found any information. For example: If a man possess the power of hearing, the power of tasting, the power of smelling and the power of feeling, but no power of seeing, he cannot see. Hence, through the powers and senses present in man the realization of the Unseen Reality, which is pure and holy above the reach of doubts, is impossible. Other powers are needed and other senses required. If those powers and senses are obtained, then information can be had; otherwise, not.

As to the question of marriage, according to the law of God: First you must select one, and then it depends upon the consent of the father and mother. Before your selection they have no right of interference.

Endeavor as much as thou canst to acquire the English language with the utmost of eloquence and excellence, so that thou mayest be enabled to translate the Tablets into the Japanese tongue. This is my advice. Certainly exert thy utmost endeavor to attain this bounty.

O thou who art attracted by the Word of God to the Kingdom of God!

Turn with the whole of thy being to God, forget aught else save God, and supplicate God to make thee a sign of guidance in the midst of people who are veiled from God; perchance they may be guided to the Orb of all horizons, enter the kingdom of harmony, drink <p564> of the cup of the love of God, rejoice at the manifestation of the Kingdom of God, taste the delight of the mention of God, and shelter themselves in the shadow of the Tree of Life in the midst of the Paradise of God.

This beseemeth the believers; this is the qualification of the sincere; this is the path of the knowers, and this is the utmost aim of the faithful.

Exert thy utmost power that thou mayest share this great bounty.

O thou spiritual youth![1]

[1 Addressed to a Japanese residing in the United States -- a friend of the recipient of the four preceding Tablets.]

Japan hath made wonderful progress in material civilization, but she will become perfect when she also becometh spiritually developed and the power of the Kingdom becometh manifest in her.

One will encounter a little difficulty in the beginning of the establishment of the Cause of God in that country, but later it will become very easy, for the inhabitants of Japan are intelligent, sagacious and have the power of rapid assimilation.

For the present, a perfect youth like thee is favored by the bounty of the Kingdom and hath attained to the knowledge of the Lord of the Kingdom. Show thou forth an effort that thou mayest finish that which is necessary in the acquisition and study of science and art; then travel thou toward countries of Japan, so that thou mayest hoist the Ensign of Truth waving from the apex of the Supreme Concourse. Look thou not upon thine own capability; the invisible divine confirmations <p565> are great and the protection and providence of the

Beauty of ABHA is the helper and the assistant. When a drop draws help from the ocean, it is an ocean in itself, and a little seed, through the outpouring of rain, the favor of the sun and the soul-refreshing breeze, will become a tree with the utmost freshness, full of leaves, blossoms and fruits. Therefore, do not consider thy capacity and merit, but rely upon the infinite bounty and trust to His Highness the Almighty. Do not delay. Undertake soon that which thou art intending.

There are prophecies concerning this Manifestation in the Buddhistic books, but they are in symbols and metaphors, and some spiritual conditions are mentioned therein, but the leaders of religion do not understand. They think these prophecies are material things; yet those signs are foreshadowing spiritual occurrences.

[1]Announce greeting on my behalf to the two young Japanese [2] and say:
[1 The following extract from a Tablet as received bore no opening line of address.]

[2 Refers to the recipients of the preceding Tablets.]

"His Imperial Majesty, the Mikado, became the cause of the material progress of Japan. I hope that you may become the cause of her spiritual development. This is the principle of progress.

"Unless man maketh spiritual progress in the world of spirit, intellect and heart, he cannot gather universal results from material advancements. Now you must gird up the loins of endeavor and reflect duly, so that you may quicken the people of Japan through the Spirit of God."<p566>

[1]O ye spiritual friends of Abdul-Baha!

[1 The following Tablets up to and including page 585, are "General Tablets" revealed for all the friends throughout the world.]

"Perfume Thou the East! Illumine Thou the West! Bestow Thou light to the North!
Grant Thou life to the South!

This verse hath been revealed from the lips of the Center of the Covenant one year after the departure [1] of BAHÁ'O'LLAH. But the nakazeen (not understanding its spiritual purport) wondered and derided. Praise be to God! that now its signs have become manifest, its power evident, and its proof plain. Thanks be unto Him! that the East and the West are stirred into cheerfulness, and through the Holy Fragrances all directions are perfumed.

[1 Departure, i. e., death -- which occurred May 29, 1892.]

The Blessed Perfection, in a clear text, hath promised us in the Book: "Verily I behold you from the Horizon of ABHA and will make victorious whomsoever will arise in the service of my cause with the hosts of the Supreme Concourse and the cohorts of the favored angels!" Praise be to God! that this victory and confirmation became visible and manifest and hath shone forth from the horizon of the world like unto the sun.

Therefore, O ye friends of God!

Show ye forth an earnest endeavor and display ye a resolute effort, so that ye may become assisted in the adoration of the Ancient Beauty and the Manifest Light; to be the cause of spreading the light of the Sun of Truth; to infuse into the dead, antiquated body of the world a new spirit; to cast in the fields of the hearts pure seeds; to arise in the service of the Cause; to speak with eloquent <p567> tongues; to become candles of guidance in the assemblage of the world; to become shining stars in the horizon of existent being; to become merciful birds in the rose-garden of oneness; to sing the melodies of realities and significances; to spend every breath of your lives in the most great Cause; and to devote the period of your existence to the service of this conspicuous Light; so that in the end ye may be freed from loss and failure and attain to the inexhaustible treasury of the Kingdom.

For the life of man is wholly subject to danger and impermanency.

A person cannot put his assurance even in one moment's continuity.

Notwithstanding this, the nations of the world, deceived by the mirage of superstition, imagine themselves secure in the heavenly way.

Alas!

Alas!

Former communities in bygone ages entertained the same perishing thoughts; but by one of those periodical fluctuations they were all hidden under ground and afflicted with deprivation and loss, except those souls who had become pure evanescence and had arisen with great self-abnegation in the path of God.

Such souls shine forth as brilliant stars from the Horizon of the Ancient Glory, and the results which emanated from their lives in succeeding ages and cycles are the proofs of this statement.

Therefore, do ye not rest, neither day nor night; seek ye not for composure; talk ye not of the mystery of servitude, and seek ye the path of thralldom; so that through the promised confirmations ye may become assisted from the Kingdom of Oneness.

O ye friends! Dense and gloomy clouds have covered the horizon of the world, and the darkness of hatred, malignity, persecution, tyranny, and the greatest <p568> cruelty is spreading. All the people are drunk with the wine of heedlessness; and blood-thirstiness and rapaciousness are considered the noblest excellencies of the world of men.

His Highness the Almighty hath chosen the friends from among the concourse of men and hath specialized them with the most eminent guidance and the highest gift; so that we may with our souls and hearts exert ourselves, sacrifice our lives, be engaged in the guidance of the people and the training of souls; so that the wild beasts may become the gazelles of the meadows on unity; the wolves the sheep of God; the blood-thirsty ones the heavenly angels; the fire of malice be extinguished and the flame of safety in the blessed tabernacle bestow illumination; the odor of the nether realm of infidelity be dispelled

and the fragrances of the rose-garden of faithfulness be diffused in all parts; the weak draw light from the Universal Reason and evil souls seek to be purified with the holy and divine Breath. There are needed manifestors for this gift; farmers for this field; gardeners for this rose-garden; fishers for this sea; luminous stars for this heaven; spiritual physicians for these ill ones, and loving guides for these wanderers; so that they may bestow a share to those who are deprived, grant a portion to those who are shareless, give unmeasured treasure to the indigent ones, and show forth the power of proof to the seekers.

Glory be unto Thee, O my God! I supplicate unto Thee, O Thou my Helper! I invoke Thee, O Thou my Refuge! I utter to Thee my agonies, O Thou my Physician, entreat Thee with all my heart, my soul and my spirit, saying: <p569>

O my God! O my God! Verily, the gloomy night hath fallen upon all regions and the clouds of ignorance have extended in all directions; the people are immersed in the darkness of surmise and the tyrants are sunk in the depths of brutality and lawlessness; the red glare of the burning fire is flashing forth from the neither world; roaring, ominous voices are rising from the cruel, destructive and terrible armaments; every region is crying out with its dumb secret tongue: "Nothing that I possess hath benefitted me and power and strength are taken away from me!" Verily, O my God, the lamps of guidance are extinguished; the fire of animosity is enkindled; wrath and antipathy are spread abroad and provocation and maliciousness are disseminated upon the face of the earth. Yet I see only Thy wronged followers who are crying at the tops of their voices and summoning the people:

"Hasten ye toward affinity!
Hasten ye toward faithfulness!
Hasten ye toward generosity!
Hasten ye toward guidance!
Hasten ye toward union!
Hasten ye to behold the Light of the World!
Hasten ye toward love and prosperity!
Hasten ye toward peace and reconciliation!
Hasten ye toward the law of disarmament!
Hasten ye toward harmony and success!
Hasten ye toward co-operation and mutual help in the path of guidance!"

Verily, these wronged ones do sacrifice themselves with infinite joy and happiness for the sake of the people, with all their souls and spirits throughout all regions. <p570> Verily, thou beholdest them weeping at the misfortunes of every one of Thy creatures and becoming grieved at the distress of Thy children; they are kind to all the people and pained at the sight of the calamities of the inhabitants of the world. O my Lord! make the wings prosperity to grow upon their shoulders, so that they may ever soar toward the apex of their aspirations; strengthen their loins in the service of Thy people, and confirm them in the thralldom and adoration of the threshold of Thy Holiness.

Verily, Thou art the Merciful! Thou art the Clement, and there is no God but Thee, the Powerful, the Compassionate, and the Ancient!

Glory be unto Thee, O my God!

Thou seest me rolling my face in the dust of humility and contrition, supplicating toward the Kingdom of Thy Might, yearning for the contemplation of Thy Greatness, entreating Thy Grandeur, invoking at the Threshold of Thy Mercifulness, beseeching the realm of Thy Singleness, acknowledging my shortcomings, longing for Thy bounty, desiring Thy concealing veil and expecting the outpouring of the rain of Thy favor upon all the meadows and mountains!

O my Lord! Verily, Thy power hath enveloped all things, Thy dominion, Thy glory and Thy sovereignty have become manifest as the manifestation of the sun in mid-day; Thy Word hath penetrated the reality of the contingent beings; Thy voice hath been raised on the apex of the world; Thy beaming lights have radiated from the dawning-places of all the horizons and Thy wonderful refulgent signs have become known in <p571> all directions; consequently the sights and insights have become dazzled by beholding these manifestations of truth! There is no land in which the fame of Thy Merciful Cause hath not been spread, and there is no region in which Thy manifest ensign hath not been hoisted! Verily, Thy voice hath reached the ears of all inhabitants of the globe, and the attracted ones have become exhilarated by its holy and divine fragrances!

Praise be to Thee, O my God! for the bestowal of this most great bounty upon Thy chosen ones; and thanks be to Thee, O my Lord! for this most eminent favor upon Thy righteous servants in suffering them to become the signs of Thy Oneness in this glorious age and the standards of Thy sanctity in this new cycle!

O my Lord! O my Lord! Assist the weak ones with the Supreme Energy; shelter the indigent ones near the asylum of Thy Greatest Majesty; strengthen the loins of those souls whose faces radiate with Thy lights and whose tongues become eloquent in the glorification and commemoration of Thy Name; make them the plants of Thy luminous orchard, the blossoms of Thy blessed tree, the leaves of Thy Sadrat-el-Montaha [1] and the flowers of Thy exalted rose-garden! Verily, Thou art the Clement, the Lofty, the Magnificent, the Omnipresent and the Omniscient and Thou art the Protector, the Guardian, the Helper, the Powerful, the Merciful and the Generous!

[1 Sadrat-el-Montaha -- The name of a tree planted by the Arabs in ancient times at the end of a road, to serve as a guide. As a symbol it denotes a Manifestation in His day.]

O ye beloved ones of Abdul-Baha! This servant longeth to write a special Tablet to each one of the <p572> friends of God -- but what can be done! For there is neither opportunity nor time. The affairs are like unto the waves, and the requirements are like unto the vernal showers. I do not rest a moment, neither do I have leisure for an instant. Letters are received every day from all the

regions and it is impossible and impracticable to answer one among ten; yet there is no other mode than to answer the letters which are the most important, for the urgent affairs must be attended to. Therefore, I request the pardon and ask the forgiveness of the friends, that they may overlook these shortcomings and be content and happy with that which is possible.

O ye friends of Abdul-Baha! The East is illumined, the West is perfumed and the world is in motion and acceleration. Such a tumult is visible in the regions; and such a spiritual commotion is perceived in the pillars of the earth! The fame of the grandeur of the Word of God hath reached the ears of the inhabitants of the world, and the voice of the Cause of God holdeth universal sway! It is the time for joy and happiness and the moment of exhilaration and ecstasy. One must live in accord with the exhortations and advices of the Blessed Perfection and behave with such deeds and actions as to become conducive to the illumination of the world and the manifestation of mercifulness among the nations.

All the denizens of the earth, the communities and the people have taken an axe in their hands to uproot the life-tree of each other; they are blood-thirsty and the instigators of corruption; they are armed to the teeth with destructive implements; each seeketh the <p573> death and annihilation of the other.

But the heavenly power, the divine energy and the celestial hand of strength, hath raised the canopy of the oneness of the realm of humanity on the pinnacle of the contingent being and hoisted the standard of the most great peace, friendship, love, uprightness and the adoration of truth.

The friends are the servants of this canopy and the beloved are the hosts of this standard.

Therefore they must with one accord arise to that which is the requirement and the merit of this day, become overflowing with joy and beatitude, perfume the nostrils with fragrances, sweeten the tastes with the honey and delicacy of love, become the signs of guidance, be the glad-tidings of the Supreme Concourse and the army of the Kingdom of ABHA; so that they may destroy the edifice of war and bloodshed, efface the traces of battle and strife from the face of the earth, uproot the tree of foreignness and plant the tree of unity in the rose-garden of the regions, extinguish the fire of hatred and animosity and set in motion the sea of love and affinity, erase the traces of discord from the Tablet of the earth and register thereon the verses of concord, clear the field of existence from the thorns and brambles of hostilities and ill-feeling and adorn it with the hyacinths and anemones of harmony, train and educate the souls and loosen the tongue in the delivery of the instructions and teachings of the Blessed Perfection!

O ye beloved ones! It is the moment of the ecstasy of the soul and consciousness and the season of running in the arena of sacrifice! Show ye kindness to all; be ye engaged in the refinement of the souls. Become ye as ignited lamps and adorn ye the orchard of <p574> being! These days are swiftly passing and this mortal life will remain fruitless and without result.

Therefore, while there is yet time and the arrow is in the bow, enter ye the chase and strike ye the game. This game is the good-pleasure of God, and this chase is the merciful Providence; that is, living accord with the divine instructions.

O Thou Pure God!

Thou art the Seer and the Hearer! Thou art the Powerful and the Mighty! The fame of Thy Most Great Cause hath traveled forth and radiated from all the horizons! The believers have the utmost joy and fragrance, and the friends are attracted to the Face of that Brilliant Orb. The tongues are engaged in Thy Commemoration and the hearts are at all times dilated with the Fragrances of Thy Holiness. The faces are all turned toward Thee; the hearts are captive of Thy Abode, and the souls are athirst for the Salubrious Water of Thy River. The call of Thy Greatest Name hath caused a mighty reverberation throughout all the kingdoms, and the Power of Thy Consummate Word hath unfurled Thy Ensign to the East and to the West! The favored ones supplicate with the utmost humility, and the righteous ones are in an attitude of soulful invocation to the Kingdom of Beauty.

O my God! Assist Thou all of them and pour upon them the showers of Thy Supreme Confirmations; so that they may become the cause of the tranquility of the world of creation; to be the servants of the human race; to become, with all their hearts and souls, the real friends of all nations; to become with the utmost joy <p575> and fragrance, the spiritual companions of the adherents of all religions; to dispel the darkness of strangeness and to spread the lights of friendship in this transitory world!

O God! Grant Thou to all them an Asylum in Thy Neighborhood and gladden their hearts and impart to them rejoicing through Thine Incomparable Bounties! Thou are the Omnipotent and the Mighty! Thou art the Seer and the Hearer!

O ye real companions! Day and night Abdul-Baha is engaged in the remembrances of the friends, and time after time doth he associate with them and behold their blessed faces. I entreat in the Threshold of the Lord of Existence to confirm them in a befitting manner and assist them to follow wholly the Commands of God!

O ye friends of God! According to what is heard, some of the friends have celebrated my birthday in some countries on the fifth of Zamadi-Avval (23rd day of May). Although their intention is no other than good, their aim be to promote the Word of God and to commemorate the True One among the people in this manner, yet, according to the text of the Religion of God and the irrefutable command, the fifth of Zamadi-Avval (May 23rd) is the day of the Declaration of His Highness the Supreme (the Bab) -- may my life be a sacrifice to Him! Consequently, they must celebrate and adorn that Blessed Day in the name of the Declaration of that Orb of regions; make rejoicing and happiness, and impart the glad-tidings of heavenly beatitude to each other. For that holy essence was the Herald <p576> of the Most great Name. Therefore, no one must mention that day of the fifth of Zamadi-Avval (May 23rd) except as the Day of

the Declaration of His Highness the BAB. This is the unquestionable text of the Religion of God.

Regarding the birth of this servant, which also happened on that day, this a proof of the favors and bounties of God toward this servant. However, this Blessed Day must be known as the Day of the Declaration of His Highness the Supreme (BAB) and the beginning of the effulgence of the Sun of Reality. You must on this account be engaged in rejoicing, happiness and gladness. This is the truth! Beware! Beware! that you avoid that which is mentioned; otherwise, it will cause the utmost grief to the heart of Abdul-Baha.

I ask from the inexhaustible bounties of His Highness the Almighty, that the righteous ones become assisted to live in accord with the Religion of God; neither do they deviate a hair's breadth therefrom; and spread this Tablet throughout all regions, so that all the friends may comprehend the truth and act accordingly.

O ye beloved of God and maid-servants of the Merciful!

The republic of wise men believes that the difference in minds and opinions is due to the difference of education and the acquisition of ethics.

That is, that minds are equal in origin, but education and the acquisition of ethics cause minds to differ and comprehensions to be at variance; that this difference is not in entity but in education and teaching; that there is no individual distinction <p577> for any soul.

Hence, the members of the human race all possess the capacity of attaining to the highest station, and the proof they adduce therefor is this: "The inhabitants of a country like Africa are all as wandering savages and wild animals; they lack intelligence and knowledge; all are uncivilized; not one civilized and wise man is to be found among them.

On the contrary, consider the civilized countries, the inhabitants of which are living in the highest state of culture and ethics, solidarity and inter-dependence; possessing, with few exceptions, acute power of comprehensions and sound mind.

Therefore, it is made clear and evident that the superiority and inferiority of minds and comprehensions arises from education and cultivation, or from their lack and absence.

A bent branch is straightened by training the wild fruit of the jungle is made the product of the orchard.

An ignorant man by learning becomes knowing, and the world of savagery, through the bounty of a wise educator, is changed into a civilized kingdom.

The sick is healed by medication, and the poor man, by learning the arts of commerce, is made rich.

The follower, by attaining the virtues of the leader, becomes great, and the lowly man, by the education of the teacher, rises from the nadir of oblivion to

the zenith of celebrity."

These are the proofs of the wise men.

The prophets also acknowledge this opinion, to wit: That education hath a great effect upon the human race, but they declare that minds and comprehensions are originally different. And this matter is self-evident; it cannot be refuted. We see that certain children of the same age, nativity and race, nay, from the same <p578> household, under the tutorship of one teacher, differ in their minds and comprehensions. One advanceth rapidly, another is slow in catching the rays of culture, still another remaineth in the lowest degree of stupidity.

No matter how much the shell is educated (or polished), it can never become the radiant pearl. The black stone will not become the world illumining gem. The calocynth [1] and the thorny cactus can never by training and development become the blessed tree. That is to say, training doth not change the human gem (i. e., human nature or entity), but it produceth a marvelous effect. By this effective power all that is registered latent of virtues and capacities in the human reality will be revealed.

[1 Cucumis calocynthis.]

Cultivation by the farmer maketh of the grain the harvest, and the effort of the gardener maketh of the seed a noble tree. The gentle teacher promoteth the children of the school to the lofty altitude and the bestowal of the trainer placeth the little child upon the throne of ether. Therefore, it is demonstrated and proven that minds are different in the original entity or nature, and that education commandeth a decided and great influence. Were there no educator, all souls would remain savage, and were it not for the teacher, the children would be ignorant creatures.

It is for this reason that, in this New Cycle, education and training are recorded in the Book of God as obligatory and not voluntary. That is, it is enjoined upon the father and mother, as a duty, to strive with all effort to train the daughter and the son, to nurse them from the breast of knowledge and to rear them in <p579> the bosom of sciences and arts. Should they neglect this matter, they shall, be held responsible and worthy of reproach in the presence of the stern Lord.

This is a sin unpardonable, for they have made that poor babe a wanderer in the Sahara of ignorance, unfortunate and tormented; to remain during a lifetime a captive of ignorance and pride, negligent and without discernment. Verily, if that babe depart from this world at the age of infancy, it is sweeter and better. In this sense, death is better than life; deprivation than salvation; non-existence lovelier than existence; the grave better than the palace; and the narrow, dingy tomb better than the spacious, regal home; for in the sight of mankind that child is abased and degraded and in the sight of God weak and defective. In gatherings it is ashamed and humiliated and in the arena of examination subdued and defeated by young and old. What a mistake is this! What an everlasting humiliation!

Therefore, the beloved of God and the maid-servants of the Merciful must train their children with life and heart and teach them in the school of virtue and perfection. They must not be lax in this matter; they must not be inefficient. Truly, if a babe did not live at all it were better than to let it grow ignorant, for that innocent babe, in later life, would become afflicted with innumerable defects, responsible to and questioned by God, reproached and rejected by the people. What a sin this would be and what an omission!

The first duty of the beloved of God and the maid-servants of the Merciful is this: They must strive by all possible means to educate both sexes, male and female; <p580> girls like boys; there is no difference whatsoever between them. The ignorance of both is blameworthy, and negligence in both cases is reprobable. "Are they who know and they who do not know equal?" (Koran)

The command is decisive concerning both. If it be considered through the eye of reality, the training and culture of daughters is more necessary than that of sons, for these girls will come to the station of motherhood and will mould the lives of the children. The first trainer of the child is the mother. The babe, like unto a green and tender branch, will grow according to the way it is trained. If the training be right, it will grow right, and if crooked, the growth likewise, and unto the end of life it will conduct itself accordingly.

Hence, it is firmly established that an untrained and uneducated daughter, on becoming a mother, will be the prime factor in the deprivation, ignorance, negligence and the lack of training of many children.

O ye beloved of God and the maid-servants of the Merciful! Teaching and learning, according to the decisive texts of the Blessed Beauty (BAHA'O'LLAH), is a duty. Whosoever is indifferent therein depriveth himself of the great bounty.

Beware! Beware! that ye fail not in this matter. Endeavor with heart, with life, to train your children, especially the daughters. No excuse is acceptable in this matter.

Thus may eternal glory and everlasting supremacy, like unto the mid-day sun, shine forth in the assemblage of the people of Baha', and the heart of Abdul-Baha become happy and thankful. <p581>

O pure friends of God!

Cleanliness and sanctity in all conditions are characteristics of pure beings and necessities of free souls. The first perfection consists in cleanliness and sanctity and in purity from every defect. When man in all conditions is pure and immaculate, he will become the center of the reflection of the manifest Light. In all his actions and conduct there must first be purity, then beauty and independence. The channel must be cleansed before it is filled with sweet water. The pure eye comprehendeth the sight and the meeting of God; the pure nostril inhaleth the perfumes of the rose-garden of bounty; the pure heart becometh the mirror of the beauty of truth. this is why, in the heavenly Books, the divine counsels and commands have been compared to water. So, in the Koran

it is said, "and we have caused a pure water to descend from heaven;" and in the Gospel, "Except a man hath received the baptism of water and of the spirit, he cannot enter into the Kingdom of God." Then it is evident that the divine teachings are the heavenly grace and the showers of the mercy of God, which purify the hearts of men.

The meaning is, in all conditions, cleanliness and sanctity, purity, and delicacy exalt humanity and make the contingent beings progress. Even when applied to physical things, delicacy causeth the attainment of spirituality, as it is established in the Holy Scriptures.

External cleanliness, although it is but a physical thing, hath a great influence upon spirituality. For example, although sound is but the vibrations of the air which affect the tympanum of the ear, and vibrations of the air are but an accident among the accidents which depend upon the air, consider how much marvelous notes or a charming song influence the spirits! A wonderful song giveth wings to the spirit and filleth the heart with exaltation. To return to the subject, the fact of having a pure and spotless body likewise exerciseth an influence upon the spirit of man.

Now, see how much purity is approved in the Court of God, that it should be especially mentioned in the Holy Books of the Prophets. So the Holy Books forbid the eating of any unclean thing, or the use of anything which is not pure. Certain prohibitions are absolute and imperative for all: he who commits that which is forbidden is detested by God and excluded from the number of the elect. This applieth to the things forbidden by an absolute prohibition and of which the perpetration is a grave sin; they are so vile that even to mention them is shameful. There are other forbidden things which do not cause an immediate evil and of which the pernicious effect is only gradually produced. They are also abhorred, blamed and rejected by God, but their prohibition is not recorded in an absolute way, although cleanliness and sanctity, spotlessness and purity, the preservation of health and independence are required by these interdictions.

One of these last prohibitions is the smoking of tobacco, which is unclean, malodorous, disagreeable and vulgar and of which the gradual harmfulness is universally recognized. All clever physicians have judged, and have also shown by experiment, that one of the constituents of tobacco is a mortal poison and that smokers are exposed to different indispositions and maladies. That is why cleanly people have a marked aversion for its use.

His supreme Highness (the BAB) -- may my soul be His sacrifice! -- in the beginning of His Cause, openly forbade it and all the friends abandoned its use. But, as it was a time for caution and he who abstained from smoking was ill treated, persecuted and even killed, therefore the friends were obliged, as a matter of prudence, to smoke. Later, the Kitab-el-Akdas was revealed and as the prohibition of tobacco was not clearly stated in it, the friends did not renounce it. But the Blessed Perfection had always a marked aversion for its use. At the beginning of the Cause, for certain reasons, he smoked a little,

but later he abandoned it completely, and the holy souls who obeyed him in all circumstances, also entirely gave up smoking. I wish to say that, in the sight of God, the smoking of tobacco is a thing which is blamed and condemned, very unclean, and of which the result is by degrees injurious. Besides it is a cause of expense and of loss of time and it is a harmful habit. So, for those who are firm in the Covenant, it is a thing reprobated by the reason and by tradition, the renouncement of which giveth gradual repose and tranquility, permitteth one to have stainless hands and a clean mouth, and hair which is not pervaded by a bad odor.

Without any doubt, the friends of God on receiving this epistle will renounce this injurious habit by all means, even if it be necessary to do so by degrees. This is my hope.

As to the question of opium, disgusting and execrated, I resign myself to God for its punishment. The formal text of the Kitab-el-Akdas forbids and reproves it and, according to reason, its use leads to madness. Experience hath shown that he who giveth himself up to it is completely excluded from the world of humanity. Let us take refuge in God against the perpetration of so shameful a thing, which is the destruction of the foundations of humanity and which causeth a perpetual unhappiness. It taketh possession of the soul of man, killeth the reason, weakeneth the intelligence, maketh a living man dead and extinguisheth the natural heat. It is impossible to imagine anything more pernicious. Happy is he who never mentioneth the word opium! But what is the fate of those who make use of it!

O friends of God! Force and violence, constraint and oppression are condemned in this divine cycle, but to prevent the use of opium, all means must be employed, so that the human species may be delivered and freed from this great calamity. Otherwise, alas! for all the negligent before God.

O Lord! Give to the people of Baha' cleanliness and holiness in all conditions, purify and free them from all defilement, deliver them from the use of all that is execrated, liberate them from the chains of habits, so that they may be pure and free, clean and spotless, that they may be worthy servants of the Sacred Threshold and may deserve to enter into relation with God. Deliver them from alcohol and tobacco, and save them from opium, the purveyor of madness! Make them companions of the holy breezes, in order that they may know the pleasures of the wine of the love of God, and that they may attain to the joy and the happiness of attraction to the Kingdom of ABHA! <p585>

Hast Thou not said, "All that thou hast in thy cellar will not appease the thirst of my love -- bring me, O cup-bearer, of the wine of the spirit, a cup full as the sea!"

O friends of God! Experience hath shown how much the renouncing of tobacco, wine and opium, giveth health, strength and intellectual enjoyments, penetration of judgement and physical vigor. There exists today a tribe [1] which refrains and abstains from tobacco, alcohol and opium and it completely excels all others in power, in bravery, in health, beauty and grace. A single

one of these men can withstand ten men of other tribes, and this hath been universally proved; that is to say, generally, the individuals of this tribe are superior to the individuals of the other tribes.

[1 The Druses.]

Therefore strive that the greatest cleanliness and sanctity, which is the great desire of Abdul-Baha, should be resplendent among the Bahais, and that the companions of God should surpass the rest of mankind in all conditions and perfections; that they may be physically and morally superior to others; that through cleanliness and purity, refinement and health, they may be the chief of wise men, and that by their enfranchisement, their prudence, and the control of their desires, they may be the princes of the pure, the free and the wise.

Upon you be the glory of El-ABHA!

O ye two [1], servant and maid-servant of the Beauty of ABHA!

[1 Husband and wife.]

Thank ye His Highness the Incomparable One, that ye have become assisted in the service of the self-subsistent <p586> Lord and that ye are making copies of the Tablets of Abdul-Baha, spreading them all around. This service is the most great bounty; for like unto the messenger from Egypt, ye are sending the garment of the Joseph of the love of God to all directions, so that the fragrance of the rose-garden of the Kingdom of ABHA impart the spirit of life to the inquirers.

Excellent! Excellent is your magnanimity and exalted intention!

O thou who art skilled in the Knowledge of God and wise in the Wisdom of the Almighty!

Turn thy face toward the Kingdom of Might with supplication and invocation and entreat thy Lord, the Merciful, with this commune, until the heart and consciousness be illumined by the breath of God from the right side of grace and generosity, and say:

"O my God! O my God! Verily I am Thy humble servant and Thy meek slave. I beseech Thee with all my heart and soul, in the middle of nights, and declare: O my Lord! O my Lord! Enlighten the sights [or eyes] by the outpouring of lights; purify the souls by the fragrances of Paradise; dilate the hearts by the wafting of the breeze whereby the sorrows are dispelled, and exhilarate the spirits by the cups of the wine which is gleaming and sparkling like unto a lamp!

"Then intoxicate me with the wine of Thy love, so that I may attain to success and prosperity in this dawn of Light; may speak Thy praises, call upon Thy Name, be engaged in Thy commemoration in this vast country and spacious continent and be inebriated with the pure <p587> Wine which is glowing in the excellent Cup. Then suffer me to become the sign of guidance among Thy creatures and to become a supreme example among the believers, in order that I may lead others to Thy Word, spread Thy truth, promulgate Thy knowledge and

deliver Thy teachings.

"Verily, Thou art the Confirmer, the Assister, the
Mighty, the Powerful and the Beneficent!"

O seeker for the Truth!

There are two ways of healing sickness, material means and spiritual means. The first is by the use of remedies, of medicines; the second consists in praying to God and in turning to Him. Both means should be used and practiced.

Illness caused by physical accident should be treated with medical remedies; those which are due to spiritual causes disappear through spiritual means. Thus an illness caused by affliction, fear, nervous impressions, will be healed by spiritual rather than by physical treatment. Hence, both kinds of remedies should be considered. Moreover, they are not contradictory, and thou shouldst accept the physical remedies as coming from the mercy and favor of God, who hath revealed and made manifest medical science so that His servants may profit from this kind of treatment also. Thou shouldst give equal attention to spiritual treatments, for they produce marvellous effects.

Now, if thou wishest to know the divine remedy which will heal man from all sickness and will give him the health of the divine kingdom, know that it is the precepts and teachings of God. Guard them sacredly. <p588>

O thou darling dear!

Turn thy face toward the Supreme Kingdom and chant thou this commune:

O Thou Pure God! I am a little child; make Thou the bosom of Thy Gift a dear resting-place of comfort, suffer me to grow and be nurtured with the honey and the milk of Thy love and train me under the breast of Thy knowledge; bestow Thou freedom while in a state of childhood and grant Thou excellence!

O Thou Incomparable One! Make me the confident of the Kingdom of the Unseen!
Verily, Thou art the Mighty and the Powerful!

O Unequaled Lord![1]

[1 A prayer for children.]

For this helpless child be a Protector; for this weak and sinful one be kind and forgiving.

O Creator! Although we are but useless grass, still we are of Thy garden; though we are but young trees, bare of leaves and blossoms, still we are of Thy orchard; therefore, nourish this grass with the rain of Thy bounty; refresh and vivify these young, languishing trees with the breeze of Thy spiritual springtime.

Awaken us, enlighten us, sustain us, give us eternal life and accept us into Thy Kingdom!

O thou worshipper of Truth!

Thy letter was received and its contents became known. Praise be to God! immense results and great effects have been produced by forwarding [recent] <p589> Tablets to that country (America). They gladdened and exhilarated the friends and imparted happiness to the souls. They granted sight to the eyes and hearing to the ears. It is hoped that wonderful effects will be displayed in the future, that the friends of God may live and act in accord with the heavenly teachings, in order that the region of America may become the Paradise of ABHA, that desert and wilderness become the rose-garden of human perfections, the verse of guidance be read, the melody of "Ya Baha El-ABHA!" reach the Kingdom of Beauty; warfare and bloodshed be removed from among the people, affinity and love hoist their tent upon the apex of the world, all mankind become real friends with one another and each soul respect the other. Whenever these signs appear, then it will become manifest that the Tablets have had their effect.

O thou whose face is radiant with the light of the Love of God!

Verily, the angel of mercy heralds to thee the glad-tidings which are the light of the eyes of the sincere believers and the illumination of the countenance of the virtuous and pious.

Rest assured in God! Engage in the commemoration of God; be aglow with the fire of the love of God and be severed from all else save God. This is the spirit of life for the soul who is submissive to the Word of God.

O thou yearner after Truth!

I know in what condition thou art, and how much thou longest for the meeting. The real meeting consists <p590> in the communication of heart. I hope that this communication will become strong, for the hearts which are spiritually related to each other, their meetings are eternal, both in this world and in the Universe of God. I hope that thou mayest attain thereunto!

O thou yearner after the Kingdom!

Thy letter was received. It was brief and expressive of meaning. I ask from God that thy name be registered in the Tablet of the Kingdom; [that thou] be assisted by the merciful confirmation; become characterized with divine characteristics, and that thou mayest become a tree with the utmost freshness and delicacy in the orchard of God.

O thou flower of the Rose-garden of God!

Thou hast presented thy life. I have also accepted it, in order that thou mayest sacrifice thyself in the path of God and attain to the ultimate desire of the spiritual ones. Thou art a fresh plant in this divine orchard. I hope that thou mayest become fruitful, and become the cause of the adornment of this rose-garden.

O thou who art firm in the Covenant!

Thy letter was received. Thou hast written regarding the visit of the beloved maid-servant of God, the attracted one to the fragrance of holiness, Mrs. . . . , to California, which hath been the cause of affinity among the friends and the guidance of others.

Mrs. . . . is the favored maid-servant of the Blessed Perfection. In reality she is the daughter of <p591> the Kingdom and is an informed speaker. Have ye the utmost consideration toward her and show her exceeding respect.

Should anyone in this day attach his heart to the Kingdom, release himself from all else save God and become attracted to the fragrances of holiness, the army of the Kingdom of ABHA will help him and the angels of the supreme Concourse will assist him.

Convey my respectful greeting to Mrs. I sought for her protection and bounty from the Lord of the Kingdom.

Regarding the question of your presence in Acca now, it is not according to wisdom. Postpone this matter to some other time.

O thou beloved maid-servant of God!

Thou hast written regarding the death of thy mother. Praise be to God, she hath attained to the desire of her heart and hath ascended to the Kingdom of ABHA!

Happiness dependeth on the spiritual glad-tidings and not upon material means. It is found in the Kingdom of ABHA and not in this mortal world.

O thou maid-servant of God! Become thou not extinguished by the winds of tests, but rather become ignited and be more happy, for then thou wilt become a tried believer.

Guide the maid-servant of God, Mrs., to the power of the Holy Spirit and say: "Unless the Holy Spirit become intermediary, one cannot attain directly to the bounties of God. Do not overlook the obvious truths, for it is a self-evident fact that a child <p592> cannot be instructed without a teacher, and knowledge is a bounty from the bounties of God. The soil is not covered with grass and green without the rain of the cloud; therefore the cloud is the intermediary between the divine bounties and the soil. A body doth not develop and grow without the soul; therefore the soul is the medium of the spiritual life."

Convey respectful greeting to Mrs. and say: "I hope that through the breath of the Holy Spirit the mysteries may become disclosed to thee, for without this channel it is impossible and unattainable. Turn thine attention to the days of His Highness the Christ; some people imagine that without the Messianic outpourings, it is possible to attain to Truth, but this very imagination became the cause of their deprivation."

O thou maid-servant of God! Whenever thou art desiring to talk and answer questions, turn thy face toward the Kingdom of ABHA and beseech for assistance; then loosen thy tongue. Thou wilt behold at that time how thou art able to

answer all the questions!

O thou maid-servant of God! The aim of the theosophists is to attain to Truth, but the Truth is unattainable except through the favor of the Holy Spirit. The light hath a center and if one desire to seek it otherwise but from the center, he can never attain to it. In this solar system the source of light is the sun and every light is acquired from it; even the lamps of the night are ignited through the sun, for if there were no sun the trees would not grow nor the mines develop, so that the oil be extracted from those trees and mines, and the lamps of the night be lit by it. Is it possible that one attain to the light in this globular sphere without <p593> the mediation of the sun? No, by the life of God! To suppose it, is pure imagination. But the Truth is this: The main source of the lights is the Sun and the rays are shed from it upon all the regions.

O ye [1] spiritual ones! O ye heavenly ones!

[1 To the Milwaukee (Wis.) assembly.]

The assembly which you have established in that city is a splendor from the congregation of the supreme Concourse. I ask from God that the hearts may be illuminated, the spirits be rejoiced through the most great glad-tidings, the eyes be upraised toward the Supreme Realm and the tongues be loosened in thanksgiving and glorification.

The members of that assembly are favored in the Threshold of Oneness and are loved and respected by this imprisoned one. They must continue to teach with utmost firmness, be engaged in the mentioning of the True One, read the verses of God, supplicate toward the Kingdom of eternity, bring about the meetings of consultation,[1] and spread the Word of God, the spiritual attraction of the love of God, the increase of the knowledge of God and the realization of affinity, friendship, unison and nobility.

[1 Board of Counsel.]

O ye [1] servants of the True One and the maid-servants of the Merciful!

[1 To the Denver (Colo.) assembly.]

Do not think that ye are forgotten for one moment! Abdul-Baha is at all times remembering you with infinite love and kindness and supplicates assistance and favor, at the Threshold of Oneness, so that the invisible <p594> confirmation may pour down, the divine bounties unveil their countenances, the friends in that region be ignited like unto lamps and the maid-servants of God shine like stars; in order to illuminate that country, to make that clime the "Paradise of perpetual abode" [or heaven], to suffer the people to drink from the wine of guidance, to intoxicate the ones yearning after the Kingdom of ABHA, to open spiritual universities, to be instructed in the mysteries of the love of God by the Heavenly Instructor, to associate with each other with the utmost humility and attain to spiritual affinity.

Each one must sacrifice his life and possessions to the other and each person be loving to all the inhabitants of the world, rending asunder the curtain of

foreignness and consorting with all the people with union and accord. They must be faithful to the traitors and benevolent to the tyrant. They must recognize the enemies as friends, the unknown as known. These are the advices and exhortations of God!

O ye friends: O ye maid-servants of the Merciful! In order to thank God for this most great guidance, consort with all the people with the utmost joy and happiness, so that ye may become the recipients of the glances of Providence.

Become ye not sad on account of any calamity, neither be ye broken hearted by any trials. Be ye firm and steadfast in order that the beloved hope may become the cup-bearer of the assembly and the greatest desire become realized.

Blessing be upon ye by the bounty of your Lord the Merciful! <p595>

[1]O my Lord! O my Lord!

[1 The recipients of the following Tablets up to and including page 619, are unknown, and although we have no specific permission to publish them, they are included here as they have been previously published.- Librarian.]

[1]I am a child of tender years. Nourish me from the breast of Thy mercy, train me in the bosom of Thy love, educate me in the school of Thy guidance and develop me under the shadow of Thy bounty! Deliver me from darkness, make me a brilliant light; free me from unhappiness, make me a flower of the rose-garden; suffer me to become the servant of Thy Threshold and confer upon me the disposition and nature of the righteous ones; make me a cause of bounty to the human world and crown my head with the diadem of eternal life!

[1 This Tablet bears the following heading: "Each child may memorize as much as he can from this supplication."]

Verily, Thou art the Powerful, the Mighty, the Seer, the Hearer!

[1]***Thou hast written concerning the universal peace, that before long the congress of The Hague will be opened [2] and discussion will be made in regard to the universal peace.

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

[2 Refers to the congress of The Hague held in 1907.]

The problem cannot be solved by the congress of The Hague, whose members are the representatives of nations; nay, rather, this graceful beloved will unveil her face in all the regions through the penetrative power of the Word of God.

The congress of The Hague is follows: The wine sellers call a meeting so that they may discuss <p596> the evils of wine and remove from the world the drinking of wine; yet their own vocation is wine selling.

Nations who are constantly thinking either of worldly conquest, the expansion of their own dominion or waging war upon their contemporaries, send ministers and representatives to the congress of The Hague to discuss the problem of universal peace and legislate regulations for the prevention of war!

But regarding the universal language: Ere long significant and scientific

discussions concerning this matter will arise among the people of discernment and insight and it will produce the desired result.

O thou who art attracted by the brilliant lights of the Merciful One, shining from the Supreme Kingdom!

I opened thy letter with the greatest happiness and considered the meaning of thine address; but sadness became most intense within me when I learned about the dissensions among the brethren [1] in those countries. By the life of God! "This is a wonderful thing!"

[1 During the year 1899.]

Verily, the mission of all the prophets, the relation of all the scriptures, the diffusion of the instructions of God and the descent of His law, were all in order to establish agreement and union and to strengthen love and harmony among nations of different customs and thoughts, of diverse beliefs, doctrines, rites and habits; of various classes, tribes and races. So likewise, as thou seest in this beautiful religion, verily, men of different beliefs, creeds and religions, of contrary ideas and thoughts, of various races, languages and natal <p597> land -- whether from East, West, North or South--all have entered under the shade of this Blessed Tree, planted, grown and reared in the midst of Paradise, and are formed into a single nation and religion in mutual union and agreement, ready to sacrifice their souls and bodies, each to the other. This harmony is not effected but through the influence of the Word of God and is circulated and spread in all directions among the believers of God, who are firm in the Covenant.

The dissensions prevailing in those parts (America) is altogether to surprising and strange; and I entreat God to purge it out through the power of unity and oneness and unite the congregations and gather together the dispersed multitude. Verily, He is powerful in all things!

But for thee, leave such matters and disturbances and withdraw from those districts and places and turn thy face sincerely to God; take His instructions and be expanded through the breaths of God. The Spirit of God shall assist thee and His angels will confirm thee; the life of holiness of God will be breathed into thy mouth and thou wilt find thyself in a position free from these ideas and thoughts resulting from worldly grades. (Verily, these are disgraces to all who are in the habit of reading the verses of unity in the assemblies of existence!) Seize the opportunity, use every effort and depend not upon circumstances which produce no fruits. Spend thy days, with all joy and fragrance, in speaking to the praise of God, being gladdened through His good tidings, in rejoicing through His graces and in spreading His breaths. Then thou shalt, with the eye of joy, see the banners of the Covenant fluttering above <p598> all stately mansions. Verily, God effecteth that which He pleaseth; naught can annul His Covenant; naught can obstruct His favor nor oppose His Cause! He doeth with His will that which pleaseth Him and He is powerful over all things! At that time thou wilt find the waverers in manifest loss.

As for the instructions: They will be revealed to thee and spread all through those regions by the translation of the divine verses.

As for the symbol of the cross, appointed in former times: Know verily, that the cross form is a wonderful figure and consists of two right lines placed crosswise-one perpendicular to the other -- and this figure exists in all things.

Meditate upon these words and pay attention to the tissue in all existing substances, either plant, animal or man, and thou wilt see that they all are formed of the cross figure or two crosswise lines. Consider this intently with true meditation. Then thou wilt be taught by the Holy Ghost that it is for this reason that God hath chosen this symbol to be displayed as the token of sacrifice in all periods of ages.

I will explain to thee, in future time, the mystery of sacrifice. There is nothing more beautiful than this tree united with the cross. Verily, this tree is a type of the Tree of Life in conjunction with the cross; in this, the mystery of sacrifice.

As for the crescent: It hath reference to the beginning of the religion of God which shall grow to be a full moon.

As for the stars: They are types of the guides; for, verily, the star is a guide to people, even in the <p599> most gloomy darkness, on both land and sea. In former centuries, people were guided by the pole-star in whatever direction they went.

Verily, I supplicate God to raise the instrument of sacrifice in those regions and to reveal there the mystery of sacrifice; to cause the crescent of the religion of God to rise until it groweth into a shining full moon; it brighten the stars of guidance and guide all through it; and I beseech Him to assist those brethren to promote His Word in those most distant places, cause them to be servants to His precious olive-garden, keepers of His inaccessible fortress and guides to His straight path!

May glory be unto thee and unto them!

O thou who are illuminated by the Light of Knowledge!

Verily, I beseech God and supplicate Him to increase thine assurance, thy knowledge and thine attraction and enkindlement by the fire of the love of God, day by day.

O maid-servant of God! Clothe thyself with the cuirass of assurance, so that thou mayest endure the arrows of suspicion which are successively pouring from the tongues of the heedless ones. Be a lamp, the light of which may dispel the darkness, and a real standard which may remove the doubts of the veiled people. Turn thou unto the Kingdom of thy Lord, the Ancient, and seek for confirmation at every moment and time, so that lights may shine forth unto thee from the kingdom of mysteries, and the angels of the Kingdom may come unto thee in succession, with a power from the Realm of Might. Verily, thy Lord shall assist

thee <p600> and strengthen thee in that whereby thy breast will be dilated among the maid-servants of the Merciful One!

O thou who art gazing toward Abdul-Baha!

Now I address thee with a heart filled with affection toward thee, and say: "O maid-servant of God! Be a flame of the fire of the love of God, and consume the veils of women's doubts. And know thou that, verily, the Lord who "doeth whatsoever He willeth" will assist thee in proof and argument and will enable thee to speak the praise of the Merciful One and will make thee a sign of knowledge.

"Arise to serve the Cause of God in the vineyard of God and water the developed and flourishing trees with the waters of mysteries which are deposited in the innermost parts of the words of the Books; and be assured that the fountain of assurance will gush out in the hearts of the firm and steadfast women believers, and the divine graces will strengthen them from all sides, and the Lord will enable them to diffuse the fragrances. And He will make them manifest signs, beaming stars, shining lights, fruitful trees, flowing fountains, perfect words and mature proofs. Then know thou that verily Abdul-Baha is between the fangs of the dragon of afflictions and in the grasp of dangers night and day."

As to ye, O maid-servants of the Merciful One: 'Gird up your loins in union and harmony, so that the Lord may strengthen your backs in His mighty Kingdom, make you servants in His excellent vineyard, raise you to the highest stations in this glorious age, <p601> and cause you to reach your greatest hopes in this auspicious day."

Address thou the maid-servants of the Merciful One, and say: "Verily, Mary Magdalene was a villager, but on account of her keeping firm in the Cause of Christ after His death, she was rendered successful in such a matter, whereby her face is shining and beaming forth on the horizon of the universe forevermore! And she surpassed even men in defending the fortress of the Cause of God against the attack of the hosts of suspicions. This is indeed a glorious condition! This is indeed a great matter! This is indeed a manifest light!"

O thou who art attracted to the Spirit of Truth!

At this moment I remember thee, while the cup of my tongue is overflowing with the wine of God's praise, and I address thee in a spirit whereby the hearts of all the creation are cheerfully moved.

Know thou, verily, the Spirit hath indeed so surrounded my limbs that it moveth them as it willeth and my tongue uttereth the most wonderful speech and most sweet words while addressing thee, so that thou mayest be moved by these holy fragrances which perfume all regions, and be dilated with joy by this address,

which is revealed because of my abundant love for thee and my excessive kindness and great affection unto thee.

O maid-servant of God, verily the Holy Spirit breathes in this day unto the hearts which are moving, beating, pure and attracted by the love of God.

Abandon thou every occupation and be engaged in the affairs of thy Lord and serve the Spirit of Truth <p602> which hath poured a spiritual, divine and everlasting life upon the brilliant hearts.

O maid-servant of God! By God, the True One, verily the crown of mighty gift is suspended betwixt heaven and earth and the angels of holiness are awaiting a lofty head which may be worthy of this great bestowal, so that it may descend upon that head, and that it may wear that glorious crown, the most precious gems of which illumine the eyes of all the world!

O maid-servant of God! Many a spiritual woman came (into the world) and passed away in vain; no sound is heard of them and no trace of them is seen; inasmuch as their spirits were not dependent upon the Holy Spirit, nor were they attracted to the fragrances of Truth; nor were they ever baptized by the Water of Life, nor by the Spirit of Truth which speaketh in the assemblies of the Kingdom and which breathes upon spirits the breezes which waft an eternal glory, the signs of which are everlasting.

O thou who art attracted to the call of the Lord of the Kingdom!

Know thou, verily, the Kingdom is a magnet of the divine world, and it attracteth the iron of pure hearts which are capable of the bounties of the Lord of Might. Blessed art thou, for thou hast turned unto the Lord of Heaven, thy heart hath depended upon the Light of Guidance, thou hast advanced toward the Center of Righteousness, and thy spirit is cheered by the abundance of the Supreme Concourse! Verily, I beseech God to strengthen thee with "One Mighty in Power," so that the Spirit may pour upon thee the teachings of <p603> the Beauty of El-ABHA, and to baptize thee with the water of life, the fire of love of God, and with the spirit of confirmation, among maid-servants.

O maid-servant of God! It is incumbent upon thee to supplicate thy Lord, to seek His nearness with thy heart, to be submissive and humble before His maid-servants, and to serve His great vineyard. Forsake the mortal grades, i.e., things of the world, and be engaged in praising thy Lord, so that His Holy Spirit may assist thee, may make thee a sign of faith and illumine thy heart with the light of assurance; and that thou mayest become a sign of peace and a servant of reconciliation, love and security. Verily, my Merciful Lord is gracious under all aspects!

As to thy question concerning Christ: Know thou, He was perfect in respect to spirit as well as body. His material (body) was a perfect body in every respect; none of His material conditions were imperfect at all, inasmuch as imperfection is contrary to perfection. His heavenly condition was also a perfect one, comprising all the divine perfections. Reflect thou upon these words, so that the door of knowledge may be opened before thy face.

O thou maid-servant of God who art attracted to the Fragrances of God!

Speak of my servitude unto God, of my humbleness and submissiveness to the Beloved of God, and of my evanescence, nothingness and utter meekness to the Threshold of Baha'. Verily, I am the servant of Baha', the slave of Baha' and the captive of Baha'. I have no grade but to this and I do not possess anything <p604> for myself. Therefore, mention me in my pure servitude; this is that by which my heart is dilated by every maid-servant who speaks the praise of God. I beseech God to make thee a dove in the grove of holiness, to coo with the most wonderful melodies the praise of thy Lord, the Merciful!

O thou who art ablaze with the fire of the Love of God!

As to thy vision thou wert traveling to Acca in a ship with the maid-servant of God . . . : This ship is the ship of the Covenant, which is surrounded by the winds of discord for the people of hypocrisy. Be rejoiced that ye two are preserved and have reached the shore of salvation.

Know thou, verily, the winds of confirmation shall surely surround the Ark of Deliverance, the sails of the Covenant shall be unfurled, and it shall reach the shore of the Kingdom of God. Blessed art thou, for thou hast entered this Ark and art saved from afflictions!

As to what thou hast seen in the dream, concerning the letter which reached thee from me, and angels were enclosed in it and they surrounded thee: Know thou verily, that letter is this glorious writing whereby I address thee; and, verily, this is full of angels of confirmation from the Kingdom of God and they will assist thee to serve the Cause of God in the vineyard of God.

O thou seeing one!

Know thou, verily, God hath preferred the insight to the sight, because the sight seeth the material things, <p605> while the insight apprehendeth the spiritual. The former witnesseth the earthly world, while the latter seeth the world of the Kingdom. The former's judgment is temporary, while the latter's vision is everlasting. Thou shalt soon behold the Kingdom of God and its mysteries and the signs of God and the lights of His great Realm of Divinity!

O thou who art speaking the praise of God in that vast and extensive region!

Thank God, who hath raised such women from the essences of the love of God in that distant place and hath made them as fountains of knowledge, sources of assurance and dawning-places of the commemoration of thy Lord, the Merciful! I beg of God to strengthen them through the most strong power, by the hosts rushing forth from the Kingdom of El-ABHA and by the angels successively coming from heaven. Verily, He is the Assister, the Beneficent!

As to thy question concerning the husband and wife, the tie between them and the children given to them by God: Know thou, verily, the husband is one who hath sincerely turned unto God, is awakened by the call of the Beauty of El-Baha and chanteth the verses of Oneness in the great assemblies; the wife is a being who wisheth to be overflowing with and seeketh after the attributes of

God and His names; and the tie between them is none other than the Word of God. Verily, it [the Word of God] causeth the multitudes to assemble together and the remote ones to be united. Thus the husband and wife are brought into affinity, are united and harmonized, even as though they were <p606> one person. Through their mutual union, companionship and love great results are produced in the world, both material and spiritual. The spiritual result is the appearance of divine bounties. The material result is the children who are born in the cradle of love of God, who are nurtured by the breast of the knowledge of God, and who are brought up in the bosom of the gift of God, and who are fostered in the lap of the training of God. Such children are those of whom it was said by Christ, "Verily, they are the children of the Kingdom!"

Consequently, O thou maid-servant of God, go unto the maid-servant of the Merciful One and tell them from the tongue of Abdul-Baha: "O maid-servants of the Merciful! It is incumbent upon you to train the children from their earliest babyhood! It is incumbent upon you to beautify their morals! It is incumbent upon you to attend to them under all aspects and circumstances, inasmuch as God -- glorified and exalted is He! -- hath ordained mothers to be the primary trainers of children and infants. This is a great and important affair and a high and exalted position, and it is not allowable to slacken therein at all!"

If thou walkest in this right path, thou wouldst become a real mother to the children, both spiritually and materially. I beg God to make thee severed from this world, attracted to the fragrances of sanctity which are being diffused from the garden of the Kingdom of El-ABHA, and a servant of the Cause of God in the vineyard of God.

Greeting and high respects to the maid-servant of God Miss , who is attracted, enkindled, hath <p607> spoken and called out, and hath stripped herself from the garment of dependence of this mortal world and its concerns and is clothed with the embroidered garments of separation (from the world) in this great Paradise.

O thou who art attracted to the Fragrances of God!

Know thou that some of the souls who arrive at this Blessed Spot possess hearing, seeing, and smelling; they see what no eye hath ever seen, they hear the melodies of the Dove of Holiness on the Tree of Life, they inhale the fragrances of God from this Garden, and they surely realize that, verily, this Blessed Spot is a center for pure seeing and strong hearing and is the direction from which the breezes of the Holy Spirit blow.

But those who have neither seeing nor hearing apprehend nothing and say what they understand not.

As to thee and thy daughter who is devoted to God, who presented herself, saw and heard: Know ye, verily, (one possessing) a pure insight is a servant to the people of Baha', but only the prudent can understand this.

Know thou, verily, insight (or mental perception) seeth that which sight (or

physical perception) seeth not and apprehendeth that which the body perceiveth not, inasmuch as the sight seeth the mirage as water, the images pictured in the mirror as a reality and genuine, and it seeth the earth as stationary, the great stars as small. But the insight correcteth the mistake of the sight and apprehendeth the reality and seeth that the mirage is not water, that the images pictured in mirrors are naught else save mere reflections, that the earth is moving and the distant stars are great. Consequently, <p608> the truth of insight, its effectiveness and power is proven, as well as the weakness of sight, its inefficiency and defects.

Then, know thou that the power of the Word of God is effective, both in the spirit and the body, and the influence of the Spirit of God is predominant over the material as well as the essential and spiritual. And that, verily, God is powerful in all things, and that the signs (or verses) have exoteric and esoteric meaning, and neither their outward preventeth their inward, nor doth their inward prevent their outward meaning.

Greeting and praise to the maid-servant of God, thy revered daughter, and to all who commemorate the praise of God, long for the Kingdom of God and are cheerfully moved by the fragrances of God!

O thou who art attracted to the Fragrances of God!

Consider not thy capacity and merit, nay rather consider the grace of thy Lord, the Clement, the Merciful. Verily, thy Lord confirmeth whomsoever He willeth of His servants, through the glad-tidings of the Kingdom, the signals of clemency and the spiritual fragrances. Forsake every commemoration and thought in the cell of oblivion (i.e., forget everything) and confine thy days and time in preaching the Kingdom of God, spreading the teachings of God and igniting the lights of guidance in the hearts which are awaiting the Kingdom of God. Truly, I say unto thee, to be engaged in diffusing the fragrance of God (teaching the Truth) for one hour of time is better than the dominion of the world and all therein; for the latter is mortal and temporary, while the former is permanent and <p609> endless. This is the day of Life, the day of Salvation and the day of the Bestowal; it is not the day of death, unless it be martyrdom in the path of God, or embracing the cross in the love of God.

O thou who art attracted to the Fragrances of God!

As to thy question, "If the husband preventeth his wife from entering into the Light, or the wife preventeth the husband from entering into the Kingdom of God." In reality neither one of them preventeth the other from entering into the Kingdom of God, except when the husband hath a great attachment to the wife, or the wife to the husband. When either one of the two adareth the other to the exclusion of God, then each will prevent the other from entering into the Kingdom of God.

As to thy question concerning the additions to the Old and New Testament: Know thou, verily, as people could not understand the words, nor could they apprehend the realities therein, therefore they have translated them according

to their own understanding and interpreted the verses after their own ideas and thus the text fell into confusion. This is undoubtedly true. As to an intentional addition: This is something uncertain. But they have made great mistakes as to the understanding of the texts and the comprehending of the references and have therefore fallen into doubts, especially in regard to the symbolical verses.

As to thy question, "That Abdul-Baha hath said to some of the believers that evil never exists, nay rather, it is a non-existent thing:" This is but truth, inasmuch as the greatest evil is (man's) going astray and being veiled from Truth. Error is lack of guidance; darkness is absence of light; ignorance is lack of knowledge; falsehood is lack of truthfulness; blindness is lack of sight; and deafness is lack of hearing. Therefore, error, blindness, deafness and ignorance are non-existent things. If we say that according to the text of the Bible, "God hardened Pharaoh's heart" that he might not believe in Moses, this signifies that, verily, He did not soften his heart. And when we wish to say that God hath not guided a certain one of His servants, this would be interpreted (by people) that God led him astray. The darkness spoken of in the Bible as being created by God, signifieth that, verily, God hath not caused light to shine; inasmuch as where there is no light, there will be darkness; when there is no sight, there will be blindness; when there is no life, there will be death; when there is no riches, there will be poverty; and when there is no knowledge, there will be ignorance.

Consequently, it is proven by indisputable argument and clear explanation that, verily, evils are non-existent, but people have not understood the meaning of the verses of the Bible.

I beg of God to make thee a faithful servant in His great vineyard, enable thee to speak His praise, to diffuse His fragrances, to chant His verses and to herald His name at every moment.

O thou who art rejoiced at the explanation of the maid-servant of God . . . !

Thank thou God that He hath sent forth unto thee such a spiritual and loving sister, who is preserved from egotism and desires and is rejoiced at the glad-tidings of God. Can there be imagined any greater mercy than this? No! by the One who hath created the heaven and earth! Blessed thou art, for thou hast inhaled the fragrances of life from the garden of the Kingdom of El-Baha before thine ears had heard the call!

As to . . . whom thou hast mentioned, it behooveth him to seek only the divine bounties and subjects which lead to the real knowledge of the invisible (world of God), through the mediation of the Holy Spirit. Then he will perceive the reality of the triune powers in man, through his innate perception. For, verily, the sign of these triune powers which exist in mankind are spirit, mind, and soul. The spirit is the power of life, the mind is the power which apprehendeth the reality of things, and the soul is an intermediary between the Supreme Concourse (or Spiritual World) and the lower concourse (or material world). It, i.e., the soul, hath two phases: The higher aspireth to the Kingdom

of El-Baha, and the light of the mind shine forth from the horizon (or kingdom) unto its higher sphere; the other phase inclineth to the lower concourse of the material world and its lowest sphere is enveloped in the darkness of ignorance. But when light is poured upon this phase, and if this phase of the soul is capable of receiving it, then "truth hath come and falsehood vanisheth, for falsehood is of short duration" -otherwise, darkness will surround it from all directions and it will be deprived of association with the Supreme Concourse and will remain in the lowest depths.

As to the 'voice:" There are two kinds of voices. One is the physical voice and it is expressed by atmospheric <p612> vibrations which affect the nerves of the ear; the other is the breath of the Merciful and this is a call which is continually heard from the Supreme Concourse and cheereth the pure and holy souls. May it be beneficial to those who have heard the Call!

Know thou that the Ancient Light and the Manifest Beauty (God) hath sown seeds in the soil of existence and hath irrigated it through His spiritual bounties. This soil will surely bring forth good plants of divine gifts; the leaves of this growth are love and union, its stem is the teachings of the True One and His supreme laws, and the grain pods are the heavenly blessings which giveth life to the souls. Depend thou on these! Depend thou on these! Depend thou on this, and abandon every imagination and be attracted to the light of reality and discover both the divine truths and physical truths!

Also, know thou that the greatest spiritual divine "chaplet" is the Word of God and the Sun of Truth which penetrateth the reality of the created things and attracteth the entire soul of man in the world of existence and shineth forth unto all horizons (or regions). Hast thou ever perceived a greater "chaplet" than this? No! by the Splendor of Baha'!

Verily, I yearn for the visit of those souls who are cheered, dilated and moved by and attracted to the Holy Spirit and the Word of God.

O thou who art awakened to the Cause of God!

Verily, I read thy letter and my heart was rejoiced at thine interesting words; and I thanked God for He hath favored those souls who earnestly desire to <p613> guard His strongly fortified fortress and His inaccessible cave and who love unity, affinity, harmony and accord and who agree on one opinion, one idea and one word. This behooveth the sincere souls! This behooveth such as believe in the divine unity! This behooveth such as are firm and steadfast in the Covenant, which is throbbing within the heart of the whole creation!

Be ye guardians of the throne of the Kingdom of God and armies of defense for the Religion of God. Whenever ye find someone desiring to separate himself from the flock, it is incumbent upon you to treat him with fragrance and kindness and persuade and encourage him, so that this secluded sheep may return to the flock.

Verily, thy Lord loveth union and hateth discord; for the appearance of the Holy Manifestations and divine laws is only for the sake of affinity, union and

concord, so that the remote, contradictory and different nations and creeds may enter under the shadow of the Blessed Tree in unanimous love and agreement.

I beg of God to confirm all of His dearly beloved ones in one opinion, one belief, one movement, one path and one manner. This is that by which the station of the beloved ones will be elevated, the Word of God will be promoted, the fragrances of God will be diffused and the faces of the sincere ones will be illumined in the path of God. It is incumbent upon you to practice these [instructions] under all aspects and circumstances.

As to the manifestation of the Greatest Name (BAHA'O'LLAH): This was the Divine Manifestation <p614> which appeared upon the earthly world. This is He whom God promised in all His Books and Scriptures, such as the Bible, the Gospels and the Koran. All of these Books indicate this fact, and the least doubt cannot possibly occur to the minds concerning this clear fact, as is recorded in detail in the heavenly Books, especially in the brilliant and holy Tablets. But notwithstanding this fact, if there is anyone who hesitates therein, do not dispute with him, nay rather prove this to him with all joy and fragrance, lest he may be obstinately compelled to rebellion.

O my God! O my God!

Praise be unto Thee! for Thou hast created me of the most excellent fabric, in the most honored form, and in the most exalted kind of Thy creation; didst nurture me from the breast of Thy favor, didst nurse me in the bosom of Thy mercy, until I grew up under the protection of Thy divinity, in the cradle of Thy training, and reached full growth through Thy favor and grace.

Then Thou hast made me to experience various circumstances and suffer countless calamities, afflictions and troubles in myself and griefs in my soul.

Thou hast (finally) guided me to the fountain of Thy favor and illumined my sight through the light of Thy guidance, quickened my spirit with Thy fragrances of holiness and moved my heart with the breeze of the garden of Thy favor.

Then I became rejoiced at the appearance of Thy beauty, the rising of Thy Lights and the dawning of the morn of Thy Oneness.

Thou hast delivered me from the depths of sorrows, saved me from the darkness of griefs and dilated my breast by showing <p615> unto me Thy greatest Signs in the Day of Resurrection.

O my Lord!

Engage me in Thy love, [enable me] to cut myself from aught else save Thee, to be consumed with the love of Thy Beauty, to burn with the fire of love for Thy Face, so that I may be entirely drawn unto Thee and become enkindled by the fire ablaze in the Sinaitic Tree.

O my Lord!

Verily, with Thee I am free from all else, while turning unto Thy Glorious

Kingdom. deliver me from every gloomy sorrow; shelter me under the protection of Thy greatest favor; save me from my attachment to this inferior world.

O my Lord!

Verily, I am humble; elevate me through Thy greatest bounty!

I am poor; enrich me by Thine abundant treasury!

I am ill; heal me by Thy precious antidote and make me as a sign of Thy favor among Thy maid-servants!

Verily, Thou art powerful to do that which Thou willest!

Verily, Thou art Potent and Mighty!

O my Lord! O my Lord!

Verily, I am one of Thy maid-servants, supplicating humbly before the Door of Thy Singleness, beseeching and humbling myself to Thee! O my Lord! Thanks be unto Thee for Thy greatest guidance and Thy greatest favor, which Thou hast assigned unto me and unto Thy worshipping maid-servants, whom Thou hast chosen to enter Thine exalted Kingdom and abide in Thy Paradise of El-ABHA. O my Lord! Sanctify me from every worldly station in this primal life and purify me from all else save Thee, O Thou Great Giver! Exhilarate me with the wine of Thy love, O Thou Brilliant Countenance! Intoxicate me with the wine of <p616> sanctity, purity, unity and singleness, O Thou who attractest the hearts of the righteous by the magnet of favors, unto the Kingdom of El-ABHA! O my Lord! Cause me to speak Thy praise, illumine my sight through the light of Thy knowledge, cause me to hear Thy Call, and quicken me with the spirit of Thy grace. Make me rejoiced at the melodies of the birds of Thy holiness, and make me a servant to Thy maid-servants. Cause my soul to be tranquilized, my heart attached, and my mind drawn to the light of Thy guidance, which is shining unto all regions; so that I may walk in the path of Thy good pleasure, yield to Thy decree and be rejoiced at the most violent calamities, and that my breast may become dilated during every tribulation, even though the suffering is beyond endurance. Verily, Thou art the Holy, the Pure, the Potent, the Powerful, the Exalted, the Great!

My Lord! My Lord!

Thou hast caused me to hear the Call, guided me unto the sea of favor, awakened me through Thy fragrance breeze, and quickened me by the spirit of Thy greatest guidance. I thank and praise Thee for this. O my Lord! O my Lord! Verily, I am athirst; do cause me to drink from the fountain of Thy grace. O my Lord! O my Lord! Verily, I am ill; do heal me by the antidote of Thy mercy. O my Lord! O my Lord! Verily, I am sick; do cure me through Thy favor. O my Lord! O my Lord! I am needy; do enrich me through Thy compassion. And I am poor; render me prosperous by the treasury of Thy Kingdom. O my Lord! O my Lord! Increase my hope in the court of <p617> Thy holiness, and grant my wishes by Thy favor and grace. Confirm me to deliver Thy Cause, enable me to call in Thy Name, and cause me to show forth the proofs of Thy Manifestation. Strengthen me to

promote Thy Word, dilate my breast by serving Thy maid-servants and being humble and submissive before Thy beloved ones. O my Lord! Verily, I am impotent; do strengthen me by Thy power. I am lost in indigence; do confer on me Thy greatest favor. Make me as one of the maid-servants who diffuse Thy fragrances, who worship Thy Kingdom, who bow down in the worshiping-places of Thy unity, who kneel down on every dust which is related to the threshold of Thy beloved ones, and who serve in Thy vineyard, speak Thy praise and are attracted to Thy love. Verily, Thou art the Giver, the Powerful, the Mighty!

O my God! O my God!

This, thy servant, is turning unto Thee, relying upon Thee and is believing in Thee and in Thy great signs. He hath indeed traversed lands and seas, desiring to reach Thy brilliant Holy Land and Thy perfuming dust, and hath advanced toward the lofty court of Thy mercy to worship Thine Exalted Word. O my God! Assist him, through the One Mighty in Power, to obey Thy command, to walk in the path of Thy good pleasure to supplicate before the Kingdom of Thy Oneness, to become severed from all else save Thee, to beseech Thy might, to be consumed by Thy love and to spread Thy commemoration, O Thou who grantest the wishes of every supplicant! Verily, Thou art the Powerful, the Mighty! <p618>

O my God! O my God!

This, Thy servant, hath advanced toward Thee, is passionately wandering in the desert of Thy love, walking in the path of Thy service, anticipating Thy favors, hoping for Thy bounty, relying upon Thy Kingdom, and being exhilarated with the wine of Thy gift. O my God! Increase his fervor in Thy passion, his constancy in Thy praise and his ardor in Thy love. Verily, Thou art the Beneficent and endowed with great bounty! There is no God but Thee, the Forgiving, the Merciful!

O my Lord! O my Lord!

This is a lamp lighted by the fire of Thy love and ablaze with the flame which is ignited in the tree of Thy mercy. O my Lord! Increase his enkindlement, heat and flame, with the fire which is kindled in the Sinai of Thy Manifestation. Verily, Thou art the Confirmer, the Assister, the Powerful, the Generous, the Loving!

O my Lord, my Beloved, my Desire!

Befriend me in my loneliness and accompany me in my exile; remove my sorrow, cause me to be devoted to Thy Beauty, withdraw me from all else save Thee, attract me through Thy fragrances of holiness, cause me to be associated in Thy Kingdom with those who are severed from all else save Thee and who long to serve Thy Sacred Threshold and who stand to work in Thy Cause, and enable me to be one of Thy maid-servants who have attained to Thy good pleasure. Verily, Thou art the Gracious, the Generous! <p619>

O my Lord![1]

[1 This Tablet bore the following heading: "A general prayer for everyone to

recite."]

Thou knowest that the people are encircled with pain and calamities and are environed with hardships and trouble. Every trial doth attack man and every dire adversity doth assail him like unto the assault of a serpent. There is no shelter and asylum for him except under the wing of Thy protection, preservation, guard and custody.

O Thou the Merciful One! O my Lord! Make Thy protection my armory, Thy preservation my shield, humbleness before the door of Thy Oneness my guard, and Thy custody and defense my fortress and my abode. Preserve me from the suggestions of myself and desire, and guard me from every sickness, trial, difficulty and ordeal.

Verily, Thou art the Protector, the Guardian, the Preserver, the Sufficer, and verily, Thou art the Merciful of the Most Merciful!

O thou who art advancing unto God!

Verily, I read thy letter and noted its contents. Rest assured in the bounty of thy Lord. Verily, He confirmeth whomsoever He willeth in all aspects and conditions.

I supplicate God to sustain thee and thine honorable husband, to open for you the door of comfort and rest and protect you from the harm of every hateful one.

If thou wishest to guide the souls, it is incumbent on thee to be firm, to be good and to be imbued with praiseworthy attributes and divine qualities under all <p620> circumstances. Be a sign of love, a manifestation of mercy, a fountain of tenderness, kind-hearted, good to all and gentle to the servants of God, and especially to those who bear no relation to thee, both men and women. Bear every ordeal that befalleth thee from the people and confront them not save with kindness, with great love and good wishes.

O thou lamp glowing with the fire of the Love of God!

Know that the garden drew near and the paradise hath been adorned with the sweet-basils of the knowledge of God. Be, therefore, a gilly-flower of fragrant smell in the Garden of El-ABHA, that, through thy perfumed breaths, the spirits and hearts be quickened and animated.

O thou friend of Abdul-Baha! I do mention thee now while my heart is throbbing through the breezes that are blowing from the verdant gardens of the love of God. Accordingly, it is incumbent upon thee to be purely sincere, to turn to the holy Kingdom and to generously give the spirit in the cause of the Lord of Might. Verily, this is no other than an eternal and everlasting life which hath no end in the world of existence.

O thou fragrant rose blooming in the Garden of Guidance!

Thank thou God for that He hath removed from off thine eye the covering, made thee to see the signs of the Kingdom of thy Lord, the Supreme, filled for thee

the cup of bounty and gave thee to drink the pure wine <p621> of fidelity which He hath promised to the sincere in the holy Books and Tablets.

O thou my dear! The cup of knowledge is overflowing; blessed are they who partake in draughts! The fountain of life is issuing forth; blessed are they who drink! The doors of the Kingdom are opened; O what good news to those who advance! The garden of paradise is drawn near; O what a pleasure to those who enter! The dove of holiness is cooing; O what a happiness to those who hear! The gates of Heaven are open; blessed are they who see! The hosts of angels are standing in battle order; what a joy to those who gain the victory! The trumpet of life is sounding; how good it is to those who are awake!

As to thee: Realize the bounty of thy Lord as it is, and thank thou thy Lord and praise Him for that He hath directed thee to the right path.

O thou who art controlled by the attractions of the Fragrances of God!

Thy terse and eloquent letter, showing the excess of thine attraction as caused by the fragrances of God, was read by me.

I, therefore, supplicate God to confirm thy glorious children, Frederick, Robert, and Herbert, to surround them with the glances of His merciful eye, to direct them to the path of guidance and to make them enter the Ark of Safety which is cleaving the sea of this contingent world in the midst of the deluge of tests; that they may become righteous, guiding the people to the Kingdom of the Glorious Lord, the doors of which are open before the faces of all beings.

<p622>

I implore Him to appoint thee one of the angels of the Spirit, that thou mayest blow the spirit of life into the hearts which are good and pure through the love of God; that He may strengthen the elect in America to spread the fragrances of God and to reveal the spirit of knowledge to the hearts which are cheered by the breaths of God.

O ye dear children![1]

[1 Children of the recipient of the preceding Tablet.]

Your father is compassionate, clement and merciful unto you and desireth for you success, prosperity and eternal life in the Kingdom of God. Therefore, it is incumbent upon you, dear children, to seek his good pleasure, to be guided by his guidance, to be drawn by the magnet of the love of God and be brought up in the lap of the love of God; that ye may become beautiful branches in the Garden of El-ABHA, verdant and watered by the abundance of the gift of God.

O thou advancer to the Kingdom of God!

Shouldst thou come with the whole of thy being to God and be attracted to the lights of the Kingdom of God and be enkindled by the fire of the love of God, then wilt thou see that which thou canst not see today, wilt comprehend the inner significance of the Word of God and thoroughly understand the mysteries contained in the holy Books.

But as to the Jewish doctors, Christian priests and monks who read those Books, verily, they know the letter only and they utter the words, as parrots, without understanding their inner meanings. They comprehend <p623> them not, because they are engrossed in worldly desires and lusts and their hearts are attached to mundane allurements. Verily, are they not heedless of God and understand nothing and find not the right path?

[1]Announce of my behalf respectful greeting to the maid-servant of God, Madam . . . , and say:

[1 The following extract from a Tablet as received bore no opening line of address.]

"Praise be to God! that thy house hath become the nest and shelter of the divine birds and thy face is illumined and brightened by the light of the love of God and thy tongue is loosened in uttering heavenly proofs and evidences. Therefore, in order to [give] thanks for this bestowal, add, day by day, to thy love of God and be thou engaged in service."

O thou seeker of Truth!

Praise be to God! the essence of severance is manifest from this world and the star of love of God is shining, and kindness towards mankind is clear and evident. These divine gifts became manifest, spread and known in the world through the teachings of BAHÁ'O'LLÁH. I hope thou mayest abundantly partake of all these three benefits, so that thou mayest appear among people in the utmost spirituality and illumination.

O thou excellent maid-servant of God!

Thank thou God that thou hast stepped into the arena of existence in this glorious age, hast become the manifestor of never-ending outpouring, hast attained to the most great gift, hast found the season of the divine <p624> springtime, hast perfumed thy nostrils with heavenly flowers , hast discovered the way to the celestial Kingdom and hast partaken a share from the eternal life.

O thou daughter of the Kingdom!

Thy excellent letter was full of spiritual significance. It was an indication of the loftiness of thy nature, the grandeur of thy aspiration, the sincerity of thy aim and the confirmation of the bounty of His Highness the Single One. Moreover, it proved that thou shalt be purified and sanctified from attachment to material conditions, be freed from every restriction and thou shalt dedicate thy life to the spreading of the glad-tidings of the Kingdom.

Whenever this longing and desire is attained, that maid-servant of God [i.e., thyself] will become a lighted candle in the assemblage of the world, receiving the lights of the Kingdom and reflecting them in turn upon the souls.

This trip thou hast in mind is blessed and acceptable and the cause of the attainment of everlasting glory in the world of existence, but thou shouldst have a companion to go with thee. Therefore, start thou with a firm resolution,

pure intention, heavenly glad-tidings, divine gift and supreme confirmation toward the East, i.e., Japan, China, India, Russia, Greece, Bulgaria, Roumania, Austria, Germany, France and the English empires, perchance thou mayest spread the fragrances of God in those parts and receive the lights of confirmation from the Kingdom of Holiness. But it is not necessary, for the present, to travel in the Turkish, Egyptian and Persian territories, for internal troubles <p625> make the traveling of women very difficult. It is hoped, from the eminent bounty and favor of God, that thou mayest be quickened in such wise, from the fragrances of the Kingdom of ABHA, that thou mayest bestow upon dead souls eternal life.

Convey, on my behalf, respectful greetings to the attracted Miss . . . , who is favored and enkindled with the fire of the love of her Lord. That blessed leaf is mentioned and known in the Kingdom of God.***

As Persia hath many nomadic tribes and they are now [1] rebellious and insurgent and infesting the highways, the maid-servants of the Merciful cannot travel there, but the men can. However, after that maid-servant hath traveled in Japan, China, Russia, Germany, France, England, Austria, Greece, Roumania, Bulgaria and India, perhaps peace and security will be established in Persia and then thou canst also travel there.

[1 Revealed during 1908.]

O thou daughter of the Kingdom!

Thank thou God for having found the realm of the Kingdom, become guided by the lights of the Sun of Reality and guided others.

Endeavor day and night in order to make the negligent souls mindful, to give life to the dead spirits, to heal the spiritual patients, to make wise the simple, to inform the uninformed, to make the earthly heavenly, to draw nigh (unto God) those who are afar and to make the strangers friends.

This is the magnetic power which attracts the confirmation of God.<p626>

O thou favored maid-servant of the Kingdom of God!

The letter, which thou hast written, was received. Its contents evinced high aspiration and rare magnanimity; and that thou hast the intention to travel to the far-eastern countries and bear great trouble, so that thou mayest become the cause of the guidance of the souls and spread the glad-tidings of the Kingdom of God. This desire indicateth that that beloved maid-servant of God hath a very high aim. However, thou mayest deliver the glad-tidings in the following manner:

"The Promised One of all the nations of the world hath become apparent and manifest! Each community and religion expecteth the coming of their Promised One, and His Highness BAHĀ'ŪLLĀH is the Promised One of all! Therefore, the Cause of BAHĀ'ŪLLĀH is conducive to harmony, raiseth the canopy of the oneness of the kingdom of humanity upon the apex of the contingent beings and unfurleth the ensign of universal brotherhood and ideal commonwealth upon the

summit of the hills and mountains!"

When thou openest thy tongue with such glad-tidings, it will become conductive to the teachings of others. But this trip is indeed very remote and unless there are several [teachers], the delivery of the glad-tidings will not produce the desired results in those parts. Shouldst thou deem it advisable, thou mayest take a trip to Persia and on thy return pass by Japan and China. This plan seems much better and more pleasant. Otherwise, thou mayest act according to thy judgment and it will be acceptable.

The contribution that thou hast made to the Temple is beloved. The Temple is the most great foundation <p627> of the world of humanity and it hath many branches. Although the Temple is the place of worship, with it is connected a hospital, pharmacy, pilgrims' house, school for the orphans, and a university for the study of high sciences. Every Temple is connected with these five things. I hope that now in America they will build a Temple and gradually add to it the hospital, school, university, pharmacy and pilgrims' house with the utmost efficiency and thoroughness. Thou shouldst make known to the believers these details, so that they may realize how important the Temple is. The Temple is not only a place for worship; nay, it is perfect in every way.

O thou beloved maid-servant of God! Didst thou know what station is destined and appointed, under the protection of His Highness BAHÁ'O'LLÁH, for those souls who are severed, attracted and teachers of truth, undoubtedly thou shouldst find the utmost joy and happiness, and , by reason of exultation and rejoicing, soar toward the heaven of peace, inasmuch as thou art walking in this road and advancing toward such a Kingdom.

Regarding the statement that I have written thee, about dedicating thyself to the service of the Cause of God, it means this: Center thy thoughts in the teachings of the Cause, day and night, and act according to the teachings and behests of His Highness BAHÁ'O'LLÁH. This is not contrary to marriage. It is possible for thee to be married and be engaged in the service of the Cause of God. The first does not interfere with the latter.

Briefly, avail thyself of the opportunity and do not let it slip from the grasp; i.e., supplicate God that in this darkened world thou mayest become an ignited candle and the cause of the guidance of many souls. <p628>

O ye blessed maid-servants [1] of the Beauty of ABHA!

[1 Addressed to three maid-servants.]

If ye have written letters to Abdul-Baha and answers to them are delayed, know ye of a certainty that untold hindrances have been the cause. Be ye not unhappy. Praise be to God! that, on account of firmness and steadfastness in the Cause of God and service to the Word of God, spiritual letters are continually and uninterruptedly descending from the Supreme Concourse and the Kingdom of ABHA. That holy Messenger is eternal and perennial and His messages come to the heart successively and the verses of oneness are read therein. Likewise, this imprisoned one is greatly attached with his heart and soul to

the beloved ones and this very attachment is the faithful Messenger and the manifest Tablet. Therefore, my request is this: Should ye send a hundred letters and no answers be received, do ye not feel at all sad; nay, rather think of this occurrence as a glorious proof of the power of love, as it will demonstrate that there is no incumbency (or formality) between us. Were there any opportunity, undoubtedly answers would be forwarded. In brief, I beg of God that each one of you become the sign of guidance, a manifest book from the Supreme Concurrence, attracted with the fragrances of God and enkindled with the fire of the love of God.

O thou pure and spiritual one!

Turn thou toward God with thy heart beating with His love, devoted to His praise, gazing toward His Kingdom and seeking help from His Holy Spirit in a state of ecstasy, rapture, love, yearning, joy and fragrance. <p629> God will assist thee, through a Spirit from His Presence, to heal sickness and diseases.

O thou who art turning toward the Kingdom of God!

I have read thy letter of clearest composition. I beg of God to make thee fluent in tongue, pure in heart, strong in spirit, severed in heart from all else save God and occupied in the praise of God; to continue in prayer and supplication unto God, to be humble, meek, spiritual, free from the earthly world and its concerns and awakened to the Kingdom and its Manifestation. Verily, thy Lord is powerful in all things!

O thou who art tranquilized by the Call of the Kingdom at this time!

The meanings of thy words evinced thine abundant attraction and thy turning unto the Lamp of Lights. Be not grieved on account of lack of information of the mysteries of this great Cause. If thou keepest firm in the religion of God, the covering shall be removed for thee and thou shalt become informed of the allegories and mysteries of the Kingdom of God.

O maid-servant of God! Continue in healing hearts and bodies and seek healing for sick persons by turning unto the Supreme Kingdom and by setting the heart upon obtaining healing through the power of the Greatest Name and by the spirit of the love of God.

Verily, I beg of God to ordain perfect rest and composure for thy revered daughter.

As to your moving to another city: Meditate thou, perform the ablution and pray to God before sleeping; and whatever the Merciful One may inspire unto thee <p630> at the time of revelation in a dream, that will be consistent with obtaining thy wishes. But the greatest motive for the happiness (or felicity) of that family, both in this world and the next one, is that thy revered husband and thy dear son-in-law should become believers in the lights of the Kingdom which have surrounded all regions at this age of effulgence.

O thou who art yearning for the Glad-tidings of God!

Verily, I was informed of the contents of thy letter which showed that thine insight is opened, thy heart is purified, that thou art baptized by the divine water and by the lordly fire and spirit and that thou art born again from the womb of this mortal world. This is through the grace of thy Lord, the Clement, the Merciful!

As to the imprisonment of Abdul-Baha: This is his utmost wish, his extreme joy and this is what refreshes his burning; and I do not long for deliverance from the depths of this agreeable prison. Verily, this Most Great Prison is conducive unto the [shining of the] Orb of the Horizons.[1]
[1 BAHÁ'Ó'LLÁH.]

Verily, I beg God to bless unto thee thy marriage with thy revered husband, to protect thee under all conditions from the violence of tests and trials and to make thy feet firm in the Religion of God in this wonderful (or new) age.

O thou who art attracted to the Kingdom!

Mrs. . . . became the cause of thy life and suffered thee to inhale the fragrances of the rose-garden of the Holy Spirit. Be thou thankful to her and sacrifice thyself for her, for she became the means of thy <p631> guidance and thou hast become the object of favor and a center of the bounty of God. she was thy guide to the Kingdom and the cause of eternal life. Supplicate thou also from God that thou mayest walk in her footsteps and become engaged in the training and guidance of souls.

Caress on my behalf the beloved maid-servant of God, Miss . . . , thy daughter, and convey to her my respectful greetings.

O thou dear maid-servant of God!

Thy letter was received. Praise God! for thou didst hear the call of the Kingdom, wast awakened, attentive and attained faith in the Lord of Hosts.

His Holiness Christ, addressing the believers, uttereth the following in the Gospel: "Be awake lest the Son of Man come and find ye asleep!" Now, thou wast awake, therefore thou didst advance and engage in the service of the Word of God. Appreciate the value of this attainment, and, like unto a candle, radiate the light of the love of God in the meeting of the beloved. Encourage the beloved of God and be a source of joy and gladness to the Bahais. Hold meetings and read and chant the heavenly teachings, so that city may be illumined with the light of reality and that country become a veritable paradise by the strength of the Holy Spirit, for this cycle is the cycle of the Glorious Lord and the melody of oneness and solidarity of the world of mankind must reach the ears of the East and West.

Convey greeting of reverence to all the maid-servants of God and His man-servants. <p632>

O ye spiritual friends [1] of this prisoner!
[1 To the Boston (Mass.) assembly.]

According to what is heard and is evident, you have arranged an assembly in the utmost beauty and a number of you present yourselves in that meeting with all love and unity and engage in communion (i.e., reading of the communes), chanting of the verses, spiritual conversation and utterance of the Kingdom. Blessed are ye for having adorned such a meeting and for having prepared such a feast! That gathering receiveth bounty from the Supreme Concourse and that nucleus is under the protection of the Bounty of ABHA.

In thanksgiving for this attainment and confirmation you must strive to make Boston a fruit-garden [1] and a rose-garden. Verily, this is not difficult with the Lord.

[1 The name "Boston" rhymes with the Arabic name "Bostan," or fruit-garden. -- Translator.]

The beloved of God in this mortal world are each a spiritual trumpet. They breathe the breath of life and thus confer upon them that are dead in negligence and ignorance, the life eternal. They are the merciful physicians who bestow upon the spiritual patients eternal healing.

The city of Boston hath great preparation (literally, readiness), but the endeavor of the righteous is needed and the efforts and strivings of the free are necessary. For unless the seed is sown, the bounty and blessing will not be attained; until the tree be planted, the fresh fruit will not be produced; unless the candle contact with fire, it will not ignite; and until a light dawn, the darkness will not vanish. Therefore, the beloved of God must sow the seeds and plant the fresh plants in that garden. They must ignite the extinguished candles so that the purpose may be attained and the beloved intent unveil its face.

In the spirit of humility and supplication do I beg and implore at the Divine Threshold and seek for you assistance and providence.

O thou near servant to the Threshold of God!

Thy letter was received and thy desire became known. Thou wishest to serve the Threshold of God. I wish for thee the same. Therefore, copy the Tablets and spread them among the beloved. The meanings of those leaves are the spiritual table, the heavenly blessing and the means for the life eternal.

Thou hast written concerning the organization of a council for the building of the Mashrak-el-Azcar. This news brought much spirit and fragrance, for the nine delegates, sent by the various assemblies, gathered in that meeting and consulted concerning the building of the Mashrak-el-Azcar.

The Mashrak-el-Azcar is the most important matter and the greatest divine institute. Consider how the first institute of His Holiness Moses, after His exodus from Egypt, was the "Tent of Martyrdom" which He raised and which was the traveling Temple. It was a tent which they pitched in the desert, wherever they abode, and worshipped in it. Likewise, after His Holiness Christ -- may the spirit of the world be a sacrifice to Him! -- the first institute by the disciples was a Temple. They planned a church in every country. Consider the

Gospel (read it) and the importance of the Mashrak-el-Azcar will become evident. <p634>

In fine, I hope that all the beloved of God, collectively, in the continent of America, men and women, will strive night and day until the Mashrak-el-Azcar be erected in the utmost solidity and beauty.

O thou who art attracted to the Kingdom! Thy likeness (photograph) was seen. The Sun of the Kingdom hath shed a light on thee, so thy likeness is made radiant and thy face happy.

Beneath the photograph the word "faithfully" was inscribed which indicated that thine heart is attracted to faithfulness and that thou seekest faithfulness. No attribute is more commendable than faithfulness. It is of the greatest of the virtues in the world of humanity. I hope that thou mayest be faithful to the Lord of the Kingdom, be attracted to His Beauty, serve in His Threshold and strive in His vineyard.

O ye two merciful assemblies![1]

[1 This Tablet bears the following heading: "To the members of the Spiritual Assembly of Chicago and the Spiritual Assembly of New York."

Praise be to God! that through the outpouring of guidance, India is rapidly becoming a Rose-garden of ABHA, for many souls have lately embraced the truth and are in the utmost attraction and enkindlement.

Forward ye, as soon as ye can, a few copies of every Tablet and epistle which is translated into the English and the books which are written by the believers, in this language, to the merciful assembly of Bombay and to his honor in Rangoon.

O ye spiritual friends of Abdul-Baha! At this moment when danger is threatening to surround all <p635> directions, Abdul-Baha is attracted to the fragrances of the Kingdom of ABHA and with the infinite joy and happiness is begging providence and favor from the Threshold of Oneness in your behalf. Now is the time of firmness and resolution and the moment of steadfastness and constancy and the period of showing forth divine power by the strength of proof, the solidity of argument, the eloquence of utterance and the grandeur of spirit!

O thou who art set aglow with the fire of the Love of God!

The letter was received. Thou hast commended the meeting held at the home of Miss In reality it was a goodly meeting. Although I was absent in body, yet in life and heart I was present.

It is as thou hast written: Thy service at Green Acre were accepted in the Kingdom of ABHA. Every year a number of the beloved ones and the maid-servants of the Merciful must go to Green Acre and raise the divine call there. The more who go, the better.

Convey greeting of reverence to the dear maid-servant of God, Mrs. I pray for her and wish her the joy, the happiness, the tranquility of the godly.

Convey loving greeting to his honor Mr and say: "It is hoped, through the favor and confirmation of God, that thou mayest organize a spiritual meeting at Leominster and become the cause of guidance to many souls."

O thou dear maid-servant of God, Florence! Rest assured in the bounty and favor of God. I hope thou wilt achieve great services. <p636>

O thou advancer to God!

Verily, I have read thy brilliant letter which is elegantly composed. I supplicate God to alleviate thy trials and look upon thee with the eye of His mercy under all aspects. Turn thou to the Kingdom of thy great Lord with a truthful heart and with all devotion, sincerity and great spirituality and ask to be healed from pain and passions and be confident in the great bounty of thy Lord.

O thou pure soul who art turning toward the Lord of the creatures!

Verily, I received thy letter *** and was informed of its meanings and contents which indicated thine humbleness before God and thy meekness to His great realm of might.

O my dear one! This day is the day of purification, the day of sanctification, the day of turning toward God, the day of severance from all else save God, the day of lowliness and humiliation, the day of serving the beloved ones of God, the day of becoming utterly destitute of and free from egotism and desire and the day of purity and sacrifice in the path of God. This is incumbent upon thee, so that thou mayest be accepted in the court of the Almighty and praised in His lofty Threshold of Holiness.

O thou whose heart is pure and whose soul is rejoiced!

Verily, thy revered wife sent unto us thy photograph and we saw and rejoiced at witnessing thy face, even though it was a (mere) image, for, verily, this image indicateth the reality. Verily, I saw in thine eyes the sign of acuteness and thought. Let thy thoughts be <p637> an eternal thought, a spiritual reflection and divinely full of meaning. This is but truth and there is naught beyond truth except extinction.

O maid-servant of God!

Thank thy Lord for confirming thee unto this wonderful day and new century and giving thee to drink the cup of His love with the hand of His providence.

Verily, this is a great favor.

Be not sorrowful on account of the maid-servant of God, Madam This is a test on the part of God and its wisdom (or reason) is concealed. We ask God to gaze on her with the eye of mercy. Verily, He is the Merciful, the Clement!

O thou who hath advanced to the Kingdom of his Lord, the Glorious!

Know thou that the Kingdom of God hath pitched its tents, hoisted its banner and uplifted its pavilions in this extensive space. The hosts of the angels of

God have come down with standards of signs; marched off towards all horizons; opened the cities of the hearts of the servants by the power of thy Lord, the Generous; and have blown the great trumpet. The Holy spirit hath freely given eternal life to every pure heart, and the souls became attracted through the effulgence of the Beauty of the Glorious Kingdom and through the brilliancy of the Light of Truth over all regions. The clamor of the spiritual people hath risen with praise and glory to God, the All-glorious!

As to thee, thank thou thy Lord for that He hath <p638> enabled thee to see the signs of His Kingdom in this wonderful day. Arise to serve the Cause of thy Lord and devote thyself to God's service as a penitent servant.

O thou servant of God!

I was assuredly informed of thy confessing the unity of God and that thou hast drawn from the ocean of the gift of God and thine insight hath brightened by the light of guidance and by the dependence of thine heart upon the lights of the Beauty of God. Then, glad-tidings be unto thee for this bounty which God hath assigned unto every holy and spiritual being in the Kingdom of God.

By the life of God! verily, the gift of guidance, during this great century and this age of lights, is greater than reigning over the earth and all that is in it; because the earthly reign is mortal, vanishing, imaginary and of no permanence, but this gift is permanent, eternal, everlasting and endless. Consequently, it is confirmed that this (gift of guidance) is greater than the sovereignty of the world.

O servant of God! Rejoice, announce glad-tidings and be filled with the Spirit and preach and call in the Name of God in that region and hear the good-tidings of God in that land!

thou shalt hear the sound of this glorious bell in every near and distant region, and the call of the True One will be elevated in the monasteries of the world of mankind, just as it was elevated in the assemblies of the divine world, and the earthly people will be combined with the divine and heavenly concourse. <p639>

Thereupon thy heart shall rejoice, thy soul shall become pure, thine eye shall brighten and thou shalt be inwardly revived. Praise be upon thee!

O thou who art advancing unto the Face of God!

Blessed art thou for that thou wert saved from the storm of doubts, wert healed from all manner of disease, wert rejoiced in spirit by the fragrances of God, held firm to the love of God and God helped thee through the trials. This we heralded unto thee before and it was an ordained and firm promise.

Draw nigh unto God and persevere in (thy) communion with (or prayer to) thy Lord, so that the fire of God's love may glow more luminously in the heart, its heat grow stronger and give warmth to that region and its sound reach the Supreme Concourse.

O thou maid-servant of God!

Truly, I say, complete capacity and ability is the cause of the appearance of the divine gifts. Souls are many who in the years gone by have listened to the glad-tidings, but up to this time they have remained veiled, deprived and unmoved. But, through the bounty of the Beauty of ABHA, as soon as thou didst hear the call, thou didst turn thy face toward the Lord of Hosts and became a believer in God and assured of His divine verses. Immediately the Most Great Name made an impression upon thee. Therefore, I hope thy breath may become also effective and in a short time, like unto dry wood, become enkindled and ignited.

Do not wonder at the mercy and bounty of God. <p640> Consider thou how one spark sets on fire a great forest. Therefore, there is great hope, and the favor and grace of the Almighty is limitless.

O thou advancing maid-servant of God!

Thy letter was received and I was informed of its contents. Thanks be to God! thou art guided to the Light of guidance and hast attained to this most great gift. I hope thou mayest become a daughter of the Kingdom. Thou must be thankful to Mrs. . . . , for she was the cause of thy guidance; and thou must forever seek the providence of God in her behalf, for she hath illumined thine eyes. The love that she hath shown you, its value is not known at present, but after departing from this transient world, its value will become known and evident in the divine Kingdom, and even in this mortal world its value shall appear in future. In the days of Christ, guidance had no importance whatever to the deniers; now consider how much importance it hath gained.

Turn thou with thy heart to the divine Kingdom and supplicate to Him, (saying):

"O Compassionate God! Thanks be to Thee for Thou hast awakened and made (me) conscious. Thou hast given me a seeing eye and favored me with a hearing ear; hast led me to Thy Kingdom and guided me to Thy Path. Thou hast shown me the right way and caused me to enter the Ark of Deliverance. O God! Keep me steadfast and make me firm and stanch. Protect me from violent tests and preserve and shelter me in the strongly fortified fortress of Thy Covenant and <p641> Testament. Thou art the Powerful! Thou art the Seeing! Thou art the Hearing! O Thou the Compassionate God! Bestow upon me a heart which, like unto glass, may be illumined with the light of Thy love, and confer upon me a thought which may change this world into a rose-garden through the spiritual bounty. Thou art the Compassionate, the Merciful! Thou art the Great Beneficent God!"

O ye [1] friends of God!

[1 To the Samarkand, Russia, assembly.]

Do ye know in what cycle ye are created and in what age ye exist? This is the age of the Blessed Perfection and this is the time of the Greatest Name! This is the century of the Manifestation, the age of the Sun of the Horizons and the beautiful springtime of His Holiness the Eternal One!

The earth is in motion and growth; the mountains, hills and prairies are green and pleasant; the bounty is overflowing; the mercy universal; the rain is descending from the cloud of mercy; the brilliant Sun is shining; the full moon is ornamenting the horizon of ether; the great ocean-tide is flooding every little stream; the gifts are successive; the favors consecutive; and the refreshing breeze is blowing, wafting the fragrant perfume of the blossoms. Boundless treasure is in the hand of the King of Kings! Lift the hem of thy garment in order to receive it.

If we are not happy and joyous at this season, for what other season shall we wait and for what other time shall we look?

This is the time for growing; the season for joyous gathering! Take the cup of the Testament in thy hand; leap and dance with ecstasy in the triumphal procession of the Covenant! Lay your confidence in the everlasting bounty, turn to the presence of the generous God; ask assistance from the Kingdom of ABHA; seek confirmation from the Supreme World; turn thy vision to the horizon of eternal wealth; and pray for help from the Source of Mercy!

Soon shall ye see the friends attaining their longed-for destination and pitching their tents, while we are but in the first day of our journey.

O thou servant [1] of the Threshold of God!

[1 To a believer in Baku, Russia.]

I read what flowed from thy pen in the love of God, and found charming meanings from the contents (of thy letter). I hope, through the gift of the glorious Lord, that thou wilt be always refreshed and revived by the fragrances of the Merciful.

As to what thou hast written concerning "Reincarnation": Believing in reincarnation is one of the old tenets held by most nations and creeds, as well as by the Greek and Roman philosophers and wise men, the old Egyptian and the chief Assyrians. But all these sayings and superstitions are vanity in the sight of God.

The greatest [argument] produced by those who held to reincarnation has been this: "That it is necessary to the justice of God to give every one his due. Now everybody who is afflicted by any calamity is said to have sinned; but when a little child, which is still in the womb of its mother and hath just been formed, is found to be blind, deaf or imperfect, how could it have committed any sin that we might say this imperfection is given to it as a punishment therefor -- so, though such a child hath no done outwardly any sin in the womb of its mother, yet [they say] it must have sinned when it was in its former body, which hath caused it to suffer this punishment."

Indeed, these people have been negligent of the fact that had the creation been carried out in a uniform fashion, how could the statement be true, that "God doeth whatever He wisheth and God doeth whatever he desireth!"[1]

[1. Abdul-Baha elucidated Jesus' teaching against the theory of "blindness from birth" and the defects being caused by the sin of the individual in a former

state (see St. John 9:1-3), thus: "Jesus states that this defect exists in order to prove and show that the gift of sight is from God alone and is one of his bounties. Because were all created with sight the people would consider it a mere natural fact that they must be so made, and not give God thanks for His great gift." -- Translator.]

Though the fact of "Return" is mentioned in the Divine Books, by this is intended the return of the qualities, characters, perfections, truths and lights (of the past age), which re-appear in every age, and not (the return) of certain persons and souls. For example: If we say this lamp is the return of that of last night, or that the last year's flower hath returned in the garden (this year), in this sense the return of the individual, or identity, or personality is not meant; nay, rather, it is intended that the same qualities and states existing in that lamp or flower, which are now seen in this lamp or flower, have returned. That is, the same perfections and virtues and properties which existed in the past springtime have returned during this present springtime. For instance: When one says, these fruits are the same as those of last year; in this sense, he hath reference to the freshness and delicacy of the fruit, which hath returned, <p644> although there is no doubt that the identical fruit of last year hath not returned.

Have the friends of God found such enjoyments and repose during their existence on this visible earth, that they might wish to have their return renewed and repeated constantly? Are all these calamities, injuries, trials and difficulties of the once coming not sufficient for them that they should wish a repeated life in this world? Hath this cup been of such sweetness that they should long for it successively and repeatedly? No! the friends of the Beauty of El-Baha never seek any recompense or reward except the meeting and the visit (of God) in the Kingdom of El-Baha; and they never walk but in the valley of desire to attain the Supreme Height. They only wish the immortal blessing and the eternal gift, which are sanctified above the worldly understanding.

Because, when thou lookest with the iron sight, thou wilt find that all mankind is suffering in this earthly world; there is no one in such tranquility that this (state) might have been a reward for his good deeds in a former life and there is no soul so happy that this might be the fruit of his past pain! Had the life of a man in his spiritual being been only confined to his life in this world, the creation would have proved useless; the divine qualities would have no result and effect; nay, all things, created beings and the world of creation would have proved abortive. I ask pardon of God for such false imaginations and for such errors!

As the usefulness and powers of the life (of a child) were not seen in that dark and narrow world (of the womb), but when it is brought into this vast world, all <p645> the use of its growth and development becometh manifest and obvious in it, so likewise, reward and punishment, paradise and hell, and the requital of deeds and actions done by it in the present life become manifest and evident when it is transferred to the world to come -- which is far from this world! Had the life and growth of the child in the womb been confined to

that condition, then the existence of the child in the womb would have proved utterly abortive and unintelligible; as would the life of this world, were its deeds, actions and their results not to appear in the world to come.

Therefore, know thou that the True One possesseth invisible worlds which human meditation is unable to comprehend and the intellect of man hath no power to imagine. When thou wilt purify and clarify thy spiritual nostrils from every worldly moisture, then thou wilt inhale the holy fragrances diffusing from the merciful gardens of these worlds.

El-Baha be upon thee and upon all those who are gazing and turning unto the Kingdom of El-Baha, which God hath sanctified above the understand of the heedless souls and from being perceived by the eye of those who deny!

O my spiritual friends![1]

[1 To the Cincinnati (O.) assembly.]

What you have written is perused, all of which was an entreaty and invocation unto God and a desire for devotion unto the Most High. I hope through the bounty of God, day by day, your assurance, belief and faith will increase; moment by moment the flame of the love of God will be intensified; louder and louder <p646> will the proclamation of the Word of God be heard in that country; the breeze of sanctity will begin to blow; the attraction of the inner consciousness will cause these districts to be animated; the mercy and aid of God will be your associates and the assistance from the Kingdom of compassion will be momentarily bestowed. Now is the time for those spiritual friends, (i. e., yourselves,) to adorn the divine meetings, endeavor to spread the Cause of God, arise to diffuse His breaths and stand for the promotion of His Word; that the breath of the Holy Spirit may bestow life to the hearts, causing the spirits to attain the Beloved.

The letter you have previously written is not yet received; if it were you may be sure it would be answered, because this servant hath great love and attachment for the believers in that city and will always communicate with them.

O Thou pitiful God! These friends are perfectly infatuated with Thy nearness; they have given their hearts for the beauty of Thy face; are devoted to Thy Kingdom and are intoxicated by the wine of belief. In the meeting of the covenant they are bearing in their hands the cup of anxiety, needing Thy benevolence and yearning for the heavenly blessings.

O Mighty Creator! Cause these souls to be the receptacle of Thy mercy, regarded by divine attention, and render each one as a lighted candle, that they may illuminate that region with the light of righteousness. Make them the companions of and partaker with this servant [Abdul-Baha] in the devotion of Thy Threshold. O my God! Strengthen the weak ones and open the eyes of those who are anxious to behold the <p647> beauty of the Kingdom, that they may arise with divine strength, heavenly bounty, spiritual blessing, ethereal breaths and mighty assistance for Thy service, dispelling the superstitions of the

doubters, elucidating the proofs and evidences before all seekers, healing the sick, being kind to the poor, a refuge and home for the helpless and a light for the hopeless.

Thou art the Powerful and the Able, the Pitiful and Compassionate God!

O my friends! Endeavor to your utmost ability that, day by day, unity and harmony will increase and the love of God will so firmly capture the hearts that they will forget all save Him and be engrossed, night and day, in mentioning the Kingdom, the heavenly signs and the divine verses. If love, friendship, association and unity be established among the believers, the door of all significances will be opened and each believer of God will be able to explain and interpret all of the holy Books.

O believers! The tests of God are very severe; you should beseech and cry unto Him that you may be firm and steadfast during all temptations.

[1]As to [what thou hast heard concerning] the child born from Russian parentage, this is pure imagination. Yea, certain persons shall in this divine dispensation produce heavenly children and such children shall promulgate the teachings of the Beauty of ABHA and serve His great Cause. Through a heavenly power and spiritual confirmation they shall be enabled to promote <p648> the Word of God and to diffuse the fragrances of God. These children are neither Oriental nor Occidental, neither Asiatic nor American, neither European nor African, but they are of the Kingdom; their native home is heaven and their resort is the Kingdom of ABHA. This is but truth and there is naught after truth save superstitions (or fancy).

[1 The following extract from a Tablet as received bore no opening line of address.]

O thou spiritual beloved!

I have carefully looked at thy picture and found that from thy face emanates the spiritual glad-tidings, the merciful complaisance and the heavenly brightness. Their traces shall appear and their lights shall shine.

O thou who art gazing toward the Kingdom of the Testament!

I already received thy letter which announced thy receipt of the loving letter sent to thee by the pen of Abdul-Baha. By God the True One! Verily, those letters are as gifts of God to thee, to thy noble wife and to thine honorable daughter. I beg of God to enable thee to perfectly endeavor to practice according to their contents.

Yea, some of the intellectually cultured people in those countries exert themselves to reach the loftiest summits of prosperity in worldly affairs and most of them are desiring wealth and are making an effort to attain it somehow. But they are unmindful of the treasury of the Kingdom, the spiritual affluence and the wealth of mind; therefore, thou findest them subject to the rage of lusts and under the influence of egotistic and selfish desires, sinking into intemperance and engaged <p649> in drinking the cup of lust. Were they to

become mindful of their heedlessness and awakened from the sleep of ignorance, they would become intoxicated by the cup of the love of God and exhilarated by the good cheer of the wine of the knowledge of God.

I beg of God to shine forth unto you with the lights of His sanctity and send to you divine souls, that they may fully reveal to you the divine teachings.

The letters which I sent to you are as the fragrant breezes of the garden of the knowledge of God, which can be smelled by every one whose sense of smelling is clean and purified from any rheum, because they are glad-tidings proceeding from pure lips which are fluent in explaining the mysteries of God. I beg of God to ordain for us to meet one another.

O thou who art assuredly believing in God!

Verily, I read thy letter which showed how thou art believing in God, assured of the signs of God and art attracted by the love of God.

I thank God for that He hath ignited the fire of His love in thy heart, hath drawn thee by the magnet of His guidance, hath dilated thy heart through the light of His knowledge, hath assisted thee to be firm in His Testament, hath sent down His blessing upon thee, upon thy household and upon thy children, hath illuminated thy house by igniting therein the lamp of the praise of God, hath caused those souls who have drawn nigh unto the Kingdom to abide in thy house [1] -- those who deliver the Cause of God, who speak the praise of God and <p650> explain the indisputable proofs of God unto the servants. It behooveth thee to thank God for this great gift and say:

[1 The first teachers of The Bahai Cause to come to America from the Orient dwelt in the household of the recipient of this Tablet.]

"O my Lord! Confirm me to serve Thy beloved and to be submissive and humble before Thy chosen ones. Make me to know the meaning of Thy Words and inform me of the mysteries of Thy signs. Place me in the shadow of the standard of Thy Testament and preserve me from Thy tests which break backs and unveil the sins of the back-sliders and tend to disgrace the party of deception and the people of wickedness (i.e., the nakazeen). Verily, Thou art the Mighty, the Pardoners!"

O thou confident soul who art content and patient!

Verily, I read thy welcome letter and was informed of its contents which gladdened the hearts of the unitarians (i.e., the believers at Acca) of thy desire for God's confirmation in the service of His Cause among the sincere servants. Do not consider the weakness of the people, but observe the power of attainment in this manifest day. Separate thyself from all thoughts, strip thyself from the unclean garment of attachment to this drossful (or earthly) world, arise for the service of thy Lord, the Clement, and be clothed with the robe of assurance (or certainty) so that thou mayest behold the hosts of confirmation from thy Lord arising from all sides.

As to thy information concerning the services of Mirza Assad Ullah to the holy and brilliant Threshold, verily, it gladdened Abdul-Baha and He thanked God for

this great bounty unto him (Mirza Assad Ullah) <p651> and the chosen of God. Verily, I hope, through the favor of my Lord, that He will confirm ye unto that which he (Mirza Assad Ullah) was confirmed; because the treasury of the favors of thy Lord are full of bounties. Verily, He granteth to whomsoever He wisheth what He desireth, and, verily, He is the Generous, the Giver and the Forgiver!

O thou spiritual person and heavenly man -- may God confirm thee!

Know, that the divine springtime hath come with its rains and abundance, with the heat of its sun, the breeze of its life and the scent of its fragrance; and through this universal and great abundance, the land of the holy truth and facts hath moved and brought forth of every kind, good and beautiful fruits. But the barren, wicked land will not bring forth save the thorn of denial, of haughtiness and disdain. Therefore, thank thou God for He hath made thee a good, fertile land by the clouds of the abundance of God the Chosen.

Convey my greetings to thy esteemed wife and daughter, who are honored by the people of the Kingdom of Perfection.

O thou who art esteemed and guarded!

Thank God for that by reason of which thy picture hath come into the court of holiness of perfumed breaths. I supplicate to God to confirm thee in that which beseemeth this station.

O thou who art rejoiced by the Appearance of God!

Blessed art thou for that thine eyes were brightened by the light of guidance, thine ears heard the calling of <p652> God from the Supreme Concourse, thine heart was gladdened by the love of God and attracted unto the Beauty of God. Verily, by the Lord of Hosts, thou wilt find thyself in the Kingdom surrounded by favors on the part of thy Lord, the Clement, and the angels of mercy will herald to thee glad-tidings which are the greatest gift from the King of Might.

Upon thee be El-Baha and upon thee be praise! O thou who art attracted by the fragrance of God in this manifest day!

O thou who art exhilarated by the Wine of the Love of God -- young in age and old in soul!

Truly, truly, I say unto thee, thy thanksgiving for my brilliant letter, which was sent thee, caused me to address thee repeatedly with the greatest affection of soul and spirit. By the life of God! verily, this letter will make thee and thine household [rejoice] throughout the eternity of the eternities, because the tongue of Abdul-Baha is addressing thee from this lofty and sublime threshold of the Blessed Perfection.

I assuredly cast mine eyes on the picture traced by thine hand and smelled the fragrance of the love of God from its flowers, because it is painted while thine heart hath been overflowing with the love of Baha' and thou hast made it as a token for thy remembrance.

I beg of God to make thee cut thine heart from this world and whatever is in

it, to devote thy life to the service of the maid-servants of God, to kneel down, worship and glorify the affectionate Lord, the Exalted, the Lord of angles and spirit!***

The brilliant leaves (i.e., the ladies of the household) <p653> who are overshadowed by the protection of Baha,' present their greetings and love to thee.

To the servant of God!

I ask God to make thee a growing, developing branch in His vineyard, bearing flowers, leaves and fruits, with widespread branches, blooming, verdant and watered by the abundance of the clouds of His Kingdom and the heat of the sun of His Word.

To the servant of God,:

What thou hast written is understood. In reply I will elucidate briefly, the purport of which you, with your intelligence, will surely comprehend:

The world of humanity is encompassed by the darkness of conventionalities, disagreements, discords, avoidance, animosity, enmity, ignorance, folly, lustful desires and animal tendencies; the gloomy night had darkened the horizon of the world in such manner that all had forgotten the light and deemed the darkness inevitable in the world of humanity, and its solution impossible; when, unexpectedly, the Light of Reality appeared and enlightened the horizon of the world, diffusing its rays throughout the East and West, the beholding of which instantly delighted the perfect and perceiving eyes; but the imperfect eyes, afflicted by the darkness, were dazzled by the radiance, while the negligent closed theirs and turned away entirely. That light is the Love of God, the Spirit of God, unity, concord, science and knowledge, bounty and perfection, redemption of life spiritual perception, universal peace, alliance of the nations, unification of all peoples and <p654> the reality of the attributes of the Merciful One, which I hope thou wilt fully attain.

O seeker of the truth!

There are two ways of healing diseases, the material and the spiritual way. The first is the remedies of the physicians; the second prayers and turning one's self to God. Both must be practiced and followed. The diseases that happen to be caused by physical accident are cured by medical aid; others, which are due to spiritual causes, will disappear by spiritual means. For instance: For a disease due to grieving, fear, nervous impressions, the spiritual remedies will take more effect than the physical. Therefore, these two kinds of remedies must be followed; neither is an obstacle to the other. You must take care of the physical remedies. These also came from the bounty and mercy of God who revealed and made evident the science of medicine, so that His servants may also be benefited by this mode of healing. In the same way take care of the spiritual healing, because it giveth wonderful results.

And if thou art looking for the divine remedy which will cure the spirit of man

of all diseases and make him obtain the health of the divine Kingdom, know that it is the precepts and teachings of God. Take the greatest care of them.

[1]Thy letter was received and its contents noted. In truth, thou hast been thrown amid dire ordeals, enduring agonizing afflictions. These trials were according <p655> to the consummate wisdom, therefore they were for the best. It is good for man to endure (in such moments).

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

Reflect upon his holiness Job: What trials, calamities and perplexities did he not endure! But these tests were like unto the fire and his holiness Job was like unto pure gold. Assuredly gold is purified by being submitted to the fire and if it contain any alloy or imperfection, it will disappear. That is the reason why violent tests become the cause of the everlasting glory of the righteous and are conducive to the destruction and disappearance of the unrighteous.

The wisdom of all these tribulations that poured successively upon thee was this, that thou shouldst be prepared and made ready for this Cause, that thou mightest expect the attainment to the greatest guidance, for all these trials were but a preparation for thine entrance into the Most Exalted Paradise and the beginning of obtaining this most great benefit.

Unless the season of winter appear, thunder roll, lightning flash, snow and rain fall, hail and frost descend and the intensity of cold execute its command, the season of the soul-refreshing spring would not come, the fragrant breeze would not waft, the moderation of temperature would not be realized, the roses and hyacinths would not grow, the surface of the earth would not become a delectable paradise, the trees would not bloom, neither would they bring forth fruits and leaves. That fierce inclemency of cold, snow, frost and tempest was the beginning of the manifestation of these roses, hyacinths, buds, blossoms and fruits.

Therefore, be not distressed on account of those adversities which fell upon thee; nay, rather, arise and <p656> render thanks that the ultimate goal is the attainment to this eminent bounty and the enjoyment of this highest gift of the Almighty God. Consequently gird up the loins of thine endeavor, that thereby some results might be produced, some fruits gathered, the lamp of everlasting life ignited and the gifts of the Lord of the Kingdom be manifest, so that thou mayest accomplish again, with great yearning and exaltation, the worship of the Lord of Hosts.

O thou who art firm in the Covenant!

Thy last letter, sent by Mirza , hath arrived. It is not a very long time since I wrote thee a letter in which I said how contented I was with thee and I explained to thee the importance of thy visit to India and showed thee the results and fruits of that visit.

At this moment hath arrived a letter in which thou hast praised the believers in Rangoon, especially Seyed , Mirza , Mirza and

Khai Khosroe [1] who sacrificed his life for thine; yea, this is the truth!

Consider what a difference exists between his country and thine and what a great effect this Bahai spirit hath manifested that an Oriental sacrificeth his life for an Occidental! What attraction, what love, what relationship is this! Blessed are those who are able to arrive at an understanding of the reality of the power of this love!

[1 Khai Khosroe was a Zoroastrian Bahai of Bombay, India, who left his home and went to Lahore to nurse Mr. Sydney Sprague who was sick of a fever. Mr. Sprague recovered, while the great Khai Khosroe died. He was the first Oriental friend to give his life for a Western Bahai brother.]

Concerning Mr. . . . , one of the Hindus of <p657> whom thou hast written: Say to him, "To me thou art not a stranger, but a friend; thou art not unknown, but known."

Thou hast spoken of a spiritual wave. This is not a wave, but a sea; nay, the very ocean! But this is not to destroy the cities, but to purify them; and soon it will submerge them all. This does not mean destruction, but salvation; it is not death, but life; it is not enmity, but love; it is not pain; it is a remedy. The world of existence is the body, and this is its spirit; this immense world is the glass [chimney], and this is the lamp [lighted wick]; humanity is the heaven, this is its sun. The signs of this bounty are clear and visible. The proof is the changing of the characters of the friends and the perfection that the believers have made in their actions and words: They were dark, they became luminous; they were terrestrial, they became celestial; they were human, they became divine; they were diabolic, they became angelic; they were a drop, they became the sea; they were an atom, they became the sun. These are the signs of those who are entirely submerged by this wave; that is to say, this ocean.

O thou . . . ! I hope that thou wilt progress more and more; that thou wilt increase thy knowledge and science; and that thou wilt ever strive for gentleness and love.

Perhaps it will be possible for thee, next winter, to go to Persia.

O thou maid-servant of God!

Thank ye that God hath enkindled the light of guidance in this darkness of ignorance, hath quickened those <p658> who were asleep, made mindful those who were heedless, made unproductive trees full of blossoms and fruit, and old men laden with years, fair and graceful youths.

Praise be unto God! What an effect there lies in divine guidance! It endoweth the blind with sight, granteth strength to the impotent, maketh the darkened ones illuminated, changeth the satanic character into a heavenly beauty, confereth youth to the aged; nay, rather it breathed life into the dead!

O thou maid-servant of God! If thou seekest after a work which is brighter and more attractive, sweeter and more delightful than all the affairs, it is the thralldom in the Threshold of the Almighty and servitude to His Highness the

Lord of Might.

Forget thou entirely the ease, tranquility, composure and living of this transitory world and occupy thyself with the well-being and service of the human world and conduct thyself in accord with the advices and exhortations of God.

O thou who art attracted by the Fragrances of God!

I have read thy beautiful letter containing beautiful significances and indicating that which hath occurred to thy heart of spiritual events, and that which hath encompassed thy spirit of merciful thoughts. This is from the bounty of Thy Lord upon thee and upon every maid-servant chosen by His mercy in this new age.

(Question: "Master, who art thou? Art thou the Christ?")

As to what thou asked concerning me: Verily, I say unto thee, that I am indeed an humble, submissive and <p659> imploring servant of God; a servant of His Beloved; a messenger of the exaltation of His Word; a spreader of His Fragrances; an extoller of the banner of love and harmony; a promoter of the greatest peace among all nations and tribes; a kindler of the fire of the love of God in the hearts of the people; a runner to the place of martyrdom in the Cause of God; a yearner for every calamity in the love of God; a longer for suspension upon the cross for the love of the beloved; a herald of the Kingdom of God among the sects of all horizons. This is my station and condition; this is my blazing crown; this is my glorious throne; because my servitude to the Holy Threshold is my brilliant light, my shining star and my drawn sword; and beside this I have no other name.

Then know that for the dominion of the reality of Christ there is no beginning and there is no end. Everlastingly that luminous Entity hath been sitting on the throne of might and everlastingly It will have a penetrating dominion over the worlds of existence. This dominion is eternal and everlasting and has no abrupt end.

(Question: "When is the time of the millenium? Will I see it?")

Concerning the one thousand years as recorded in the Book: It signifieth the beginning of this Manifestation until the end of its predominance throughout the contingent world; because this Cause is great, its powers are growing and its signs are dazzling. It shall continue in elevation, exaltation, growth, promulgation and promotion until it shall reach the apex of its glory in one thousand years -- as the day of this Manifestation <p660> is one thousand years. Thou shalt see its conquering power, its manifest dominion, its eternal might and its everlasting glory.

(Question: "At the time of thy departure will there not be some great spiritual manifestation all over the earth?")

As to the question of "after my departure" to the neighborhood of the mercy of my Lord: Know there shall appear wonderful traces; the breath of God shall pass

by; the fragrance of God shall spread and the Spirit of God shall run in the body of the contingent world both before and after my departure; but I supplicate God that He may grant the greatest spirituality in these days. Endeavor, therefore, that thou mayest have a great portion in it.

(Question: "What did the vision of a paper signify in my dream?")

Concerning the appearance of a paper in thy dream, before thine eyes, which thou wast unable to read: Thou shalt read it through the permission of God and thou shalt comprehend its meanings. It is a diary of the Word of God and the divine mysteries.

O ye [1] who are attracted by the Fragrances of God!

Verily, this mundane world is as the mirage of the desert, but the Kingdom is like unto a sea of great surges and rolling waves. Those who longed for the mirage have indeed become more thirsty the more they hastened toward it and perished in grief after a drop of water.

[1 To the California maid-servants.]

Ye see, as the condition really is, that the people of <p661> the world are striving day and night for the sake of attaining perfect happiness and tranquil life, but the result is none other to them than disappointment, affliction, lamentation and destruction.

But those who have advanced to the Kingdom of God have assuredly advanced to a sea of clear and limpid water and thus have attained unto the greatest bounty, the perfect rest and the eternal life to which there is no abrupt end. Their faces have shined with joy, their souls delighted with pleasure, their hearts illumined and their cups overflowed with abundance. Their edifice hath risen high, their palaces have been adorned, their suns shone, their stars gleamed and their diadems radiated with a dazzling light. Their dominions have expanded and their lights have spread to all ages and generations. These are their set-up thrones, their high palaces, their luminous lamps and their shining moons throughout all horizons. These are their traces in the world; how much more then would be their lights in the highest of the high - consider, therefore, O ye maid-servants of the Merciful!

This being the case, care no more for the world and its desires, but cling to the spiritual world and its gifts, spread the fragrances of God, be submissive to the Word of God, establish a spiritual meeting place where from the incense of sanctity and purity will rise up to God, assemble there with fragrance and spirituality and celebrate the Name of your Lord by day and by night. At that time ye would become illumined lamps, spiritual stars: rather, eternal suns. This is a favor that was longed for by the spirits of the godly people and the hearts of the queens in the former ages. <p662>

O ye maid-servants [1] of God and leaves of the Tree of Eternal Life!

[1 To the California maid-servants.]

Blessed are ye for attaining to that which was the greatest hope of Mary the

Magdalene and Mary the mother of Jacob! This gift was shining on the face of the Virgin Mary like unto a brilliant gem glistening on the great crown of glory.

Happy are ye for this favor, the likeness of which was not seen by the eye of existence, nor its similitude heard by the ears of the creatures; because it is the greatest favor on the part of the Lord of the Kingdoms in the world of existence; that is, the great guidance, the attainment unto the day of the Lord and listening unto the call of God. How blessed is this great favor!

O ye maid-servants of God! All the palaces shall be destroyed and become like graves, buried beneath the ground, but God, through His mighty hand, will build for ye solid palaces in His Kingdom which will not be destroyed forever and evermore; nay, rather its foundation will be strengthened in the course of ages and centuries.

Therefore, call in His Name, spread the fragrances of God, guide unto the path of God and cause the souls to enter the Kingdom of God!

[1]If you arise in accord with the exhortations and commands of the Blessed Perfection -- may my life be a sacrifice to His beloved ones! -- before long agreeable results will be obtained, the great newspapers of the <p663> world will all engage in praising you and such activity will be brought about in the West as will increase the motion and activity in the East.

[1 The following Tablet as received bore no opening line of address. The Tablet is to husband and wife.]

You have written concerning the meetings in Cambridge and Boston. The more such meetings increase, it will increase the diffusing of the fragrances.

The news concerning the unity, harmony, affinity and oneness of the maid-servants of the Merciful One and the friends of God in those parts, imparted the utmost joy and happiness (to me). This indicated that the Cause will before long yield results in that country.

Convey on my behalf respectful greeting to the favored and attracted maid-servant of God, the daughter of the Kingdom, Miss

O thou . . . ! Exhort thou all believers and say: "The beauty of ABHA -- may my life be a sacrifice to the dust of His footsteps! -- hath opened a great door before your faces and bestowed a weighty gift upon you. We must know the value of this and sacrifice ourselves entirely; nay, we must forget ourselves. We must wish for no rest and seek no joy. We must seek no name nor fame, no ease, amplitude nor convenience; nay, we must sacrifice everything in order that we may be clad in the kingdom of immortality!"[1]

[1 Literally, in order that we may emerge our head our of the bosom of the kingdom of immortality.]

The letter which thou hast written was received and its perusal brought me joy, for it indicated that you are extremely pleased with the beloved ones (i.e., men) and the maid-servants of God in Persia. Forsooth, their love is heartfelt

and real; they are devoted in service with all their soul and they are attracted by the <p664> love of the friends with all their heart. If any occasion befall and cases of tests come up, they will sacrifice their precious lives for the sake of the friends and freely give all their possessions.

Briefly, O thou dear maid-servant of God! Praise be to God! thou didst see with thine own eyes, thou didst hear with thine own ears and thou didst comprehend with thine own heart. Thou didst witness the qualities and the life and conduct of Abdul-Baha and thou didst behold the love and kindness, faith and assurance of the friends of Persia. Thou didst see the exaltation (or progress) of the Cause of God and thou didst test the general character (or qualities) of the friends; and thou didst know with perfect assurance that the Cause of BAHÁ'OLLAH is the means for the quickening of the world and for the extraordinary progress of mankind; that it hath quickened Persia and hath removed the darkness of ignorance, that the friends are kind unto all the people of the world and self-sacrificing servants of mankind.

O thou who art firm in the Covenant!

I am ever busy with the remembrance of the friends, praying and supplicating at the threshold of His Majesty, the Merciful One, and seek aid and assistance for the beloved.

Concerning the journey of Mr. . . . : The friends of the west put forth their efforts and helped until the means for the trip were made ready and he left for India in perfect comfort and is now busy with the diffusion of the fragrances. This service of the beloved of the kingdom of ABHA will be the means of <p665> great bounty, a magnet of strength and power attracting assistance and providence in the divine realm.

The beloved of God must take thought night and day for the spread of the fragrances and for the promotion of the Word of God. They must send criers and messengers (teachers) to all parts of the world. Every soul who is himself able must ignite the candle of guidance, illumine the hearts with the light of knowledge and, if possible, they must travel to other countries of God. Thus may the confirmation of the Holy Spirit arrive and the breath of life reach other souls.

The purport is this: I am made happy and am pleased with the souls who have furnished the means for the journey of Mr. . . . I pray for them and supplicate for bounty and blessing on their behalf.

[1] Convey my respectful greeting to Mr. . . . and say: "Praise be to God! that there exists in thee capacity and endowment to enter into the Kingdom of God, and that thy wisdom and intelligence are known to the republic.[2] Therefore, tarry thou not. Enter thou immediately into the Kingdom of God. Enlist thyself in the roll of the army of the Lord of Hosts, in order that thou mayest become the cause of salvation to the people, endow sight to the blind, hearing to the deaf and life to the dead. This is the divine gift! This is the supreme

guidance! Make thou thy meetings a palace for the heavenly beloved and thy residence a glass for the light of Deity. Suffer thy home to become a nest for the dove of the Holy spirit and thine eye the mirror for the reflection of the Beauty of the Almighty."

[1 The following extract from a Tablet as received bore no opening line of address.

[2 The believers are sometimes referred to as a republic.

O ye beloved friends of Abdul-Baha![1]

[1 To the Brooklyn (N.Y.) assembly.]

The news of your spiritual assembly reached this Illumined Spot and the heart of this yearning one was rejoiced on account of your concord, unity and affinity. what wonderful meetings and brilliant gatherings were those, whose fame will become world-side and whose melody will ere long reach to all the kingdoms! that in the region of America the believers are real companions and associates with each other and are as beloved friends among themselves; that they bring about gatherings of friendship, engage themselves in the praise and glorification of the glorious Lord, deliver eloquent speeches, establish the proofs and arguments of the Manifestation of the Sun of Truth, spread the divine teachings and shed broadcast the musk-diffusing fragrances of the Kingdom, so that the nostrils become perfumed and the eyes become brightened.

O ye friends! O ye maid-servants of the Merciful! Those assemblies are the emblems of the Supreme Concourse and the prototypes of the congregations of the spirits in the Kingdom of ABHA. Avail yourselves of the opportunities of this time, neither let the occasion slip by unheeded. The season of the soul-refreshing springtime will not appear at all time, neither will the breezy dawn be at every moment. Now is the time of proclamation and the occasion of supplication and invocation toward the Kingdom of ABHA.

Therefore, sing ye the sweet melody in the assemblages, entreat ye at the Threshold of the Kingdom of the Lord of Hosts and beg ye for confirmation and assistance. The Guide of Providence will appear and the "beloved of divine gift" will unveil her luminous countenance.

O thou dear maid-servant of God!

Thou hast learned of thy Lord and engaged thyself in the servitude of the Lord of Hosts. In the promised day thou art adoring the beloved Countenance and thou shalt be aided and confirmed in that which is the greatest desire of the saints.

The cause of eternal glory to man is faith and certainty and then living (or acting) according to the behests of His Majesty the Eternal God. My hope is that thou wilt attain to the three.

As long as thou canst, wish thou the most great peace for mankind: Associate with all in perfect love and kindness; hold all dear and count all friends and familiar ones; know no enemies; imagine no strangers. Thus mayest thou be a mercy to the people of the world and a source of bounty to the world of

humanity.

O thou who art waiting for the Appearance of the Kingdom!

Glad-tidings be unto thee, for the Kingdom of God hath raised its tent and tabernacle upon the apex of the world, the standard of the Kingdom is hoisted, the call of the Kingdom is sent forth and the hosts of the Kingdom have appeared.

Therefore, there are many fortresses and castles of <p668> hearts which are conquered and many regions of spirits which are subdued. The lights of the Kingdom have shone forth from the horizon of the East and the West. Praise be to God! that thou hast entered therein and hast received manifest outpouring from the Most Great Beauty.

Although thou art old in age, yet thou art young in spirit and have freshness and vivacity, vigor and strength, beauty and sweetness. Thank God for this.

O thou maid-servant of God!

The breeze of Life is wafting from the rose-garden of the Kingdom; become thou undoubtedly moved thereby. The rays of light are emanating from the Luminary of regions; become thou unquestionably illumined thereby. From the breaths of the Holy Spirit eternal life is manifest; become thou assuredly quickened thereby. Drink thou as much as thou canst from this overflowing cup of the love of God and then cause others to drink; take thou a portion from this ocean of guidance and then suffer others to share.

I hope that God will become thy helper and the outpouring of the manifest Light will shine in thy heart.

O thou who art attracted to the Kingdom!

Thy letter was received and I supplicated and implored at the Divine Kingdom that He may bestow real health to thee, thy husband and thy child and confirm all of you by the heavenly assistance and grant you happiness and joy in both worlds! <p669>

O thou bird of the Rose-garden of the Love of God!

Thank thou God that, through the utterance of Mrs. , thou hast heard of the universe of the Kingdom, thy heart recognized (the Truth), thine eyes became seeing and thy soul became mindful. Shouldst thou remain firm and steadfast in faith, the desire of thy heart and soul will become realized, thou wilt find the utmost joy and wilt be assisted in visiting the holy Threshold.

O thou who art uttering the mention of God!

Know, that the pure hearts upon which the mysteries of the Kingdom of God are printed and pictured, are reflections one upon another and thus the one can discover the secrets of the other, because such hearts are only mirrors confronting each other on which the secrets of unity, affinity and concord are printed and reflected. Accordingly, it would be possible that a certain servant

of the servants of the Merciful might discover a treasured mystery or a preserved sign, whatever his shortcomings or defects might be; yet we do indeed rely upon God the Forgiver. I supplicate Him to deliver us from the pangs of lust and its dangers and from the destructive conditions of passion.

Verily, I do testify that thine heart is moved by the fragrance of the love of God, that thy memory is a fountain overflowing with the water of the knowledge of God. Therefore, finish the poem which thou art composing and send it here, that through reading it the breast of the believers may be refreshed and dilated with joy. <p670>

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

Rejoice through the fragrance of God and be attracted by the melodies of the holy birds in the garden of gifts of God! Verily, I, with great humbleness and submissiveness before the abundance of His mercy, do roll my face upon the dust to make thee a sign of unity and a gift of mercy, that thou mayest be, in all aspects and cases, near to the Kingdom of God.

Blessed thou art for this great abundance! Glad-tidings unto thee because of this manifest light! By the life of God! a single drop of the ocean of His love is more profitable unto thee than the earth and that which is thereupon, because this will vanish and perish, but that drop of love will remain eternally and everlasting in the worlds of God.

O thou dear servant of God!

During the time of thy visit here the meanings of the world of Christ, "Let the dead bury their dead," was explained to thee. Those souls who are not vivified and attracted by the Holy Spirit, are accounted among the dead, because their souls are deprived of the breath of the Holy Spirit, and these persons after physical death are in a certain condition, having feeling and discernment in their environment, but in comparison with the pure souls who have been vivified by the Holy Spirit, they are as dead and deprived.

For example: The mineral kingdom in comparison with the vegetable kingdom is lifeless; also the existence of the animal kingdom in comparison with that of man is death. The meaning is not that the neglectful souls will be non-existent. <p671>

Give my loving greeting to all the servants of God and the sharers of divinity.

O thou attracted one!

Thy letter was an evidence of the happiness and rejoicing of thy heart and soul and a proof of knowing the True One and severing thyself from all else save Him. When thou beholdest with the eye of Truth then thou wilt realize that in this world neither known or unknown, neither kind father or beloved son, mother or sister, help us. No persons assist except the Benevolent Almighty.

When thou knowest Him, thou art independent from all else. When thou art attached to His love, then thou art detached from every kith and kin.

O thou attracted one of the Kingdom! Complete thou the study of the art of music and sacrifice thyself more or less to the Lord of the Kingdom.

The spiritual lily reached [me] in the world of the Merciful and its sweet fragrance perfumed the nostril.[1] I ask God that thou mayest find a soul overflowing with glad-tidings, seek a heart of joy and attain to the beautiful ideal! That thou mayest sever thyself from this world and soar up to the Universe of the Creator!

[1 The recipient of this Tablet, when writing to Abdul-Baha, extended to him, in spirit, a lily.]

O thou beloved maid-servant of God!

Thy letter was received and from the rose-garden of its significances sweet fragrances were inhaled. Thank God that thou hast found guidance, become knowing, attached thyself to the Lord of the Kingdom and attained to spiritual attraction.

<p672>

Thou hast asked permission to come in the presence. If the means are brought about that traveling may be made with utmost ease, thou hast permission.

O the spiritual leaf who art verdant and well-watered by the outpouring from the Kingdom of God!

Verily, I beseech His Presence, the Mighty and the Majestic One, to enlighten the mind through the lights gleaming from the summit of the Kingdom, and by which thy tongue shall become eloquent with the remembrance of the Everlasting One (He who liveth and dieth not), to make thee a lamp shining with the lights of knowledge in those far-distant horizons and vast countries.

Verily, I say unto thee, the Covenant of God and His Alliance is a Lamp diffusing lights from the Supreme Concourse unto the horizons of the earth and heaven. Whosoever hath this Divine Lamp before his face, his forehead shall glisten with manifest light and his speech shall take effect in all minds and spirits, and God shall assist him by the power which penetrateth the essences of things.

O thou bird of the Garden of God!

Why art thou sad and sorrowful, disappointed and grieved! Praise be to God! the eternal bounty is in succession, the divine glory is apparent and manifest, the display of Providence and light of guidance is glistening and shining from the Kingdom of ABHA and the appearance of the Greatest Sun is clear and evident. If thou art outwardly far, then thou art near in spirit, and <p673> if thou art absent in body, thou art present in heart and spirit.

Arise and wash thy body, wear a pure gown, and , directing thyself to the Kingdom of God, supplicate and pray to Him. Sleep in a clean, well prepared and ventilated place, and ask for appearance (or display) in the world of vision. Thou wilt have visions which will cause the doors of doubts to be closed, which will give you new joy, wonderful dilation, brilliant glory. Thou wilt

comprehend realities and meanings.

Verily, the bounty of the Kingdom is unlimited and the favors of the Lord of Majesty are like unto the rains of springtime.

O thou maid-servant of God!

Dost thou remember when Mrs. . . . was talking with thee, what a cheerful feeling thou felt in thy heart? And what a gladness and rejoicing thou didst find? Even thy friends were astonished at what was the cause of this joy. Therefore, follow thou that rejoicing, and continue (saying) the Greatest Name every morning.

May thy soul be cheered!

O thou maid-servant of God!

Happiness consists of two kinds; physical and spiritual. The physical happiness is limited; its utmost duration is one day, one month, one year. It hath no result. Spiritual happiness is eternal and unfathomable. This kind of happiness appeareth in one's soul with the love of God and suffereth one to attain to the virtues and perfections of the world of humanity. Therefore, endeavor <p674> as much as thou art able in order to illuminate the lamp of thy heart by the light of love.

O thou seeker of the Divine Kingdom!

The heavenly doors opened, the hosts of realities and significances rushed forth, the Lord of Hosts established a heavenly throne and spread the armies of peace and reconciliation in all parts of the world, in order that the reign of the peace and love may be founded. Now that army is engaged in [diffusing] virtues throughout all regions.

As to thee: Be thou of God, that thou mayest become a leader of peace and reconciliation, hoist the banner of love and quicken the souls through the confirmation of the Holy Spirit.

O thou who art longing for the Heavenly Kingdom!

Mrs. . . . became the guide and directed thee to the path of the Kingdom and informed thee of my love. Whatever she said is correct. I am the lamp and the love of God is my light. This light hath become reflected in the mirrors of hearts. Therefore turn thou unto thy heart, that is, when it is in the utmost freedom, and behold how the radiance of my love is manifest in that mirror, and thou art near unto me.

Recite the Greatest Name at every morn, and turn thou unto the Kingdom of ABHA, until thou mayest apprehend my mysteries.

O thou plant in the Garden of the Kingdom!

God created man in the utmost perfection, for He inscribed the edict of the divine likeness on his brow. <p675> Every excellent person (or soul), if confirmed by the heavenly bounty, is a plant of the Kingdom and becometh green

and refreshed and putteth forth wonderful blossoms and groweth on the river bank of the love of God.

O thou seeker of Truth!

Thank thou the maid-servant of God Mrs. . . . , for she hath guided thee to the Divine Kingdom and led thee to the noblest station of the human world. Appreciate thou her value, and turn thou unto the Word of God, so that thou mayest be confirmed by the power of the Merciful One, and attain to that which is wished for the holy ones.

O thou who art advancing toward the Kingdom of God!

The doors of the Ideal Heaven of God are opened and some souls are on the wing like unto birds of holiness and have attained to the divine Kingdom.

I beg of God that thou wilt become one of those birds and soar up in such manner that thou mayest astonish all.

O ye maid-servants of His Majesty, the Lord -- daughters and sons of the Kingdom![1]

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

The meeting of the Lord's Supper, which you held in the home of Mr. and Mrs. . . . (was blessed) with the lights of the Beauty of the Merciful, which shone from the Kingdom of ABHA, and Abdul-Baha was present in spirit and heart although absent in body.<p676> That meeting was exceedingly bright, and as the rose-garden, emitted a pleasant fragrance.

Meetings organized with the utmost holiness and piety, wherein those who are present engage in the mention and thought of God, and wherein the verses of Oneness are chanted and the prayers of the Threshold of the Lord of Verses are offered and the exhortations and counsels of the Blessed Beauty recited, such meetings are illumined, spiritual, divine and heavenly. They are the means of training the world of humanity.

I am, night and day, engaged in remembering you, and happy with your thought, and ask the Lord of the Kingdom for confirmation, that He may make each one of you a sign of guidance and the means of educating and guiding other women and men.

The bounty and grace of God in this illumined cycle is like the ocean. Every instant it surges, reaching the apogee with its waves and inundating the shores of existence. Therefore, O ye maid-servants of the Merciful and servants of God, endeavor while this ocean is still surging and this cloud raining and pouring, to make the surface of the earth feel the reality, that it may grow the hyacinths, the flowers and fruits of concord, peace, love, faith, realities and significances.

O seeker of Truth!

If thou desirest that God may open thy (spiritual) eye, thou must supplicate

unto God, pray to and commune with Him at midnight, saying:

"O Lord, I have turned my face unto thy Kingdom of Oneness and am drowned in the sea of Thy mercy! O <p677> Lord, enlighten my sight by beholding Thy lights in this dark night, and make me happy by the wine of Thy love in this wonderful age! O Lord, make me hear Thy call, and open before my face the doors of Thy heaven, so that I may see the light of Thy glory (Baha') and become attracted to Thy beauty!

"Verily, thou art the Giver, the Generous, the Merciful, the Forgiving!"

At that time such signs will appear which will guide thee to the Kingdom of Thy Lord, the Merciful.

The babe dressed in the white garment that gave thee the jessamine is a fragrance of the fragrances of God, reared through His love, a sign of His signs and a breeze of His breezes. It hath a wonderful power and there shall be for it astonishing states to the minds and spirits. Understand what I say to thee through the best of symbols.

O thou maid-servant of God!

Thy writing was considered. Thank God that thou wert fed from the table which hath descended from heaven. That food is the "I am the bread which descended from heaven," recorded in the Gospel. That is faith, certainty, love and knowledge. I ask God that, day by day, thy steps may progress, that thou mayest grow firmer in the love of God; that unto thee and thy kindred a blessing of God shall come, and that thou mayest remain protected and sheltered under all conditions. Thus, may thy weakness be changed to strength and thy inability to power. <p678>

O ye [1] dear servants of God!

[1 To the maid-servants at Chicago.]

Your letter received and the contents proved excellent. That which is the desire of your hearts is the utmost hope of the daughters of the Kingdom; that is, they wish to sacrifice themselves for the Beauty of ABHA [1] and offer their lives for His Holiness, the Supreme.[2]

[1 BAHÁ'ÓLLÁH.]

[2 The BAB.]

In reality, the radiant, pure hearts are the Mashrak-el-Azcar and from them the voice of supplication and invocation continually reacheth the Supreme Concourse.

I ask God to make the heart of every one of you a temple of the Divine Temples and to let the lamp of the great guidance be lighted therein; and when the hearts find such an attainment, they will certainly exert the utmost endeavor and energy in the building of the Mashrak-el-Azcar; thus may the outward express the inward, and the form (or letter) indicate the meaning (or reality).

O servant of God!

Give thanks to God, for thou hast come to the Holy Land, visited the Sacred Threshold, associated with us for a few days and heard the divine admonitions, which are in the heavenly Books. Now return, behave and act with perfect firmness, according to the heavenly teachings, in those regions, in order that you may become the cause by which human perfections will be attained.

O thou who art attracted by the Fragrances of God!

Give thanks unto God for having revealed unto thee, in visions, the mysteries of His Kingdom and for having <p679> strengthening thee to attain certain revelations which show thine utmost attraction and constancy unto this great Cause.

Verily, the three birds are the three holy souls. The one on the right is His Holiness the great BAB, the one on the left is His Honor Khudoos,[1] the glorious soul, and the great bird in the middle is the Greatest Name.[2] The light shining from the Supreme Horizon is the Beauty of El-ABHA. These birds descended from an infinite height and the nearer they came to earth the more their majesty and glory became manifest. All nations were promised by a sure promise and were awaiting with anxiety and longing the coming of the Promised One. The two birds accompanying the great bird in the center signifies that the BAB and His Honor the Khudoos were both under the wings of the Greatest Name. As those birds descended and their shadows extended vertically over the expectants, as the sun approacheth the zenith at noontide, at this time thou hast seen a majestic being in the form of man upon the back of the huge bird in the center. This person in the human form is the "divine station" mentioned in the Bible: "Let us make man in our image after our likeness." And the divine lights were reflected from the reality of the Greatest Name. Although this station is far from the minds and understandings, yet its lights are apparent, its rays reflected and its brilliancy manifested throughout the universe.

[1 Khudoos, [Quddus] literally, Holy; the title given to one of the great martyrs of Persia.]

[2 BAHA'O'LLAH.]

The white garments signify holy dignity and a station sanctified from color, i.e., free from the universal <p680> conditions and material qualities. That luminous countenance, manifested in beauty, signifieth that the divine lights shone forth from the human form, which were reflected and descended upon thee, dazzling the eyes of those who were perceiving it as the sun dazzles the eyes of those who try to look upon it. That divine form manifested itself in America and entered the great Temple which shall soon be constructed therein. This glorious Temple resembles the Oriental edifices and soon thou wilt see it erected there with a most solid foundation and strongest basis. That divine face will beam upon numberless souls who will enter this Temple.

Regarding the table laid in that magnificent house: This is the heavenly table of divine knowledge, love and eternal life. As to the people gathered there, they are the beloved of God and His chosen ones whose faces shine with wonderful and heavenly beauty. The woman sitting at the side of the Temple is

the law of God, which will soon dispel all veils and its beauty will appear, after which it shall be established forever and ever. The stamped coins presented to the woman sitting in that honored station, are the good deeds and actions of the beloved of God and His maid-servants, submitted with praise, greetings and great thanksgiving unto that holy law. The beautiful woman is blessed by being touched by that Merciful Being the glory of whose blessing shall suffuse the universe. Then the Merciful Being returned to His station, mounting the bird and ascended to the Supreme Horizon in the infinite realm.

This vision showeth that thou, O confirmed and attracted one, by the breezes of God will soon be acquainted with the ancient mysteries, for the Manifest <p681> Light will appear to thee. The vision also signifieth that a Mashrak-el-Azcar will soon be established in America. The cries of supplication and invocation will be raised to the Highest Kingdom therefrom and, verily, the people will enter into the religion of God by troops with great enthusiasm and attraction.

Concerning thy vision of the angels surrounding the great white throne: This "throne" is the body of the Greatest Name. The beautiful and glorious person riding upon the white horse is the Greatest Name and the white horse means also His glorious body. The herald who proclaimed the written names in Abdul-Baha who announceth the names of those who deserve salvation and are firm in the Covenant of God, and thou art one of those people, the people of salvation. Be thankful for this great favor.

O thou who art attracted to the Fragrances of God!

Verily, thy coming, at this time, unto this shining, blessed Holy Land is not consistent with wisdom, but when the (proper) time cometh, we shall give thee permission to come to this Spot of Light. Thank thou God for that the love of God hath pervaded thee and seized the reins from thy hands. This spiritual love shall surely pervade all regions.

As to human souls (or individuals): Unless they acquire the light, they are unable to shine upon other individuals. But when a man ariseth to expound the arguments of God and invite people to enter in the religion of God, and when he uttereth those arguments and advanceth consummate proofs concerning the appearance of the great Kingdom, then intense love shall <p682> become manifest in his heart. This love causeth the development of this spirit by the grace of the beneficent Lord. Consider, O maid-servant of God, the bearer who brought the garment of Joseph to Jacob. That messenger was the bearer of the garment, but he could not inhale the fragrance of Joseph. But Jacob, whose nostrils were pure, inhaled the fragrances of Joseph from a long distance.

It may be that man can guide a blessed, holy soul into the Kingdom of God while he, himself, is deprived thereof. Consider Judas Iscariot: He invited others, while he, himself, was deprived of the Kingdom of God. But in spiritual training (or development) it is impossible for an imperfect one to perfect another or train another unless he first conquers his own self and desire and becomes purified from selfish impurities in order to become capable of merciful splendors. When he acquires divine bounties, then he is able to train another.

An ignorant man hath no power to teach a seeker (of knowledge) and a poor man hath no power to succor a needy one. Consequently, be thou assured that, verily, man needs to wish for eternal life and then confer the same upon another. These human perfections and merciful bounties are that peace which was promised and spoken of by Christ.

Then know thou that, verily, the people of Baha' must needs be distinguished from others in all respects, until they become the lamps of the True One among the creatures and the stars of guidance shining from the Supreme Concourse.

Then know thou, verily, that Luminous Man, the lights of whose Face dazzle the eyes and before whom <p683> thou knelt down when thou sawest His light, is the Greatest Name, the Ancient Light, the Honorable Temple!

O thou sincere servant of BAHÁ'O'LLAH!

Thy letter was received and its content was the cause of infinite happiness, for it was an indication of thy firmness in the faith and thy steadfastness in the Covenant and Testament. Today, the greatest of all titles and praises are firmness and steadfastness, for the tests and trials are of the utmost intensity. I ask God that day by day thou mayest increase in steadfastness, so like unto a solid rock thou mayest withstand the tempestuous sea of test.

The people of the world are like unto trees (i.e., trees without roots), they are torn up by the passing of a gust of wind, but trees which are deeply rooted, strong and sturdy, are not uprooted by the most violent tempest -- therefore they produce leaves, blossoms and fruits.

O thou spiritual friend! Thou hast asked the wisdom of prayer. Know thou that prayer is indispensable and obligatory, and man under no pretext whatsoever is excused from performing the prayer unless he be mentally unsound, or an insurmountable obstacle prevent him. The wisdom of prayer is this: That it causeth a connection between the servant and the True One, because in that state (i.e., prayer) man with all heart and soul turneth his face towards His Highness the Almighty, seeking His association and desiring His love and compassion. The greatest happiness for a lover is to converse with his beloved, and the greatest <p684> gift for a seeker is to become familiar with the object of his longing; that is why with every soul who is attracted to the Kingdom of God, his greatest hope is to find an opportunity to entreat and supplicate before his Beloved, appeal for His mercy and grace and be immersed in the ocean of His utterance, goodness and generosity.

Beside all this, prayer and fasting is the cause of awakening and mindfulness and conducive to protection and preservation from tests. The obligatory prayer is revealed from the Supreme Pen and is translated in America. Ask for it from the believers and use it.

O thou beloved maid-servant of God!

Thank thou God that thou art directed to the Light of Guidance and ushered into the Kingdom of the Love of God, became the recipient of the inexhaustible

bounties and that thou hast a son like . . . , who is the servant in the Threshold of God and is one of the sons of the Kingdom of the Merciful.

God hath accomplished His gift in thee; thou must be happy and thankful and hopeful for the favor of the True one.

O thou who art longing for the Kingdom!

Mr. . . . in thy behalf hath made a great endeavor. Thou shouldst be eternally grateful to him and thank him, for he hath guided thee to the Kingdom, led thee to life eternal and set upon thy brow a crown whose brilliant gems shall illumine the world of existence. That crown is the Divine Guidance. Thousands <p685> of illustrious and famous women are deprived but thou hast partaken of a share of this heavenly food. The queens of the world are portionless, but thou art inexhaustibly supplied.

Therefore, thank thou the Pure, the Almighty, and adore Him, that He hath bestowed such a beloved and glorious gift upon thee!

O thou leaf who art moved by the Breeze of God!

Verily, I address thee with all spiritual love and gladness from this my residence at the base of Mount Carmel, which is blessed through all ages by the prophets, as recorded in the ancient Books. And I beseech His Highness the Merciful One to ordain thee a faithful footing in the Kingdom of God and to provide for thee all things by which thy mind may be brightened, thy breast be gladdened, thy tongue become eloquent and whereby the doors of the meanings hinted at in the sacred Books and Tablets be opened to thy mind. Verily, the people are veiled from comprehending the meanings of the Gospel, the Bible and the Koran and know not the interpretation of the scriptures of God, except those whose eyes are opened by the outpouring of the Spirit of God. Thou shalt behold men-servants and maid-servants of Baha' in those far-distant lands and wide countries, speaking the secrets of the Gospel and the mysteries of the Bible and the allusions of the Koran and the explanation of the Words of the Merciful One. Those are the servants to whomsoever God hath assigned His mercy which overfloweth the existence. <p686>

O thou tree planted in the Vineyard of God!

Verily, the clouds of the mercy of thy Lord have poured forth the rain of His greatest gift; the heat of the Sun of Truth hath become intense upon the plains, valleys and hills, and the winds of fecundation of the mercy of thy Lord have blown o'er the gardens, mountains and thickets. Therefore, O thou tree, be verdant, blossom, put forth leaves and bear beautiful fruits in this most Supreme Paradise!

O thou who art seeking fire from the Fire of the Love of God!

I received thy brilliant letter and became pleased with its beautiful contents. Shouldst thou desire to add perception and understanding, to become fully aware of the mysteries as deposited in the Holy Books and to spread the divine significances, it is incumbent upon thee to be straightforward in the Right

Path, to be firm in the teachings and to be patient under the great test. He who is steadfast shall grow and he who is straightforward shall succeed.

I supplicate God to grant thee power wherewith thou wilt confront the beliefs of all regions and innumerable nations; and to make it possible for thee to come hither in a convenient time when no obstacles exist, but now there are many obstacles in the way of thy coming. However, if thou turn thy face thoroughly to God, He will grant thee wisdom and power which maketh thy words to penetrate the hearts as the spirit penetrate the body.

O thou maid-servant of God! Thou must leave <p687> selfishness, separate thyself from the world and cling thoroughly to the Most Supreme Kingdom.

Give my salutations to Mrs. . . . and to the maid-servant of God, . . . , and say to them that "God hath chosen His pure, devout and good maid-servants to turn their faces to Him and to become attracted by His fragrances in this new and wonderful day."

O thou son of the Kingdom!

Thy sweet letters with their interesting contents are always conducive to the joy of the hearts. They are like unto the melodies of the nightingale which imparteth exultation to soul and mind. Thank thou God! that thou hast gone to those parts [1] for the purpose of spreading the Word of God and diffusing the holy fragrances of the Kingdom of God and that thou art a gardener in the divine orchard. Ere long, confirmation and assistance shall environ thee.

[1 Germany.]

O thou son of the Kingdom! If one possesses the love of God, everything that he undertakes is useful, but if the undertaking is without the love of God, then it is hurtful and the cause of veiling one's self from the Lord of the Kingdom. But with the love of God every bitterness is changed into sweetness and every gift becometh precious. For instance, a musical and melodious voice imparteth life to an attracted heart but lureth toward lust those souls who are engulfed in passion and desire.

With the love of God all sciences are accepted and beloved, but without it, are fruitless; nay, rather the <p688> cause of insanity. Every science is like unto a tree; if the fruit of it is the love of God, that is a blessed tree.

Otherwise it is dried wood and finally a food for fire.

O thou sincere servant of the True One and the spiritual physician of the people! Whenever thou presentest thyself at the bed of a patient turn thy face toward the Lord of the Kingdom and supplicate assistance from the Holy Spirit and heal the ailments of the sick one. I beg of God to bestow thee with an eloquent tongue.

O thou maid-servant of God!

Thy letter was received and the contents indicated that -- praise be to God! -- thy heart is ablaze with the fire of the love of God and thine eyes are illumined with the light of the guidance of God, that thy face is cheerfully

beaming and thy countenance is shining and gleaming.

Say unto thine honored helpmate, thy dear husband: "Thousands of souls, including the great divines and Pharisees among the Jews, were awaiting the Manifestation of Christ, lamenting and weeping and supplicating that the Messiah should soon appear. But when His Holiness Christ came with a beautiful face and sweet utterance and dawned from the day-spring of the contingent world like unto the shining sun, all those souls who awaited Him rejected Him, became afflicted with the sleep of heedlessness, did not wake up by the voice of Christ nor did they gain consciousness. Now again the same is the case in the Manifestation of BAHA'O'LLAH." <p689>

I beg of God that thy dear husband be guided through the light of guidance and become a sign of the gift of the Kingdom of ABHA.

O thou who art attracted to the Kingdom!

The decoration and adornment of the tongue consists in praising and thanksgiving to the Lord Almighty, especially when a man is guided by divine grace and mercy to the path of guidance and when he is intoxicated by the chalice of boundless blessings.

Thank God that -- praise be to God! -- the glass of thy life and heart hath become bright with the lamp of guidance, and the chalice of hope and desire hath overflowed with the wine of the love of God. This is an attainment and blessing that, if thou give thanks a thousand centuries and cycles, thou wilt not be capable of doing justice. Therefore, in the utmost of joy, gladness, rejoicings and endless happiness thou must open thy tongue in thanksgiving and glorifying the Lord of mercy and become the cause of enlightenment.

When in perfect obedience thou followest the path of the evident Light, thou mayest rest assured that in a little while life will find the Beloved, the seeker the Desired One and the traveler the Goal.

Kiss the face and hair of thy dear children for me, love them and educate them in divine education.

***O ye[1] children of the Kingdom!

[1 To the Seattle (Wash.) assembly.]

The letter that ye have written, although short and significant, was a manifest book and an evidence of your faith and assurance and a proof of your union and harmony.<p690>

Praise be to God! that ye are gathered in one assembly like unto the stars of the Pleiades, are illumined with the light of the knowledge of God and through the outpouring of cloud of the love of God, ye are the fresh flowers of the meadow and plain; ye are intimate and familiar with infinite unity and love.

Therefore, this meeting is blessed. But if it is firmly established and become constant, it will bring forth great results and most weighty developments will be attained. Consequently, persevere ye in renewing your meetings and display

utmost magnanimity in firmness and steadfastness. When the root of the tree of the garden is well established and its protection is safeguarded, it will bring forth luscious fruits.

Likewise, when the regiment of an army and the individuals of a cohort are united and related with ease, untold triumphs will be acquired. But if they come together one day and disperse another day, no fruits will be produced.

Therefore, as ye have prepared an army of heaven and become the host of life, ye must continue to hold meetings, have spiritual communications, be firm in resolution, steadfast in purpose and be constant and persevering so that ye may win celestial conquests.

I supplicate and entreat at the Threshold of God to assist and confirm you in firmness and steadfastness and cause you to guide the inhabitants of that region.

O thou lover of humanity![1]

[1 To believer in New Zealand.]

Thy letter was received and its contents imparted spiritual significances. Thank thou God that from thy <p691> early childhood thou hast been always a seeker after salvation and hast been spending thy energy and effort in charitable affairs and the excellences of the world of humanity. However, every great Cause in this world of existence findeth a visible expression through three means; first, intention; second, confirmation; third, action. Today on this earth there are many souls who are the spreaders of peace and reconciliation and are longing for the realization of the oneness and unity of the world of man; but this intention needs a dynamic power, so that it may become manifest in the world of being. Today the divine instructions and lordly exhortations of BAHÁ'ÓLLÁH promulgate this most great aim and the confirmations of the Kingdom are the supports and defenders of this eminent intention. For the power of the Word of God is penetrative and the existence of the divine Kingdom is uninterrupted. Therefore, ere long it will become evident and clear that the ensign of the Most Great Peace is the teachings of BAHÁ'ÓLLÁH. For the intention, the power and the action, all the three essential elements are brought together and the realization of everything in the contingent world dependeth upon these three principles.

Therefore, O thou lover of the oneness of the world of humanity! spread thou as much as thou canst the instructions and teachings of His Highness BAHÁ'ÓLLÁH, so that the desired Beloved become unveiled in the assembly of humankind and cast her light upon all the people.

Likewise, some of the ancient philosophers have spoken regarding the oneness of the world of humanity, <p692> but confirmation and assistance become not their supports and helpers. Consequently their endeavors ended in being without result and the tree of their hope without fruit.

Thou hast written regarding the language of Esperanto. This language will be spread and universalized to a certain degree, but later on a language more

complete than this, or the same language will undergo some changes and alterations and will be adopted and become universal. I hope that Dr. Zamenhof become assisted by the invisible confirmation and do a great service to the world of humanity.

O thou maid-servant of God! Whatsoever question thou hast in thy heart, turn thou thy heart toward the Kingdom of ABHA and entreat in the Threshold of the Almighty and reflect upon that problem, then unquestionably the light of truth shall dawn and the reality of that problem will become evident and clear to thee. For the teachings of His Highness BAHĀ'O'LLĀH are the keys to all the doors. Every hidden secret will become discovered and every hidden mystery will become manifest and apparent.***

O thou who art rejoicing by the Glad-tidings of God!

The contents of thy letter clearly show that thou art drawn by the love of God, pondering over the Cause of God and that the cover hath been removed from off thine eyes.

I ask God to shower down upon thee a heavenly blessing; to make thee to serve His Cause and attain His good pleasure; to teach thee that which thou knewest <p693> not; to inspire thee with His argument and proof; to confirm thee in faith and assurance; and to make thee the sign of the Merciful among the concourse of the worlds.

Verily, He is the Giver, the Generous!

O thou maid-servant of God, who art guided to the Light of Guidance!

Verily, I read thy letter which expressed praise to thy Supreme Lord for having guided thee to the Fountain-head of Knowledge, quickened thy heart with the spirit of faith, poured on thee the clouds of beneficence and opened thine insight to witness His mighty signs in the world of man.

O thou maid-servant of God! Be rejoiced by this most great glad-tidings; praise in commemorating the Name of thy Supreme Lord; thank thou God because He hath quickened thee with an eternal spirit, bestowed upon thee a heavenly bounty and hath illumined thy face with the light by which the existence scintillates in the world of emanation!

Verily, I was informed of thy great longing to present thyself at this holy, luminous Spot, but at present this is not favorable; but I bear unto thee the glad-tidings that when thou hast departed to thy native land, the invisible hosts will surely confirm and assist thee with the power and strength, and God will reveal unto thy heart that which will rejoice it forevermore; and He shall endow thee with a speech whereat thou in thyself shalt be astonished and wilt say: "Blessed am I for this great gift! Glad-tidings be unto me for this mighty <p694> bestowal, for my Lord hath confirmed me therewith and enabled me to uplift the Word of God and to diffuse His fragrances! Verily, I glory among all the women of the world! This is a bestowal which hath no equal!"

O thou maid-servant of God! Verily, the tongue of the Supreme Concourse

uttereth the praise of those women who are the glory of men; women who have forgotten themselves, have abandoned their own rest, attached their hearts to the Kingdom of God, raised their voice in the Name of God, diffused the signs of God and uttered clear arguments and firm proofs concerning the manifestation of the Kingdom of God. Trust thou in this promise; then depart to those regions with infinite joy and gladness and bear unto people glad-tidings in commemoration thy Lord. Verily, thy Lord assist thee under all aspects and circumstances. And in the coming year, if it is possible for thee to come, present thyself at this Blessed Spot and fragrant region.

O thou maid-servant of God who art attracted unto Him!

Verily, I read thy letter and was informed of its words. Its meanings showed that thou hast come out of the tests of God and that thou art firm and steadfast in the love of God. This is through the grace of thy Lord and His mercy upon those of His maid-servants who are firm in His right path.

Gird up thy loins, therefore, to serve the Cause of God in His great vineyard; trust in the favors of thy Lord; supplicate unto Him and beseech in the middle <p695> of the night and at early morn just as a needy and captive one beseeches. It is incumbent upon thee to turn unto the Kingdom of God and to pray, supplicate and invoke during all times. This is the means by which thy soul shall ascend upward to the apex of the gift of God.

O thou seeker after the Beauty of the True One!

What thou hast written was perused. It indicated thy yearning and advancement toward the Kingdom of God.

If thou standest steadfast and firm in this seeking and advancement, not becoming agitated by the trials, giving repose and composure to the mind, and freeing thyself from attachment to this ephemeral world, be thou assured that thou shalt become an enkindled lamp, spreading the lights of faith, assurance, knowledge and the love of God in every gathering-place.

We will give thee permission to stand before the Presence when it is a favorable and suitable time and not contrary to wisdom.

If thou seekest after the light of the Kingdom, hasten undoubtedly to the meetings of the believers, in order that the rays of truth may reflect in thy heart.

O thou advancing maid-servant of God!

Thy letter was received and considered. Thank God that the evidence and the proof became clear and manifest to thee. He gave thee eyes to see therewith the lights of guidance; He gave thee ears to hear the divine call; He gave thee nostrils to sense the beautiful fragrance of the rose-garden of the Kingdom; He gave thee <p696> taste to find the sweetness of the love of God; He gave thee a tongue to mention Him. Therefore, thou must thank Him night and day for having attained this bounty. Thus mayest thou become firm in trials and bear every difficulty and, like unto the mountains, hold thy feet firm and steadfast, so

that thou mayest not be shaken by the adverse winds.

The bounty of the Lord of the Kingdom is great and His outpouring is glorious. His favors are boundless. I ask, through His bounty, to grant thee readiness and capacity, so that the rains of mercy may cultivate flowers of significances in the garden of the heart.

The essential thing is firmness and steadfastness. I hope that all the friends and the maid-servants of the Merciful One may be strengthened and confirmed therein.

To pardon shortcomings is an attribute of the Lord of forgiveness. Thank God, thou art a dawning-point of kindness and the recipient of pardon and forgiveness.

Sacrifice thy life to the Lord of the Kingdom and seek only His will. Make thy meeting the house of Abdul-Baha and the rose-garden of the heavenly birds.

Convey reverential greeting to Missand say: "Know thou the value of the day of the Lord and take a portion and a share of the bounty in this glorious cycle. If a tree doth not thrive and grow in this divine springtime, in what season will it bear fruit? I hope that, through the life-nurturing breeze of the rose-garden of the Kingdom, thou mayest become a tree full of blossoms and fruit."

Convey reverential greeting to the maid-servant of God,and say: "Happy is thy condition <p697> that thou art meek and humble and directed to the Kingdom of God and looking to God. I ask God that, day by day, thou mayest become more illumined and more spiritual."

Be in sympathy withand in the utmost of kindness. Close thine eyes to shortcomings and live according to the divine teachings. I hope that the breath of life may penetrate them. Thank God that in the world of vision thou art witnessing great signs.

In great tenderness blow the breath of life into andand call them to God. Perchance, through divine bounty and providence, their hearts may become radiant and illumined and may remain firm and steadfast through trials.

To be far in body is of no account. To be near in spirit is essential. Seek that from God. When thou hast attained that, thou art always with me.

O thou ignited candle!

The real light is the light of the love of God. Praise be to God! thy face is illumined by the radiance of the divine love and thy nostrils are perfumed through the fragrances of the garden of the Kingdom of ABHA, and thou art engaged, night and day, in service in this divine garden and art spreading the Tablets of Abdul-Baha. Wherefore, thank God that thou art assisted to such a service.

O thou who art gazing toward the Kingdom!

Thy letter was received. Its contents became known. Thank thou God that thy house became the shelter and <p698> the nest of the birds of the Kingdom. The spiritual assembly was arranged. Abdul-Baha, in His heart, was present in your gathering and His spirit was gazing upon you.

In order to tender thanks for this gift, you must become engaged in creating harmony and union to such an extent that all of you may become as one soul and one spirit; that you may become as waves of one sea, breezes of one rose-garden, flowers of one meadow and trees of one orchard. You must devote your time to the training of yourselves and the guidance of souls.

Thy house is my house. Therefore, it must become adorned with the lights of the Kingdom.

O thou who hast turned thy face toward the Kingdom!

What thou hast written was read. Convey my loving greetings to . . . and say: "Every soul who was deprived of the Kingdom of God in the day of Christ was disappointed in the other world. Now be thou a seeker of Truth with all thy soul and heart and receive thou the reflection of guidance, so that thou mayest not become sad and disappointed in the other realm."

O my Juliet! In this glorious age the divine confirmations are like unto the rays of the sun. The hearts and souls are like unto the surface of crystal. The clearer the crystal the greater the refulgence of the sunlight.

Praise be to God! that the door of servitude is already opened before thy face. Therefore, be thou the cause of happiness to the souls of the friends of God; impart thou attraction and exhilaration to others and <p699> suffer them to quaff the wine of bounty from the cup of the most great guidance, in order that they may open wings like unto birds and soar upward, upward to the realm of the Kingdom.

Thou hast written: "So that the friends may discover the Truth, become like unto a flaming torch and change the darkness of that country into illumination." This statement was of the utmost sweetness. My heart was rejoiced by reading it. The second statement of thy letter was this: "In order that we may demonstrate this manifest light to others through deeds and actions." This also was of the utmost eloquence and beauty.

O thou maid-servant of God! The penetration of the word of man dependeth upon the heat of the fire of the love of God. The more the splendors of the love of God become manifest in the heart, the greater will be the penetration of the Word.

I hope that thou, O my Juliet, with . . . , will become confirmed in the service and arise to the good pleasure of the True One.

O thou beloved maid-servant of God!

The letter was received and a sweet fragrance was inhaled from the rose-garden of its significances. Glad-tidings be unto thee that thou hast become the

object of such bounty and hast attained to the Kingdom of the Lord of Hosts. I hope that thou mayest progress day by day in the spiritual attributes, the beauty of deeds, the knowledge of the True One and the love of God, and that thou mayest grow nearer and nearer to the threshold of the Almighty.

Convey on my behalf greeting and salutation to his <p700> honor Prof. . . . I desire from my heart and soul that he may become a cause of the illumination of the world, hoist the ensign of gift and point out the light of the Kingdom to the eyes.

Announce respectful greeting to the attracted maid-servant of God, Mrs.In reality, she is spiritual and illumined and hath arisen to the requirements of service. You must exercise toward her the utmost respect and consideration.

Show thou on my behalf loving kindness to and rejoice her heart by the gift of the most great glad-tidings.

O thou maid-servant of God! The utmost desire of the lordly ones is the union of the friends, the agreement of the believers and the spiritual communication of the hearts; in order that they may shine in this darkened world like unto bright stars; educate all the communities of the world in the precepts of love; be kind and benevolent to every one, sympathetic and compassionate to all; to become the cool and pure water to every thirsty one, a heavenly table to every hungry one, a swift healing antidote to every sick one and the cause of the everlasting glory to every humiliated one.

Convey on my behalf respectful greeting to all the maid-servants of the Merciful One and the friends of God.

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

Thou art a beloved daughter in the Kingdom of ABHA and art respected in the presence of Abdul-Baha. Truly, I declare, thou art engaged in the service of the <p701> Cause of God from all directions, art familiar with the glorification of the Most Great Name and art intimate in spreading the fragrances of holiness. God is pleased with thee, I am pleased with thee and the angels of the Supreme Concourse are pleased with thee.

It is hoped, from the bounty of His Highness the Almighty, that thou mayest find such ecstasy and exhilaration and so ignite the fire of the love of God that thou mayest bring the regions of America near to the Kingdom of ABHA.

O maid-servant of the Beauty of ABHA!

The valued epistle was received and the contents understood. By its reading and perusal the utmost of spirit and fragrance was obtained, for it indicated that during the period of cessation of communication, no failure obtained in the delivery of the Word of God.

O servant of the Kingdom! Know for a certainty that this light of reality shall eventually envelop the world, illuminating the East and the West entirely.

That dear maid-servant of God [i.e., thyself] is in reality the servant of the

Cause of God and in future thou wilt be more confirmed.

I pray for

Convey my great respect to the attracted maid-servants of God, Mrs.and Mrs., and say: "Praise God for having found the treasury of the Kingdom and that in the Threshold of the Kingdom of the Lord ye are very dear and are of the maid-servants of the Beauty of ABHA."

Convey my messages to his honorand say: "Thank God that thou became a sign of the divine <p702> blessing and the cause of guiding the people. I hope day by day thou wilt become more illumined and eloquent until thou mayest guide a great number of people."

O thou attracted one of the Kingdom!

The epistle was received; likewise the enclosed epistle was read. The personage (Mr.) is in reality enraptured with the truth and seeketh the discovery of the mysteries of God. His intention is blessed and his efforts (directed toward) the development of the world of humanity.

The various sects who today consider themselves servants of the world of humanity are possessed of good intention, but they are inert, not active; captive, not free; silent, not eloquent; slow, not fast. They have sluggish movement and great intention. These two do not agree (or unite).

Many a good intention was there in the world of existence which left not trace, for it was not confirmed by the effective power. But the good intentions of the beloved of God and the merciful projects of the real friends are enforced by the power of the Word of God; therefore, it is effective and quick in action and the means of life to the world of humanity. Thank thou God that He hath provided such a means for thee that be divine aid, heavenly confirmation, merciful intention and heavenly power thou mayest arise to serve, so that thou mayest see wonderful signs and marvelous results.

The good news of the unity and concord of the friends of New York proved a great source of joy. The original intention and the divine foundation is the unification <p703> of the world of humanity. Therefore, this merciful reality must first find realization among the friends (Bahais), so that it may affect other souls.

Today the world and the people are under the shadow of divine providence, the light of the Sun of Reality hath been shed upon the world of minds and thoughts; hence, light is seen everywhere.

O thou illumined maid-servant of God!

Thy letter was received. Praise be to God! that thou art assisted and confirmed and, through the light of the love of God, thou art an ignited candle. Thou hast an eloquent tongue and a pure heart; thou art attracted to the Kingdom and wondering, in awe and astonishment, at the power and dominion of the Lord of Hosts.

Exercise infinite kindness and convey longing greeting on my behalf to Miss . . .
...

Thank God that thou hast found a way to the treasury of the Kingdom and hast attained to the heavenly wealth.

I supplicate God that the hearts and souls of and receive a share from the love of God, and that find a portion from the divine bestowal and be assisted with heavenly confirmations, so that she may help thee.

O thou who art attracted to the Beauty of God!

Thy letter was received. I ask from God, supplicating and entreating in the Threshold of Oneness, that thy utmost desire may become realized. The desire of the sanctified souls is always for sacrifice in the path of <p704> God, attraction by the merciful fragrances, the vivification of souls, the proclamation of universal peace, the establishment of the oneness of humanity and the enkindlement of the fire of the love of God in the hearts of men. It is my hope that the desire of the friends of God be as such, so that they may be released from the influence of the ephemeral word, shine in the Kingdom of eternity, be exhilarated by the wine of the love of God and, like unto the tempestuous sea, rage and roar with the ardor of the love of God. I desire this station for thee.

O thou who art preparing to receive knowledge from the Herald of the Kingdom!

I have read thy letter in which thou showed thy desire toward the divine teachings and the texts of the knowledge of Truth. Blessed thou art and more blessed thou shalt be if thy feet be firm, thy heart tranquil through the fragrance of His Holy Spirit and thy secret and hidden thoughts pure before the Lord of Hosts! Then, by God the Truth! the hosts of the angels of the Kingdom shall surround thee and convey to all thy limbs and veins the Spirit of Life; thy tongue shall utter fluently and distinctly the most eloquent and clear words and thoughts; thy bosom shall be cheered with joy through the appearance of the evident texts; thy face shall be illumined, among the daughters of the Kingdom, with the light of firmness; the door of glad-tidings shall be opened before thy face and thou shalt receive knowledge through the symbolic signs descending from the heavenly Kingdom in the Books and Tablets! <p705>

O thou who are supplicating to God and turning to the Spirit of His Kingdom!

I have read the texts of thy praise to God on the occasion of the arrival of my letter to thee.

Know thou, that letter sent to thee by me, was only because of my perfect love for thee and my pity upon thee, for I had the desire that the fragrance of the Holy Spirit, which hath perfumed all regions and imbued the entire body of the world with the Spirit of Life, should pass over thee and abide with thee.

Notwithstanding the high position it occupieth, still, with an eloquent tongue, through which the Spirit moveth, hearts are attracted and bosoms burn, it

speaketh to the pure hearts and to the good and righteous souls in every spot of the earth.

This is the powerful Spirit, the dazzling light, the brilliant star and the overwhelming and universal abundance.

And, from its traces, spread and divulged everywhere, thou wilt know and realize its influence and comprehend its radiance.

I ask God to expose thee to its fragrance, move thee by its breeze, enkindle thee by its coals of fire and illuminate thee by its brightness.

Turn thyself wholly to it -- thus thou shalt be enabled to ascertain its influence and power, the strength of its life and the greatness of its confirmation.

Verily, I say unto thee, that if for the appearance of that Divine Essence thou desirest to have a definite proof, an indisputable testimony and a strong, convincing evidence, thou must prepare thyself to make thy heart empty and thine eye ready to look only toward the Kingdom of God.

Then, at that time, the radiance of that widespread effulgence will descend upon thee successively, and that motion rendered thee by the Holy Spirit will <p706> make thee dispense with any other strong evidence that leadeth to the appearance of this Light, because the greatest and strongest proof for showing the abundance of the Spirit to the bodies is the very appearance of its power and influence in those bodies.

Think deeply of this in order to know the reality of my explanation and demonstration.

O thou that virtuous soul and individual who art ready for the confirmation of the Holy Spirit!

I, with the utmost clemency, have read thy brilliant letter which showeth thine advancement toward the Kingdom of God and the excessive preparation for the effulgence of the lights of God and the greatest tendency for the baptism of the Spirit of God and thy pleasure at the glad-tidings of God, thine attraction by the fragrance of God and thy gladness in the love of God.

May God strengthen thee so thou mayest come nearer to God, to separate thyself from aught else save Him and to assist thee in spreading His lights and uttering the abundance of His mysteries, to perfume thy nostrils with the fragrance of His holiness and to prepare for thee the heavenly table, that thou mayest taste the delight of His loving-kindness.

I now assure thee, O servant of God, that, if thy mind become empty and pure from every mention and thought and thy heart attracted wholly to the Kingdom of God, forget all else besides God and come in communion with the Spirit of God, then the Holy Spirit will assist thee with a power which will enable thee to penetrate all things, and a Dazzling Spark which enlightens all sides, a Brilliant Flame in the zenith of the heavens, <p707> will teach thee that which

thou dost not know of the facts of the universe and of the divine doctrine.

Verily, I say unto thee, every soul which ariseth today to guide others to the path of safety and infuse in them the Spirit of Life, the Holy Spirit will inspire that soul with evidences, proofs and facts and the lights will shine upon it from the Kingdom of God.

Do not forget what I have conveyed unto thee from the breath of the Spirit.

Verily, it is the shining morning and the rosy dawn which will impart unto thee the lights, reveal the mysteries and make thee competent in science, and through it the pictures of the Supreme World will be printed in thy heart and facts of the secrets of the Kingdom of God will shine before thee.

Christ said -- glory be to Him! -- "Many are called but few chosen."

Thank thou thy Lord for He hath made thee of the chosen.

By my life! verily, this is a station which God giveth to whomsoever He pleaseth.

Know its value and appreciate it according to its desserts!

Arise with all thy power to answer [i.e., to perform] all that is necessary to obtain this grace and bounty and be strengthened in all circumstances and conditions of this existence.

How many noble-minded women, who were the queens of all provinces and countries, have died and passed away and thou no longer hearest any many mention of them; but every servant of the servants of the Merciful, who were in the past decades and centuries, owing to their bright faces illumined by the lights of truth and knowledge, their stars shine until today in the horizon of the highest and their rays dazzle in the mirrors of the world and their fame is divulged in the Supreme World and their sanctification spread in <p708> the Kingdom of God; and if -- God forbid! -- the foot of man deviate as did that of Judas, so that he became human after he was divine and sold the blood of Christ for a small and trifling sum -- verily, there is in that a great lesson to the people of understanding!

Although I am far away from thee in body, still I am near unto thee in spirit. But I ask God that the body will follow the spirit and our meeting will be facilitated. The most essential thing is the spiritual relation, the hearty friendship and the heavenly attraction. Thou must accomplish this.

O thou gem of the Kingdom and brilliant leaf!

Verily, I have read thy letter which showeth how thou art turning unto God, moved by the breath of God, drawn by the Spirit of God and how the mystery of existence, the image of the Lord of Hosts, was revealed unto thee. This indicates that God shall open before thee the doors of revelation and the Spirit of Truth shall confirm thee with evident signs.

Seeing this servant in thy prayers is a proof of the ideal nearness, of the

spiritual unity and of the impression that was printed within thine own consciousness. At all times I do supplicate to the divine Kingdom to make thy heart a pure, clear and polished mirror, facing the most glorious Kingdom, El-ABHA, that the pictures of the Supreme Concourse may be printed in it, and this is exactly what was meant in the Bible by this text: "Let us create man after our own image and likeness."

To see repeatedly is an evidence that the vision will take place both in the spirit and body; but separation <p709> and union, parting and meeting are things which belong to the material body. The spirit is sanctified from association, departure, nearness, remoteness, connection and separation, for these are of the properties of material bodies and of the characteristics of the elementary facts; but the Spirit is everlastingly in the station of its loftiness and supremacy in a similar way to the sun which is continually stationed in its sphere orbit; its appearance and disappearance signify the clearness of the place and the firmness of the body which is facing it, and as long as the confronting surface continues to be in a well polished condition, the lights of the sun will then appear in it; but when it becometh rough and impure, the lights disappear.

Consequently, it hath been proven that nearness and remoteness signify smoothness, clearness and fineness; or rust, impurity and roughness, respectively.

And if God wisheth, through the clearness of the heart, we will be continually in the assembly of alliance and friendship, resting permanently in the spiritual and heavenly realm, adoring and worshipping God, meeting and uniting by the holy fragrances, drawn by the magnet of the love of God and thanking Him for this great bounty and evident victory.

As to our meeting materially (i.e., face to face), I ask God that He may ordain this for us in the way He deemeth best.

Then know, O thou virtuous soul, that as soon as thou becomest separated from aught else save God and dost cut thyself from the worldly things, thy heart will shine with lights of divinity and with the effulgence of the Sun of Truth from the horizon of the Realm of <p710> Might, and then thou wilt be filed by the spirit of power from God and become capable of doing that which thou desirest. This is the confirmed truth.

As to the desire shown by thee towards serving holy and spiritual souls, it is indeed of the best desires and of the most noble qualities. Blessed is he who is strengthened and confirmed by such a desire during all his life, in the hope of attaining eternal life.

As to thee, O thou being who art attracted to God, announce the glad-tidings of the Kingdom of God through the breaths of the Holy Spirit; for He will confirm thee in similar manner to the confirmation He bestowed upon the holy souls in the past decades and former ages.

O thou who art attracted to the "Spirit of Truth!"

At this moment I remember thee while the cup of my tongue is overflowing with the wine of God's praise and I address thee in a spirit whereby the hearts of all the creation are cheerfully moved.

Know thou, verily, the Spirit hath indeed so surrounded my limbs that it moveth them as it willeth and my tongue uttereth the most wonderful speeches and most sweet words while addressing thee, so that thou mayest be moved by these holy fragrances which perfume all regions and be dilated with joy by this address which is raised from my abundant love for thee and my excessive kindness and great affection unto thee.

O maid-servant of God! Verily, the Holy Spirit breathes, in this day, unto the hearts which are moving, beating, pure and attracted by the love of God. <p711>

Abandon thou every occupation and be engaged in the affairs of thy Lord and serve the "Spirit of Truth" which hath poured a spiritual, divine and everlasting life upon the brilliant hearts.

O maid-servant of God! By God the True One, verily, the crown of mighty gift is suspended betwixt heaven and earth and the angels of holiness are awaiting a lofty head which may be worthy of this great bestowal, so that it may descend upon that head, that it may wear that glorious crown, the most precious gems of which illumine the eyes of all the world.

O maid-servant of God! Many spiritual women came (into the world) and passed away in vain; no sound is heard of them and no trace is seen of them, inasmuch as their spirits were not dependent upon the Holy Spirit, nor were they attracted to the fragrances of truth; nor were they ever baptized by the water of life, by the fire of the love of God, nor by the "Spirit of Truth" which speaketh in the assemblies of the Kingdom and breatheth upon spirits the breezes which waft and eternal glory, the signs of which are everlasting.

O thou who art attracted to the Fragrances of God!

I was informed of thy recent letter which indicated thine abundant love for God, thine attraction to the Kingdom of God and thy reliance upon the Word of God.

Verily, I address thee, with the tongue of my spirit, such an address which is life to hearts and souls, light to existent beings and is joy and fragrance. Hearken unto this address and be dilated in breast for the emanation of this letter. <p712>

Be thou a breath of life, a banner of salvation and a manifest sign in this great world, so that thou mayest become a lamp of reconciliation and peace, a banner of love and attraction, a star of guidance among mankind, (and be thou) humble, meek and a servant to the maid-servants of the Merciful One. Unfurl the sail of spirit on the ship of guidance and hoist the banner of piety in those regions, so that the everlasting light may shine forth upon all parts.

Verily, I am cognizant of the sincerity of thine intention and the purity of thine heart. Therefore, I address thee with this great address, so that thou

mayest impart the "Greatest Name" to whomsoever thou findest prepared for entering the Kingdom of God.

We have sent letters for the names which were written in thy letter. We have also sent [stones of the] Greatest Name and roses which express the redness of my blood which I beg of God to be shed in the path of God.

Then, know thou, verily, I will always associate thee with the fragrances of the Spirit and will continually rejoice thee at the glad-tidings of God. I beg of God to enable thee to diffuse the spirit of life (i. e., to teach this truth), to herald the Kingdom of God, to speak the praise of God and to be wholly attracted to the Word of God, so that thou mayest become a well-rooted tree in the garden of the Kingdom, its fruits within reach, its wide-spread branches overshadowing those regions.

O thou who art attracted to the Fragrances of Holiness!

Verily, I read thy words in which thou hast thanked God for His great kindness and providence after those <p713> Tablets reached thee, for the bounty of their significances which hath shone forth upon thee. Verily, they are Tablets the words of which have proceeded from a heart which is filled with the love of God, is free and isolated from all else save God, is illumined and overflowing with the bounties of the Kingdom of El-ABHA and in which the verses of unity are traced though the breath of the spirit of the gift of God.

O maid-servant of God! It is incumbent upon thee to learn that which the spirit of Abdul-Baha poureth upon thee. Look not at thy capacity and ability; nay, look at the grace of thy Lord in these days and at the gift of His Kingdom, the like of which hath never been seen by the eye of existence in former cycles.

Verily, existence is parched ground and the bounty of the Kingdom is copious rain. The ground of existence shall surely be developed into myrtles of the wisdom of God, for the fragrances of holiness have encompassed the earth, east and west, the glad-tidings of God have successively come from the Kingdom of heaven and the Sun of Truth hath shone forth to all regions with the greatest effulgence. Impart thou the Greatest Name to the ears, so that all may call out among nations: "O Thou Baha' of the world! O Thou Sun of Pre-existence!"

Truly, I say unto thee, this blessed Name is the spirit of life, the deliverer from death, the word of salvation and of manifest signs! Thou shalt surely hear from all parts the cry, "Ya Baha El-ABHA!" reaching to the Supreme Concurrence.

Deliver my spiritual greeting to thy spiritual son and to his revered wife whose name is near to thy name. <p714>

Deliver my greeting to thy spiritual daughter, the revered . . . and tell her: "O my dear daughter! Turn unto the Kingdom of thy Lord and be benefited by spiritual bounties. Be attracted by the fragrances of holiness -- such an attraction which may breathe life into dead souls, quicken them by a pure life and may illumine their sights with the light which is shining forth to all the world in this glorious century and new age."

Deliver my praise to the maid-servant of God, and say unto her:

"Verily, thou hast seen the physical picture of Abdul-Baha printed by the rays of the phenomenal sun (i. e., his photograph) and thine eyes became overflowing with tears. Beg thou of God that He may show unto thee his (Abdul-Baha's) spiritual picture printed by the ray shining forth from the Merciful Kingdom. Then the attractions of God shall overtake thee and make thee as a spark of fire aflame with the heat of the love of God."

O maid-servant of God! It is incumbent upon thee to visit his holiness Mirza Abul Fazl, so that thou mayest learn from him the arguments and decisive texts in the holy Bible concerning the appearance of the Kingdom of God in this great cycle. Verily, his visit [1] is a prize unto thee, a hoard [2] unto thee, a consolation unto thy heart and a joy unto thy soul and thou wilt gain from his wisdom and explanation in conformity with evident facts and ocular demonstration.

[1 To America.]

[2 This word means a treasure or supply laid up for future use. -- Translator.]

O maid-servant of God! Verily, Mr. is an excellent man, exerting all his powers to diffuse the fragrances of God. God shall surely strengthen <p715> him in a great matter and make him a banner waving through the winds of confirmation upon this glorious castle.

As to my drinking the cup of sacrifice: By the Lord of heaven, this is my utmost hope, the joy of my heart, the consolation of my soul and my final desire. Thou shouldst pray God that He may prepare this hope for me and ordain for me this mighty gift and that He may give me to quaff this cup which is overflowing with the wine of faithfulness in the path of Baha'.

O maid-servant of God! When I had thy letter in my hand, I was in such a condition that the breeze of the love of God cheered me and I was thereby moved with such joy that the place was filled with the spirit of thee love of God. No doubt thy heart hath been also impressed by this spiritual joy, merciful attraction and ecstatic love.

O thou who art attracted by the Fragrances of God!

Verily, I read thy letter of graceful expressions and eloquent composition and was rejoiced in heart at the feelings sent forth from thy pure heart. Verily, I invoke God that He may bestow upon thee the confirmation of the Spirit in all moments, so that thou mayest direct (or guide) people to the glorified and praised One, hold the cup of the love of God in thy hand, give it to drink to every thirst [one], heal every sick person and nourish every hungry one with this table (or food) which hath descended from heaven.

As to thy question concerning the registering of the names of those to whom thou hast given the "Greatest <p716> Name," there is no obstacle (or harm) in this. Verily, thy Lord will enroll their names upon the scroll of the Kingdom and the angels of heaven will bless them with the glad-tidings of the Kingdom of ABHA.

As to what thou hast said concerning the longing and the burning of thy revered daughter with the fire of the love of God: I beg of God to make her a sign of salvation and a light scintillating in the Supreme Apex.

As to what thou hast written concerning thy coming (to Acca): For the present this is not consistent with wisdom. When the opportunity cometh, at an appointed time, we will summon thee to come; and this is a glad-tidings unto thee and the greatest joy and happiness.

O maid-servant of God! It is incumbent upon thee to boil forth like unto the fire ablaze in Sinai, so that thou mayest attract hearts unto the Kingdom of the Merciful. This is a gift which the dominion of the world cannot equal!

O thou lamp who art enkindled with the fire of the Love of God!

Verily, I read thy recent letter which showed thy strong love, thy being ablaze with the fire of the love of thy Lord, the Mighty, the Praised, and the penetration of the Spirit of Truth in thy limbs, nerves, veins, arteries, bones, blood and flesh, until it hath taken the reins of power from thy hands and moveth thee as it willeth, causeth thee to speak in what it willeth and attracted thee as it willeth. This is becoming of whatever heart is replenished with the spirit of the love of <p717> God. Thou shalt surely behold wondrous traces and shalt discover the signs of thy Mighty Lord.

O maid-servant of God! The meaning which thou hast apprehended from my former statement is the real fact. It is the meaning of (my) statement; God hath strengthened thee therein and shall surely confirm thee in still greater than this. At that time thou wilt say: "This is that which was promised by Abdul-Baha and His promise was certain and decided."

O maid-servant of God! Verily, thy Lord hath breathed the spirit of argument into thy mouth. Speak thou in the most wonderful explanation and meditate not at the time of advancing proofs, evidences and signs, and speak thou that which the Spirit inspireth thee. This a proof unto thee and unto every just one among the possessors of understanding.

O maid-servant of God! Verily, I am with thee in spirit and reveal unto thee the word of guidance at every moment and time.

O maid-servant of God! We have sent thee nine ring stones of the Greatest Name. This is an allusion unto thee of a matter which thou shalt surely understand henceforth. We have also sent unto thee a photograph of His Holiness the glorious Badi whom thy Lord did send to His Highness Nassir-ed'Din-Shah with a manifest epistle by which He perfected the proof and evidence to the people of Persia. This faithful messenger (Badi) took the epistle of Baha' with all power and authority and repaired to the threshold of His Highness the Shah, while cheered and smiling in joy. He then presented himself before the Shah and said: "This is <p718> an epistle from BAHÁ'ÓLLÁH," and then presented it to him. They arrested him and after severe torture and punishment, delivered him to the executioners. He was sitting between the executioners at the time of his death with all dignity, while turning unto God.

O thou candle of the Love of God!

What thou hast written was considered. The contents were spiritual and the sentiments merciful. Praise be to God! that thou art attracted to the Beauty of ABHA and severed from the world. Thy face hast glowed like unto fire and thou hast consumed the veils of superstitions. Thou hast opened thine eyes to the Sun of Truth and inhaled the fragrant odor from the garment of the divine Joseph. Thy mission now is this: Travel as much as possible to different parts of America, pass through cities and villages (or towns), guide all to the Beauty of ABHA and raise the call of the Kingdom and say: "O greatest of glad-tidings, for the Sun of Truth of the Beauty of ABHA hath dawned from the horizon of the contingent world and illumined the regions of with the lights of the mightiest guidance! The reality of the Pentateuch and the Gospel have become manifest and the mysteries of the heavenly Books have appeared! Now is the age of the Merciful One and the time of joy and gladness! O ye heedless one, be ye conscious! O ye sleepers, be ye awake! O ye blind ones, see! O ye deaf ones, hear! O ye dumb ones, speak! O ye dead ones, be quickened! O ye destitute ones, receive a portion and share! It is the irradiation of the Merciful One and the moving of the boundless sea! It is the bounty of the wonderful springtime and <p719> the downpour of the rain of the gift of the Great Lord!" This is thy mission.

Send greeting to the maid-servant of God, Miss , and say: "As the love of God hath the utmost penetration in thy heart, the ring-stone bearing the strong wine, for capacity is great and the power of the wine is intense. Therefore, there wilt not remain any power or resistance." [1]

[1 i.e., the power of the spiritual wine of truth will make her conscious of all else save the love of God. - Translator.]

Looking upon the picture which thou hast sent caused great delight, joy and fragrance. God willing, thine actual picture (or form) will also become present (here).

When thou wert present at Acca, the seeds of the love of God were sown in thy heart, through the power of the Spirit. At that time they were not so much manifest. Now that pure seed is growing more verdant and refreshed, day by day, and becometh more manifest. This is why thou findest thyself possessing more and more spiritual sentiments.

[1]The contents of thy last letter were extremely rejoicing, for they were a glorious evidence of the glowing of the fire of the love of God, of attainment to the gift of God and of the spiritual connection of the spirits. For as much as hearts are like unto mirrors, when the light of the love of God is enkindled, brilliant rays will reflect and merciful phenomena become manifest and clear. Physical nearness or remoteness is of no importance; the essential fact is the spiritual affinity <p720> and ideal nearness. Judas Iscariot was for a long time favored in the holy court of His Holiness Christ, yet he was entirely far and remote; while Paul, the apostle, was in close embrace with His Holiness. The Egyptian carrier of glad-tidings was the bearer of the garment of

Joseph, yet he could not inhale the fragrance of the garment. His holiness Jacob, in Canaan, longed for meeting (Joseph), yet he was near and inhaled the fragrance of the garment. Consequently, it is evident that one can certainly and surely inhale the perfume of affinity even from a far distance. I beg of God that He may strengthen and solidify such connections between the friends (believers), so that the spiritual unity may become a manifest light and the earthly world may become a camping-place for the heavenly hosts.

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

O thou dear maid-servant of God! Be thou aglow and illumined and be thou enkindled in soul with the fire of the love of God in every assemblage. Be not quiet for a moment and do not seed composure even for an hour (i.e., be active in spreading the light). Be thou a cause for the illumining of hearts and spiritualizing of souls. Always communicate about this (truth) with that great personage in France and write to him: "No matter how clear, pure and polished the mirror may be, not until it is turned unto the Sun of Truth will it find glorious bounty and become reflective of rays." ***

O thou servant of the Beauty of ABHA!

We considered all that thou hast written. It seems that the maid-servant of God, Mrs. . . . , hath arisen to deliver (the truth). If she advanceth in this <p721> manner, maketh more effort and day by day groweth in spirituality, sincerity, devotion and severance, in a short time she will become purely merciful and will spiritualize others; she will progress in the stations of sanctity and purity; she will become the possessor of a fluent speech and will find her heart brilliant and full of serenity and faith to such an extent that her pure breath will so take effect even in stone, tree and clay (i.e., in all people), that she, herself, will be astonished. When the interior parts of musical instruments become clear and polished, their tone will take effect and warm the hearts. I hope the maid-servant of God, Mrs. . . . , may attain to this degree, for she is capable.

O thou who art attracted to the Holy Spirit!

It is some time since news hath come from thee, though I have the utmost kindness toward that favored maid-servant of the Threshold of the Almighty. I beg of God that the power of the Spirit will cause in thee such ecstasy and attraction that thou mayest be the cause of everlasting life to the seekers; mayest hold a cup of knowledge of God in thy hand and give people to drink the wine of the love of God; that thou mayest exhilarate the souls, awaken the heedless, bring the ignorant to consciousness, make the blind seeing, quicken the dead, enkindle the faded souls and refresh the withered ones.

Convey greeting and praise to the favored maid-servant of God, thy revered daughter. Also, announce thou on my behalf the confirmations of the Holy Spirit unto the other maid-servants of the Merciful One. <p722>

O thou divinely attracted one! If thou wishest for the illumination of the Kingdom, exert thyself in steadfastness as much as thou canst and resist thou

the tests, so that thou mayest, like unto a lamp, illumine the world and bestow everlasting life, like unto the Spirit.

O thou flame of the Love of God!

What thou hast written caused joy, for that letter was like unto a rose-garden whose roses of significances bestowed the sweet odor of the love of God upon the nostrils. Similarly, my answers to thy letters will, like unto rain and dew, bestow infinite purity and freshness upon those myrtles of significances which have blossomed in the garden of the heart.

Thou hast written concerning the tests that have come to thee. To the sincere ones, tests are as a gift from God, the Exalted, for a heroic person hasteneth, with the utmost joy and gladness, to the tests of a violent battlefield, but the coward is afraid and trembles and utters moaning and lamentation. Likewise, an expert student prepareth and memorizeth his lessons and exercises with the utmost effort, and in the day of examination he appeareth with infinite joy before the master. Likewise, the pure gold shineth radiantly in the fire of test. Consequently, it is made clear that for holy souls, trials are as the gift of God, the Exalted; but for weak souls they are an unexpected calamity. This test is just as thou hast written: it removeth the rust of egotism from the mirror of the heart until the Sun of Truth may shine therein. For, no veil is greater than egotism and no matter how thin that covering may be, yet it will finally veil man entirely <p723> and prevent him from receiving a portion from the eternal bounty.

O thou attracted maid-servant of God! When the men and maid-servants of God pass in my mind, I feel the heat of the love of God and I pray the Almighty God to assist those blessed souls with the invisible hosts. Praise be to God! the prophecies of all the prophets have become manifest and are fulfilled in this holy and blessed age and this great day of BAHA'O'LLAH!

O thou attracted maid-servant of God! Nearness is, in reality, of the soul, not of the body, and help and receptivity of help are spiritual, not physical. Notwithstanding this, I hope that thou mayest attain nearness in every respect. Be thou assured that the divine bounties will so encompass holy souls even as the light of the sun doth the moon and stars.

Convey thou, on behalf of Abdul-Baha, the sweet odor of the fragrances of holiness to the nostrils of each one of the friends of God and the maid-servants of the Merciful and inspire and encourage thou all of them to diffuse the fragrances of God (i.e., to teach the truth).

O thou dear sister!

The letter arrived at a time when -- praise be to God! -- calamities and sufferings in the path of God have surrounded us from every direction and arrows and darts are flying from every bow. but, through the love of His Holiness BAHA'O'LLAH, we, in this intense darkness, are like unto a shining torch, and while in this tempest of calamities, we are turning toward the Kingdom of the Almighty and engaged in remembering <p724> thee. We do not

consider this calamity as billows of the sea of afflictions and sufferings; nay, it is the ark of deliverance and the shore of peace and security.

Praise be to God! according to the commandments and exhortations of BAHÁ'ÓLLÁH, we are the well-wishers of all the governments and act toward all the nations of the world in peace and love. We have no intention but that which is good and no desire but the good pleasure of God. We mean well toward every people and seek to have sincerity and good-will toward every government. In return for arrows and swords, we present milk and honey and we heal the deadly poison with the swift healing antidote. Night and day we are in action and exertion, in order to dress the wounds and cure the pain (of the people), to care for the afflicted and comfort even the ill-natured one, so that, through the assistance and favor of God, this darkness of selfish prejudice shall vanish and the error of folly and ignorance shall be changed into divine guidance.

O thou dear sister! Whenever the daughters of the Kingdom are ready in the Presence, they become initiated into the mystery and are always companions and associates (with us).

Convey respectful greeting to the favored maid-servant of God, Mrs. , and tell her: "Be thou assured in the divine favors and rejoice in the glad-tidings of the Merciful One."

I hope the maid-servants of the Merciful will day by day increase in faith and assurance.

I send thee a few stones (of the Greatest Name).

All the holy leaves send greeting to thee. <p725>

O thou beloved maid-servant of God!

Thy letter was received and it produced joy and fragrance. Its contents were of the utmost sweetness. Whatever thou mayest write I will read with great attention.

Praise be to God! thou hast consumed the veils and become enkindled with the fire of the love of God. Thank thou God for this.

Mr. . . . hath been delighted with your city, for he hath inhaled the fragrance of the love of God from it.

Although thy visit to Acca in the year 1899 was short, yet it was the breath of life. Later on its traces will become manifest.

I hope that the divine mysteries may become revealed to thee at all time. Become thou engaged in teaching the truth, for the teaching of the Cause containeth the power of a magnet; it attracteth the mysteries of God.

Regarding my freedom: To me prison is freedom; to me incarceration is an open court; to me humility is identical with glory; to me adversity is a gift and death is life. I hope that thou wilt also take a portion from this sea and seek

a reflection from these lights, becoming an ignited lamp so that the winds of contradiction will not blow it out, and day by day more revelation and vision may descend, and thou be enkindled more than before with the fire of the love of God.

Convey respectful greeting to the maid-servants of the Merciful One. I supplicate God that they may add to their faith and assurance every moment.

<p726>

O thou sign of the Kingdom and the bird singing with the most wonderful melodies in the Rose-garden of Paradise!

Verily, I have considered the meanings of thy brilliant letter which was of most eloquent expression and found it overflowing with praise, thanksgiving, sanctification, supplication and invocation toward the Supreme Kingdom. By my life, it was like unto a rose-garden adorned with the myrtles of realities and truths, where from the pure fragrances emanated and perfumed the nostrils and dilated the hearts and souls.

O thou maid-servant of God! Display thou an effort, gird up the loins of endeavor, dilate thy breast and be thou prepared for the manifestation of the breaths of the Holy Spirit in thine heart. By God, the true One, verily, the Holy Spirit confirmeth every maid-servant who ariseth to spread the fragrances of God, so that the inhabitants of the whole world cannot overcome her spiritual strength -- for similar things have happened in the past centuries.

O thou maid-servant of God! Celebrate the praises of God; become thou engaged with His mentioning like unto the tempestuous and roaring torrent rushing down from the mountains and hills; rend asunder the veils and coverings, so that the shining lights may become manifest to the eyes, refreshing the hearts of the righteous ones with the gentle breezes of the flowers of truth and the sweet fragrance of the dawn of eternity.

O thou maid-servant of God! Verily, the bounties of thy Lord are great and great in this glorious century and new age; the confirmations are consecutive and continuous; the rays of the Sun of Truth are shining <p727> and sparking; the stars of guidance are gleaming and scintillating and the rains of generosity are falling and flowing! Blessing is upon the one who taketh a share from this glorious outpouring and receiveth illumination from this light which is shining forth from the firmament of ether.

O thou maid-servant of God! Blessed art thou, for the Temple of the Covenant (Abdul-Baha) hath become manifest to thee in a dream with incomparable humility and submission toward God, and that thou hast beheld that countenance overflowing with yearning, attraction and love toward the Beauty of the Almighty. Ere long thou shalt witness a great effect through this observation, whereby the spirit of life will become manifest in thee, which is now flowing in the veins of the contingent beings. Then thou shalt behold that which none have seen! At that time thou shalt fall upon the ground before God the True One, for He hath favored thee with this most great bounty.

O thou bird of the Rose-garden of the Kingdom!

In appearance there hath some time elapsed since news hath been received from thee, but in spirit the arrival of the news is uninterrupted. I hope, from the bounties of the Exalted, the Quickener of the souls, that thou mayest not rest for one moment but pulsate constantly like unto the pulsation of an artery in the body of the world, to infuse the spirit of life in the souls and suffer the people to soar up to the zenith of the Kingdom.

Undoubtedly, write thou letters and do not stop correspondence even in appearance. <p728>

[1]Convey my respectful greeting to Mrs. and say: "We hope that day by day thou mayest take higher flights, attain to greater spiritual attractions, thy word become more penetrative through the power of the Spirit and through the confirmations of the Spirit of ABHA become more illumined. This is the path of salvation and prosperity. This is the attractive power of the Holy Spirit from the Supreme Concourse."

[1 The following extract from a Tablet as received bore no opening line of address.]

O thou daughter of the Kingdom!

I hope, from the Almighty, that thou mayest be confirmed to the necessities and conditions of the following address; that is, to forget this world of possession, become wholly heavenly, become embodied spirit and attain to universal mind. This arena is vast and unlimited; therein the charger of spirit must move swiftly, for here one cannot travel by foot. This gift is very great but complete and sufficient capacity is necessary.

O thou daughter of the Kingdom! The moment thou presented thyself in this prison, at the time of meeting, I realized that thou wouldst become attracted and attain to spiritual communication, such communication that as soon as the mirror of the heart is cleansed from the rust of worldly thoughts, immediately thou shalt find me reflected therein, and all the mountains, seas and deserts annihilated. Thou art present and visible and under all circumstances thou art protected by the glances of the Spirit.

Print the account which thou hast written about thy trip to Acca and spread it.<p729>

Shouldst thou become entirely attached to the Kingdom of ABHA, thou shalt find the Holy Spirit always thy companion and shalt behold the spiritual confirmations uninterrupted.

Convey in my behalf the utmost love and kindness to each and all the friends and maid-servants of the Merciful.

Upon thee and upon them to Baha-el-ABHA!

O thou who art attracted to the Beauty of ABHA!

For a period of time no news hath been outwardly received from thee, but

spiritual communications are continual (between us). Thou hast always been remembered and been present here. Though bodily ailments have come upon thee, yet the divine health is always constant and permanent. If thou knewest to what favors thou hast attained and how thou art gazed upon by the eye of the Beauty of ABHA, even thy bodily ailments will be removed and merciful glad-tidings will surround thee.

Thou hast asked for permission to come: If the means for a comfortable journey are, in the best manner, arranged and ready for thee, thou art permitted to come here.

That merciful maid-servant (i. e., thyself) seeth some spiritual dreams (or visions). these are, in reality, discoveries of the heart and are spiritual visions. I beg of God that, through the power of insight, thou mayest continually witness the lights of the Kingdom of ABHA.

Thou hast written that the fundamental basis is <p730> love. This is the actual truth; the divine splendors are founded on love and the radiance of the Merciful One in the human world produceth heartfelt attractions.

Convey on behalf of Abdul-Baha the most wonderful ABHA greeting to Dr. . . . in Cleveland and tell her I always bear a remembrance of her.

Convey the most wonderful greeting to ABHA to the attracted maid-servant of God, Mrs.

O maid-servant of God! The Lord of the Kingdom hath raised His voice with the utmost power and strength and is conquering the realms of hearts and souls with hosts of the Supreme Concourse. All holy souls in the kingdom of existence respond unto this voice and cause the call, "Ya Baha El-ABHA!" to reach the Lofty Apex.

All members of the household send their most wonderful ABHA greeting.

Upon ye be greeting and praise!

ABDUL-BAHA ABBAS.

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