



# 第一卷







### 以下为阿博都 – 巴哈的书简和遗嘱

一切赞美归于祂！祂以圣约之盾守卫圣道之华殿，以免遭受其怀疑之鏢的袭击；祂以遗嘱之军保护至仁律法之圣堂，捍卫正直光明之大道，藉此遏制企图颠覆其圣厦的叛约者发起的攻击；祂借助忠士之援手守护自己的强固堡垒及至荣信仰，而诽谤者之诋毁中伤动摇不了他们，任何世俗欲念、荣誉和权力亦无法使他们背离祂以清晰昭然之言所牢固确立的、用祂那万荣之圣笔书写和启示的、铭刻于永存书简里的上帝圣约及祂的遗嘱。

敬意和赞美、祝福和荣耀归于由那“神圣双树”<sup>(1)</sup>连理所生的、受福佑的、幼嫩、青葱、茂盛的“终极圣树”<sup>(2)</sup>之主枝<sup>(3)</sup>；归于那出自“两大澎湃之洋”的熠熠生辉、至为神奇且独一无二的无价珍珠；归于那些在“大分裂之日”恪守圣约的圣树之分系和枝桠；归于那些广扬神圣芬芳、公告祂的证据、宣示祂的信仰、颁布祂的律法、除祂之外超脱一切、在此世秉持公义、在上帝众仆的心灵里点燃对祂的爱火之圣辅（栋梁）；归于那些已然确信并恪守祂的圣约、在我去世后跟随自神圣指引源泉射出之光芒的人士，因为，看

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(1) Twin Holy Trees，又作 Twin Lote Trees，指巴哈欧拉和巴孛。

(2) Divine and Sacred Lote-Tree，指巴哈欧拉。

(3) Primal branch，主枝，这里指守基·阿芬第，其母是巴哈欧拉长子阿博都 – 巴哈的长女，其父是巴孛的亲戚。



吧！他是自那“神圣双树”连理而生的神圣主枝。凡寻求他那保护全人类之庇荫者，必得福佑。

主所钟爱的人们啊！万事之首乃是捍卫上帝的真信仰，维护祂的律法，保卫祂的圣道，效劳祂的圣言。万千信徒已将圣洁的鲜血抛洒在这圣道上，把宝贵的生命献给了祂，满怀神圣喜悦奔向那荣耀的殉道之地，高举上帝信仰的大旗，用生命的鲜血在此世“书简”上写就祂神圣同一性的篇章。至尊者（我愿献身于祂）的神圣胸膛被当成许多灾难之鏢的靶子，而在马赞达兰，阿卜哈美尊（愿我能献身于祂所钟爱者）的圣足惨遭鞭笞，流血不止，伤势危殆。祂的脖子亦被铐上锁链，双脚紧套足枷。在五十年岁月中，每时每刻皆有不同磨难和灾祸降临于祂，皆有不同苦恼和忧虑困扰祂。例如：祂先是历经种种变故，继而无家可归，四处流亡，而新的烦恼与忧愁又接踵而至。在伊拉克，这“世界圣阳”因那群歹毒之人的阴谋陷害而黯然无光。后来祂被流放“伟大之城”（君士坦丁堡），接着又被放逐神秘之地（阿德里安堡），在那里祂受尽了冤屈，最后被转移到至大监狱（阿卡）。这位蒙冤者（我愿献身于祂所钟爱者）被四次从一个城市放逐到另一个城市，直到最后被判处终身监禁，囚禁在这座关押强盗、土匪和杀人犯的监狱中。所有这些不过是折磨天佑美尊的部分苦难而已，其余则有之而无不及。

而对祂的另一折磨乃系米尔扎·叶海亚的敌意、公然不义以及作恶与反叛。虽然自米尔扎·叶海亚年幼之时，那位蒙冤者、那位囚徒就在自己的怀抱中慈爱地抚养他，时时刻刻悉心照料他，赞颂他的名字，保护他免遭各种不幸，



令他受到今世与来世人们的喜爱；尽管崇高圣尊（巴孛）曾谆谆告诫并明确警告：“当心，当心！以免误解十九个新生字母和《巴扬经》中所启示的一切！”可是，叶海亚仍然否认祂，冤屈祂，不信祂，播撒怀疑的种子，无视并背弃祂明白无误的经文。倘若他就此满足，何其幸哉！可是没有！他甚至企图谋害（巴哈欧拉的）圣体，并因此在自己周围掀起了一场大鼓噪与骚乱，反咬一口说巴哈欧拉用心险恶，待他残酷无情。他在神秘之地（阿德里安堡）煽起了何等的动乱，引发了何等的灾难！最终，他一手导致了世界之圣阳被流放到至大监狱，并在受尽冤屈后陨落于该牢狱之西端。

笃守圣约的人们啊！动乱中心、罪魁祸首米尔扎·穆罕默德－阿里已经离开了圣道的荫庇，背弃了圣约。他伪造圣文，重创了上帝的真信仰，驱散和分裂了上帝的信众，怀着刻骨之仇竭力伤害阿博都－巴哈，带着切齿之恨攻讦这位神圣门槛之仆。他抓起一只只飞镖向我掷来，欲将本蒙冤之仆的胸膛刺穿；他从不错失任何可以重创我的机会，也不吝惜任何可以害死本不幸者的毒药。我向至圣阿卜哈美尊和崇高圣尊之光（愿我的灵魂能献给祂们卑下的仆人们）起誓：对这等不义行径，阿卜哈天国仙阁里的居民痛哭流涕，上天英灵悲痛不已，至高乐园的永生仙女们失声啾嚎，众天使亦悲叹哀吟。可这邪恶之徒的恶行却愈演愈烈：他挥斧砍刹圣树之根，猛烈撞击圣道之殿，使天佑美尊所眷爱的人们血泪盈眶，使唯一真神的敌人欢欣鼓舞，使众多探寻真理者因他的公然毁约而偏离了圣道，使叶海亚之追随者本已破灭的希望复燃，使他自己受人憎恶，使至大圣名的敌人愈发放肆傲慢，抛弃了那明确而无可置疑的经文，播下了怀疑的



种子。若非亘古美尊仁慈地将所应诺的协助无时无刻惠赐于我——虽然我并不配受此恩泽，卑鄙无耻的他必已破坏，不，而是毁灭圣道，彻底倾覆圣厦。然而，赞美归于主，我们收到了阿卜哈天国那致胜的援助，天域之师奔来赐予我们胜利。上帝的圣道远播四方，唯一真神的召唤响彻环宇，各地的人们洗耳恭听上帝的圣言，祂的大纛已然展开，一面面神圣的旌旗高高飘扬，人们吟诵着那庆祝祂神圣同一性的诗篇。那么，为了上帝的真信仰受到保护，祂的律法得以捍卫，祂的圣道安然如故，人人皆有责任牢记那些明白无误揭示他罪行的神圣圣文。无法想象比他的忤逆行径更恶劣的了！祂（巴哈欧拉）说——荣耀与神圣归于祂的此言：“我所宠爱的愚蠢之徒竟然视他为我的同伴，还在此地煽动叛逆，他们确是挑拨离间者！”想想吧，那些人何其愚蠢！他们都曾觐见过祂（巴哈欧拉）、瞻仰过祂的圣容，竟也四处哄传此等无稽之谈，直到祂说——赞美归于祂这明确之言：“谁若离开圣道之荫庇片刻，必将化为乌有。”深思吧！祂是怎样强调哪怕片刻之背离的。亦即，谁若向左或向右偏离，哪怕只有毫发之微，他的背离便确凿无疑，他的一无是处便昭然若揭。现在，你们看见上帝的愤怒怎样从四面八方折磨他，他怎样在一天天地急速毁灭。不久，你们就会看到他及其党羽内外交困，受天诛而彻底灭亡。

宁有比违背圣约更严重的背离？！宁有比米尔扎·巴迪乌拉所证实和公布的篡改并伪造圣文更严重的背离？！宁有比诽谤圣约中心本人更严重的背离？！宁有比散布有关上帝约法之殿虚假且愚蠢的谣言更触目惊心的背离？！宁有比仗着“在整整一千年结束之前，谁若宣称……”这句



圣言而下令处死圣约中心更严重的背离？！他（穆罕默德－阿里）于天佑美尊在世时便提出如此主张，为祂所痛斥，其方式前文已予提及；他亲笔写下的主张之文至今犹存，上面还盖有他的印章。宁有比妄加非难上帝所钟爱的人们更彻底的背离？！宁有比致使他们身陷囹圄更恶毒的背离？！宁有比将圣文和书简交到政府手里、指望他们处死本蒙冤者更险恶的背离？！宁有比威胁要摧毁圣道、恶意伪造信函与文件、以使政府担忧并警觉、进而置本蒙冤者于死地更残暴的背离？！——那些信函与文件现已在政府手中。宁有比他的不义和反叛更可憎的背离？！宁有比驱散救世之士的聚会更可耻的背离？！宁有比怀疑之徒空洞无力的解释更无耻的背离？！宁有比与陌路人及上帝的敌人沆瀣一气更卑劣的背离？！

数月前，那个叛约者伙同他人炮制了一份充斥诬蔑与诽谤的文件，诸多类似的诬告之中便有指控阿博都－巴哈是对王权不怀好意的死敌，上帝禁止啊！这些指控使得帝国政府的官员们深感不安，最终一个调查团从帝国政府所在地奉命前来调查。然而，该调查团却违背了所有应与王权相称的公正与公平的原则，极不公正地进行了调查。

对唯一真神不怀好意的人从四面八方围拢到他们跟前，胡乱解释那份文件的内容，极尽夸张之能事，而他们（调查团的成员们）也都盲目地予以默认。诸多诬蔑之一乃是，本仆人在此城树起一面大旗，将人们召集于麾下，为他自己建立了新的统权，在卡尔迈勒山上构筑了一处强大的据点，使当地所有人都集结在他周围并臣服于他，在伊斯兰信仰中制造分裂，与基督的追随者勾结，并且（上帝禁止！）企图使



强大的王权遭受最严重的破坏。愿主保佑我们免遭此等弥天大谎之害！

上帝直接下达的圣谕禁止我们诽谤他人，命令我们对人和蔼友善，告诫我们操行端正，为人正直，与世界各族人民和睦相处。我们一定要服从并祝福各国政府，并把对公正国王的不忠视为对上帝本身的不忠，把对政府居心不良视为对圣道的忤逆。有这些不可更改之既定谕令，这些囚犯怎会沉溺于此等虚妄幻想；身陷囹圄，他们又岂能做出此等不忠之举！然而可悲啊！调查团竟同意并认可了我弟弟和那些居心险恶者的种种构陷，并将其呈交国王。此时此刻，一场猛烈的风暴正在袭击本囚徒。但无论凶吉，他都听候国王仁慈的旨意。愿主惠助国王公正行事。不管处境如何，阿博都－巴哈都绝对静若止水，坦然面对，做好了自我牺牲的准备，并将完全顺从和听命于祂的旨意。宁有比这更可恶、更可憎、更邪恶的忤逆之行？！

同样，仇恨的核心人物也欲置阿博都－巴哈于死地，这一点得到了米尔扎·舒阿乌拉<sup>(4)</sup>的亲笔证词的支持。他们暗地里极其阴险狡猾地合谋反对我，这是显而易见且无可置疑的。他在这封信里亲笔写道：“我时时刻刻都在咒骂他，因为他制造了这一分歧，我以‘主啊！对他决不要心慈手软’这样的话来诅咒他，希望不久上帝就昭示那位将对他毫不留情者——此人现为另一副伪装，对于他我不拟多言……”他的这些话所依据的神圣经文是这么开始的：“在整整一千年结束之前，谁若宣称……”<sup>(5)</sup>深思吧！他们是怎样谋划

(4) 米尔扎·穆罕默德－阿里之子。

(5) 该引文的全文是：在整整一千年结束之前，谁若宣称自上帝直接获得



置阿博都－巴哈于死地！用心思忖“我不拟多言”这句话吧，要明白他们怎样费尽心机以达到这一目的。不消说，他们害怕，一旦这封信落入异己之手，自己的诡计便会化为泡影，付诸东流。此言只是预言佳音的到来，也就是说所有与之相关的必要事项已安排妥当。

上帝，我的上帝啊！眼看你的这位蒙冤之仆在残暴的凶狮、贪婪的恶狼、噬血的野兽利爪蹂躏之下坚贞不屈，请通过我对你的爱惠助我吧，让我饮尽那盛满对你的忠诚、漫溢着你慷慨恩典的酒杯。这样，当我倒在尘土之时，便会俯伏在地，不省人事，而我的鲜血则把我的衣袍染得殷红。这是我的渴望，我的心愿，我的期待，我的骄傲，我的荣耀。主啊！我的上帝，我的庇护者啊！请恩准在我生命的最后时刻，我的完结能像麝香一样散发出荣耀的芳香！宁有比这更大的恩赐？我向你的荣耀起誓，绝对没有！我央求你作证：我无日不在痛饮此杯；而他们，背叛圣约，挑拨离间，蓄意害人，在此地煽动叛乱，在你的仆人之中羞辱你，犯下的罪行何其严重！主啊！保护你信仰的强大堡垒，以防叛约者的破坏；守卫你神秘的圣所，以防邪恶者的攻击。你的确是大能者、强力者、仁慈者、坚强者。

主所钟爱的人们啊！简言之，据上帝断言，叛逆的中心米尔扎·穆罕默德－阿里因犯下滔天罪行而严重堕落，已被砍离圣树。诚然，我们并未冤枉他们，是他们咎由自取。

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天启，此人肯定是个说谎的大骗子。我们祈求上帝仁慈地惠助他收回并放弃这一宣称。如果他能悔过自新，上帝无疑会宽恕他；可如果他执迷不悟，上帝必会派人来无情地对付他。上帝的惩罚实在是可怕啊！（巴哈欧拉：《亚格达斯经纲要与律法》第14页）



上帝啊，我的上帝！保护你所信任的仆人们，使他们免于自私与嗜欲的罪恶；以你那慈爱的警惕之眼保佑他们，使他们免受一切怨尤、仇恨和妒忌之侵害；用你那坚不可摧的关爱之堡垒庇护他们，使他们免遭怀疑之鏢的袭击；让他们成为你辉煌迹象的显示者；用你神圣同一性之源放射出的灿烂光辉煌耀他们的面庞；用启示于你那神圣天国的诗篇愉悦他们的心灵；用来自你那荣耀之域的统摄一切的力量加强他们的腰杆。你是万恩者、保佑者、全能者、仁慈者。

笃守圣约的人们啊！在本蒙冤的折翼之鸟飞向上天众圣的时刻来临之际，在它奔至无形之域而其凡躯逝去或隐埋于尘土之时，笃守上帝圣约的圣树分枝阿夫南，圣道的圣辅，即栋梁（主的荣耀系于他们），以及所有的朋友和受钟爱的人们，皆须振奋起来，齐心协力地扩散上帝的甘美芳香，传布祂的圣道，弘扬祂的信仰。他们须持续劳作，不得有片刻歇息。他们须分赴五湖四海，穿过每一个地带，走遍所有的地区。他们务必抖擞精神，须臾不停，坚持到底，让“呀巴哈乌－拉卜哈”（你是万尊之荣啊）的胜利欢呼响彻每一片土地；不论走到哪里，他们皆须成为众望之所归；他们在每一次会议上皆须如蜡烛般燃烧发光，在每一次集会上皆须点燃神圣之爱火。如此，真理之光便会从世人的心灵之中灿烂地升起；整个东方和整个西方的无数信民便会聚集到上帝之言的荫庇之下；神圣甘美的芳香便将传遍人间；人们会容光焕发，心田充满神圣的精神，灵魂得以超凡脱俗。

在今日，头等大事当属引导世间的列国列民。传布圣道至关重要，因为它乃基础之中的首要基石。本蒙冤之仆



夜以继日地弘扬圣道，敦促世人投身服务。若非上帝的圣道名扬世界，阿卜哈天国的圣乐唤醒东方和西方，祂不会休息片刻。上帝所钟爱的人们亦须以祂为榜样。此乃忠信之奥秘！此乃在巴哈门前效劳的前提！

基督的门徒忘却自身和一切世俗之物，抛弃他们的一切牵挂和所有财产，涤净自我和私欲，满怀绝对超脱的精神分赴四面八方，努力召唤世人接受神圣的指引。他们如此坚持不懈，唯求最终更新世界，照亮全球，即便到了生命的最后一刻，他们都在那上帝挚爱者的圣道上证实着自我牺牲的精神。最终，他们在各地光荣殉道。愿笃行者追随他们的脚步！

我亲爱的朋友们啊！本蒙冤者辞世后，阿格桑（圣枝）、“终点圣树”之阿夫南（嫩枝）、圣辅（栋梁）以及阿卜哈美尊所眷爱的人们皆应转向守基·阿芬第——“神圣双树”长出之嫩枝、圣树两分枝连理而生之果实，唯因他是上帝之表征，蒙选之枝，圣道守护者，所有阿格桑、阿夫南、圣辅和上帝所钟爱的人们皆须顺从。他乃上帝圣言之诠释者；他若过世，则由其排首之直系后裔继任。

这神圣而幼嫩之分枝——圣道守护者和将由普选产生之世界正义院，皆受阿卜哈美尊的照顾与保佑，皆受崇高圣尊（我愿能为祂们二位献身）的庇护和无误指引。他们所作的任何决定皆为上帝的旨意。不服从他们便是不服从上帝；违抗他们便是违抗上帝；反对他们便是反对上帝；与他们争斗便是与上帝争斗；与他们争论便是与上帝争论；否认他们便是否认上帝；怀疑他们便是怀疑上帝；背弃、脱离和避开他们便是背弃、脱离和避开上帝。谁若如此，必招致上帝的惩罚、怒火和报复。服从圣道守护者，必能使那至强堡垒继续坚不



可摧，稳如泰山。正义院诸成员，所有阿格桑、阿夫南和圣辅，皆须表明自己服膺于他，臣服于他，从属于他，唯他是瞻，在他尊前秉持谦卑。反对他者乃是反对唯一真神，势必分裂上帝圣道，彻底颠覆祂的圣言，成为叛逆中心之明证。当心，当心啊！切勿让（巴哈欧拉）升天后的那段历史重演！当时，叛逆中心人物的傲慢与反叛日渐高涨；他以神圣同一性为由扰乱并腐蚀人心，自己却落得身败名裂。无疑，任何企图制造分歧和纷争的自负之徒都不会公开自己的邪恶意图；不然，就像那居心叵测之人，他会利用各种各样的方式和借口搅散巴哈子民的聚会。我意在表明：各位圣辅须时刻保持警惕，一旦发现有人开始对上帝之道的圣护表示不满并与其之作对，便须即刻将其逐出巴哈之民群体，决不接受他的任何辩解。大谬时常伪装成真理，以便在人的心田里撒播怀疑的种子。

主所钟爱的人啊！圣护务必在其有生之年指定继承人，以免在自己过世后出现分裂。这位被指定的继承人必须证明自己超脱于一切世俗之物，必须是圣洁之楷模，必须是敬畏上帝及博闻、睿智和好学之表率。有鉴于此，倘若圣护之长子未能体现“此儿乃其父之神秘化身”这句话之真义，即他未能继承他（圣护）的灵性素质，亦不具备与其荣耀血统相配之高尚品性，那他（圣护）便须另择一枝作为继承者。

圣辅们须从自身之中遴选九人，为圣护之工作提供全职性的重要服务。这九人须由全体圣辅以全票或多数票选出。无论一致或多数选出，他们皆须就圣护所提名之继承人进行表决。表决之方式必须使赞同与不赞同之声音无从辨识（即无记名投票）。



朋友们啊！圣辅须由圣护提名和任命。他们皆受圣护之荫庇，皆须服从他的命令。无论谁，无论是否圣辅，若拒不听命，制造分裂，必蒙上帝的惩罚和报复，因为如此行为必然导致上帝真信仰的破裂。

圣辅的职责在于传播神圣的芳香，启迪人们的灵魂，促进学习，改善所有人的品行，在任何时候及任何情况下都保持圣洁，超脱于尘世事物。他们须通过自己的言行举止彰显对上帝的敬畏。

所有圣辅皆须遵循圣护的指示。圣护须不断敦促他们竭尽所能传播上帝的甘美芳香，引导世间万民，因为照亮整个宇宙者乃此神圣指引之光。人人皆须遵从这一绝对命令，绝不允许有片刻之疏失。如此，现世才会变成阿卜哈乐园，凡间才会变得犹如天堂，各民族、宗族、国家和政府间的争执和冲突才会消失，地球万民才会成为一个民族、一个种族，普天之下结成一家。若有分歧出现，则由世界各国政府和民族成员所组成之最高法院友好地做出终审裁决。

主所钟爱的人们啊！在本天启周期里，分歧和争执乃被绝对禁止。凡违反者皆将失去上帝的恩宠。人人皆须对世界所有民族和宗族——无论朋友或陌生人——表现出最大程度的仁爱、正直的操行、坦诚的态度和真挚的友好。此仁爱和友善之精神须达到如此程度：变生人为朋友，敌人为兄弟，无论有何差异，概无一丝芥蒂。盖因普世一体乃上帝之属性，一切局限皆属尘世。有鉴于此，人须竭力在生活中彰显美德与圆满，以使圣光普照人人，阳光普照世界，恩雨遍洒万民，更生之和风复兴万物，芸芸众生皆由上帝之圣飨得到自己应有的份额。同理，唯一真神的仆人们也须将其友爱和亲善慷



慨施与所有人类。对此不得有任何限制和约束。

因此，我亲爱的朋友啊，你们务必以至高的坦诚、正直、忠信、仁爱、亲善和友好与世界各国人民、种族和宗教交往，如此，整个人类世界便会洋溢巴哈之恩带来的神圣喜悦，无知、敌意、憎恶和怨恨便会从人间消失，世界各国人民、各个种族间疏离隔漠之黑暗便会被团结之光驱散。即便其他民族和国家失信于你们，你们也要忠诚以待；即便他们对你不公，你们也要公正以待；即便他们疏远你们，你们也要将他们吸引到身边；即便他们敌视你们，你们也要友善相待；即便他们毒害你们的生命，你们也要愉悦他们的灵魂；即便他们伤害你们，你们也要抚慰他们的伤痛。此乃真诚之士的品性！此乃忠信之君的品性！

至于正义院，上帝已命定它为所有善行之源，且永不犯错。正义院须由普选——即全体信徒投票——产生。其成员须做敬畏上帝之表率，成为知识和悟性之源，须对上帝之信仰坚定不移，须做全人类之祝福者。这里所说的正义院乃指世界正义院，亦即，各国须成立一个中级正义院，再由这些中级正义院选出世界正义院的成员。一切事务皆须呈交该机关。凡圣典未予明文规定者，皆由它制定相关法令和条例。一切难题皆须由该机关解决，而圣护则为该机构之神圣首领及终身杰出成员。若圣护无法亲自参加该机构的商议，须委派一人代表他出席。若有任一成员犯罪，危害到社团利益，圣护有权决定将之除名，再由其他圣辅选出一人填补其位。世界正义院制定律法，行政管理机构加以执行。立法机关须支持行政机构，行政机构须协助立法机关，如此，经由该两大机构之密切合作和协调，公平



与正义之基础必将变得稳固坚实，世界各地必会变成天堂一般。

主啊，我的上帝！请帮助你钟爱的人们坚守你的信仰，行走你的路线，忠于你的圣道。请你赐恩予他们，使他们能抵挡自私与贪欲的攻击，跟随神圣指引之光。你是强大者，仁慈者，自足者，赐恩者，怜悯者，全能者，万恩者。

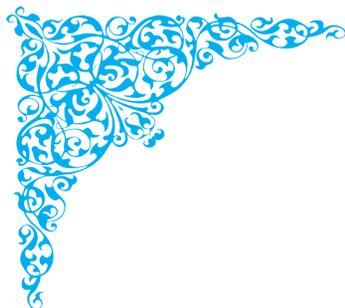
阿博都－巴哈的朋友们啊！主宠爱那些定期向祂敬奉献金（胡库克）的仆人，此般殊宠乃祂无限仁恩之标志。诚然，唯一真神及其众仆无论何时都不依赖任何受造物，上帝确为万有者，根本无需受造物之任何礼物。即便如此，这定期献金仍能使人们稳固信仰，坚定不移，增加他们的神圣使命感。献金须直接交予圣护，用于传播上帝之芬香，弘扬上帝之圣言，以及行善举和谋公利。

主所钟爱的人啊！你们须服从所有公正的君主，效忠一切正直的国王。你们须以至诚至忠之心为世界的统治者服务。须服从并祝福他们。未经他们的同意和许可，切勿涉足政治事务，因为对公正统治者的不忠就是对上帝不忠。

此乃我对你们的忠告及上帝对你们的诫命。遵而行之者，善哉！

（本文件由于长期保存于地下而受潮。出土之时部分已因此而损坏，鉴于当时圣地局势动荡不安，故让其保持原样。）





# 第二卷







祂是上帝

我的主，我心所向往者啊！你是我永远祈求的对象，你是我的援助者和庇护者，我的帮助者和避难所！你看到我被淹没在那压抑灵魂的灾难之洋中，那折磨心灵的苦恼之洋中，那搅散你聚会的悲哀之洋中，那驱散你信众的不幸与痛苦之洋中。我落入磨难之重围，身陷危急之险境。你见证我沉没于无边苦海，堕入无底深渊，饱受敌人的折磨及其憎恨之火的煎熬，此火乃由我的一些亲属点燃，而你曾与这些人订立了牢不可破之圣约和既定不易之遗嘱，命令他们将心灵转向本蒙冤者，把愚蠢之人和不义之徒从我身边赶走，向本孤独者求教对你的圣书所产生的一切歧见，以使真理显现给他们，消除他们的怀疑，使你那昭然的征象得以广传。

可是此刻，主啊，我的上帝！你那不眠之眼已看到他们怎样违背和漠视你的圣约，怎样以怨恨和叛逆之心背弃你的圣约并蓄意为恶作乱！

非但如此，他们愈发变本加厉地压制我，打击我，手段之凶残令人忍无可忍；他们四处散发怀疑的信件，对我进行攻讦，极尽污蔑之能事。他们的大头目并未就此满足。我的上帝啊！他竟敢篡改你的圣书，伪造你那既定的圣文，歪曲你那万荣圣笔的启示。你给那位极端残忍地对付你、怀疑并否认你神妙征象之人所启示的圣文，更被他恶意插入你为你这位此世蒙冤之仆所启示的圣文里。他的所有这些行径意在迷惑人心，混淆视听，间离信众。他们的二头目亲笔证实并



供认了这一切，且予封印，四处传阅。

我的上帝啊！宁有比之更恶劣的不义行径？！可他们非但不就此罢休，反而变本加厉，顽冥不化地以谎言和诽谤、嘲笑和中伤在本国及他国政府处煽风点火，促使他们视我为叛乱的煽动者，向他们大量灌输种种不堪入耳之事。于是乎，政府惊恐，国王忧惧，贵族生疑。理智受困惑，事务遭扰乱，人心惶惶，痛苦与悲哀之火燃起。（神圣家庭的）圣叶们对此震惊和战栗不已，为你的这位蒙冤之仆惨遭其亲属——不，乃真正死敌——的毒害而泪如雨下，哀叹不已，痛心疾首。

主啊！你看到万物为我悲泣，我的亲属却幸灾乐祸。我的上帝啊！凭你的荣耀作证：即使在我的敌人中，也有人哀叹我的不幸和痛苦；就连一些对我心怀嫉妒的人，也为我遭受的烦恼、放逐和苦难而潸然泪下。何至于此？乃因他们在我身上发现的只有慈悲和关怀，看到的只是友爱和宽恕。当他们看到我卷入困苦与灾难之洪流、成为毁灭之箭的标靶时，他们顿生怜悯之心，热泪盈眶地证实说：“主乃我们的见证者。我们从他身上看到的唯有忠诚、慷慨和无限怜悯。”然而，叛约者们——那帮预示邪恶之徒——的仇恨却愈加强烈了。我遭受最痛苦的折磨，他们却兴高采烈，竭力对付我，对我的悲惨遭遇击掌称快。

主啊，我的上帝！我用我的话语和至诚之心央求您，莫因他们的残酷、恶行、诡计和捣乱而惩罚他们，因为他们愚昧可鄙，并不知道自己在干什么。他们不识善恶，不分是非，不辨正邪。他们听从私欲的驱使，追随他们当中最败德最愚蠢之徒的脚步。我的主啊！宽恕他们吧，使他们免遭此乱世



之中的所有苦难，让你的这位身陷黑暗绝境的仆人承受所有的考验和困苦。独选我来承担所有不幸吧，让我成为一切你所钟爱者的祭献吧！至高的主啊！愿我的灵魂、我的生命、我的存在、我的精神、我的一切都能献给他们。上帝，我的上帝啊！我俯首卑微地向你哀求，满腔热情地向你祈祷：宽恕所有伤害过我的人吧！原谅那些合谋反对我和冒犯过我的人吧！赦免对我行不义之举者的罪过吧！惠赠他们佳礼吧！给予他们快乐，解除他们的烦恼，恩准他们和平与繁荣，将你的福佑赐予他们，将你的恩泽倾注他们。

你是强大者，仁慈者，救难者，自足者。

我挚爱的朋友们啊！我现在的处境极其危险，我的生命已时日无多，因此，为保护上帝的圣道，保全上帝的律法，捍卫上帝的圣言，维护上帝的教义，我不得不立下本遗嘱。我向亘古美尊发誓！本蒙冤者从未也绝不记恨谁，对任何人都抱不抱恶意，亦未曾说过于世无益的话。然而，我的至高职责敦促我捍卫和保全圣道。

因此，我不得不告诫你们：保卫上帝的圣道，维护上帝的律法，对纷争不和保持最高警觉。巴哈子民（愿我能为他们献身）信仰的基础乃是：“崇高圣尊（巴孛）乃上帝同一性与唯一性之显示者，乃亘古美尊之先驱；阿卜哈美尊（愿我的生命能祭献给祂忠贞的朋友们）乃上帝之最高显示者及上帝至圣本质之启端。余者皆其仆人，听命于祂。”

人人皆须遵奉《至圣经书》，凡涉及该经未予言明者皆须求教世界正义院。该机关之任何决议，无论一致或多数表决通过，确然皆为真理，皆为上帝自身的旨意。凡对此持异议者当属热衷纷争、居心不良和背弃圣约之主一类。该机关



乃指世界正义院，它依英国等西方诸国惯用的选举方式，由世界各国——亦即东西方凡受钟爱者所在之处——选举产生。

（世界正义院的）成员须在某处聚会，审议所有引致分歧之问题、有待澄清之疑点及圣书语焉不详之事项。他们所作之任何决定皆具有与圣书本身等同的效力。既然正义院有权制定圣书未予言明且涉及日常事务之律法，它便有权废止它们。例如，正义院今日制定了一条法律并付诸实施，百年以后，情势迥异，境况变迁，当届正义院便有权根据时情所需更改此项法律。正义院之所以可以这样做，乃因这些法律并非明确圣文之组成部分。正义院既是其法律的制定者，亦为其法律的废止者。

圣道且有一条最重要最基本的原则：与叛约者断绝往来，不与接触，因为他们会彻底摧毁上帝的圣道，根除上帝的律法，令以往所有的努力付诸东流。朋友们啊！你们要以同情之心回忆崇高圣尊所遭受的种种磨难，效忠永福美尊。你们要竭力奋斗，好让这些苦难、折磨和痛苦不会白受，洒在上帝圣道上的圣洁鲜血不会白流。你们都很清楚叛逆的中心米尔扎·穆罕默德－阿里及其党羽的所作所为。他的罪行之一乃是讹用圣文。赞美主！你们皆知此事，亦知他兄弟米尔扎·巴迪乌拉的证词对此予以说明、证实和确认。那些供词由他亲笔书写，盖有他的印章，付梓印刷并广泛传阅。这只是他的一桩恶行而已。还能想象出比这篡改圣文更触目惊心的罪行吗？我凭主的正义起誓，不能！他的种种违忤之举皆被单独记录在一本小册子里。唯愿你们对之查阅。

简言之，根据明确的圣文，既然最轻程度的违忤之举都



会使此人堕落，那么，宁有比如此行径更恶劣的违忤之罪：企图摧毁圣厦、违犯圣约、背弃遗嘱、篡改圣文、散布怀疑的种子、诬蔑阿博都－巴哈、声称上帝未曾垂示许可、挑拨离间、竭力谋害阿博都－巴哈的性命以及其他你们所知之事。由此显而易见，一旦此人分裂圣道的阴谋得逞，他必将彻底摧毁和根除圣道。你们须当心，莫接近此人，因为接近他甚于飞蛾扑火！

仁慈的上帝啊！米尔扎·巴迪乌拉亲笔揭发了此人（米尔扎·穆罕默德－阿里）背叛圣约和篡改圣文的罪行，但随后发现回归真信仰、效忠圣约和遗嘱丝毫不能满足其一己私欲，于是他又追悔此前的行为，暗地里收回他印发的供状，与叛逆中心密谋反对我，每天向他通告我家中发生之一切。他甚至在近来所犯的恶行中充当了主谋。赞美上帝，事态复归先前的稳定，受钟爱者也获得了些许的安宁。但是，从回到我们中间的那一日起，他故态复萌，再度播撒叛逆的种子。他的一些阴谋诡计将被记入另册。

我意在表明，笃守圣约和遗嘱的朋友们务必时刻保持警惕，以防本蒙冤者去世后，那个精明而活跃的作恶分子引发分裂，暗中播撒怀疑和叛逆的种子，从而彻底摧毁圣道。万勿与他交往。务必当心和警惕，密切注意和观察，一旦发现有人公开或暗中与他有丝毫瓜葛，就将他从你们当中驱逐出去，因为他必将制造分裂与祸害。

主所钟爱的人们啊！你们须尽心尽力保护圣道不受伪善之徒的攻击，因为这等人会令正直者变得邪恶，使一切善举结出恶果。

上帝啊，我的上帝！我恳求你、你的诸先知和圣使以及



你的众圣徒和圣者作证：我已向你所钟爱者宣布了你的确证，阐明了所有事项，以使他们能守护你的信仰，守卫你的正道，捍卫你光辉的律法。你的确是全知者，全智者。



# 第三卷







祂乃见证者，满足万物者。

我的上帝啊！我所敬爱者，我心所向者啊！你知道、你看到你门前这卑微仆人的遭遇。你知道那帮违犯你圣约、背离你遗嘱的恶徒对他犯下的罪行。日间，他们以憎恨之箭折磨我；夜里，他们密谋伤害我。黎明之时，他们所犯罪行令上天众灵痛心；黄昏之际，他们拔出暴虐之剑攻击我，当着那些邪恶者的面向我投掷毁谤之镖。尽管他们如此作恶，你的这位卑微仆人仍然忍耐着，忍受他们施加的所有痛苦和磨难，虽然凭借你的力量和权能，他完全可以挫败他们的谎言，熄灭他们的怒火，遏制他们的反叛气焰。

我的上帝啊！你看到我长久的受难、我的容忍和沉默反而助长了他们的残忍、傲慢和自负。受敬爱者啊！我凭你的荣耀发誓：他们不信你和背叛你竟然达到了不让我有片刻歇息与安宁的地步，以致我无法一如既往地人类弘扬你的圣言，无法像以往那样怀着洋溢阿卜哈天国居民之喜悦的心在你的神圣门槛前效劳。

主啊！我的不幸之杯已然满溢，猛烈的打击从四面八方向我袭来。折磨之镖将我围困，痛苦之箭朝我雨点般射来。就这样，茕茕孑立的我饱受折磨，在敌人的猛攻之下，我的强大化为弱小，深陷困境。主啊！怜悯我吧，提举我到你的尊前，让我痛饮那殉道之杯，因为这偌大之尘世已容不得我了。

确然，你是慈悲者，怜悯者，宽仁者，万恩者。



本蒙冤者真正的、诚挚的和忠实的朋友们啊！人人皆知皆信：本蒙冤者、本囚犯为世界圣阳的陨落而悲恸欲绝之时，叛约之徒却向他施加了何等的不幸和痛苦啊！

因真理之阳陨落而得势的上帝之敌在各地倾力发起突然袭击；值此大难临头之际，叛约者们却尽其歹毒之能，图谋伤害，煽动仇恨。他们每时每刻都在犯罪，忙于播撒叛逆的种子，企图摧毁圣约的大厦。即便如此，本蒙冤者、本囚犯仍竭力隐藏和掩饰他们的罪行，指望他们能悔过自新。可是，他长期的逆来顺受，对这些邪恶行为的一忍再忍，却使得这伙叛乱之徒愈发傲慢和嚣张。他们竟然亲自抄写散布怀疑种子的传单，将其付印，散发世界各地。他们以为靠这等愚蠢行为便能将圣约和遗嘱彻底消灭。

于是，主所眷爱的人们满怀信心，坚定地挺身而出；凭借天国的权能、神圣的力量、天堂的恩典、不绝的援助和上天的恩赐，他们以近七十篇文章击退了圣约的敌人；通过确凿无疑之证据和圣典明确无误之经文，驳倒了那些散布疑云、挑拨离间的传单。就这样，聪明反被聪明误，叛逆中心惊慌失措，受尽天谴，沉沦堕落，声名狼藉，且将持续到世界末日。这帮为非作歹者的下场何其可鄙可悲，他们的损失何其惨重！

他们注定失败，枉费心机，在竭力反对上帝钟爱者的过程中日趋绝望，眼见祂的遗嘱大旗在各地高高飘扬，目睹慈悲者圣约的力量，因此，他们心中燃起无可名状的妒火。于是他们倾其所能，拼尽全力，带着深仇大恨步入邪路，另辟歧途，再行谋划：即到政府那里煽风点火，诬告陷害，妄图使这位蒙冤者、这位囚徒被当成一个对政府怀有敌意



的肇事者，一个怀恨在心者，一个反对国王者。倘若阿博都－巴哈被处死，他的名字消失了，圣约的敌人便会犹入无人之境，变本加厉地胡作非为，给所有的人造成严重伤害，颠覆圣道大厦的真正根基。这帮伪善之徒的所作所为如此恶劣，以致他们已然成为一把砍向圣树之根的利斧。倘若听任他们继续下去，只需数日，他们就会根除上帝的圣道、祂的圣言乃至他们自己。

因此，主所钟爱的人们须彻底避开他们，不与他们有任何交往，须挫败他们的阴谋诡计与恶毒诽谤，捍卫上帝的律法和上帝的宗教，共同努力传播上帝的甘美芳香，竭尽所能宣扬上帝的教义。

若有任何人或聚会妨碍信仰之光的传播，受钟爱者须如此忠告他们：“上帝的馈赠之中至大者乃是传导。它使上帝之恩典降临于我们，此乃我们的首要职责。如此厚礼我们焉能不受？绝对不能！我们须将自己的生命、自己的财物、自己的舒适和自己的安歇皆奉献给阿卜哈美尊，我们须传布圣道。”但是，务必如圣书所要求的那般小心谨慎。切勿将那面纱骤然撕破。万尊之荣信赖你们！

阿博都－巴哈所钟爱的信民啊！无微不至地照顾守基·阿芬第乃是你们义不容辞的责任。他是“神圣双树”连理共生的分枝和果实，莫让绝望与悲伤之尘土玷污他的乐天本性，让他能在幸福、快乐和灵性中逐日长大，直到成为一棵硕果累累的参天大树。

由于他是继阿博都－巴哈之后圣道的守护者，因此，阿夫南、圣辅（栋梁）及主所钟爱的人们皆须服从他、归向他。不服从他便是不服从上帝；背离他便是背离上帝；否认



他便是否认唯一真神。须提防有人误释此言，正如那些叛约者在（巴哈欧拉的）升天之后找借口，揭竿反叛，在顽冥之道上愈走愈远，大开误释之门。谁都无权对此提出个人观点或表达个人信念。人人皆须仰赖圣道中心和正义院并寻求其指引。凡另寻他助者，大错特错矣！

万尊之荣寄望于你们！



*Part One*







## Herein Follow the Tablets and Testament of 'Abdu'l-Bahá

ALL-PRAISE TO HIM Who, by the Shield of His Covenant, hath guarded the Temple of His Cause from the darts of doubtfulness, Who by the Hosts of His Testament hath preserved the Sanctuary of His most Beneficent Law and protected His Straight and Luminous Path, staying thereby the onslaught of the company of Covenant-breakers, that have threatened to subvert His Divine Edifice; Who hath watched over His Mighty Stronghold and All-Glorious Faith, through the aid of men whom the slander of the slanderer affect not, whom no earthly calling, glory and power can turn aside from the Covenant of God and His Testament, established firmly by His clear and manifest words, writ and revealed by His All-Glorious Pen and recorded in the Preserved Tablet.

Salutation and praise, blessing and glory rest upon that primal branch of the Divine and Sacred Lote-Tree, grown out, blest, tender, verdant and flourishing from the Twin Holy Trees; the most wondrous, unique and priceless pearl that doth gleam from out the Twin surging seas; upon the offshoots of the Tree of Holiness, the twigs of the Celestial Tree, they that in the Day of the Great Dividing have stood fast and firm in the Covenant; upon the Hands (pillars) of the Cause of God that have diffused widely the Divine Fragrances, declared His Proofs, proclaimed His Faith, published abroad His Law, detached themselves from all things but Him, stood for righteousness in this world, and kindled the Fire of the Love of God in the very hearts and souls of His servants; upon them that have believed, rested assured,



stood steadfast in His Covenant and followed the Light that after my passing shineth from the Dayspring of Divine Guidance—for behold! he is the blest and sacred bough that hath branched out from the Twin Holy Trees. Well is it with him that seeketh the shelter of his shade that shadoweth all mankind.

O ye beloved of the Lord! The greatest of all things is the protection of the True Faith of God, the preservation of His Law, the safeguarding of His Cause and service unto His Word. Ten thousand souls have shed streams of their sacred blood in this path, their precious lives they offered in sacrifice unto Him, hastened wrapt in holy ecstasy unto the glorious field of martyrdom, upraised the Standard of God’s Faith and writ with their life-blood upon the Tablet of the world the verses of His Divine Unity. The sacred breast of His Holiness, the Exalted One (may my life be a sacrifice unto Him), was made a target to many a dart of woe, and in Mázindarán, the blessed feet of the Abhá Beauty (may my life be offered up for His loved ones) were so grievously scourged as to bleed and be sore wounded. His neck also was put into captive chains and His feet made fast in the stocks. In every hour, for a period of fifty years, a new trial and calamity befell Him and fresh afflictions and cares beset Him. One of them: after having suffered intense vicissitudes, He was made homeless and a wanderer and fell a victim to still new vexations and troubles. In ‘Iráq, the Day-Star of the world was so exposed to the wiles of the people of malice as to be eclipsed in splendor. Later on He was sent an exile to the Great City (Constantinople) and thence to the Land of Mystery (Adrianople), whence, grievously wronged, He was eventually transferred to the Most Great Prison (Akká). He Whom the world hath wronged (may my life be offered up for His loved ones) was four times banished from city to city, till at last, condemned to



perpetual confinement, He was incarcerated in this prison, the prison of highway robbers, of brigands and of man-slayers. All this is but one of the trials that have afflicted the Blessed Beauty, the rest being even as grievous as this.

And still another of His trials was the hostility, the flagrant injustice, the iniquity and rebellion of Mírzá Yahyá. Although that Wronged One, that Prisoner, had through His loving-kindness nurtured him in His own bosom ever since his early years, had showered at every moment His tender care upon him, exalted his name, shielded him from every misfortune, endeared him to them of this world and the next, and despite the firm exhortations and counsels of His Holiness, the Exalted One (the Báb) and His clear and conclusive warning;—“Beware, beware, lest the Nineteen Letters of the Living and that which hath been revealed in the Bayán veil thee!” yet notwithstanding this, Mírzá Yahyá denied Him, dealt falsely with Him, believed Him not, sowed the seeds of doubt, closed his eyes to His manifest verses and turned aside therefrom. Would that he had been content therewith! Nay, he even attempted to shed the sacred blood (of Bahá’u’lláh) and then raised a great clamor and tumult around him, attributing unto Bahá’u’lláh malevolence and cruelty towards himself. What sedition he stirred up and what a storm of mischief he raised whilst in the Land of Mystery (Adrianople)! At last, he wrought that which caused the Day-Star of the world to be sent an exile to this, the Most Great Prison, and sorely wronged, and in the West of this Great Prison He did set.

O ye that stand fast and firm in the Covenant! The Center of Sedition, the Prime Mover of mischief, Mírzá Muḥammad ‘Alí, hath passed out from under the shadow of the Cause, hath broken the Covenant, hath falsified the Holy Text, hath inflicted a grievous loss upon the true Faith of God, hath scattered His people, hath with



bitter rancor endeavored to hurt ‘Abdu’l-Bahá and hath assailed with the utmost enmity this servant of the Sacred Threshold. Every dart he seized and hurled to pierce the breast of this wronged servant, no wound did he neglect to grievously inflict upon me, no venom did he spare but he poisoned therewith the life of this hapless one. I swear by the most holy Abhá Beauty and by the Light shining from His Holiness, the Exalted One (may my soul be a sacrifice for Their lowly servants), that because of this iniquity the dwellers in the Pavilion of the Abhá Kingdom have bewailed, the Celestial Concourse is lamenting, the Immortal Maids of Heaven in the All-Highest Paradise have raised their plaintive cries and the angelic company sighed and uttered their moanings. So grievous the deeds of this iniquitous person became that he struck with his axe at the root of the Blessed Tree, dealt a heavy blow at the Temple of the Cause of God, deluged with tears of blood the eyes of the loved ones of the Blessed Beauty, cheered and encouraged the enemies of the One True God, by his repudiation of the Covenant turned many a seeker after Truth aside from the Cause of God, revived the blighted hopes of Yaḥyá’s following, made himself detested, caused the enemies of the Greatest Name to become audacious and arrogant, put aside the firm and conclusive verses and sowed the seeds of doubt. Had not the promised aid of the Ancient Beauty been graciously vouchsafed at every moment to this one, unworthy though he be, he surely would have destroyed, nay exterminated the Cause of God and utterly subverted the Divine Edifice. But, praised be the Lord, the triumphant assistance of the Abhá Kingdom was received, the hosts of the Realm above hastened to bestow victory. The Cause of God was promoted far and wide, the call of the True One was noised abroad, ears in all regions were inclined to the Word of God, His standard was unfurled, the



ensigns of Holiness gloriously waved aloft and the verses celebrating His Divine Unity were chanted. Now, that the true Faith of God may be shielded and protected, His Law guarded and preserved and His Cause remain safe and secure, it is incumbent upon everyone to hold fast unto the Text of the clear and firmly established blessed verse, revealed about him. None other transgression greater than his can be ever imagined. He (Bahá'u'lláh) sayeth, glorious and holy is His Word:—My foolish loved ones have regarded him even as my partner, have kindled sedition in the land and they verily are of the mischief-makers.” Consider, how foolish are the people! They that have been in His (Bahá'u'lláh's) Presence and beheld His Countenance, have nevertheless noised abroad such idle talk, until, exalted be His explicit words, He said:—“Should he for a moment pass out from under the shadow of the Cause, he surely shall be brought to naught.” Reflect! What stress He layeth upon one moment's deviation: that is, were he to incline a hair's breadth to the right or to the left, his deviation would be clearly established and his utter nothingness made manifest. And now ye are witnessing how the wrath of God hath from all sides afflicted him and how day by day he is speeding towards destruction. Ere long will ye behold him and his associates, outwardly and inwardly, condemned to utter ruin.

What deviation can be greater than breaking the Covenant of God! What deviation can be greater than interpolating and falsifying the words and verses of the Sacred Text, even as testified and declared by Mírzá Badí'u'lláh! What deviation can be greater than calumniating the Center of the Covenant himself! What deviation can be more glaring than spreading broadcast false and foolish reports touching the Temple of God's Testament! What deviation can be more grievous than decreeing the death of the Center of the Covenant, supported by



the holy verse:—“He that layeth a claim ere the passing of a thousand years...,” whilst he (Muḥammad ‘Alí) without shame in the days of the Blessed Beauty had advanced such a claim as this and been confuted by Him in the aforementioned manner, the text of his claim being still extant in his own handwriting and bearing his own seal. What deviation can be more complete than falsely accusing the loved ones of God! What deviation can be more evil than causing their imprisonment and incarceration! What deviation can be more severe than delivering into the hands of the government the Holy Writings and Epistles, that haply they (the government) might arise intent upon the death of this wronged one! What deviation can be more violent than threatening the ruin of the Cause of God, forging and slanderously falsifying letters and documents so that this might perturb and alarm the government and lead to the shedding of the blood of this wronged one,—such letters and documents being now in the possession of the government! What deviation can be more odious than his iniquity and rebellion! What deviation can be more shameful than dispersing the gathering of the people of salvation! What deviation can be more infamous than the vain and feeble interpretations of the people of doubt! What deviation can be more wicked than joining hands with strangers and with the enemies of God!

A few months ago, in concert with others, he that hath broken the Covenant, hath prepared a document teeming with calumny and slander wherein, the Lord forbid, among many similar slanderous charges, ‘Abdu’l-Bahá is deemed a deadly enemy, the ill-wisher of the Crown. They so perturbed the minds of the members of the Imperial Government that at last a Committee of Investigation was sent from the seat of His Majesty’s Government which, violating every rule of justice and equity that befit His Imperial Majesty, nay, with the most



glaring injustice, proceeded with its investigations. The ill-wishers of the One True God surrounded them on every side and explained and excessively enlarged upon the text of the document whilst they (the members of the Committee) in their turn blindly acquiesced. One of their many calumnies was that this servant had raised aloft a banner in this city, had summoned the people together under it, had established a new sovereignty for himself, had erected upon Mount Carmel a mighty stronghold, had rallied around him all the peoples of the land and made them obedient to him, had caused disruption in the Faith of Islám, had covenanted with the following of Christ and, God forbid, had purposed to cause the gravest breach in the mighty power of the Crown. May the Lord protect us from such atrocious falsehoods!

According to the direct and sacred command of God we are forbidden to utter slander, are commanded to show forth peace and amity, are exhorted to rectitude of conduct, straightforwardness and harmony with all the kindreds and peoples of the world. We must obey and be the well-wishers of the governments of the land, regard disloyalty unto a just king as disloyalty to God Himself and wishing evil to the government a transgression of the Cause of God. With these final and decisive words, how can it be that these imprisoned ones should indulge in such vain fancies; incarcerated, how could they show forth such disloyalty! But alas! The Committee of Investigation hath approved and confirmed these calumnies of my brother and ill-wishers and submitted them to the presence of His Majesty the Sovereign. Now at this moment a fierce storm is raging around this prisoner who awaiteth, be it favorable or unfavorable, the gracious will of His Majesty, may the Lord aid him by His grace to be just. In whatsoever condition he may be, with absolute calm and quietness, 'Abdu'l-Bahá is ready for self-sacrifice and is wholly resigned and submitted to His



Will. What transgression can be more abominable, more odious, more wicked than this!

In like manner, the focal Center of Hate, hath purposed to put ‘Abdu’l-Bahá to death and this is supported by the testimony written by Mírzá Shu‘á’u’lláh himself and is here enclosed. It is evident and indisputable that they are privily and with the utmost subtlety engaged in conspiring against me. The following are his very words written by him in this letter:—“I curse at every moment him that hath kindled this discord, imprecate in these words ‘Lord! have no mercy upon him’ and I hope ere long God will make manifest the one that shall have no pity on him, who now weareth another garb and about whom I cannot any more explain.” Reference he doth make by these words to the sacred verse that beginneth as follows:—“He that layeth a claim ere the passing of a thousand years...” Reflect! How intent they are upon the death of ‘Abdu’l-Bahá! Ponder in your hearts upon the phrase “I cannot any more explain” and realize what schemes they are devising for this purpose. They fear lest, too fully explained, the letter might fall into alien hands and their schemes be foiled and frustrated. The phrase is only foretelling good tidings to come, namely that regarding this all requisite arrangements have been made.

O God, my God! Thou seest this wronged servant of Thine, held fast in the talons of ferocious lions, of ravening wolves, of bloodthirsty beasts. Graciously assist me, through my love for Thee, that I may drink deep of the chalice that brimmeth over with faithfulness to Thee and is filled with Thy bountiful Grace; so that, fallen upon the dust, I may sink prostrate and senseless whilst my vesture is dyed crimson with my blood. This is my wish, my heart’s desire, my hope, my pride, my glory. Grant, O Lord my God, and my Refuge, that in my last hour, my end may even as musk shed its fragrance of glory! Is there



a bounty greater than this? Nay, by Thy Glory! I call Thee to witness that no day passeth but that I quaff my fill from this cup, so grievous are the misdeeds wrought by them that have broken the Covenant, kindled discord, showed their malice, stirred sedition in the land and dishonored Thee amidst Thy servants. Lord! Shield Thou from these Covenant-breakers the mighty Stronghold of Thy Faith and protect Thy secret Sanctuary from the onslaught of the ungodly. Thou art in truth the Mighty, the Powerful, the Gracious, the Strong.

In short, O ye beloved of the Lord! The Center of Sedition, Mírzá Muḥammad ‘Alí, in accordance with the decisive words of God and by reason of his boundless transgression, hath grievously fallen and been cut off from the Holy Tree. Verily, we wronged them not, but they have wronged themselves!

O God, my God! Shield Thy trusted servants from the evils of self and passion, protect them with the watchful eye of Thy loving kindness from all rancor, hate and envy, shelter them in the impregnable stronghold of Thy care and, safe from the darts of doubtfulness, make them the manifestations of Thy glorious Signs, illumine their faces with the effulgent rays shed from the Dayspring of Thy Divine Unity, gladden their hearts with the verses revealed from Thy Holy Kingdom, strengthen their loins by Thy all-swaying power that cometh from Thy Realm of Glory. Thou art the All-Bountiful, the Protector, the Almighty, the Gracious!

O ye that stand fast in the Covenant! When the hour cometh that this wronged and broken-winged bird will have taken its flight into the Celestial Concourse, when it will have hastened to the Realm of the Unseen and its mortal frame will have been either lost or hidden neath the dust, it is incumbent upon the Afnán, that are steadfast in the Covenant of God and have branched from the Tree of Holiness;



the Hands, (pillars) of the Cause of God (the glory of the Lord rest upon them), and all the friends and loved ones, one and all to bestir themselves and arise with heart and soul and in one accord, to diffuse the sweet savors of God, to teach His Cause and to promote His Faith. It behooveth them not to rest for a moment, neither to seek repose. They must disperse themselves in every land, pass by every clime, and travel throughout all regions. Bestirred, without rest, and steadfast to the end, they must raise in every land the triumphal cry “Yá Bahá’u’l-Abhá!” (O Thou the Glory of Glories), must achieve renown in the world wherever they go, must burn brightly even as a candle in every meeting and must kindle the flame of Divine love in every assembly; that the light of truth may rise resplendent in the midmost heart of the world, that throughout the East and throughout the West a vast concourse may gather under the shadow of the Word of God, that the sweet savors of holiness may be diffused, that faces may shine radiantly, hearts be filled with the Divine spirit and souls be made heavenly.

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

The disciples of Christ forgot themselves and all earthly things, forsook all their cares and belongings, purged themselves of self and



passion, and with absolute detachment scattered far and wide and engaged in calling the peoples of the world to the divine guidance; till at last they made the world another world, illumined the surface of the earth, and even to their last hour proved self-sacrificing in the pathway of that beloved One of God. Finally in various lands they suffered glorious martyrdom. Let them that are men of action follow in their footsteps!

O my loving friends! After the passing away of this wronged one, it is incumbent upon the Aghsán (Branches), the Afnán (Twigs) of the Sacred Lote-Tree, the Hands (pillars) of the Cause of God and the loved ones of the Abhá Beauty to turn unto Shoghi Effendi—the youthful branch branched from the two hallowed and sacred Lote-Trees and the fruit grown from the union of the two offshoots of the Tree of Holiness,—as he is the sign of God, the chosen branch, the Guardian of the Cause of God, he unto whom all the Aghsán, the Afnán, the Hands of the Cause of God and His loved ones must turn. He is the Interpreter of the Word of God and after him will succeed the first-born of his lineal descendents.

The sacred and youthful branch, the Guardian of the Cause of God, as well as the Universal House of Justice to be universally elected and established, are both under the care and protection of the Abhá Beauty, under the shelter and unerring guidance of the Exalted One (may my life be offered up for them both). Whatsoever they decide is of God. Whoso obeyeth him not, neither obeyeth them, hath not obeyed God; whoso rebelleth against him and against them hath rebelled against God; whoso opposeth him hath opposed God; whoso contendeth with them hath contended with God; whoso disputeth with him hath disputed with God; whoso denieth him hath denied God; whoso disbelieveth in him hath disbelieved in God; whoso deviateth,



separateth himself and turneth aside from him hath in truth deviated, separated himself and turned aside from God. May the wrath, the fierce indignation, the vengeance of God rest upon him! The mighty stronghold shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all the Aghsán, the Afnán, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His Word and will become a manifestation of the Center of Sedition. Beware, beware, lest the days after the ascension (of Bahá'u'lláh) be repeated when the Center of Sedition waxed haughty and rebellious and with Divine Unity for his excuse deprived himself and perturbed and poisoned others. No doubt every vainglorious one that purposeth dissension and discord will not openly declare his evil purposes, nay rather, even as impure gold, will he seize upon divers measures and various pretexts that he may separate the gathering of the people of Bahá. My object is to show that the Hands of the Cause of God must be ever watchful and so soon as they find anyone beginning to oppose and protest against the Guardian of the Cause of God, cast him out from the congregation of the people of Bahá and in no wise accept any excuse from him. How often hath grievous error been disguised in the garb of truth, that it might sow the seeds of doubt in the hearts of men!

O ye beloved of the Lord! It is incumbent upon the Guardian of the Cause of God to appoint in his own life-time him that shall become his successor, that differences may not arise after his passing. He that is appointed must manifest in himself detachment from all worldly things, must be the essence of purity, must show in himself the fear of



God, knowledge, wisdom and learning. Thus, should the first-born of the Guardian of the Cause of God not manifest in himself the truth of the words:—"The child is the secret essence of its sire," that is, should he not inherit of the spiritual within him (the Guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he, (the Guardian of the Cause of God) choose another branch to succeed him.

The Hands of the Cause of God must elect from their own number nine persons that shall at all times be occupied in the important services in the work of the Guardian of the Cause of God. The election of these nine must be carried either unanimously or by majority from the company of the Hands of the Cause of God and these, whether unanimously or by a majority vote, must give their assent to the choice of the one whom the Guardian of the Cause of God hath chosen as his successor. This assent must be given in such wise as the assenting and dissenting voices may not be distinguished (i.e., secret ballot).

O friends! The Hands of the Cause of God must be nominated and appointed by the Guardian of the Cause of God. All must be under his shadow and obey his command. Should any, within or without the company of the Hands of the Cause of God disobey and seek division, the wrath of God and His vengeance will be upon him, for he will have caused a breach in the true Faith of God.

The obligations of the Hands of the Cause of God are to diffuse the Divine Fragrances, to edify the souls of men, to promote learning, to improve the character of all men and to be, at all times and under all conditions, sanctified and detached from earthly things. They must manifest the fear of God by their conduct, their manners, their deeds and their words.

This body of the Hands of the Cause of God is under the direction



of the Guardian of the Cause of God. He must continually urge them to strive and endeavor to the utmost of their ability to diffuse the sweet savors of God, and to guide all the peoples of the world, for it is the light of Divine Guidance that causeth all the universe to be illumined. To disregard, though it be for a moment, this absolute command which is binding upon everyone, is in no wise permitted, that the existent world may become even as the Abhá Paradise, that the surface of the earth may become heavenly, that contention and conflict amidst peoples, kindreds, nations and governments may disappear, that all the dwellers on earth may become one people and one race, that the world may become even as one home. Should differences arise, they shall be amicably and conclusively settled by the Supreme Tribunal, that shall include members from all the governments and peoples of the world.

O ye beloved of the Lord! In this sacred Dispensation, conflict and contention are in no wise permitted. Every aggressor deprives himself of God's grace. It is incumbent upon everyone to show the utmost love, rectitude of conduct, straightforwardness and sincere kindness unto all the peoples and kindreds of the world, be they friends or strangers. So intense must be the spirit of love and loving kindness, that the stranger may find himself a friend, the enemy a true brother, no difference whatsoever existing between them. For universality is of God and all limitations earthly. Thus man must strive that his reality may manifest virtues and perfections, the light whereof may shine upon everyone. The light of the sun shineth upon all the world and the merciful showers of Divine Providence fall upon all peoples. The vivifying breeze reviveth every living creature and all beings endued with life obtain their share and portion at His heavenly board. In like manner, the affections and loving kindness of the servants of the One True God must be bountifully and universally



extended to all mankind. Regarding this, restrictions and limitations are in no wise permitted.

Wherefore, O my loving friends! Consort with all the peoples, kindreds and religions of the world with the utmost truthfulness, uprightness, faithfulness, kindness, good-will and friendliness, that all the world of being may be filled with the holy ecstasy of the grace of Bahá, that ignorance, enmity, hate and rancor may vanish from the world and the darkness of estrangement amidst the peoples and kindreds of the world may give way to the Light of Unity. Should other peoples and nations be unfaithful to you show your fidelity unto them, should they be unjust toward you show justice towards them, should they keep aloof from you attract them to yourselves, should they show their enmity be friendly towards them, should they poison your lives, sweeten their souls, should they inflict a wound upon you, be a salve to their sores. Such are the attributes of the sincere! Such are the attributes of the truthful.

And now, concerning the House of Justice which God hath ordained as the source of all good and freed from all error, it must be elected by universal suffrage, that is, by the believers. Its members must be manifestations of the fear of God and daysprings of knowledge and understanding, must be steadfast in God's faith and the well-wishers of all mankind. By this House is meant the Universal House of Justice, that is, in all countries a secondary House of Justice must be instituted, and these secondary Houses of Justice must elect the members of the Universal one. Unto this body all things must be referred. It enacteth all ordinances and regulations that are not to be found in the explicit Holy Text. By this body all the difficult problems are to be resolved and the Guardian of the Cause of God is its sacred head and the distinguished member for life of that body. Should



he not attend in person its deliberations, he must appoint one to represent him. Should any of the members commit a sin, injurious to the common weal, the Guardian of the Cause of God hath at his own discretion the right to expel him, whereupon the people must elect another one in his stead. This House of Justice enacteth the laws and the government enforceth them. The legislative body must reinforce the executive, the executive must aid and assist the legislative body so that through the close union and harmony of these two forces, the foundation of fairness and justice may become firm and strong, that all the regions of the world may become even as Paradise itself.

O Lord, my God! Assist Thy loved ones to be firm in Thy Faith, to walk in Thy ways, to be steadfast in Thy Cause. Give them Thy grace to withstand the onslaught of self and passion, to follow the light of Divine Guidance. Thou art the Powerful, the Gracious, the Self-Subsisting, the Bestower, the Compassionate, the Almighty, the All-Bountiful.

O friends of ‘Abdu’l-Bahá! The Lord, as a sign of His infinite bounties, hath graciously favored His servants by providing for a fixed money offering (Ḥuqúq), to be dutifully presented unto Him, though He, the True One and His servants have been at all times independent of all created things, and God verily is the All-Possessing, exalted above the need of any gift from His creatures. This fixed money offering, however, causeth the people to become firm and steadfast and draweth Divine increase upon them. It is to be offered through the Guardian of the Cause of God, that it may be expended for the diffusion of the Fragrances of God and the exaltation of His Word, for benevolent pursuits and for the common weal.

O ye beloved of the Lord! It is incumbent upon you to be submissive to all monarchs that are just and to show your fidelity to

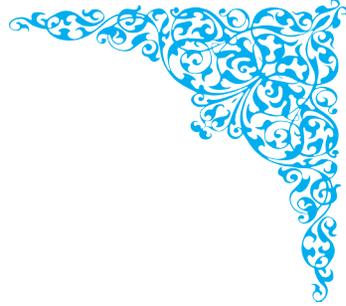


every righteous king. Serve ye the sovereigns of the world with utmost truthfulness and loyalty. Show obedience unto them and be their well-wishers. Without their leave and permission do not meddle with political affairs, for disloyalty to the just sovereign is disloyalty to God Himself.

This is my counsel and the commandment of God unto you. Well is it with them that act accordingly.

*(This written paper hath for a long time been preserved under ground, damp having affected it. When brought forth to the light it was observed that certain parts of it were injured by the damp, and the Holy Land being sorely agitated it was left untouched.)*





*Part Two*







He Is God

O MY LORD, my heart's Desire, Thou Whom I ever invoke, Thou Who art my Aider and my Shelter, my Helper and my Refuge! Thou seest me submerged in an ocean of calamities that overwhelm the soul, of afflictions that oppress the heart, of woes that disperse Thy gathering, of ills and pains that scatter Thy flock. Sore trials have compassed me round and perils have from all sides beset me. Thou seest me immersed in a sea of unsurpassed tribulation, sunk into a fathomless abyss, afflicted by mine enemies and consumed with the flame of their hate, enkindled by my kinsmen with whom Thou didst make Thy strong Covenant and Thy firm Testament, wherein Thou biddest them turn their hearts to this wronged one, to keep away from me the foolish, the unjust, and refer unto this lonely one all that about which they differ in Thy Holy Book, so that the Truth may be revealed unto them, their doubts may be dispelled and Thy manifest Signs be spread abroad.

Yet now Thou seest them, O Lord, my God! with Thine eye that sleepeth not, how that they have broken Thy Covenant and turned their backs thereon, how with hate and rebelliousness they have erred from Thy Testament and have arisen intent upon malice.

Adversities have waxed still more severe as they rose with unbearable cruelty to overpower and crush me, as they scattered far and wide their scrolls of doubt and in utter falsehood hurled their calumnies upon me. Not content with this, their chief, O my God, hath dared to interpolate Thy Book, to fraudulently alter Thy decisive Holy Text and falsify that which hath been revealed by Thy All-



Glorious Pen. He did also maliciously insert that which Thou didst reveal for the one that hath wrought the most glaring cruelty upon Thee, disbelieved in Thee and denied Thy wondrous Signs, into what Thou didst reveal for this servant of Thine that hath been wronged in this world. All this he did that he might beguile the souls of men and breathe his evil whisperings into the hearts of Thy devoted ones. Thereunto did their second chief testify, confessing it in his own handwriting, setting thereupon his seal and spreading it throughout all regions. O my God! Could there be a more grievous injustice than this? And still they rested not, but further strove with stubbornness, falsehood and slander, with scorn and calumny to stir up sedition in the midst of the government of this land and elsewhere, causing them to deem me a sower of sedition and filling the minds with things that the ear abhorreth to hear. The government was thus alarmed, fear fell upon the sovereign, and the suspicion of the nobility was aroused. Minds were troubled, affairs were upset, souls were perturbed, the fire of anguish and sorrow was kindled within the breasts, the Holy Leaves (of the Household) were convulsed and shaken, their eyes rained with tears, their sighs and lamentations were raised and their hearts burned within them as they bewailed this wronged servant of Thine, fallen a victim into the hands of these, his kindred, nay, his very enemies!

Lord! Thou seest all things weeping over Me and My kindred rejoicing in My woes. By Thy Glory, O my God! Even amongst mine enemies, some have lamented my troubles and my distress, and of the envious ones a number have shed tears because of my cares, my exile and my afflictions. They did this because they found naught in me but affection and care and witnessed naught but kindness and mercy. As they saw me swept into the flood of tribulation and adversity and exposed even as a target to the arrows of fate, their



hearts were moved with compassion, tears came to their eyes and they testified declaring:—“The Lord is our witness; naught have we seen from him but faithfulness, generosity and extreme compassion.” The Covenant-breakers, foreboders of evil, however, waxed fiercer in their rancor, rejoiced as I fell a victim to the most grievous ordeal, bestirred themselves against me and made merry over the heartrending happenings around me.

I call upon Thee, O Lord my God! with my tongue and with all my heart, not to requite them for their cruelty and their wrongdoings, their craft and their mischief, for they are foolish and ignoble and know not what they do. They discern not good from evil, neither do they distinguish right from wrong, nor justice from injustice. They follow their own desires and walk in the footsteps of the most imperfect and foolish amongst them. O my Lord! Have mercy upon them, shield them from all afflictions in these troubled times and grant that all trials and hardships may be the lot of this Thy servant that hath fallen into this darksome pit. Single me out for every woe and make me a sacrifice for all Thy loved ones. O Lord, Most High! May my soul, my life, my being, my spirit, my all be offered up for them. O God, my God! Lowly, suppliant and fallen upon my face, I beseech Thee with all the ardor of my invocation to pardon whosoever hath hurt me, forgive him that hath conspired against me and offended me, and wash away the misdeeds of them that have wrought injustice upon me. Vouchsafe unto them Thy goodly gifts, give them joy, relieve them from sorrow, grant them peace and prosperity, give them Thy bliss and pour upon them Thy bounty.

Thou art the Powerful, the Gracious, the Help in Peril, the Self-Subsisting!

O dearly beloved friends! I am now in very great danger and the



hope of even an hour's life is lost to me. I am thus constrained to write these lines for the protection of the Cause of God, the preservation of His Law, the safeguarding of His Word and the safety of His Teachings. By the Ancient Beauty! This wronged one hath in no wise borne nor doth he bear a grudge against any one; towards none doth he entertain any ill-feeling and uttereth no word save for the good of the world. My supreme obligation, however, of necessity, prompteth me to guard and preserve the Cause of God. Thus, with the greatest regret, I counsel you saying: Guard ye the Cause of God, protect His law and have the utmost fear of discord. This is the foundation of the belief of the people of Bahá (may my life be offered up for them): "His Holiness, the Exalted One (the Báb), is the Manifestation of the Unity and Oneness of God and the Forerunner of the Ancient Beauty. His Holiness the Abhá Beauty (may my life be a sacrifice for His steadfast friends) is the Supreme Manifestation of God and the Dayspring of His Most Divine Essence. All others are servants unto Him and do His bidding." Unto the Most Holy Book every one must turn, and all that is not expressly recorded therein must be referred to the Universal House of Justice. That which this body, whether unanimously or by a majority doth carry, that is verily the truth and the purpose of God Himself. Whoso doth deviate therefrom is verily of them that love discord, hath shown forth malice, and turned away from the Lord of the Covenant. By this House is meant that Universal House of Justice which is to be elected from all countries, that is from those parts in the East and West where the loved ones are to be found, after the manner of the customary elections in Western countries such as those of England.

It is incumbent upon these members (of the Universal House of Justice) to gather in a certain place and deliberate upon all problems



which have caused difference, questions that are obscure and matters that are not expressly recorded in the Book. Whatsoever they decide has the same effect as the Text itself. Inasmuch as the House of Justice hath power to enact laws that are not expressly recorded in the Book and bear upon daily transactions, so also it hath power to repeal the same. Thus for example, the House of Justice enacteth today a certain law and enforceth it, and a hundred years hence, circumstances having profoundly changed and the conditions having altered, another House of Justice will then have power, according to the exigencies of the time, to alter that law. This it can do because these laws form no part of the divine explicit Text. The House of Justice is both the initiator and the abrogator of its own laws.

And now, one of the greatest and most fundamental principles of the Cause of God is to shun and avoid entirely the Covenant-breakers, for they will utterly destroy the Cause of God, exterminate His Law and render of no account all efforts exerted in the past. O friends! It behooveth you to call to mind with tenderness the trials of His Holiness, the Exalted One, and show your fidelity to the Ever-Blest Beauty. The utmost endeavor must be exerted lest all these woes, trials and afflictions, all this pure and sacred blood that hath been shed so profusely in the Path of God, may prove to be in vain. Ye know well what the hands of the Center of Sedition, Mírzá Muḥammad ‘Alí, and his associates have wrought. Among his doings, one of them is the corruption of the Sacred Text whereof ye are all aware, the Lord be praised, and know that it is evident, proven and confirmed by the testimony of his brother, Mírzá Badí’u’lláh, whose confession is written in his own handwriting, beareth his seal, is printed and spread abroad. This is but one of his misdeeds. Can a transgression be imagined more glaring than this, the interpolation of the Holy Text?



Nay, by the righteousness of the Lord! His transgressions are writ and recorded in a leaflet by itself. Please God, ye will peruse it.

In short, according to the explicit Divine Text the least transgression shall make of this man a fallen creature, and what transgression is more grievous than attempting to destroy the Divine Edifice, breaking the Covenant, erring from the Testament, falsifying the Holy Text, sowing the seeds of doubt, calumniating ‘Abdu’l-Bahá, advancing claims for which God hath sent down no warrant, kindling mischief and striving to shed the very blood of ‘Abdu’l-Bahá, and many other things whereof ye are all aware! It is thus evident that should this man succeed in bringing disruption into the Cause of God, he will utterly destroy and exterminate it. Beware lest ye approach this man, for to approach him is worse than approaching fire!

Gracious God! After Mírzá Badí’u’lláh had declared in his own handwriting that this man (Muḥammad ‘Alí) had broken the Covenant and had proclaimed his falsification of the Holy Text, he realized that to return to the True Faith and pay allegiance to the Covenant and Testament would in no wise promote his selfish desires. He thus repented and regretted the thing he had done and attempted privily to gather in his printed confessions, plotted darkly with the Center of Sedition against me and informed him daily of all the happenings within my household. He has even taken a leading part in the mischievous deeds that have of late been committed. Praise be to God affairs recovered their former stability and the loved ones obtained partial peace. But ever since the day he entered again into our midst, he began afresh to sow the seeds of sore sedition. Some of his machinations and intrigues will be recorded in a separate leaflet.

My purpose is, however, to show that it is incumbent upon the friends that are fast and firm in the Covenant and Testament to be ever



wakeful lest after this wronged one is gone this alert and active worker of mischief may cause disruption, privily sow the seeds of doubt and sedition and utterly root out the Cause of God. A thousand times shun his company. Take heed and be on your guard. Watch and examine; should anyone, openly or privily, have the least connection with him, cast him out from your midst, for he will surely cause disruption and mischief.

O ye beloved of the Lord! Strive with all your heart to shield the Cause of God from the onslaught of the insincere, for souls such as these cause the straight to become crooked and all benevolent efforts to produce contrary results.

O God, my God! I call Thee, Thy Prophets and Thy Messengers, Thy Saints and Thy Holy Ones, to witness that I have declared conclusively Thy Proofs unto Thy loved ones and set forth clearly all things unto them, that they may watch over Thy Faith, guard Thy Straight Path and protect Thy Resplendent Law. Thou art, verily, the All-Knowing, the All-Wise!





 *Part Three* 







He Is the Witness, the All-Sufficing

O MY GOD! my Beloved, my heart's Desire! Thou knowest, Thou seest that which hath befallen this servant of Thine, that hath humbled himself at Thy Door, and Thou knowest the sins committed against him by the people of malice, they that have broken Thy Covenant and turned their backs on Thy Testament. In the day-time they afflicted me with the arrows of hate and in the night-season they privily conspired to hurt me. At dawn they committed that which the Celestial Concourse did lament and at eventide they unsheathed against me the sword of tyranny and hurled in the presence of the ungodly their darts of calumny upon me. Notwithstanding their misdeeds, this lowly servant of Thine was patient and did endure every affliction and trial at their hands, though by Thy power and might he could have destroyed their words, quenched their fire and stayed the flame of their rebelliousness.

Thou seest, O my God! how my long-suffering, my forbearance and silence have increased their cruelty, their arrogance and their pride. By Thy Glory, O Beloved One! They have misbelieved in Thee and rebelled against Thee in such wise that they left me not a moment of rest and quiet, that I might arise as it is meet and seemly, to exalt Thy Word amidst mankind, and might serve at Thy Threshold of Holiness with a heart that overfloweth with the joy of the dwellers of the Abhá Kingdom.

Lord! My cup of woe runneth over, and from all sides blows are fiercely raging upon me. The darts of affliction have compassed me round and the arrows of distress have rained upon me. Thus tribulation



overwhelmed me and my strength, because of the onslaught of the foemen, became weakness within me, while I stood alone and forsaken in the midst of my woes. Lord! Have mercy upon me, lift me up unto Thyself and make me to drink from the Chalice of Martyrdom, for the wide world with all its vastness can no longer contain me.

Thou art, verily, the Merciful, the Compassionate, the Gracious, the All-Bountiful!

O ye the true, the sincere, the faithful friends of this wronged one! Everyone knoweth and believeth what calamities and afflictions have befallen this wronged one, this prisoner, at the hands of those who have broken the Covenant at the time when, after the setting of the Day-Star of the world, his heart was consumed with the flame of His bereavement.

When, in all parts of the earth, the enemies of God profiting by the passing away of the Sun of Truth, suddenly and with all their might launched their attack; at such a time and in the midst of so great a calamity, the Covenant-breakers arose with the utmost cruelty, intent upon harm and the stirring up of the spirit of enmity. At every moment a misdeed they did commit and bestirred themselves to sow the seeds of grievous sedition, and to ruin the edifice of the Covenant. But this wronged one, this prisoner, did his utmost to hide and veil their doings, that haply they might regret and repent. His long-suffering and forbearance of these evil deeds, however, made the rebellious ones still more arrogant and daring; until, through leaflets written with their own hands, they sowed the seeds of doubt, printing these leaflets and scattering them broadcast throughout the world, believing that such foolish doings would bring to naught the Covenant and the Testament.

Thereupon the loved ones of the Lord arose, inspired with the greatest confidence and constancy and aided by the power of the



Kingdom, by Divine Strength, by heavenly Grace, by the unfailing help and Celestial Bounty, they withstood the enemies of the Covenant in well-nigh three score and ten treatises and supported by conclusive proofs, unmistakable evidences and clear texts from the Holy Writ, they refuted their scrolls of doubt and mischief-kindling leaflets. The Center of Sedition was thus confounded in his craftiness, afflicted by the wrath of God, sunk into a degradation and infamy that shall be lasting until the Day of Doom. Base and wretched is the plight of the people of evil deeds, they that are in grievous loss!

And as they lost their cause, grew hopeless in their efforts against the loved ones of God, saw the Standard of His Testament waving throughout all regions and witnessed the power of the Covenant of the Merciful One, the flame of envy so blazed within them as to be beyond recounting. With the utmost vigor, exertion, rancor and enmity, they followed another path, walked in another way, devised another plan: that of kindling the flame of sedition in the heart of the very government itself, and thus cause this wronged one, this prisoner to appear as a mover of strife, inimical to the government and a hater and opponent of the Crown. Perchance ‘Abdu’l-Bahá may be put to death and his name be made to perish whereby an arena may be opened unto the enemies of the Covenant wherein they may advance and spur on their charger, inflict a grievous loss upon everyone and subvert the very foundations of the edifice of the Cause of God. For so grievous is the conduct and behavior of this false people that they are become even as an axe striking at the very root of the Blessed Tree. Should they be suffered to continue they would, in but a few days’ time, exterminate the Cause of God, His Word, and themselves.

Hence, the beloved of the Lord must entirely shun them, avoid them, foil their machinations and evil whisperings, guard the Law



of God and His religion, engage one and all in diffusing widely the sweet savors of God and to the best of their endeavor proclaim His Teachings.

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

O ye the faithful loved ones of ‘Abdu’l-Bahá! It is incumbent upon you to take the greatest care of Shoghi Effendi, the twig that hath branched from and the fruit given forth by the two hallowed and Divine Lote-Trees, that no dust of despondency and sorrow may stain his radiant nature, that day by day he may wax greater in happiness, in joy and spirituality, and may grow to become even as a fruitful tree.

For he is, after ‘Abdu’l-Bahá, the Guardian of the Cause of God, the Afnán, the Hands (pillars) of the Cause and the beloved of the Lord must obey him and turn unto him. He that obeyeth him not, hath not obeyed God; he that turneth away from him, hath turned away from God and he that denieth him, hath denied the True One. Beware lest anyone falsely interpret these words, and like unto them that have broken the Covenant after the Day of Ascension (of Bahá’u’lláh) advance a pretext, raise the standard of revolt, wax stubborn and open wide the door of false interpretation. To none is given the right to put forth his own opinion or express his particular conviction. All must seek guidance and turn unto the Center of the Cause and the House of



Justice. And he that turneth unto whatsoever else is indeed in grievous error.

The Glory of Glories rest upon you!

阿博都 – 巴哈遗嘱

THE WILL AND TESTAMENT OF 'ABDU'L-BAHÁ

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